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(Concluded from page 410, vol. L.)

"The door has of late been set open much wider than was the experience of our first friends, for the members of our Society to associate with those of other religious professions, in the management of the various institutions for benevolent purposes that are on foot. Let us be careful, that this does not lead us to assimilate ourselves to the world, the world hated our first Friends, because they maintained a faithful protest against its spirit, its maxims and manners; but, in proportion as we put away from us the weapons of the Christian's warfare, and join in league with the world, a wider door of admittance into all companies and all societies will be opened to us. Thus we have, indeed, occasion to look well to our stepplings and standings; remembering, that so far as we join ourselves to the world in any respect, we shall be commended with the world. 'If ye were of the world,' said our blessed Lord to his immediate followers, 'the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'

"In order that we may not further forfeit the confidence of the public, but regain that which we may have lost, let me again repeat caution, that by others' harm we may take warning; and by our future conduct give proof of our belief in this incontrovertible truth, that man's life or the true enjoyment of it, consisteth not in the abundance of the things which he possesseth. Let us learn that essential lesson of contentment with little things to this world, remembering that He, whom we profess to take for our leader, declared respecting himself, although Lord of the whole world, 'The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head,' so void was he of earthly inheritances. It was the exhortation of the prophet to Baruch, the son of Neriah, 'Seekest thou great things for thyself? seek them not; for behold I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey, in all places whither thou goest.' Whilst then we are engaged to circulate more generally, among mankind at large, publications explanatory of our religious principles, and religious tracts, may we give proof, in the first place, of their

happy effects upon our minds, for example will do more than precept.—actions will speak louder than words; so shall we each one become a preacher of righteousness, that cannot fail to reach to the pure witness in the minds of others. Thus may we become as saviours on Mount Zion, 'For saviours shall come upon Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's!'

"And let us all return to our tents; for if I am not mistaken, such are the signs of the times, that they loudly call upon us so to do, and there closely to keep. The Lord is in this tent, unto which the true Israel of God must flee to be safe; and as there is thus an abiding in him, who is the munition of rocks, should the pot-sherds of the earth begin to smite one against another, such will be preserved from smiting with them, in word or deed, and escape that danger which will more or less follow those who are found so meddling; and that perturbation of mind, that instability of confidence and want of support, under the various probations that may, in unerring wisdom, be permitted to overtake, which ever was, and will be, the case of those who make flesh their arm.

"I cannot forbear to express a fear, that there are among us who are not sound in the faith, as it respects an entire reliance on the all-superintending care of Divine Goodness, in times of danger and difficulty, but who are making flesh their arm; and when at times their minds are awakened to behold the approach of danger, as respects national affairs, are placing their confidence in, what they esteem, the wise conducting of a well-disciplined army, and a large store of weapons of defence, all which may effect the very destruction of those who are thus relying upon them, instead of the living God, for preservation. Such is the great uncertainty of all human events! It must with reverence be acknowledged by every serious observer, that the Divine protection has long been over us as a nation; and the chain of the evil power be loosened for a time, this arm of flesh, which there is reason to fear many are depending upon for support in such perilous times, will become but as tow in the furnace! Happy will it be in that day, for those who have made the Lord alone their refuge, and placed their dependence on that Omnipotent and Omnipresent Being, who will prove in such seasons a covert from the heat, a shelter from the storm, and as the shadow of a great rock in a weary land; a day and time when the minds of all may be clad with dismay as with a garment, for fear of what is coming upon this part of the Lord's foot-stool.

"And, Friends, let us not dare to meddle with political matters, but renewedly seek for holy help to starve that disposition so prevalent in us to be meddling therewith. Endeavour to keep that ear closed, which will be itching to hear the news of the day, and what is going forward in the political circles. We shall find there is safety in so doing; it is the only way for us to experience our minds to be preserved tranquil, amidst all the commotions, all the turnings and overturnings that may be permitted to take place, when the measure of iniquity may be filled up. I have found, that if we suffer our minds to be agitated with political matters, our dependence becomes diverted, by little and little, from the true centre and place of safety, where perfect peace is experienced, though the world and all around us may speak trouble. Such as have this disposition, will know it to be a truth fulfilled in their own individual experience, that 'They that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth for ever;' and that as 'the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.' Now, Friends, be willing to take up this cross, for I have found it to be one of the many crosses I have had to take up, and avoid reading political publications, and, as much as possible, newspapers; and I am persuaded, if a willingness, but manifest on our part so to do, sufficient help will be afforded from time to time, to withstand this and every other temptation of the great adversary of our peace. I am well aware that men in trade, and sometimes those who are free from its incumbrances, have occasion to resort to those channels of general information; but when this is my case, I find it safest for me, after I have received information on the subject in question, then to put the paper away from me. I am aware that it requires firmness so to act, there being something in our nature so anxious to know what is going forward in the world; but, my friends, nature must be overcome by grace, which I never found to be wanting, if rightly sought after.

"I must now conclude, with expressing the earnest solicitude I feel, that we may each of us be found willing to unite with that all-sufficient help, which I believe, yet waits our acceptance; and suffer it so to operate in and upon us, that we may become a people wholly separated in heart and mind, love and affection, from everything that has a tendency to dim our brightness, to prevent us from being as lights in the world; and be clothed with those beautiful garments, which so adorned our worthy ancestors—humility, self-denial, and an entire dedication of heart to the work and service of our God; a disposition truly characteristic of the disciples of him, who declared, 'My kingdom is not of this world;' and thus may the enemy no longer be permitted to rob and spoil us, but the language go forth respecting us, 'Happy art thou, O Israel,

who is like unto thee, O people; saved by the Lord." THOMAS SHILLITOE.

"Hitchin, 1st of Eleventh month, 1820."

For "The Friend."

Letters from Unfrequented Places.

(Continued from page 40, vol. 1.)

DAMASCUS.

Damascus, the oldest city in the world, is a curious old place. Had I not been in Cairo, and become acquainted all along with these oriental mixtures of people and their peculiar manners and customs, it would have produced a strange sensation.

I often wish I could just pick up some of you home-folk, and set you down in the middle of these scenes. It would not do unless I could put my arms round you, and had our big Diabes hovering over all, for it would frighten you so; but there is nothing like getting used to a thing! The surroundings of Damascus are the most interesting to me. Wish I could show you some views we had this morning from a tall minaret, of the famous old mosque of St. John the Baptist. The mud colored city spread widely beneath us, we looked down on countless domes and round tops, for almost every house has a large inverted bowl on top of it—not so bad here as at Jerusalem—I thought there, that not only every house, but nearly every upper room had its inverted cover. "The street called Straight" we could trace by its sharp, triangular cover, put on to keep out the sun. Beyond the city are miles and miles of rich cultivation, trees and gardens, with suburban villages nestling among the luxuriant vegetation. The Abana and the Pharpar rivers water the immense plain, and nourish all the wilderness of verdure, fruits and flowers. The Abana (Barada it is called here) flows into and through the city; every house seems to have its fountain, and the cool, refreshing sound of trickling water is heard on every side; large streams, too, rushing in many courses with force enough to keep every thing clean, but they do not! My guide book gives so much better descriptions than I can, that I will try to copy it: "The fame of Damascus begins with the earliest patriarchs, and continues to modern times. While other cities of the East have risen and decayed, Damascus is still what it was. It was founded before Balbeck and Palmyra, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin on the shore, it remains what it is called in the prophecies of Isaiah, 'the head of Syria.' It is evident, to use the words of Lamartine, that, 'like Constantinople it was a predestinated capital.' Nor is it difficult to explain why its freshness has never faded through all its series of vicissitudes and wars. Among the rocks and brushwood at the base of Anti Libanus are the fountains of a copious and perennial stream, which, after running a course of no great distance to the south-east, loses itself in a desert lake. But, before it reaches this dreary boundary, it has distributed its channels over the intermediate space and left a wide area behind it, rich with prolific vegetation; these are the 'streams from Lebanon,' and the 'rivers of Damascus' which Naaman preferred to all the 'waters of Israel.' And this stream is the inestimable treasure of Damascus. The habitations of men must have been always gathered about it, as the Nile has inevitably attracted an immemorial population to its

banks." "Damascus remains the true type of an oriental city. Caravans come and go from Bagdad and Mecca as of old; merchants sit and smoke over their costly bales in dim bazaars, drowsy groups sip their coffee in kiosks overhanging the river; and all the picturesque costumes of the East mingle in the streets. The first view of the town from one of the over-leaning ridges, seems like the vision of the earthly Paradise. Marble minarets, domes glittering with the crescent, massive towers and terraces of level roofs rise out of the sea of foliage, the white buildings shining with ivory softness through the broad, dark clumps of verdure, which, miles in breadth, and leagues in circuit, girdle the city—making it, as the people love to say, 'a pearl set in emerald.' It is a wilderness of bloom and fragrance and fruitage, where olive and pomegranate, orange and apricot, plum and walnut mingle their varied tints of green—a maze of flowering and scented thickets, pierced with wild woodland glades that are sweet with roses and jasmine blossoms, and alive with springs and rivulets. And close up to the forest edge comes the yellow desert, and around it are the bare mountains, with the snowy crest of Hermon, standing like a sentinel with shining helmet, on the west—the tower of Lebanon that looketh towards Damascus."

The population of Damascus has been variously estimated; in round numbers it may be taken at about 150,000, of whom about 100,000 are Muslims and 6,000 Jews—others to fill up. The bazaars are in long avenues, roofed over; not a mere jumble of miscellaneous shops, but each bazaar devoted to some especial trade or manufacture. There is the saddler's bazaar, where the gay but uncomfortable Syrian saddles may be seen, in all varieties. The silk bazaar, where western travellers generally linger to inspect the gorgeous robes of Damascene work, and to purchase at least one of those gay head-dresses seen so often in Palestine. Then there are the Greek bazaar, the tobacco bazaar, the perfume, the coppersmith's, the boot and shoe, booksellers' and so on, bazaars for every branch of trade and manufacture, where the traveller may purchase anything he requires "from a shoe-string to a camel." "On the market day, the crowds are enormous, and then the 'Eye of the East' sees, and is to be seen to the best advantage. Then, as in fact, on other days, there will be seen Persians in gorgeous silks, Nubians in black and white, Greeks in national costume, Jews with ringlets, and without, Bedouins of the desert, pilgrims on route to Mecca, a marvellous medley. The hubbub is generally terrific. Now way must be made for some crowd, now a string of camels drives the erode into a mass, or a party of midshipmen, just arrived from Beyruth, rushes through the bazaars on fleet donkeys, scattering sherbert stalls as they pass. And in the midst of all this, the richly robed merchants sit on the sills of their shops, smoking their tobacco, and sipping their coffee, with the most consummate indifference."

In addition to the bazaars are the khāns, where the wholesale trade is carried on. They are, for the most part, owned by merchants of immense wealth, and the carpets of Persia, the muslins of India, the prints of Manchester, &c., form the stock in trade. The street vendors go about in legions—lemonade,

raisin water, liquorice water, fruits, nuts, if fact everything that can be hawked about is sold in the streets. The bread boy cries, "Oh Allah! who sustaineth us, send trade!" The drink seller cries, "Oh cheer thine heart," a he rattles his copper cups in his hand, and so on.

We are going now to mount donkeys and ride to the top of the mount from whence Mahomet looked down upon Damascus when he was but a camel driver from Mecca. Gazing upon the beautiful scene he said, "Man can have but one Paradise, and my Paradise is fixed above," and turned away without entering the city. I can but admire his self-control in resisting such a temptation, for he would not feel the contrast of the dirty city to the fulness of beauty without, as we do. A modern writer says: "Damascus is beautiful from the mountain, and "If I were to go to Damascus again, I would camp on Mahomet's hill about a week, and then go away!" I might do so too, having seen the inside of the city, but unless it were necessary to remain in my tent, would prefer the real comfort of the Demetri Hotel, the most decidedly oriental hotel we have been in—modern comforts mingled with eastern luxuries, and making a very enjoyable whole, so very, very grateful to the weary traveller.

We have been shown the place of St. Paul's conversion, and where he was let down at night over the wall. Have visited the houses of Ananias and of Naaman, and the old mosque supposed to be the Temple of Rimmon where Naaman deposited his "two mules burden of earth," and reared his own altar (2d Kings v. 17), the same which king Abaz saw and copied in Jerusalem (2d Kings xvi. 10—12). We have also traversed the "street called Straight," a mile in length, and now we must go.

Beyruth, 4th mo. 15th, 1878.—You would not envy me if you could feel as tired and worn out as I do! I am almost astonished to be alive after twenty days on horseback! and now the reaction from constant pressing or is nearly as bad as the fatigue. To-morrow we expect to go on board a French steamer for Constantinople, and are promising our selves ten days of delicious rest, yes rest.

My brother has gone up Mt. Lebanon to visit a school in which New England Yearly Meeting is interested through Eli Jones. I wanted to go, had looked forward to that as one of the things to do here, but tired nature forbids. It is a three hour's ride on horseback, and E will stay the night, and return early to-morrow morning. In the meantime I am going to drive about the city, and see something of it, thinking it will be a luxury to sit in a carriage once more. Beyruth is very beautiful and more civilized than any place we have seen in Asia. The only road in Syria is from here to Damascus, and that is perfect as Macadamized road can be—a diligence runs to and fro daily.

(To be continued.)

What solemnity does it cast over life to know that our times are in God's hand! A life thus wholly ordered by the infinite Jehovah must be a solemn thing. What hope for the future! What comfort for the present. We know that there is a joy beyond the highest earthly joy, and light beyond any earthly gloom. The storm may be for an hour; the calm that follows is eternal.—H. Bonar.

For "The Friend."

TO THE EDITORS:—Having just received from a friend, the 7th month number of *The (London) "Friend,"* containing a critique on two or three paragraphs in the fore part of "An Examen" of parts of the recent work of R. Barclay, on the "Inner Life of the Religious Societies of the Commonwealth," I wish to offer a few remarks thereon, as it may come under the eye of some of the readers of "The Friend."

The critic supposes he has discovered a "fundamental error" in the paragraphs on which he comments, and which in his judgment "deprives the examen of value;" he therefore takes no notice of any other portions of the work.

To do him entire justice, I will ask space enough to give the greater portion of the article. After quoting from the Examen the opinion expressed, that an author not adhering in the immediate revelations of the Holy Spirit to the mind of man, as Friends have ever held the doctrine invariable of "fathomless" Friends believe to be the "inner life" and motive power that actuate the founders and consistent members of the Society, the quotation proceeds: "That this serious defect existed in the author of 'The Inner Life,' is made manifest in the early pages of the work, and shows its effects in various parts of it. He says: 'If a Christian voluntarily forsakes the appointed channels of divine grace and help, which are described in the New Testament as only in connection with a Christian society, will be remain a member of Christ's mystical body' " (p. 4.) And again, "True it is that the body without the Spirit is dead; but it is equally true that the Spirit without the body cannot effect its desires and aims" (p. 6).

The assertion that the appointed channels of divine grace and help exist only in connection with a Christian society, and that it is so described in the New Testament, contradicts one of the fundamental principles of Friends, who have ever believed that Christ, the true light, lighteth every man that cometh into the world; and the declaration of the Apostle that "The grace of God that bringeth salvation hath appeared to all men." True, the Church of Christ, the body of sanctified believers of which He is the glorified head, is a society—!—for which it may be called—through which He works for the fulfilment of His redeeming purposes, and through its organism His Holy Spirit ministers to the stability, comfort, and fellowship of the individual members. But to say that the omniscient, omnipotent Jehovah, "who will have all men to be saved, and to come unto a knowledge of the truth," cannot effect His "designs and aims" without the instrumentality of a visible Church, is presumptuously to limit the Holy One of Israel, and to cut off from any hope of salvation millions of those whom He has created for the purpose of His own glory, and for whom His only begotten Son suffered and died.

Then comes the criticism. "Now what was it that Robert Barclay really did say? The paragraph from which Dr. Evans has detached the sentences quoted, is as follows, 'A Christian may be really united to the Church universal in a desert or a prison, but who will venture to say that, because Christ there supplies all his need without human means, religious isolation is Christ's ordinary method of doing this? If a

Christian voluntarily forsakes the appointed channels of divine grace and help, which are described in the New Testament as only existing in connection with a Christian society, will he remain a member of Christ's mystical body? Who will venture to say that a Christian is performing all his duties, as described in the New Testament, if he does not seek the communion of the saints, if the establishment and comfort of the church members is a matter of indifference to him, and if he does not do his part, however small, in assisting in the propagation of the Gospel?" (*Religious Societies of Commonwealth*, p. 4.)

"The great leading principle expressed in the New Testament is that the Church is 'His body.' All the members of the Church have some office. True it is that 'the body without the Spirit is dead,' but it is equally true that the Spirit without the body cannot effect its desires and aims. We are 'workers together with God,' and when we refuse to be so we frustrate those loving purposes which God has towards our race—purposes which He designs to accomplish by human instrumentality. The elaborate machinery of a steam-engine is useless without the motive-power, but without this machinery the steam will not accomplish the object which it is designed" (p. 6).

Robert Barclay's position is so clearly true and Scriptural that some ingenuity is needed to misconstrue or pervert its meaning. R. B. says in plain words that association with an outward Church is not necessary to spiritual life, but that it is the ordinary and the appointed means through which it is fed and maintained. Is not this the fact? R. B. does not say, and we are assured he never thought, that "the millions outside the Church's pale were cut off from the hope of salvation. Dr. Evans says Robert Barclay's book is vitiated by a radical error at its outset. This assumed radical error is Dr. Evans' own creation. Such a fundamental misconception of the views of the author he is criticising deprives Dr. Evans' examen of value. To understand and fairly to represent the opinions of an opponent is the first requisite of a critic. That requisite Dr. Evans does not possess."

The parts of the paragraphs from which the expressions controverted are "detached," do not change the meaning of the assertions made, and were not calling for other remarks than those setting forth the position occupied by the Church, and the high privileges it confers on its members. But the sentences "detached" are the salient points of those paragraphs, being the bold and unqualified assertions that the *Scriptures* describe the appointed channels of divine grace and help, "only in connection with a Christian society," and that the Spirit without the body— "that is, a Christian society"—cannot effect its desires and aims." It would have been well if the critic, who pronounces this position to be "true and scriptural," had given at least one text that holds out such an idea. What is said of a Christian being united to the church universal, though "in a desert or a prison," and that there Christ supplies all his needs without human means; or that a Christian is not "performing all his duties" if he "does not seek the communion of the saints," no more removes or mitigates the "radical error" in the two detached sentences, than does the critic's assumption that what he calls my "fundamental misconception of the views

of the author" deprives the "Examen of value."

He remarks, that "R. Barclay says in plain words that association with an outward church is not necessary to spiritual life, but that it is the ordinary and the appointed means through which it is fed and maintained;" and then asks, "Is not this the fact? It is not, even in this modified presentation of R. B.'s teaching. What he does say is, 'The appointed channels of divine grace and help are described in the New Testament as only (not ordinarily) in connection with a Christian society.'" Were this true, even the Christian in a desert or prison would run the risk of being deprived of divine grace and help, (on which depends spiritual life) inasmuch as he might thus be cut off from the only channels for conveying them. But every one who is grafted into Christ draws his "spiritual life" immediately from Him the living Vine, without the intervention of any christian society or other human organization. The benefits conferred by and through the church are inestimable, but it is its glorified Head alone that can break man off from his natural and fallen nature, graft him into himself, and nourish the spiritual life He has created.

If R. Barclay does not say, nor as this critic "is assured" "never thought" that "the millions outside the Christian pale were cut off from the hope of salvation," it was because his own belief did not correspond with the theory he inculcated, that "the Spirit without the body—an outward church—cannot effect its desires and aims." "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth, even so is every one that is born of the Spirit."

CHARLES EVANS.

8th month, 1878.

A chamois case has just been decided in Switzerland. Two men of Dresbach in the canton of Glaris, caught in 1876, a young chamois, aged six months or thereabouts, on the Braunwald, took it home and made a pen for it. Unhappily a gamekeeper heard of this, and laid an information, and the capture of a young chamois being interdicted, had the two hunters fined 10 francs. Now arose the question what to do with the chamois. The local court could find no precedent, neither any law, concerning the animal, and referred the matter to the Federal authorities, who ordered that it should be set at liberty. His sorrowful masters opened the pen, and the chamois wouldn't go out. Depositions to this effect were duly drawn up and witnessed, and forwarded to Berne, where the Federal Council decided that a gamekeeper should remove the contumacious chamois, and turn him loose in a mountain district, where he would be under the protection of a game law. The official lodged the animal away to the appointed spot and set him at liberty, and the chamois at once turned round and sped for home, till he had once more reached his beloved prison. The gamekeeper returned and reported, and before the Federal Council could decide what to do next the animal grew out of his minority, and thus placed himself beyond its jurisdiction. Herr Wunderlich, of Zurich, has bought him for 350 francs and has given him free range of his park.—*Late Paper.*

Watch ye, stand fast in the faith.

For "The Friend."

Separation in the Western Yearly Meeting.

The *British Friend* for the 7th month contains five articles referring to the separation in Western Yearly Meeting. This indicates an unusual awakening of attention to this subject.

The first in order in its columns is from William Ball, who alludes to the probable course of the delegates sent to this country by London Yearly Meeting.

The editor of the paper next prints his own view, on an important question, which he first propounds:

"When two bodies come forward, each claiming to be a particular Yearly Meeting, of which there can only be one, what substantiates the right of either to the name and standing of that meeting? A right conclusion on this point would greatly help in any future emergency. It seemed to claim little thought in our late Yearly Meeting, and is but slightly adverted to by our correspondents. We would, therefore, with becoming diffidence, submit that the sole claim of either body to the title assumed must ever rest on a strict adherence to the original religious profession of the Society of Friends, with a practice in conformity; and by no means exclusively or chiefly in consideration of certain Friends being officials—the clerk and correspondents—or contingent on the number of members in either constituency. In the event of either party in these cases emitting no declaration of their adhesion to the original faith of Friends, let this point be ascertained, and then make election which epistle and party to accept. Decisions being known to be thus ruled, we are strongly inclined to believe that an effectual check would be placed upon divisions, attended, as they are, with such unhappy results and seldom entirely overcome."

In a supplementary account of Dublin Yearly Meeting, attention was called to the fact, that when the case of the *Ohio* separation came before it years ago, the Epistle that was read was not that which bore the signature of the former clerk.

Richard Hall addresses the following letter to the Editor, which contains some sentiments worthy of careful consideration.

"Dear Friend,—In thy report of the proceedings of our late Yearly Meeting in reference to its correspondence with Western Yearly Meeting, the view held forth and acted upon as to what constitutes the claim to the title and rights of a Yearly Meeting to a correspondence with other co-ordinate bodies appears open to objection, inasmuch as the faithfulness or otherwise of a body so constituted to those principles professedly held by it is not taken into account. If a Yearly Meeting abandons such principles, fails to vindicate these in practice, and to encourage and assist its individual members in a course of action agreeable therewith, does it not forfeit its claim to the character it professes to hold, and not only loses its right of support from such of its members as continue to adhere to the truth, as held by Friends, but its claim also to the sympathy and Christian communion of other Yearly Meetings?"

As one illustration of this in the present instance: Although divisions and secessions are undesirably and properly disapproved as an undesirable method of relief from suffering, yet when the conducting of Meetings for

Worship is no longer left to Him who has promised to be in the midst of those gathered in His name, who alone affords the power to perform acceptable worship 'in spirit and in truth,' and practices are adopted which preclude the quiet and solemnity requisite for that thorough avoidance of mere creatively impulses, what course are those to adopt, we may reasonably inquire, whose hopes of spiritual benefit and the performance of a Christian duty are thus persistently frustrated; and what advantage is likely to result from further communion in such a mixture?

One Friend, I observe, claims the title of 'a Meeting for Worship' for one which he says 'he conducts,' as an illustration of allowing the free exercise of the gifts of the Holy Spirit. The 'conductor' of a Friends' Meeting for Worship is, I apprehend, an official never before recognized in our economy—the true and living Head of the Church Himself, through the working of His divine power, being the moving and directing authority owned amongst us, whether operating immediately in the hearts of those assembled, or by qualifying and going before His appointed and delegated instruments. It is under this power alone that the true liberty as well as restraints are felt and enjoyed; and is it not the lack of reverent dependence on divine power, and sometimes the introduction of creatively interference, that is the real cause of what we deplore—viz., the want of a lively, refreshing, spiritual influence in our meeting, together for the solemn purpose of worship?

Is it not a sound view to take—that the legitimate right to the privileges of membership in the Society of Friends consists in our adhesion to its professed principles, and a life and conversation agreeing thereto; and none the less so in reference to a constituent body or meeting in the exercise of its functions and duties?

In the absence of anything to the contrary, I suppose we are to conclude that the statement in thy former number of *The British Friend*, from the seceders, and signed by their clerk, is a candid and truthful one. From this it appears that the only means of restoration to true unity and harmony consists in a return to and continuance in first principles, by discarding everything at variance therewith."

(To be concluded.)

For "The Friend."

Incidents and Reflections.—No. 12.

So transcendently important are the eternal interests of man in comparison with those which relate to his present existence only, that no degree of success in business or politics, or any other pursuit, can prevent our looking on a life as aught else than a failure, where the heart of the individual has not been brought to submit to the visitations of Divine Grace, and enabled through repentance and faith to know the forgiveness of sin, and the cleansing operations of the Spirit of God.

It is peculiarly pleasant, in reading the lives of those who have filled conspicuous positions in the world, to find evidences that they have experienced the visitations of Divine Grace, and been at times engaged to labor in the vineyards of their own hearts, while they have been engaged in the pressing duties of their stations.

Peter Harvey, in his affectionate tribute to the memory of his long-loved friend, Daniel

Webster, has mentioned several incidents which show that that distinguished states man was not insensible to religious impressions.

On one occasion Daniel Webster met; party of his friends at dinner at the Asto Hotel, New York. This was while he was Secretary of State in President Fillmore's Cabinet.

There were twenty or so at the table Daniel seemed wearied by his journey, and speaking but little, if at all, plunged into a darksome sort of reverie, not well calculated to enliven his friends. This at length became so apparent, and the situation of all so unpleasant, that one of the company urged upon a distinguished man present, a warm friend of Daniel Webster, to get him into conversation. It was thought he only need to be jogged, to become as lively as they wished.

This friend consented, and asked him some question, that in ordinary circumstances and with ordinary men would have led to conversation; but it failed in the present case. The dark Secretary of State merely raised his head and answered simply, and crept into his cave again.

Again his friend, frightened by his failure, was urged to renew the attempt to draw him out. He summoned courage, and said:

"Mr. Webster, I want you to tell me what was the most important thought that ever occupied your mind."

Webster slowly passed his hand over his forehead, and in a low tone said to a friend near him:—

"Is there any one here who does not know me?"

"No sir, they all know you—are all your friends."

Then he looked over the table, and (says the narrator of the incident) you may well imagine how the tones of his voice would sound upon such an occasion, giving answer to such a question.

"The most important thought that ever occupied my mind," said he, "was that of my individual responsibility to God!"—upon which, for twenty minutes he spoke to them, and when he had finished he rose from the table and retired to his room. The rest of the company, without a word, went into an adjoining parlor, and when they had gathered there some of them exclaimed, "Who ever heard anything like that?"

Profound and argumentative as was the cast of Webster's mind, when attending religious services, he altogether preferred such preaching as appealed to the conscience of the hearer, and avoided topics of controversy. After listening to an elaborate discourse on the Revolutionary movements in Europe in 1848, he said to his family, "The pulpit is not the proper place for such speculations. I do not go to church to learn history, but to be reminded of duty."

He once attended a place of religious worship in a quiet country village, where a simple-hearted old man rose, and after repeating a text, said with much simplicity and earnestness, "My friends, we can die but once," then he paused.

"Frigid and weak as these words might seem at first," said Webster, "they were to me among the most impressive and awakening I ever heard. I never felt so sensibly that I must die at all, as when that devout old man told me, I could 'die but once'!"

For "The Friend."
THE DESERTED MEETING HOUSE.

This sketch refers to Upper Springfield Meeting house, Burlington county, N. J., and was written by a person who when young belonged to and attended that meeting. It was initiated more than ten years ago in a city newspaper; but does not appear to have been much circulated. It was only a few days since that we met with it, and being much struck by its sweet pastoral and tender pathos, offer it for publication in "The Friend." We are unwilling that a picture etched by so fine and true a hand, should be passed and forgotten.

How few the years that youth and age divide,
And yet of startling change how sadly ripe!"
How'er a blighted shrine, a pilgrim sign,
Where crowds had worshipped in his spring of life.

he ancient face in Druid loneliness stood,
Just as of yore on gently rising ground,
Within the precincts of a sheltering wood
Where leafy limbs seemed still to clasp it round.

orm it looked along the public way;
No wall befit it, no protector nich;
A roofless sheds, fast tumbling to decay,
Matched well the tottering grave-yard fence hard by.

he approaching paths where luser feet once trod,
Uncalled by tolling bell at meeting-time,
fill faintly ran beside the grass-green road
Whence country grandeur came in sabbath pride.

re none molested, visited by few,
With unresisting doors and crumbling wall,
he sacred awe its ancient memories threw,
Alone remained to shield it in its fall.

et still the oak's their wealth of leaves renewed,
Where "early comers" once within their shade
With studied courtesy and voice subdued,
Their stores of knowledge modestly displayed.

he interest grew each accession there,
Till entering, passed the Christian fathers by,
With looks ecstatic as of coming prayer,
About to plead for mercies from an high.

hen, half reverent, though by duty led,
The young in whispering converse, neared the door;
And soon each one stole in on tiptoe tread,
Afraid to wake an echo from the floor.

n either hand the dais-like galleries rise;
There were the elders of each sex arrayed,
With serious mien but keen observant eyes,
The vocal surveying and by them surveyed.

o vocal hymns, no organ, pealing loud,
No bustling verges, no robed priests were there,
o separate altar veiled in incense cloud—
But all, as equals joined in silent prayer.

o solemn hush o'er all the assembly stole;
Each scanned the past and sought as guiding light,
he still small voice, that Mentor of the soul,
By great Elijah heard, on Horeb's height.

ot that the stringent rules the old had made
Could always curb the errant thoughts of youth,
Or those of other sects, who came and prayed
With men they honored as the types of truth.

oft must youth break the forms the old obey;
Slight causes there might serious thoughts restrain,
s bright eyes glancing o'er the passage way,
Or prisoned insects whirring gainst the pane.

oom fed such lightness when the speaker rose,
Whose touching eloquence could quickly bring
ll hearts to sorrow o'er the Saviour's woes,
Or plead self-humbled with Judea's King.

he meeting closed, with mutual greetings shared,
The stately seniors, then emerging slow,
aised off to question how the absent fared,
And on the sick their sympathies bestow.

ot so the young, elastic as a spring
From strong constraint released, rebounds the more—
hey gaily chat, or boldly venturing,
Accost the gentle maidens at the door.

o'twas in the old and better times: Alas!
That troublous themes bewildering earnest men,
ould through that realm of peace resistless pass,
And break the bonds of brotherhood in twain.

Al! happy days, thus sadly brought to mind,
Al! hapless house whose worshippers are fled,
Or of their jarring creeds oblivious, find
A quiet meeting place among the dead.

For where are they, those seniors of old time?
Where—he of grave fourscore, the first in place,
Whose forward youth in wildness spent, not crime,
Had ploughed deep furrows on his rugged face?

And he whose lofty faith, and sombre mind*
Awe'd all the weak and oft repressed the bold,
Severely just, yet generously kind,
An ancient Cato, in a Christian mould?

And he, of massive form, and bearded face,
Who like old Chronos, in grey marble wrought,
Sat, grim and still, in one unvaried place,
Yet revelled in fantastic fancies of thought?

And they, most prized, whom gushing memory here
With many a sweet yet painful thought revives,
Whose loving hearts, in their parental sphere,
Poured floods of happiness on younger lives?

Yes, where are they? Where, too, their brethren now?
Those plain exemplars of unconscious worth?
Move—search a bow-shot forth—and humbly bow,
For there they slumber in one common earth.

Few lettered stones, no mouldering vaults are there—
Round kindred groups of graves the pathways run—
No monumental marbles chill the air
Or check the radiant glories of the sun.

Hearts, that ache most, grieve least to outward show,
And for the living and the just, too deeply mourn,
To rear such pagan monuments of woe,
As broken shaft, inverted tower or urn.

There round each grave the sunbeams freely play,
The zephyrs softly wave its tufts of green,
And save the cool west wind's plaintive cry,
No sound disturbs the silence of the day.

An hundred years had Death his harvest there,
Of those whose fame yet sanctifies his ground,
For grasses worn with hereditary care,
Keep fresh the story of each cherished mound.

Seek ye their monuments? look the country o'er,
And know that all men called them wise and just;
Learn how in reverence held, the names they bore,
In new lives spring, like blossoms from the dust.

* WILLIAM NEWBOLD. This valuable and exemplary Friend departed this life on the 17th of the 8th month, 1828, in the 62d year of his age. From the obituary notice published in "The Friend," vol. I, p. 360, we take the following: "He was an exemplary member and elder in the Society of Friends, and having been experimentally convinced of the truth of the doctrines of the Christian religion, and practically acquainted with their happy effects on the human mind, he cherished to the close of his life a sincere and humble belief in them; endeavoring to regulate his conduct by those pure and self-denying precepts which the gospel inculcates. When a spirit of unbelief in some of these doctrines began to make its insidious approaches under the specious pretence of more cultivated views, and greater spirituality, he was prompt to detect and stand fast in opposing it. With many of those who were unhappily beguiled by it, he labored with the most affectionate tenderness to convince them of their errors; and as his prayers became more alarming, and his disorganizing effects more conspicuously apparent, he stood with calm intrepidity against its assaults, and fearlessly raised his voice and exerted his talents in defence of the gospel of his crucified Lord and Master. Neither the smoothness of flattery, the empty promise of popular applause, nor yet the venomous shafts of calumny and reproach, could move him from the integrity of his faith, or the integrity of his purpose. He knew in whom he had believed, and rather than deny Him before men, or reject the precious truths of Holy Scripture, the divinity, mediation, or the propitiatory sacrifice of the Lord Jesus, he was prepared to sacrifice the friendships and honors of this inconstant world, and to accept the despised portion of a humble disciple of the Lamb of God. To the service of the Society of Friends he cheerfully devoted a large share of his time and talents, laboring with fidelity and industry to promote its prosperity, and to resist the torments of libertinism which for a time seemed to threaten destruction."

What broad domains they tilled when strong and young—

What kindness shown to those of humbler state—
What maxims left conched in their dulcet tongue,
With fond remembrance many still reiterate.

See these poor graves! revered by all around
No mirth profanes, no reveller comes this way;
With bated breath each pilgrim trends the ground,
And sorrowing, views the ancient shrine's decay.

Deem we not well, such memories of the dead,
May stone outworn in tributary worth,
And o'er their slumbers hallow halos spread,
Than towering pyramids or piles of earth?

Evolution, or the theory of the natural development of forms of organic life from lower or anterior forms or types.

From a work entitled "Present Conflict of Science with the Christian Religion," by Herbert W. Morris, A. M.

(Continued from page 411, vol. II.)

"No theory could easily be imagined more fundamentally adverse to Christianity than that of development as presented by Charles Darwin; its direct and undisguisable bearing is to sap and remove the very foundation upon which it rests. Man's original righteousness, his fall into sin and condemnation, and his redemption by the death of Christ—these three are the fundamental doctrines of the Christian religion. But this theory does away with all these. By ascribing the origin of man to a hairy brute, it denies his primitive righteousness; by denying his original righteousness, it denies his fall; by denying his fall, it denies his redemption therefrom; by the death of Christ. It denies that primitive man had any knowledge of or belief in 'a God having sin and loving righteousness.' It is evident, then, that under the garb of Development we discover an insidious but deadly foe to our holy religion, that hopes, by this gnawing at its roots, to see its whole fair form wither away from the earth.

This theory, moreover, denies to man an immortal spirit, and blots out all his hope of future existence. If, as this hypothesis asserts, there has descended from the monkey a series of advancing and improving creatures, each succeeding one less ape-like and more human-like, until at length they developed into man, it follows that man's mind has been derived from the monkey mind, just as his body has been derived from the monkey body—the two animals, man and the monkey, are in their nature identical; there, therefore, can be, no essential difference. This Darwin openly avows, and persistently attempts to prove. Man, according to his doctrine, is merely a more perfectly developed animal. Hence we are landed in this dilemma—we must either hold that all monkeys have, like men, immortal souls; or, that all men, like monkeys, are soul-less and doomed to eternal extinction—conclusions alike repugnant to religion and to common sense.

The representation that man has descended from 'a hairy quadruped' is not less derogatory in its influence than it is repulsive in its aspect and profane in its spirit. This attempt to give man a brutish origin, not only lowers him in the scale of being, but in his own estimation, and tends inevitably to injure and degrade his character. Let our children once be brought to believe that they are but brothers and sisters to the apes, instead of being the offspring of God, and that their forefathers were but beasts in the forests, and it will take away from them the most power-

ful of motives to act a rational, worthy and noble part on the great stage of human life.

This materialistic doctrine, we have sufficient reasons to believe, is already beginning to produce its direful but legitimate fruits. Denying, as it does, all real distinction between man and beast, between the spirit of the brute that goeth downward and the spirit of man that goeth upward, and thus banishing from the mind and heart all sense of *accountability*—who but must see that its direct and certain tendency is to take away the fear of God from before the eyes of men, to break down all the restraints arising from an apprehension of His righteous judgment, and to extinguish all hope, all desire of His approbation and reward in a future state? Those teachers who would make man believe that he is a brute in his origin, take the most effectual course to make him a brute in his character; and they are, we doubt not, in no trivial measure accountable for the reckless disregard and violation of law, human and divine—the low estimate set on human rights and human life, and the frequent dark and shocking crimes—that have so marked the past few years.

Of all this it will be sufficient proof to quote a single paragraph from Darwin's work, *Speaking of Natural Selection as affecting civilized nations*, he says: "With savages the weak in body or mind are soon eliminated (*i. e.*, are killed off), and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed and the sick; we institute poor-laws, and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to small-pox. Thus the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that *this must be highly injurious to the race of man*. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed.* Thus plainly are we given to understand, that in building asylums for the imbecile, the maimed, the sick; instituting poor-laws; administering vaccination—endeavouring thus to prolong the lives of our fellow-creatures—we are directing our care wrongly, and causing a degeneration of the race of man! Who would wish, who would consent, to have such a passage as the above introduced into our national School Books? Could any sentiment or principle be inculcated more ruinous to morals, or more opposed to the spirit of Christianity, or more withering to all the kindly feelings of our nature? And that dark hint at "elimination,"—what more effectual encouragement could be given to the commission of Infanticide and Feticide, crimes already so shockingly prevalent?

Again: This theory which would identify the human race with the brutes of the forest, and avers them to be subject to the same laws and doomed to the same fate, tends to work national as well as individual evil. When sinful and selfish and sensual beings, as fallen

humanity are found to be, are taught, as they are by the theory of Natural Selection, that it is a law of nature to *M*on, no less than to beast, that the strong should trample down and exterminate the weak, and that when they are successful in doing so, they are only inheriting their legitimate destiny as 'the fittest to survive'—what results, what fruits could be looked for from such a doctrine but high-handed injustice, oppression and cruelty, on the one hand, and suffering, slavery and extermination on the other? Is not the tendency, if not the design, of evolutionism, therefore, to favor the strong, and to crush the weak—to elevate the favored few, and to depress the less fortunate multitude? Is not its very spirit that of the tyrant's maxim, 'Might makes right'? Certain it is that, *The Survival of the Fittest*, and LIBERTY, FRATERNITY AND EQUALITY can never be inscribed on the same banner."

(To be continued.)

For "The Friend."

Extracts from Letters of Margaret Morris.

(Continued from page 412, Vol. I.)

The pestilence which desolated Philadelphia in 1793, fell heavily upon the family of Margaret Morris, and called forth all her fortitude and resignation to bear up against the calamities which overwhelmed her. In the early stage of the epidemic, she was urged by her son Richard to leave the city for a place of safety, and her reply is characteristic of her unselfish heroism. The coming events seem already to have cast their shadows upon her spirit.

"To Guilema Maria Smith.

Philadelphia, 8 mo. 11, 1793.

Under the present awful visitation, I think I would not dare to seek a retreat from the spot where Providence has placed me, and flee a place more polluted with the sins of its inhabitants than the infectious fever now raging amongst us. We cannot fly from the rod commissioned to strike us amongst the rest, and the Hand that directs it can preserve us amidst the thousand slain. May you, my beloved children, with me, be preserved in humble, holy confidence in that all-sufficient Arm which hath hitherto helped us! It is, indeed, an awful time in our city. The dead and dying are carried by our door, yet the infection hath not appeared near us. My family are as yet, all well, and for myself, I have not been afraid to go where duty calls me. I burn tar and tobacco many times a day in all our rooms, and have done the same with Debbie's, and sent tar to thy brothers; but they seem as though they would not submit to any precaution. How they will fare, I know not. Eight days after the date of that letter to my eldest son, Dr. John Morris, had fallen a victim to the disease under circumstances that wrung the heart of his widowed parent. Her own pen must describe the agonies which she endured "and the ensuing sorrows."

The following to J. and G. M. S. is without date, but appears to be the first written by her, after the melancholy event.

"M. M. to J. & G. M. Smith.

My dear son and daughter,—I have received your several affectionate letters, and desire to be thankful, that in the midst of the present afflictive scene it has pleased the Divine Goodness to leave me blessings that call for

the tribute of gratitude and praise from my chastened heart. My dear Abbie's* pulse is rather better this afternoon, and I am almost ready to flatter myself that her life may be spared for my future comfort, and the benefit of her little ones. Has any body told you I was three nights and days in Pear street, with no other help than little Polly and our Tommy, and both my sick children to wait upon? Late on seventh day dear B. S. sent a colored man and woman to me, and my dear son inclining to doze, I lay down by him and got a couple of hours sleep, and waking found him much altered. I sat by him till it was time to send out, and sent the man to B. S. and placed the woman with Abbie, and then by myself I watched the parting breath. The closing scene was all still; no sigh, or groan, or struggle discomposed his face and limbs; and then, oh! then, 'the hands of the pitiful mother,' prepared her child's body for the grave. And well would it have been, if I could have contented myself with doing this much. But vain and foolish, I thought myself strong enough to do every thing, and insisted on seeing the dear remains deposited by the beloved companion of my youth. Presuming on my own strength I went, but what followed I know not. When I awoke after two days of delirium I found myself in bed in my own front parlor, and my dear D. S. and others tenderly watching me. I believe from my present weakness, I have been ill, but hope soon to be able to go about again. Let my suffering be a means of preservation to you my tenderly beloved children. Presume not on your own strength in any case, and learn from your mother's example and experience that resignation is the road to peace."

"To Richard Hill Morris.

Philadelphia, 9 mo. 19, 1793.

My beloved son,—I have seen thy letter to B. S. of this day and have undertaken to reply to it. In the first place I may inform thee, that through the mercy of Providence I am recruiting from my late fatigue, and endeavoring to reconcile my mind to the dispensations of unerring Wisdom. My dear, sweet Abby Morris was laid by her husband on Second-day last. Thy dear uncle and my beloved brother, Wells, was taken yesterday with an ague. The doctor (Rath) pronounced it to be the prevailing fever, though mild in its appearance. He took the medicines and was twice bled, and this evening at 9 o'clock I had a note from his daughter Hannah, who tells me with heart-felt pleasure, the doctor says her dear father is in a safe way. * * *

There were eight or ten died in Pear street in the course of two or three days. W. Waring died the day after my poor son. Every house was shut up. Dr. G. — was better and getting out again. Adieu my love, may Heaven preserve thee. This is the affectionate and daily prayer of thy tender mother,

M. MORRIS.

9 mo. 23d, 1793.

To the same. * * * Thus we are in the midst of danger, and whose turn it may be next, we know not. Charles Lee was buried yesterday. Sallie Dorsey and the man who attended B. D.'s store are both confined; in short it is endless to say who are sick and

* Wife of Dr. John Morris whose death is recorded in his letter.

† Benjamin Smith, husband of her daughter Deborah.

and; it seems as if the hearse were going
day and night. This day week we were
old 126 were buried; but the number has
gradually lessened since that time, and though
many are sick yet fewer die now than in the
beginning. * * * * *

P. S. As to myself, I dare not quit the
most assigned me by Infinite Wisdom. Alas!
what should I go and for what? I have
heard of some who in the moment they were
cutting their goods into a cart to remove
from their own house, were seized with a fever
and before their goods were unloaded at an-
other place had died. * * Dear B. S.—
has been more than a son to me, and amidst
the late and present trials, I desire to be
truly thankful for the blessings still left me;
amongst which I account thy absence from the
city not the least, and entreat thee not to at-
tempt a visit to us. The time may come, when
by personal appearance here may be indispen-
sably necessary; and then will be the proper
time to come and not till then. I wish thee,
my love, to take great care of thy health;
avoid fatigue, and take moderate exercise.
Yrom, my beloved son, thy tenderly affection-
ate mother
M. M.

To the same. * * * As for myself, I am
endeavoring to reconcile my mind to the dis-
sensations of Infinite Wisdom; and it will be
long before my poor tabernacle recovers from
the shock it has sustained. S. Dorsy is sick
of the fever, but the doctor thinks it is not at
present of the malignant kind. My W. M.,
and Patty are at B. D.'s for the present; S.
and Mollie are here, and the dear little baby
is put out to nurse for the moment. As soon
as I am able to get abroad, I expect to have
all my dear little *orphans brought home.
What a charge it will be at my time of life!
But the Hand that has appointed my portion,
I doubt not, will qualify me to perform all
that He shall be pleased to require of me. If
I am favored to act my part well, it matters
not whether I have a rough or a smooth path
to walk in, while walking through this vale
of tears to the promised land, of which I have
 lately thought I had a little glimpse. And,
oh! what a mere nothing did the world, and
all the goodly things in it, appear to my
mind, when endeavoring to reach after the
enjoyment of ever enduring happiness. May
by mind, my dear child, often seek to be
favored with a foretaste of what I hope is in
store for thee, and thy dear companion, to
whom, with thyself and children, I shall ever
remain, a tender and affectionate mother.
M. M."

No Cross, No Crown.—Every one that gets
to the throne must put his foot upon the
horn. We must taste the gall if we are to
taste the glory. Whom God justifies by faith,
He leads into tribulation also. When God
brought Israel through the Red Sea, He led
them into the wilderness; so, when God saves
his soul, He tries it. The way to Zion is through
the valley of Baca. You must go through
the wilderness of Jordan, if you are to come
to the land of promise. Some believers are
much surprised when they are called upon to
suffer. They thought they would do some
great thing for God; but all that God per-
mits them to do, is to suffer. Go round to
visit them in glory, every one has a different
story, yet every one has a tale of suffering.

* Children of Dr. Jno. Morris.

One was persecuted in his family, by his
friends and companions; another was visited
with sore pains and humbling diseases, neg-
lected by the world; another had all these
afflictions meeting in one—deep called upon
deep. Mark, all are brought out of them. It
was a dark cloud but it passed away; the
water was deep, but they have reached the
other side. Not one of them blames God for
the road He led them; "salvation" is their
only cry. Are there any of you, dear chil-
dren, murmuring at your lot? Do not sin
against God. This is the way God leads all
His redeemed ones. You must have a palm
as well as a white robe. No pain, no palm;
no cross, no crown; no thorn, no throne; no
gall, no glory. Learn to glory in tribulation
also. "I reckon that the sufferings of this
present time are not worthy to be compared
with the glory that shall be revealed in us."
—*M. Cheyne.*

He who knows how to pray has the secret
of support in trouble, of relief from anxiety,
and of strength for the performance of duty;
the power of soothing every care, and filling
the soul with true trust and confidence for
the future.—*Wm. Jay.*

LIST OF AGENTS.

We append herewith a list of Agents to
whom applications may be made, and who
are authorized to receive payment for "The
Friend."

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THE FRIEND.

EIGHTH MONTH 17, 1878.

The commencement of a new volume of our
Journal naturally gives rise to a train of re-
flections on the objects to be attained, and the
responsibility connected with a publication of
this kind.

It was originally established about fifty-one
years ago as a medium of communication
among Friends, at a time when our Society
was much disturbed by the spread within its
borders of Unitarian sentiments. A know-
ledge of the events which were transpiring in
the different meetings was thus made easily
accessible to its readers.

A review of its pages, as they have ap-
peared in successive years since 1827 (when
it was commenced) would show the record of
many wonderful inventions and discoveries in
art and science; and of great changes wrought
in social habits by their application to civil
life.

In political history, the reader might trace,
among other noteworthy events, the consoli-
dation of the German States into one Empire,
under the leadership of Prussia; and of the
Italian States, under the government of the
Sardinian King; the remarkable wave of revo-
lution that swept over Europe in 1848; the
extension of Russian sway in the central re-
gions of Asia; the changes in the government
of France; the general enfranchisement of
serfs and slaves by nearly all the civilized
world; and the desperate effort made by the
slave-holding interests of our United States
to support a system which was out of harmony
with the civilization of the age—efforts which
caused a prolonged and bloody war, but which
ended in the destruction of the system itself.

The records of our own beloved Society
during the same period present many evi-
dences of the unsettlement and disturbance
caused by the introduction into a religious
body of new doctrines and feelings. The
bond which united us as one people has been
weakened thereby. In some parts, where
outward fellowship is still maintained, there
is a lessening of that inward union which
exists only between those who are of one
heart and of one mind. In other places, this
weakening of the cord has progressed so far,
that divisions have been effected among those
who claim the same honorable appellation of
"Friends." That such results should follow
from such causes, is neither unexpected nor
unreasonable; however saddening it has been
to many hearts. But there is one feature
which is peculiarly trying to us. Differences of
judgment, as to the proper steps to be taken
in the emergencies that have arisen, and other
secondary causes, have, in some cases, been
allowed to separate those who are really
united in the attachment to our religious doc-
trines.

We have been comforted however in the
belief of latter times, that in some such cases
there is less of a disposition to judge mechani-
cally of the actions and motives of others, and
more of a concern to watch closely their own
footsteps. We sincerely desire that this soften-
ing process may continue and spread until,
in the Lord's way and time, all may be done
away with, that hinders the full enjoyment
of unity, and the harmonious working to-

gether as one body, of all those who believe in the precious doctrines which George Fox and his associates were commissioned to revive and promulgate.

SUMMARY OF EVENTS.

UNITED STATES.—Violent local storms prevailed in Connecticut, Massachusetts, New Hampshire, and northern New York, on the 29th inst., doing great damage to property and at Wallingford, Connecticut, causing sad loss of life. For a few minutes there was a deluge of rain, with terrific thunder and lightning, and for about a minute the wind burst in fury, demolishing forty houses, and about fifty barns.

The Committee of Accounts of the School Board of Boston, state the number of pupils belonging to all the schools in that city, to be 47,212, and the average cost per pupil \$3.33. The assessed value of school property is \$7,211,500. The total expenses of the schools were \$1,282,116.00.

The official figures of the transatlantic steamship companies show, that during the past three months 200,253 passengers have left the port of New York for Europe. These returns, as compared with former years, show the prevailing tendency of replacing old steamers with larger and faster vessels, and thus, with less trips and fewer steamers, carrying larger numbers of passengers.

In the last fiscal year, the total number of letters and packages registered was 4,348,127, and \$307,438.88 was collected in fees. The percentage of ordinary letters lost was about one-fifth of one per cent.; 345,922 packages of stamped envelopes, and postal cards, valued at \$26,925,826.47, and 31,811 packages of United States bonds, currency and internal revenue stamps, valued at \$124,147,040.54 were forwarded for the Government without charge for registration. Out of the immense sums collected for the expense of the post office was \$61,364. The amount credited for the Post-office Department to reach their destination. It is thought the registry system will be self-sustaining when extended to all classes of mail matter.

Reports received from most of the gold and silver mines on the Pacific slope, state the total production at \$24,438,500; nearly 40 per cent. of this was gold, about \$14,000,000 silver, lead \$200,000.

The yield of wheat in Dakota territory is estimated this year at 15,000,000 bushels.

During last winter, 56,000 emigrants arrived at New York. Twelve came from Germany; 2974; Russia 1249; England 1115; Ireland 1072; Scandinavia 978.

A passenger car, propelled by compressed air, has been running on one of the railroads of New York city. The experiments were first made at Glasgow, and having come under the notice of Americans, the inventors were brought to this country, and for nearly a year have been making improvements on the original patent. The motive power is supplied by reservoirs under the floor and seats; which are capable of holding in store 17,000,000 pounds of working power. The air received is tested up to a pressure of 900 pounds to the square inch, but is not worked above 250. The bursting pressure of the machinery is about eight times above the working pressure. The car can be run quite as fast as the steam dummies which are used on the elevated railroads, and on surface roads may be run at the rate of fifteen miles an hour, and is so constructed it can be increased to forty miles an hour. It is claimed the expense of these cars will be thirty per cent. less than steam cars, and fifty per cent. less than horse cars.

The Surgeon-General of the Marine Hospital Service reports the existence of yellow fever at Port Eads, New Orleans, Havana, Matanzas, Cardenas, and some other places. In New Orleans, 451 cases and 118 deaths have been reported.

There were 1967 deaths in Chicago during last month. In this city there were 301 deaths during the past week. The greatest number in any ward was 29.

Markets. A.—American gold 100, U. S. sixes, 1881, 107 1/2; 5-20 coupons, 1865, 102 1/2; do. 1867, 104 1/2; do. 1868, 108; 5-20, 106 1/2; new 1/2 per cents, 104 1/2; do. new, 104; 10-20, 104.

Cotton.—Sales of 50 bales at 12 1/2 cts. etc. 50 bales of M. Mississippi 42 cts. 50 bales, \$47.50 a 56; Penna. and Ohio flour, \$2.25 a \$2.50; patent and other high grades, at 25 a 27.50. Rye flour, \$2.75 per barrel. Corn meal, \$2.75 per barrel.

Grain.—Red wheat, \$1.01 a \$1.03; amber, \$1.06 a \$1.07; white, \$1.08 a \$1.10. Corn, 45 a 52 cts. Oats, white, old, 36 a 38 cts.; new, 21 a 25 cts. per bushel.

Hay and Straw.—Average price during the week—Prime timothy, 65 a 75 cts. per 100 pounds; mixed, 54 a 60 cts. per 100 pounds; straw, 45 a 55 cts. per 100 pounds.

Cattle were firmer and prices 1/4 cts. higher; 1800 head arrived and sold at 31 a 67 cts. for common to prime. Sheep, 31 a 6 cts. Hogs, 6 1/2 cts. per pound as to quality.

FOREIGN.—The mechanics in the shipyards on the Clyde have unanimously refused to submit either to an increase of their labor or to a reduction in the per cent. reduction of their wages, the alternative of which was offered them by their employers.

In the last six months, the value of coal exported from Great Britain was \$17,675,180, against \$18,369,600 in the same period of 1877.

The Orleans dispatch says: The rains have been abnormally heavy. Great damage has been done to the crops, and great distress prevails in consequence of the floods. The canals and irrigation works have been breached. Terrible distress prevails in Cashmere, and energetic steps are being taken to relieve the people, who in many parts of the country are subsisting upon herbs and unripe fruit.

The Franco-American Commercial Conference, have prepared a memorial to the United States Congress and French Chambers, calling attention to the languor of commercial relations between the two countries, and declaring that the time is to be found in their respective import duties. They urge the necessity for a treaty of commerce; and a general revision of the American tariff.

The Swiss National Council has voted \$1,200,000 as the contribution of Switzerland towards completing the St. Gotthard tunnel.

A dispatch from Alexandria says the river Nile is rising favorably. It is now higher than at any time last year, and the prospect for the crops are excellent.

George F. Seward, U. S. Minister to Peking, says that the prospect of American trade with Chinese ports was never so bright as at present. Cotton manufacturers are beginning to find a good market, in competition with English goods, and the general disposition of the Chinese Government is, to abandon to some extent, the policy of isolation, and to favor foreign intercourse.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second-day, Ninth mo. 2d, 1878.

A limited number of children will now be admitted to these schools, not members of our religious Society, whose parents may desire to have them educated free from the unnecessary but fashionable accomplishments, too common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is particularly invited to them. The terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, as a-late members, who may find the charges burdensome, can fully rely.

The principal schools will open for the next term, under the care of John H. Dillingham and Margaret Lightfoot, as Principals, both successful teachers of many years' experience. Opportunities will here be afforded of obtaining a liberal education in useful branches of study, and in the Latin, Greek and French languages. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Anzoux's models of parts of the human system, &c.

In the primary schools the children are well grounded in studies of a more elementary character.

Further information may be obtained upon application to the Treasurer of the Committee,
JAMES SHELLEY, No. 415 Market St.

WESTOWN BOARDING SCHOOL.

The Committee on Instruction of Westown Boarding School meet at Philadelphia in the Committee room on Arch street, on Seventh-day, the 21st inst., at 10 A. M.

MALVERN BOARDING AND DAY SCHOOL.

The next school year will commence on the 9th of Ninth month. For circular, address
JANI M. ELDREDGE, box 55, Malvern, Pa.

MOORESTOWN ACADEMY

Will be opened 9th mo. 2d, under the care of Chester Monthly Meeting of Friends, for children of both sexes.
RICHARD T. CARRIER, Principal,
ANNA WOOLMAN, Ass'tant.

RECEIPTS.

Received from Susanna F. Sharpless, Pa., \$2.10, 7c 5/2; from Sarah Green, R. L., \$2.10, 5c, and of Eliza G. Sheffield, Conn., \$2.10, 5c; from Georg F. Wood, N. Y., per J. C. Manly, \$2.10, 5c; for Rentals (various), Pa., \$2.10, 5c; for Isaac Lead N. J., \$2.10, 5c, and for Isaac Perrell Leeds, \$2.6 to No. 52, 5c, and Susan Povl, H. Pa., \$2.10, 5c, 5c; from Edward Thorn, N. J., \$2.10, 5c, 5c, and 6 Barton F. Thorn, \$2.10, 5c, 5c; from Elizabeth E. Engle, N. J., \$2.10, 5c; from Sarah C. Ford, N. J., \$2.10, 5c, 5c; and for Abigail R. Patten, Ct., \$2.10, 5c; from Lewis Passmore, Pa., \$2.10, 5c; from Joseph W. Collins, Canada, \$2.10, to No. 23, 5c, 5c, and for Georg Pollard, Jesse Foster, Thomas Cornell, John Moore an Benson Loring, \$2.10, each, 5c, 5c, and William C. Anston, \$2.10, to No. 27, 5c, 5c; from Thomas Wilbur, N. Y., \$2.10, 5c, 5c; for Sabine Haines, Pa., \$2.10, 5c, 5c; from Samuel P. Leeds, N. J., \$2.10, 5c, 5c, from Benjamin Boweren, Mich., \$2.10, 5c, 5c; from Isaac P. Wilbur, Mass., \$2.10, 5c, 5c, and for Mary Ann Shale and Emmie Gidley, Mass., and Mary A. Gardner R. L., \$2.10 each, 5c, 5c; from Isaac Child, Io., \$2.10, 5c, 5c; from Henry W. Wilks, N. J., \$2.10, 5c, 5c, and for Joshua S. Wilks, Joseph H. Haines, and Joseph Evans, \$2.10 each, 5c, 5c; from David J. Scott, Pe \$2.10, 5c, 5c, and for Ann Scott, \$2.10, 5c, 5c; from J. M. Saunders, N. J., \$2.10, 5c, 5c; from Mary I. Pennell, W. Va., \$2.10, 5c, 5c; from Ann C. Bacon, N. J., \$2.10, 5c, 5c; from George Britton, Pa., \$2.10, 5c, 5c; from Jane B. Smith, Pa., \$2.10, 5c, 5c; from Mary B. Will N. J., \$2.10, 5c, 5c; from Phebe L. Wain, City, \$ 5c, 5c; from Sarah E. Haines, Pa., \$2.10, 5c, 5c; from William Fisher, O., \$2.10, 5c, 5c; from S. B. DeCand N. J., \$2.10, 5c, 5c; from Daniel J. Morrill, Pa., \$2.10, 5c, 5c; from Philip Carter, Md., \$2.10, 5c, 5c; from Jacob Edge, Pa., \$2.10, 5c, 5c, and for Eliza Thoma Janer, \$2.10, 5c, 5c; from Mary M. Iris, Pa., \$2.10, 5c, 5c, and Samuel W. Maris, Md., \$2.10, 5c, 5c; from Benjamin Waggoner, Pa., \$2.10, 5c, 5c; from James Suncliff, City, \$2.10, 5c, 5c, and for Sarah Haines, N. J., \$2.10, 5c, 5c; from Dr. Joseph Warrington, N. J., \$2.10, 5c, 5c; from Deborah Woolman, City, \$2, 5c, 5c; from Daniel Steerthwaite, N. Y., \$2.10, 5c, 5c, from Robert Knowles, Agent, N. J., \$2.10, 5c, 5c, and from Robert Peckham, Lorenson, N. J., \$2.10, 5c, 5c, from David C. Curtis, Benjamin Knowles, Jami R. Boss, Joseph Collins and Sarah T. Boss, N. Y., Henry A. Knowes, Io., and David F. Knowles, W. \$2.10 each, 5c, 5c; from S. H. Ferguson, Conn., \$2.10, 5c, 5c; from Joseph Scattergood, Agent, Pa., 6 Paines Pratt, \$2.10, 5c, 5c.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

A well qualified Teacher wishes a situation in Friends School, in city or country.
Inquire at the Office of "The Friend."

The Memorials of our deceased friends, Alfred Cox and Ebenezer Worth, have been printed in pamphlet form and may be obtained at Friends' Bookstore, N 304 Arch street, Philadelphia.

WESTOWN BOARDING SCHOOL.

A well qualified woman is wanted to take the situation of Nurse in the Free-Department.

Application may be made to
Anna V. Edge, Downingtown, Chester Co., Pa.
Susanna F. Sharpless, Street Road, " "
Deborah Rhoads, Haddonfield, New Jersey.
Elizabeth K. Evans, 252 S. Front St., Philada.

FRIENDS' ASYLUM FOR THE INSANE.

Now Franklin, (Twenty-third Ward), Philadelphia Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in Smyrna, N. Y., on the 29th of 7th mo. 1878, BENJAMIN BOSS, in the 86th year of his age, an esteemed member and elder of Smyrna Monthly Meeting. He was a firm believer in the a comfortable testimony, and his friends have been a confident evidence that his end was peaceful.

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

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LII.

SEVENTH-DAY, EIGHTH MONTH 24, 1878.

NO. 2.

PUBLISHED WEEKLY.

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Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.
PHILADELPHIA.

For "The Friend."

Letters from Unfrequented Places.

(Continued from page 2.)

On board the steamer "Tage" Levant, lying off Messina, 4th mo. 21st, 1878.

We came on board this ship on the afternoon of Third-day, the 16th, and this is our fifth day at sea, if I may so say, when we are lying in port most of the time, for this steamer stops at all ports along the Levant. We were three days at Alexandretta, the port of Aleppo, and great quantities of grain, cotton and wool were taken on board. Aleppo is four days' journey from Alexandretta, by camel train, and these trains are just winding over the hills in the distance. Seen about the port is one flat marsh, dreadfully unhealthy; I went on shore and walked about some, but scarcely dared to take a whole breath, it seemed so malarious. Tarsus, the birth place of St. Paul, is about fifteen miles from this place, and one of our fellow-travellers has gone to visit it. I was told there is scarcely a vestige of the place left, so contented myself with looking towards it with my glass. There are but seven first class passengers besides myself on this ship. I have a large room all to myself, and little wash-room attached, and much I enjoy them after tent life, when a hurried toilette was the order of the early day, with so little light that it was seldom I had a chance to see how brown I was getting, and concluded I should need an introduction to myself whenever broad daylight should enable me to see my reflection—this same reflection is a brown study now, and I feel as if looking at a native of the country. On our decks is a motley crowd that I wish you could look upon—Moslems and Turks, veiled women and some unveiled—families with their mats and cushions spread—and we see the customs of oriental traveling. The Moslems (that is, the strict ones) do not neglect their prayers, but at the regular time, wash their faces, hands, arms and feet, then step out into a clear space, spread a shawl on the deck and go through their prayers, bowing towards Mecca. Those who have made the pilgrimage to Mecca wear a green turban and are very zealous in their religious exercises. The delicious rest on this ship is so grateful, and was so much needed, that it is hard to get enough. For two or three days I did nothing but sleep, go out to my meals, look about a little, and then sleep again. The French stewardess would come in and say, "Dormir, dormir, dormir." I would

answer, "Oui, oui, oui," and that was about the extent of our conversation. As for writing letters, I have been almost in despair with myself for not being more energetic about it, and yet when one is completely tired out, what is to be done?

Well, from Damascus, we went to Baalbeck, two day's journey; leaving Damascus by the "Gorge de Barada," through which passes the excellent road to Beyrouth, and which we follow for several miles; the scene is just exquisite! The gorge is narrow and wild, with the Abana river rushing through it; pretty villas and gardens and orchards filling every inch of space beside the river and road. But we had to leave that and take our way over the hills and mountains, sometimes in a warm valley, and then up, up, surrounded by snow. Two or three hours from Damascus we halted at the Fountain of Fijeh (ain Fijeh), the chief source of the Abana, and a great curiosity it is, as well as very beautiful. Over it there had once been a splendid temple, now only a fine old ruin, and at its base a sort of cave, from which boils up, not only a stream, but a full grown river, as clear and bright, sparkling and joyous as a river can be, escaping from the dark recesses underneath the mountain, no one knows where. It dashes away over the rocks a short distance, and joins another smaller stream, and these two form the river which the Arabs call the Barada, and the ancients called Abana. I did not wonder that Naaman thought the Abana and Pharpar more inviting to taste and use than the muddy Jordan. We lunched at Suk Wady Barada—a most charming spot. I think wady means *glen*, and here the river rushes and tears away among the rocks in a deep chasm, over which is a bridge; and, by the way, I must tell you that a bridge is a luxury not often met with in Palestine or Syria. I have forded streams where it seemed as if horse, rider and all must be swept away, and had to put on the whip to urge my steed against the current. On the high rocks are many tombs (cut in them) and some with Latin inscriptions. On a high hill is pointed out the tomb of Abel, thirty feet long! and this is supposed to be the place where he was murdered! Other authority supposes it (the tomb) to be a Moslem wely (tomb), and so we are crammed with supposes. There are also traces of an aqueduct supposed to have been made by Zenobia, to conduct the water from Ain Fijeh to Palmyra.

We camped in the beautiful valley of Zebedany, and near the town, which is a thriving one of over 3,000 inhabitants, and rich in gardens and trees. Leaving Zebedany on the morning of the 11th, we travelled over high spurs of the Anti-Libanus. Lunched near "Noah's tomb," which is 132 feet long! The tomb is in a stone building and kept carefully covered with cloth—it looks like an aqueduct covered over. What with the snowy mountains, green hills and valleys, beautiful views were our only variety, till the ruins of Baal-

beck loomed up in sight and we were soon there. We found our tents pitched in the court of the Great Temple. This court is about 150 yards long and 125 wide. On the north side our tents were pitched, and far away in the south-east corner of the court were grouped the tents of the Cook party, who were there to welcome us, they having preceded us one day.

We enter the court by a long, dark, arched way, which I thought was a tunnel, but it was once a grand high entrance to the level of the court. This court is now so filled up with the accumulations of ages, that we have to rise a steep pitch to gain the present level from the tunnel. We dismounted and walked about among the wonders, then climbed up on the cyclopean walls to watch the sunset. I fear I cannot of my own poor self, stretch your imaginations sufficiently to take in the vastness, the grandeur, the beauty of the giant pile. Dr. Prime says: "If all the ruins of ancient Rome, that are in and around the modern city, were gathered together in one group, they would not equal in extent the ruins of Baalbeck." They would certainly look like a pile of brick-bats and dust beside these mammoth relics of Phœnician strength, and

"Not in Egypt's ruined land,
Nor mid the Grecian Isles,
Tower monuments so vast, so grand,
As Baalbeck's early piles—
Baalbeck, thou city of the Sun!
Why art thou silent, mighty one?"

Thus thought I, while wandering among the piles, and often said, "Oh, if these stones would only speak, and tell us how they got here!" A few facts and figures and I am done with Baalbeck, which one can only understand by the evidence of sight. One must see it, explore it and study for himself. These temples stood on a platform raised 30 feet above the plain, having immense vaults underneath. Three stones in this foundation-measure, one 64 feet long, another 63 feet 8 inches, the third 63 feet, and each is 15 feet wide by 13 feet high, and raised to a height of 20 feet above the ground. On the outside of this wall is another wall, where many of the stones measure 30 feet long, 15 wide and 13 high. The great temple was 290 feet long and 160 broad, surrounded by Corinthian columns 75 feet high and over 7 feet in diameter at the base, and the stones of the entablature which reached from column to column, 15 feet high and 15 long, making the entire height at the top of the entablature 90 feet. Six of these immense columns remain standing. Of the columns of the temple of the sun, 19 are standing, and they are each 63 feet high, including base and capital. An author says: "The peculiar characteristics of this architecture is the combination of the immense and the graceful, of Cyclopean vastness with refined elegance—nowhere is the Corinthian acanthus carved with more deli-

cacy than on those gigantic blocks." The fallen fragments heaped on the ground are as wonderful as those standing—the earth is strewn with enormous debris, it is the ruin of an entire city. We viewed the wonderful scene by moonlight and by daylight; walked through it and round about, and visited the quarries, near which lies one of those great stones, all hewn out, but never removed. It is 69 feet long by 17 wide and 14 deep—I hope to show you some views sometime.

(To be continued.)

Epistle of George Fox.

Friends, dwell in the Living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others; though many have run out and gone beyond their measures, yet many more have quenched the measure of the Spirit of God, and have become dead and dull, and questioned through a false fear so their faith, been hurt both ways. Therefore be obedient to the power of the Lord, and his Spirit; war with that Philistine that would stop up your wells and springs; and the belief in the power keeps the spring open; and none to despise prophecy neither to quench the Spirit; so that all may be kept open to the Spirit, that every one's cup may run over. For you may all prophesy one by one, and the spirit of the prophets is subject to the prophets. Would all the Lord's people were prophets, said Moses in his time, when some found fault; but the last time is the Christian's time; who enjoys the substance, Christ Jesus, and his church is called a royal priesthood, offering up spiritual sacrifices; and his church are his believers in the Light. And so in the Light every one should have something to offer; and to offer up offering in righteousness to the living God, else they are not priests; and such as quench the Spirit cannot offer, but become dull. I will pour out my Spirit upon all flesh, in the last time, saith the Lord, which is the true Christian's time; God's sons and daughters shall prophesy, and your young men shall see visions, and old men shall dream dreams; and on my servants and handmaids I will pour out of my Spirit in those days, and they shall prophesy. Now, Friends, if this be fulfilled, servants, handmaids, sons, daughters, old men, young men, every one is to feel the Spirit of God, by which you may see the things of God, and declare them to his praise; for with the heart man doth believe, and with the mouth confession is made unto salvation; first, he has it in his heart, before it comes out of his mouth; and this is beyond that brain-beaten heady stuff which has long studied, about the sainted words which the holy men of God spake forth, as they were moved of the Holy Ghost.

So with the Holy Ghost, and with the light and power of God, do you build upon Christ, the Foundation, and Life; and by the same heavenly Light, and Power, and Spirit, do you labor in the vineyard, and do you minister and speak forth the things of God, and do you dig for your pearls; therefore bring them forth, and let them be known how they glister. Friends, you see how men and women can speak enough for the world, for merchandise, for husbandry, the ploughman, for his plough; but when they should come to speak for God, they quench the Spirit, and do not obey God's will.

For "The Friend"

Letters, &c., of Margaret Morris,

(Continued from page 7.)

To her son, Richard Hill Morris.

9th mo. 27th, 1793.

* * * Pray keep up thy spirits and, above all, endeavor to gain access to the throne of mercy, and join thy intercessions to those who are engaged to implore the Divine Goodness to give command to the destroying angel to stay his hand, that a remnant may be spared to tell to others what the Lord has done for them.

To the same.

Philadelphia, 10th mo. 10th, 1793.

I received thy acceptable and affectionate letter of the 8th, this morning, and have the happiness of informing thee, that W. N. and my maid Sallie, are raised from the brink of the grave. I don't know if I told thee, I had two beds in the front parlor; I laid in one and Sallie in the other, being determined to keep the infection from my dear sister, if possible. When W. N. was seized, which was violently, I sent Tom out, and bought a large Windsor settee, and fixed it in the back parlor for him, and got a black man to attend him, and my sweet Pollie Morris procured me a white woman to attend Sallie, and I then left her room and returned to my own lodging. The children were sent to B. S.'s—he kept S. and Mollie, and took Wm. and Pattie to the grandfather's. So far all went well; but, behold, thy sister D. S., three servants and two children, were taken ill last Seventh-day night. I went there on First-day to bring S. and Mollie home. But Debby had nobody but herself to wait on the sick, and I left Sallie and Tommy and brought M. along. That night Mollie was taken sick, but the fever has left her now, and she is playing about. On Second-day morning B. S. came to let me know S. Morris was very ill, and they feared she would be like her mother. David was here at the time; I sent to B. M. for his horse and chair, and David went and brought her home; but we could hardly keep her from fainting, she was so ill. He took her up stairs and put her to bed, and sent for good Dr. Rush. He said it was impossible for him to attend or to send one of his young men, but directed me what to do for her, which, through the blessing of Heaven, has raised her up again, and she has had no fever since Third-day. I should have told thee, that thy poor aunt Hannah Moore had another stroke of the palsy last Fifth-day morning; she lay a long time speechless and insensible,—we thought her dying. I got good Dr. Rush to look at her, and she is now restored nearly to her former state, except that she is more helpless than ever she was, and its difficult for three women to move her in and out of bed; and her groans and screams, when we do attempt it, are hardly to be borne. My tale of woe is not yet all told. While I was at B. Smith's, on First-day morning, E. Hicks,* was taken ill, and I found her in bed when I returned. Dr. Rush, dear, good man, sent one of his pupils to see her. She was to be bled, and we sent to eight or nine bleeders before one could be found; however, after 9 o'clock at night, we got it done, and though she is still very low, I have hopes of her recovery. Does thee not wonder what kind of stuff thy mother

is made of, that she is still living, after having gone through all this? Let the praise be given where it belongs, for I know that thy sufficiency is not of myself. Thy dear sister, through fatigue and anxiety, is beginning to droop. Jno. ordered her to be bled, for the doctor who attends their family, young Mease, is himself very ill, and can't attend. B. S.'s servants are recovering, but little Peggy is very much amiss. From I. Lewis's to I. Todd's, we have counted 29 or 30 that have been carried to the silent grave, and through the boundless goodness of Providence, none have yet been taken from under our roof. I was going to conclude, but must tell thee something as true as strange; when my family was at the worst, old Captain S. sent his compliments, and desired to know how we all did, and that if Mrs. M. stood in need of anything, at all, requested she would send him, and she should be welcome to anything he had. See how the mollifying hand can soften marble. Thy tenderly affectionate mother,

M. M.

To the same.

Philadelphia, 10th mo. 12th, 1793.

* * * I have the satisfaction of informing thee all my invalids, except my dear afflicted sister, are getting out of the hospital. But B. S. is very poorly, a high fever, and other symptoms of a smart attack. I hope he will yet be spared, and the favorable state of the weather encourages me to cherish the flattering hope, in humble confidence and desire of being resigned; for indeed the present dispensation calls upon us loudly to give up all. Alas! my dear, if ever thou re-visits thy native city, how many of thy former acquaintances will thou miss of seeing in thy walks abroad! Did I mention to thee that there are 52 orphan children, whose parents have died in the present calamity, now under care of the committee. I think they have converted the Logzania Library into an orphan house, and the committee hire a wagon two or three times a week to give the children an airing. Stephen Girard is a noble spirited man; he may be ranked with thy equally noble uncle Wells. I hear that he is constantly at Bash Hill; performs the part of a nurse to the poor sufferers there, and does the worst offices of a nurse—shifting the sick, and changing their bedding with his own hands. Does he not obey the command of his Lord, who said to one formerly, "go thou and do likewise" when He was asked who was neighbor to the man who fell among thieves—the Levite or Samaritan? Last night, good Dr. Olfrey was carried to the silent grave, and a few days since Rowland Evans. * * * I have done, when I tell thee that present or absent I shall ever be.

Thy tenderly affectionate mother,

M. M.

To the same.

Philadelphia, 10th mo. 15th, 1793.

* * * I have been closely tried for several days past on account of dear B. Smith, who has been, and still is, very ill, though I hope a little better to-night; he has not a sick stomach, but a very distressing pain in his head, and a fever. My poor Debby is also drooping, and I know not how soon she may be laid up; and I have both been bled twice. Their children are well, and servants bravely, although not able to do anything. When I returned home last evening, I found my late valuable black man, who I wrote went away

* The faithful maid who accompanied Mollie Moore and Mideah Martha from Madeira.

sick, laid on my kitchen floor very sick,—even ill—the people where he lodged having turned him out in that condition, and being a stranger in town, he knew not where to go. I gave him something, and this morning went myself to one of the committee and got a permit to send him to the hospital, and the good creature cheerfully got into the sick cart, thanking me for providing a place for him, where he might lay his sick head. Oh! my dear, you who are at a distance can have but a very imperfect idea of the mournful situation of our city! indeed, it looks dismal to see so many houses shut up. All the neighbors on the opposite side of the way gone out of town, and most on this side of the street.* My sick folks are all getting well, except my poor sister, on whose account my sorrowful family must remain at the place they are stationed at. Alas! whither could we go? We cannot flee from the rod commencing to strike us. Thy dear good uncle W—— looks like himself again, and my precious sister and the girls are as well as usual. Through the mercy of Heaven, I am able to be with my dear Debby part of every day, and esteem it a singular favor that her husband and self were not taken sick at the time my own afflicted household were ill, as I could not possibly have been spared from home at that time. Indeed I have renewed cause for humble gratitude, when I see my dear little ones, lately so ill, and our valuable domestics, meeting me, on every little absence, with countenances expressive of filial love and gratitude. It is almost too much for me to bear, weakened as my spirits have been of late, and fearful of their ascribing to me, a poor, weak instrument, what belongs to the Great Physician alone. I have good grounds to hope that the late afflictive sickness will prove of lasting benefit to our servants; thus good will grow out of the evil they have so much dreaded, and I have much desired to be a partaker with them in it. Patience and resignation should go hand in hand; the latter may be compared to the philosopher's stone, which is said to turn all it touches into gold; and resignation to the Divine will, turns every afflictive dispensation of Providence into real and substantial good, while patience, fits and prepares us to endure all evils without murmur or complaint. I am so far from branding thy conduct with the odious name of "cowardice," that I commend thy resolution, in absenting thyself from the city, a place where all that is dearest to thee on earth, at present are necessarily confined; and if I am right, let me have the comfort of still enjoying the hope that *my only son* will take care of his precious life for my sake, and yet "rock the cradle of reposing age."

Thy tenderly affectionate mother,

M. M.

(To be continued.)

He that is sincerely obedient will not pick and choose what commands to obey and what to reject. He will lay such a charge upon his whole man as the mother of Christ did on the servants at the feast: "Whosoever He saith unto you, do it." With eyes, ears, hands, heart, body, soul, he will endeavor, seriously and lovingly, to observe and diligently do whatever Christ says unto him.

* Her residence was on the north side of Walnut, one door below Fourth street.

Incidents and Reflections.—No. 13.

For "The Friend."

The wise man says, "Whoso diggeth a pit shall fall therein." We naturally experience pleasure in seeing the wicked designs of unscrupulous men react to their own injury; and the religious mind can often trace in such instances the overruling power of the Lord, who saves the simple, and ensnareth the crafty.

In Harvey's Reminiscences of Daniel Webster, an interesting illustration of this character, is given in the history of a law suit with which that eminent statesman was connected, and which is thus narrated.

Matthew Bramble was a wealthy resident of Portsmouth, and, as the sequel proved, an unscrupulous man. His social position was good, but a feeling of distrust towards him existed in the community. It seems that Bramble had given to a man named Brown an annuity bond, agreeing to pay him one hundred dollars a year as long as he lived. This was to keep dormant a title to some real estate. Bramble had more than once tried to persuade Brown to take a "lump" sum of money, and cancel the bond; but Brown persistently declined to do, and in this he was supported by the advice of his friends. After in vain offering one thousand dollars, Bramble resorted to the following method of getting rid of his obligation. He was accustomed, when he paid the hundred dollars, to endorse it on the bond. The next chance he got, he endorsed, not one hundred dollars, but one thousand dollars, adding, 'in full consideration of and cancelling this bond.' Brown, who could not read or write, unsuspectingly signed his mark to this endorsement. Bramble then coolly handed him back the bond, and of course said nothing of the matter. When the year came round, an altercation took place between them. Bramble said: "I owe you nothing; I paid you a thousand dollars, and it is certified on your bond." Brown was a poor shoemaker—simple-minded, truthful, weak,—not capable of coping with this wily scamp. He was friendly, while Bramble was a rich man. Poor Brown did not know what to do. He had convinced his neighbors that he was right. He went to Jeremiah Mason, who told him he was Matthew Bramble's lawyer. Mason had asked Bramble about the matter, and the latter had showed the bond; and Mason probably believed him. A friend then advised Brown to go to Webster; and, after hearing his story, Webster was quite convinced of the truth of Brown's statement. He had no confidence in Bramble. In relating the story, he said to me: "I knew nothing positively against Bramble, but something impressed me that he was not a man of honor. I was at once satisfied that he had committed this fraud upon Brown, and I told the latter that I would sue Bramble for the annuity. He said he had nothing to give me in payment. I said I wanted nothing. I sent Bramble a letter, and he made his appearance in my office.

"I should like to know," said he sharply, 'if you are going to take up a case of that kind in Portsmouth. It seems to me that you don't know on which side your bread is buttered.'

"This man has come to me," I replied, 'without friends, and has told me a plain, straightforward story; and it sounds as if it were true. It is not a made-up story. I

shall pursue this thing and sue you, unless you settle it.'

Bramble went to Mason who afterwards said to Webster: "I think you have made a mistake. Bramble is a man of influence. It can't be that the fellow tells the truth. Bramble would not do such a thing as that." Webster replied: "He has done just such a thing as that, and I shall try the suit."

So the preliminary steps were taken, and the suit was brought. The case came on at Exeter in the Supreme Court, Judge Smith on the bench. It created great excitement. Bramble's friends were incensed at the charge of forgery; but Brown, too, in his humble way, had his friends. Webster said:—

"I never in my life was more badly prepared for a case. There was no evidence for Brown, and what to do I did not know. But I had begun the suit, and was going to run for luck, perfectly satisfied that I was right. There were Bramble and his friends, with Mason; and poor Brown only had his counsel. And Mason began to sneer a little, saying, 'That is a foolish case.'

"Well, a person named Lovejoy was then living in Portsmouth; and when there is a great deal of litigation, as there was in Portsmouth and many towns in New Hampshire, there will always be one person of a kind not easily described.—a shrewd man who was mixed up in all sorts of affairs. Lovejoy was a man of this kind, and was a witness in nearly all the cases ever tried in that section. He was an imperturbable witness, and never could be shaken in his testimony. Call Lovejoy, and he would swear that he was present on such an occasion; and he seemed to live by giving evidence in this way. I was getting a little anxious about the case. I was going to attempt to prove that Brown had been appealed to by Bramble for years to give up his bond, and take a sum of money, and that he had always stontly refused; that he had no uses for money, and had never been in the receipt of money; and that he could not write and was easily imposed upon. But although I felt that I was right, I began to fear that I should lose the case.

"A Portsmouth man, who believed in Brown's story, came to me just before the case was called, and whispered in my ear: 'I saw Lovejoy talking with Bramble just now in the entry, and he took a paper from him.' I thanked the man, told him that was a pretty important thing to know, and asked him to say nothing about it. In the course of the trial, Mason called Lovejoy, and he took the oath. He went upon the stand and testified that some eight or ten months before he was in Brown's shop, and that Brown mended his shoes for him. As he was sitting in the shop, he naturally fell into conversation about the bond, and said to Brown: 'Bramble wants to get back the bond,—why don't you sell it to him?' 'Oh,' said Brown, 'I have; he wanted me to do it, and, as life is uncertain, I thought I might as well take the thousand dollars.'" He went on to testify that the 'said Brown' told him so and so; and when he expressed himself in that way, I knew he was being prompted from a written paper. The expression was an unnatural one for a man to use in ordinary conversation. It occurred to me in an instant that Bramble had given Lovejoy a paper, on which was set down what he wanted him to testify. There sat Mason, full of assurance, and for a moment I

hesitated. I took the pen from behind my ear, drew myself up, and marched outside of the bar to the witness stand. "Sir!" I exclaimed to Lovjoy, "give me the paper from which you are testifying!" In an instant he pulled it out of his pocket; but before he had it quite out, he hesitated and attempted to put it back. I seized it in triumph. "There was his testimony in Bramble's handwriting!" Mason got up and claimed the protection of the court. Judge Smith inquired the meaning of this proceeding. I said: "Providence protects the innocent when they are friendless. I think I could satisfy the court and my learned brother, who, of course, was ignorant of this man's conduct, that I hold in Bramble's handwriting the testimony of the very respectable witness who is on the stand." The court adjourned, and I had nothing further to do. Mason told his client that he had better settle the affair as quickly as possible. Bramble came to my office, and as he entered, I said: "Don't you come in here! I don't want any thieves in my office." "Do whatever you please with me, Webster," he replied; "I will do whatever you say." "I will do nothing without witnesses—we must arrange this matter." I consulted Mason, and he said he did not care how I settled it. So I told Bramble that, in the first place, there must be a new life-bond for one hundred dollars a year, and ample security for its payment; and that he must also pay Brown five hundred dollars, and my fees, which I should charge pretty roundly. To all this he assented, and thus the case ended.

Willing to Live Honestly.

"Pray for us," said the apostle, "for we trust we have a good conscience, in all things willing to live honestly."—Heb. viii. 18.

To live honestly in all things, we must first be willing to earn our own living. God said that man should eat his bread in the sweat of his brow. Paul said, "If a man will not work neither shall he eat." The man who is "willing to live honestly" in all things, accepts these primary conditions of existence, and rejecting the bread of idleness, labors, working with his hands and with his brains, that he may earn his daily bread. The man who is not willing to win his bread by honest labor, is not willing in all things to live honestly.

Again, a man who is willing in all things to live honestly, is willing to accept such a living as he can earn. There are very few people who cannot live honestly, if they will be content with such a living as they can earn. Many a man can live honestly in a cottage or a cabin, who cannot live honestly in a costly mansion. He can live honestly in the quiet country, when he cannot live honestly in the roar and rush of the crowded city. He can live honestly by dressing himself in comfortable raiment, and his family in clean and decent apparel, but he cannot live honestly while he robs himself in broadcloth, and decks his wife in satins and in silks. He can live honestly if he is willing to live on roast potatoes and corn cakes, but he cannot live honestly if he must fare sumptuously every day. He can live honestly if he will go on foot; he cannot live honestly if he must have his coachman and his carriage.

The man who is willing to live honestly in all things, is a man who submits to the necessities of his position, and who limits his desires and brings them within the range of his

means. The man who resolutely determines to do this; to live within his income, to earn his money before he spends it, to labor diligently and dispense with things which he cannot purchase and pay for; the man who has given up the idea that the world owes him a living, and has set himself to earn a living, by hard and diligent labor; the man who will persist in such a course as this, though he may not be able to gratify every taste, nor follow every fashion, or move amid the gayety and hollowness of a wicked and perverse generation, may yet be blessed in the enjoyment of good health, a good conscience, a good appetite, and a good living. For he who lives honestly in all things, has little fear of the afflictions and troubles which come upon dishonest souls, and which make the way of the transgressor so hard. "Pray for us; for we trust we have a good conscience, in all things willing to live honestly."

Selected by a Teacher.

TRUST.

"I will lead the blind by a way they know not."

Led by a way that we know not,
 Wrapped in the darkness of night,
 Tossed by the storm and blinded,
 We cannot walk by sight.
 Knowing and trusting our leader,
 We know that our path is right,
 Child-like we follow him onwards—
 Follow him into the light.

Led by a way that we know not,
 A way that is thorny and steep,
 Footsore already, and fainting,
 Upward and onward we creep;
 One who Himself has trodden
 Each step of the thorny road,
 Bids us take courage and follow Him
 Into the presence of God.

Led by a way that we know not,
 A dreary and desert way,
 While snares encompass our footsteps,
 And lions roar after their prey;
 Helpless and trembling, yet trusting,
 We cling to our heavenly Guide,
 For in the gathering dangers,
 Safe are the weak at His side.

Led by a way that we know not,
 A way that is lonely and long,
 Feeble and faint are the pilgrims,
 But our Redeemer is strong.
 Kept by His arm from falling,
 Cheered by His words of love,
 Onward we go rejoicing,
 On to the mansions above.

Led by a way that we know not,
 But led by a Guide whom we know,
 Let us not seek to discover
 More than He pleases to show.
 Step after step as we follow,
 We know we are nearing our rest,
 Surely the way that He leads us,
 Must be, of all ways, the best.

Power of a Little Child.—Yesterday afternoon (says the San Francisco Post) two men engaged in an angry dispute on the street, during which one shook his fist beneath the other's nose, and appeared to have worked himself into a fever heat of passion. Just then a little girl, almost an infant, who had been going by, stopped, apparently paralyzed by the man's fury, moved quite close to him, and, looking up into his face, inquired, "What makes you so cross, mister?" It was so unexpected that the man evidently felt a complete revolution of feeling. Gradually his countenance cleared, and finally was lit up with a smile, as he patted the little peace-maker's head, and remarked, as he moved

away, ignoring the other man altogether, "I guess you're right, little pet."

Selected.

Reflections on My Forty-seventh Birthday.

How rapidly time passes! How unmindful we are of its flight, or of the necessity of being prepared to meet its close! While youth, beauty or vigor remain, we are apt to forget that age, weakness, death, and judgment are daily approaching nearer to us. Months and years glide away almost imperceptibly, until on reflecting we discover the clock of life had already run more than half its round, even should the extraordinary number of four score and four years be allotted to us. So shortsighted is human nature; so contented with sailing on health's smooth surface, so prone to grasp at every tempting enjoyment presented within reach, that many thoughtless beings have unconsciously reached the summit of life's hill, and are day by day descending its declining slope, without appearing to perceive their downward journey is liable to be much shorter and more difficult than their ascent was.

The farther we advance on life's road, the more rugged it appears; we feel that cherished joys have departed, ties of kindred have been sundered, health and strength are diminished, debility and dependency are fast overtaking us, and treasured recollections of ambition, pride or avarice prove unstable anchors in the sea of infirmities. Meekness, patience, faith, hope, charity and forgiveness, are necessary attainments to preserve us from falling into dangers which naturally prevail in seasons of misfortune, affliction, or dependency, unless the mind is firmly established upon the rock of conscientious piety, which is the only rock sufficiently strong to stand unmoved amidst tempests of multiplied trials. Another year of the time allotted to my portion has flown away, and a review thereof clearly presents omissions and commissions which must tarnish the beauty of its picture. Methinks many fellow-pilgrims might acknowledge the same unfaithfulness on their part, would they carefully ponder their actions during that period of time. Should this suspicion be correct, I can only recommend repentance of the past, and an earnest endeavor to improve the future, by devoting the remainder of our days more fully to the Lord's service in whatever manner He may be pleased to require. His grace, which appeareth unto every rational mind, convinceth us beyond a doubt what His requirements are; consequently unfaithfulness to follow its pointings in all things is the great secret of much of the misery existing among mankind in general. God, according to His wisdom in creating us, endowed different individuals with different capacities, to be exercised in different spheres. It matters not in what sphere we are spiritually called to labor, it matters not how trifling or peculiar the labor within that sphere may appear, the call is incumbent upon us to obey; and the more willingly we submit thereto, the more easily our task is performed. Many, far too many, regard the requirements of conscience in small things as mere trifles, unworthy of attention; but to me they appear comparable to small duties in outward business, which every skillful manager will admit must be carefully attended to, or matters of apparently greater importance suffer thereby. Inattention to small mental duties is no less serious in its results. The origin of slander,

alice, resentment, and divers gross evils commonly occurring in every-day life, may generally be traced to small offences, or neglect to amend offenses while they are small, and within our power to control. A grain of seed or a cent of money is considered by all a trifling thing; yet none can deny it is by carelessly regarding grains and cents, that we innumerate valuable sums of bushels and dollars; so in like manner, a faithful adherence to spiritual requirements in small things constitutes the grand basis of practical Christianity.—*Musings of a Blind and Partially deaf Girl.* By Mary Ann Moore.

Indian Stone Pots.

A correspondent of the New York Post, on Amelia Co., Va., mentions the discovery of a mine or quarry from which the Indians formerly quarried or shaped the stone pots which are preserved in museums. The farm on which it is located was bought in 1872 by a farmer named J. Wiggins, from one York State; who in making the circuit of his new purchase, sat down to rest on a large boulder. Taking out his knife, he carelessly made an incision in it, and found it was soapstone. Having an idea that it might prove useful, he began to excavate, and scooped, after going down a few feet, that superabundant earth over the ledge had evidently been dug over before, being made of clay, bits of stone from the ledge, traces of charcoal, stone hatchets and fragments of Indian pottery. At the bottom of the Indian excavation the hollows remained where the utensils of various shape had been dug out, and such is the peculiarly unchangeable nature of the stone that the rough centre or stem from which each was broken is as distinct to day as if the covering of earth and debris had only lately been removed and immediately replaced. Having no money, Wiggins has only been able to make very partial excavations, and these are only intended to develop his discovery as a soapstone quarry. The stone is a variety of steatite entirely without mica, of tough interlocking fibre and dull yellowish color, becoming dark gray and hard on exposure to the atmosphere. It is soft and can be cut, turned or carved when first taken from the ground, and it does not even split like a common carpenter's hand-saw.

Wiggins began his excavation at the point where the Indians began theirs; this is evident by the accumulation and the kind of implements found there, as well as by the recent effect work. It seems that they worked in large numbers, from the fact that General Hundley's farm was evidently a vast camp, over which the pottery was distributed to be finished, and over which are still scattered fragments of incomplete utensils and tools with which they were fashioned, so far the quarry, as worked by the Indians, as been shown to be at least an acre in extent. Having no shovels with which to throw out the six or seven feet of clay, they seem to have simply thrown it back behind them as they advanced, so that at different points where they finally left off work there remain depressions, while around them the surface is level with the surrounding land, though full of fragments of pottery and tools down to the surface of the rock.

Judging from the accumulation of mould over the excavated earth as well as from the size of the trees now standing over the exact

spot of their apparently latest workings, it was abandoned some three hundred and fifty years ago. They evidently began work with their stone hatchets or tomahawks of kyanite, very hard and brittle. These, with the blades broken, were found only at the place where they are supposed to have begun work. They then seem to have brought crystals of quartz from every out-cropping ledge in the surrounding country—specimens of each are to be found in the quarry—and picks of granite, necessarily from a great distance. They finally seem to have selected the crystals of quartz from a ledge about a mile off, which, no matter how broken, always present points well suited for digging out pots. Many pieces are flat on one side, and rounded on the other, with a sharp edge, making a natural tool of the best shape for hollowing out the inside of a pot. The whole surface of the quarry ledge, so far as excavated, is covered over with the projections or stems from which the pots were broken and the hollows from which they were dug. The Indians seem to have first dug out a pot right side up, finishing the inside first, and then digging around it, leaving a stem at the bottom, and breaking it off by a blow from a maul made by beating a piece of the stone in a fire to harden it. The excavation necessary to get the first pot out left the rounded form for the bottom of another. One specimen now in the Smithsonian Institution is oblong, two feet one inch long by thirteen inches wide and eight inches deep, with handles at each end. Hollows remain where pots have been taken out holding many callous, some of them round and two feet wide, and the specimens and fragments found range all the way from this size down to those of drinking cups the size of a teaspoon, one of which was found at a spring near by.

This quarry is less than a mile distant from the Richmond and Danville Railroad, and only thirty miles southwest of Richmond."

For "The Friend."

Separation in the Western Yearly Meeting.

(Continued from page 4.)

The longest of the series of articles in the "British Friend," bears the title "*Judge righteous Judgment*," and criticises an article signed W. P. S. that appeared in a previous number of that journal.

From the article criticized, E. F. quotes the query, whether "it will tend more to the glory of God, or be better for us as a people, for any to become discouraged because of some changes in the workings of the Church, or deviations from some of the teachings and practices, and withdraw from it either individually or in a body than to remain at their posts, and labor faithfully as the Lord gives ability not only for the preservation but for the building up of the Church." On this he observes, "Why did he not say in accordance with the fact, *because of an abandonment of some of its vital or fundamental principles*? from which legitimately follows the train of departures in practice which he so justly enumerates, a result which was clearly seen, and foretold by some of those faithful worthies who first saw, and within the pale of the Society testified against those sad departures from our ancient and well-established principles on the part of some occupying high stations in the Society. They did not withdraw from it, but labored within it, as advised by W. P. S. Now mark the result, they were

blamed, they were censured as disturbers of the peace of the Church, as having no interest in the Society, and as deserving none of its privileges, as caring for nothing but to pull down and destroy. Some were harassed by committees for years, and finally disowned; all on account of their faithful labors in the ability afforded, (just as they believed the Lord required) for the preservation of the Church. This in New England Yearly Meeting years ago—and recently we have seen it repeated in that of Indiana. So while such are censured for withdrawing, if they remain they are thrust out if faithful in testifying against erroneous principles and practices which they see coming in. Is it strange in view of all this, and of the fact, that London Yearly Meeting has turned its back on Barclay, and virtually endorsed the unsound and heterodox views of some modern authors, that Friends concerned for the preservation of the Society on its original ground of principle and practice should become discouraged, and ready to give up all hope of successful labor within its pale?

"The whole scope and tenor of the article under review is to enjoin silence on the part of those Friends who feel concerned and alarmed for the safety of the Society on its original ground, and to recommend their continuing to remain in it without testifying against what they believe and see and feel to be wrong; thus becoming responsible for all that is passing therein, as very many have done and are doing—a course which, if persevered in, can scarcely fail ultimately to land the Society on the same ground from whence our forefathers first took their departure. All that was said by our Lord and his apostles in regard to Church government, goes to prove that it is not only the prerogative, but the duty of the Church in some way to free itself from disorderly walkers, and from those who depart from its doctrines. Hence, if those professing Quakerism become corrupt and change the doctrines and practices of the Society, they who remain firm to the ancient Christian views professed by all sound Friends must separate from the others and disown fellowship with them if the latter cannot be reclaimed. This view is fully sustained by Robert Barclay,* as follows:—After quoting Gal. i. 8, 1 Tim. i. 19, 20, 2 John 10, he then says—

"(Page 514.) 'These scriptures are so plain and clear in themselves as to this purpose, that they need no great exposition to the un-biassed and unprejudiced reader. For, seeing it is so, that in the true church there may men arise and speak perverse things, contrary to the doctrine and gospel already received, what is to be the place of those that hold the pure and ancient truth? Must they look upon these perverse men still as their brethren? Must they cherish them as fellow members; or must they judge, condemn, and deny them? We must not think the Apostle wanted charity, who will have them accused; and that gave Iymeneus and Alexander over to Satan, after that they had departed from the true faith, that they might learn not to blaspheme.' * * * (Page 515.) 'If the Apostles of Christ, of old, and the preachers of the everlasting Gospel in this day, had told all people, however wrong they found them in their faith and principles, 'Our charity and love is

* In his Anarchy of the Ranters.

such, we dare not judge you, nor separate from you? but let us all live in love together, and every one enjoy his own opinion, and all will be well; how should the nations have been? Or what way now can they be brought to truth and righteousness? Were such a principle to be received or believed, that in the church of Christ no man should be separated from, no man condemned or excluded the fellowship and communion of the body, for his judgment or opinion in matter of faith, then what blasphemies so horrid, what heresies so damnable, what doctrines of devils, but might be harbored in the Church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gain-sayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abomination? And to make void the whole tendency of Christ and his Apostles' doctrine? And render the Gospel of none effect? And give a liberty to the inconstant and giddy will of man to innovate, alter, and overturn it at his pleasure? So that from all that is above-mentioned, we do safely conclude, that where a people are gathered together into the belief of the principles and doctrines of the Gospel of Christ, if any of that people shall go from their principles, and assert things false and contrary to what they have already received; such as stand and abide firm in the faith, have power, by the Spirit of God, after they have used Christian endeavors to convince and reclaim them, upon their obstinacy, to separate from such, and to exclude them from their spiritual fellowship and communion; for otherways, if this be denied, farewell to all Christianity, or to the maintaining of any sound doctrine in the Church of Christ.

"What can be clearer or more to the purpose than the foregoing sentiments of this eminent writer and 'Apologist,' for the Society? Yet all know that Barclay was pre-eminently the friend of good order, well knowing from that root it springs—even from pure principles and sound doctrine; and when these are departed from by large numbers, disorder and confusion ensue. This whole argument against separation under any circumstances is a recurrence to the principle of majorities, a principle never recognized by Friends in their system of Church government. And it is a lamentable truth that they who sustain the Society in its ancient faith, and in opposition to an organization which, having passed into corrupt hands is made an instrument of oppressing and a means of promulgating and establishing error, are very unjustly stigmatized as separatists, being in reality the true Society of Friends as was maintained in the Hicksite times.

"The writer has been informed by a Friend who was present at the Yearly Meeting of New York in 1828, that after Friends had left the house and had assembled in another place, considerable uneasiness was felt and expressed by some on account of their proceedings and position, which it was apprehended might look too much like separation. After considerable expression in this line a prominent Friend present from Philadelphia rose and said in substance that they are the separatists who separate themselves from the doctrines and testimonies of the Society, whether they be few or many, and this view appeared to strike Friends as the correct one, and to be accepted as satisfactory. And to this point, argue the ques-

tion as we may, it must come at last; or otherwise the Society becomes extinct when even a ruling majority depart from its principles and control its acts, unless we take the no less absurd position that a body which has repudiated the well known principles of the Society, adopted new ones, and converted the discipline into an instrument of oppression and misuse, may nevertheless be the legitimate Society of Friends."

Wonders of Mechanism.

One of the most remarkable sights at the great Paris Exposition was a mammoth toy, about which crowds were always gathered. The first glance took in merely a rock some twelve feet high, about which, in a very tangle of weird beauty, were growing mosses and ferns, lichens, parasites and creeping things generally. Then, from one side of the huge rock was seen a tiny silver spring, reminding the beholder of God's care for His people in the wilderness, when, at His command, "Moses smote the rock, and the waters gushed out and followed the Israelites." But, while the visitor stopped to view the myriads of gold and silver fish that gleamed and gambled like shining arrows in the clear waters of the pond, he was startled by the spring of a huge Newfoundland dog, who placed himself in full view of the crowd, as if courting attention. He rolled his eyes, opened wide his fierce jaws, showing a tongue and teeth that made many a beholder shudder and stand back. Then he barked—not angrily, but a good, honest bark of courteous welcome to his master's guests, who helped to fill the master's pockets with francs to buy food; and "Carlos" looked, with his frisky airs, as if he meant to have his full share of the feast.

Next came the sound of music—a strange, wild tauto, just over the people's heads, and looking up, they saw a cunning little hare, sitting perched upon a huge boulder of the rock and playing on a drum. Faster and faster each moment flew the tiny paws, and wilder with each stroke became the strange music, till it suddenly ceased with a wild shriek, as a huge, grinning baboon, with open fore-paws and rolling eyeballs, made his appearance on one side, at the same moment that a juvenile shepherd entered on the other. In the distance was seen a dainty little maiden, to whom the shepherd bowed and smiled, while he raised his flute and played softly and sweetly, till interrupted by the jibes and fierce drumming of the hideous baboon, who seemed determined to drown the flute's soft melodies. Both seemed intent on winning a smile from the demure little damsel, who sat with downcast eyes, bestowing not so much as a glance on either.

Suddenly all became quiet, the strange pantomime ended, and the crowd learned, to their amazement (if they had not seen it before), that they had been watching only an automaton. A very amusing one certainly, but only stone figures after all, that were moved by springs, wound up like a clock, and set going, and then stopped just as does a clock or a watch when it has "run down." So likeliest were both figures and motions, that the observer could hardly realize that he was gazing only at a machine, even after he had found out the illusion. The rock was of course an artificial one, and the springs were all inside; while this wonderful piece of mechanism could be taken to pieces and moved

about almost as readily as a soldier's terrier. The only real live things about it were the fish; all the rest—the lady and shepherd, baboon, hare and dog—were stone; and neither their motions nor music were acts of volition any more than is the running or striking of a clock.

Now, do you think this curious combination of works and springs, all working together so harmoniously, and carrying on so perfect a system of design, made itself? Would you not think one very silly, who would say it had no maker, but got together by chance? Then can it be possible that the whole systems of worlds, sun, moon and stars, trees and flowers, birds, beasts and fishes, an above all, man with his immortal soul, his volition and consciousness, were formed without a Creator? The Bible tells us, "Even house has some builder, but He who built a thing is God;" and remember it is only "thou" who "saith in his heart, There is no God."—F. R. F., in *Little Gleaner*.

For "The Friend."

Letter of John Thorp to Frances Dodson.

8th month 23rd, 1778.

* * * * * The Lord's ways are not of ways, His thoughts are not our thoughts; on day with Him is "as a thousand years, ar a thousand years as one day." His depth the designs, the concealed mercy in His various dispensations, when his way is in the thic darkness, are beyond our comprehension; b this we know, that with Him there is "i variableness, neither shadow of turning that having loved His own, He loveth the to the end; that through whatsoever sufferings, tribulations, or conflicts, He may i pleased to lead His chosen ones, that it is H good pleasure to give them the kingdom that He is greater than all, and none shall b able to pluck them out of His hand.

Be not then, my dear friend, discourage when the enemy may be permitted to sit at to buffet thee; endeavor to stand still in the times of trial, and in the Lord's time He w lift up an effectual standard against him, at cause thee afresh to experience His comple salvation. Deeply have the most dignified, all the children of God often been tried; oft led in paths of unutterable humiliation an abasement, in the course of their purification; yet were none that ever trusted in the Lor and abode in His fear, confounded or forsake Whom hath He ever prepared for a habitatic with Him in glory, who have not measurab drunk of this cup, and been baptized with th baptism? "I am a worm, and no man;" have not the spirit of a man; "I am forgotte as a dead man out of mind; I am like broken vessel," is a language in which al redeemed of our God have been more or le instructed. "Are ye able to drink of the c that I shall drink of, and to be baptized with the baptism that I am baptized with?" wa the very query proposed by our blessed Lon to the two disciples who were envious of situation at His right and left hand in glori * * * * * "Father, if this cup may not pa from me, except I drink it, thy will be done On the perfection of this state! wherein t choice is formed, no desire arises, no praye are offered up, but what are circumscribible, and centre in, "not my will, but thine I do." It is to reduce us to, or rather, rais us into this state, that all the varied turning of His holy hand and the dispensations

is providence are directed; and then, in this state, whether we are called to mite in the psanna to our adorable Redeemer, or go with Him over the rock Cedron, and with Him reap great drops of sorrow, we are equally acceptable unto Him. It is to this state all things are equally sanctified, whether it be to sigh or to suffer with Him; whether the north or south wind blows upon it, the spices equally flow out, and ascend as incense, equally acceptable unto the God of heaven and of the whole earth.

* * * How canst thou think, my dear friend, at any time, that thou art finally forgotten or forgotten of God, though in unsearchable wisdom, He sees meet to hide his face, at seasons, from thee? Is God unrighteous? do His compassions ever fail? are not His promises sure? and doth He not strictly keep his covenant? Hath He not delivered thee out of six troubles, and is His arm shortened? Hath He vouchsafed, in unutterable love, to draw thy soul after Him in infant years, and to reveal Himself unto thee, to be the ray of thy youth, the God of thy life, and will He now forsake thee? He is the same ever was when thy soul was first ravished with Him, and He became to thee "the chiefest among ten thousand." His regard, His love, the yearning of His bowels, are as much as ever towards thee; and, as He hath vouchsafed to be thy morning light, and the stay of thy youth, so will He be thy evening song, and the staff of thy old age.

Endeavor then, my dear friend, to cast out all discouragements and painful doubtings, and let thy hope, thy trust, thy only expectation be from Him; and though thou mayst seem cast out from His sight, yet, let thy looking be towards His holy temple; and in its own time He will give thee the desire of thy heart, and thou shalt yet praise Him on the banks of deliverance, and a God of His wonders in the deep, who is the full, infinite in power, wisdom and love; whose "mercy endureth forever," and of whose loving kindness there is no end. JOHN THORP.

Syria—A Blind Colporteur.—Professor Lewis, Beirut, sends the following statement:

In the districts of the Lebanon, near Beirut, have employed a blind colporteur, who has one most excellent work. He has not sold any books, but what he has sold have gone to the hands of persons whom missionary influences do not reach. He has copies of those portions of the Scriptures which have been published in raised characters for the blind. With these in a satchel and led by a guide he goes to all quarters and all sects. He finds access to Druzes, Moslems, and the most bigoted Maronites. Even the priests are willing to see the wonder (a blind man reading with his fingers), and so are compelled to hear. For instance, he visits a village and is invited to give a reading at some house, perhaps the dwelling of the principal man of the village. In order to test the blind man it is necessary that some one have the Bible for comparison as he reads. This is furnished, and a chapter selected by the scribe or leading man. The blind colporteur finds the same in his book and begins to finger the raised letters and read. Now he is not the man to read and not call attention to the words and evident meaning. He reads sometimes until midnight, the room becoming more and more crowded.—*Bible Society Record.*

Hard Times the Best for Young Men Just Starting.—Young men coming upon the stage of active life during the present hard times are much more likely to be permanently successful than those who made their advent in business during the period of inflation, of high prices and of fabulous nominal profits. The great reason of this is that the young men who begin now, from necessity, form their business management and personal habits on principles of rigid economy. These, in the long run, tell so powerfully as to make, in many cases, the difference between failure and success.

Men who began when everything was at the top find it very embarrassing to come down and adapt themselves and their business to the times that try men's purses, as war is said to try their souls; whereas, those who commence when economy is the order of the day experience no difficulty whatever in starting upon an economical basis, and once started, it will be easy to adhere to it.

So that for young men just embarking for themselves, we may almost assert the paradox that bad times are the best.—*Churchman.*

A poetical divorce between poetry and piety may take place; and though no direct war be proclaimed against religion—as in Lucretius—a pious man feels a sort of want in the effusion of poets of this defective type, somewhat as if one were to walk through Windsor Palace and see splendid traces of everything but the Queen.—*Prof. Blackie.*

There is a dark, and also a bright side to every providence, as there was to the fiery cloudy pillar that guided God's people of old in the desert. Nature looks on the dark side, and calls it sorrow and sadness; but faith sees the sun dispersing the darkness, and calls it by the name of joy.—*H. Bonar.*

THE FRIEND.

EIGHTH MONTH 24, 1878.

The Psalms and other portions of the Holy Scriptures contain many precious promises and assurances of the greatness of the Divine love and mercy; that the Lord watches over his people, and helps them out of all their distresses; that though the young lion may lack and suffer hunger, yet they that fear the Lord shall not want any good thing; that his name is a strong tower into which the righteous may run and find safety.

We doubt not that such passages have been a source of consolation to thousands of the honest-hearted from the day they were uttered down to the present time; and that they will continue to strengthen the faith and revive the courage and drooping spirits of the Lord's exercised and tried people in future ages. Yet there is a condition, expressed or implied, attached to all these promises, which we must not overlook. It is the *weak*, whom the Lord will guide in judgment, the *humble* that He will teach of his ways, those who *hunger and thirst* after righteousness that shall be filled, those who *cry* to the Lord that he hears and delivers out of their distresses. If we would receive the manifold mercies and blessings which the Lord is ready to pour out upon us, we must open our hearts to let Him

enter; we must submit ourselves to the workings of His Holy Spirit within us; and joining therewith, must know our own will brought into subjection; and being thus grafted into the true Vine, experience the growth in us of purity and holiness.

The humble penitent, the sincere seeker after Heaven, may safely trust to the mercy of his Heavenly Father, who for our sakes spared not his own Son, and who with Him, will freely give us all things necessary. But he who still clings to his own selfish propensities, who retains the government of his conduct in his own hands, and who is not willing to take the Lord for his Judge, Lawgiver and King—cannot, in this state, appropriate the promises which are made to those in another mental condition, without self-deception and spiritual blindness.

OMISSION.

In the List of AGENSIS published last week, the name of Samuel Shaw, New Waterford, Columbiana Co., Ohio, was inadvertently omitted.

SUMMARY OF EVENTS.

UNITED STATES.—The condition of the national finances has been a source of general congratulation at recent cabinet meetings. It is thought the Treasury will proceed very rapidly to call in the 5-20 bonds; and the employees of the loan branch department have not for a long time been more actively engaged in recording subscriptions and performing clerical work relating to the Government loans than at present. The impression still exists that the minor gold coins will soon be paid from the Treasury in the ordinary course of business. The coin balance records show an increase of coin in the Treasury. The currency balance, including the ten millions' fractional currency redemption fund, shows at comparatively very low figures.

The statistics of our foreign commerce for the year ending 6th mo. 30th, 1878, show an excess of exports over imports of \$257,809,000. Prior to 1873, the balance of trade was largely against us, ranging from \$89,000,000 to \$182,000,000. Since 1875, imports have fallen off, while exports have greatly increased.

The anthracite coal trade is said to present a better outlook than at any time this year. The demand for coal is good, and the orders greater than can be filled by the companies during the present month.

A powder magazine on Mount Hope, one mile from Pottsville, containing 27,000 pounds of blasting powder, was exploded by lightning on the 17th inst., two persons were killed, and several seriously injured.

The Pittsburg wagon works, in Pittsburg, occupying a whole block, were destroyed by fire on the evening of the 16th inst. Nevada, was visited on the 15th by a "cloud barst," which flooded the business portion of the town, causing losses estimated at \$100,000.

Kansas has increased her population over 150,000 during the year ending 6th mo. 30th, and over two million acres of Government land were taken up.

Reports from the South indicate a rapid spread of yellow fever. During the past week there have been 509 new cases in New Orleans, and 140 deaths.

The statements of mortality issued by the Board of Health of this city, show that during the seven months of this year the total number of deaths has been 9,248. Of these 207 were from typhoid fever; scarlet fever, 352; diphtheria, 246; cholera infantum, 422. For the past week there have been 553 deaths. In New York during the same period 569.

Markets. *Am.*—American gold 1005. U. S. sixes, 1881, 1072; 5-20 coupons, 1865, 1024; do. 1867, 1051; do. 1868, 1035; new 5's, 1061; new 4½ per cents, 1053; new 4 per cents, 1041.

Cotton quiet and firm at 12½ a 12½ cts.

Petroleum, \$1; 8½ cts. for crude in barrels, and 10½ for refined.

Flour and Meal.—Flour market is firm, with a steady demand for all choice descriptions. Minnesota extra family, \$5 a \$6 for low, and \$7 for choice. Penna. and western, \$5 a \$5.50. Rye flour, \$2.75 a \$3. Corn meal, \$2.75 per barrel.

Grain.—Wheat is in good demand—red, \$1.35; amber, \$1.06; and white, \$1.10 to \$1.15. Rye, 55 to 58 cts. Corn, 46 to 52 cts. per bushel, as to condition and quality. Oats, 31 to 35 cts. per bushel.
Hay and Straw.—Prime timothy, 60 to 70 cts. and best, 40 to 55 cts. per 100 pounds. Straw, 40 to 50 cts. per 100 pounds.

ENGLAND.—Parliament was prorogued on the 16th until the 24 of Eleventh month. The Queen, in her speech, attributes the pacific solution of difficulties in the East, largely to the action of Parliament, and expresses the hope that the peace concluded by the Congress of Berlin will be satisfactory and durable. The independence of Turkey has been secured, the integrity of her territory guaranteed, and reforms in her administration pledged by a defensive convention between her Majesty and the Sultan, in accordance with which Cyprus has been occupied by British forces. The Queen praises the spirit and alacrity of the land and naval forces, and refers with especial gratification to the condition of the Indian army and the loyal attitude of the Indian princes.

The Queen declares that her relations with all the foreign powers continue friendly. The speech concludes with reference to supplies and internal legislation.

The writer of a paper recently read before the British Iron and Steel Association, estimates that 30,204,000 tons of iron rails have been laid down during the last ten years, and that the quantity required for repairs is 3,020,400 tons; for new lines, &c., 1,000,000 tons. The writer estimates the current production of rails to be 2,745,000 tons, 879,000 tons of which are produced in the United States. This shows a deficiency of production of 1,255,000 tons, the amount of which, it is stated, has not been given, is attributed to that economy or necessity which has forced railroad companies to postpone repairs as long as possible, and somewhat to the substitution of steel rails, which are more durable. These statistics are regarded as encouraging to the iron interests.

An official statement of the public debt of Great Britain gives the following figures: Funded debt of the United Kingdom £710,843,007, and the unfunded debt £20,693,000; capital value of terminable annuities in 5 per cent. stock, £4,386,859, and the deficits due to the savings bank and friendly societies on the 20th of 11th month, 1877, £42,388,308 5s.

The cattle bill recently reported to Parliament shows, that during the first six months of the present year, 87,700,000 pounds of fresh meat, valued at over \$5,000,000, was imported into England. Living cattle there were more than 100,000, and valued at nearly 10,000,000, and more than half a million sheep and swine, the total value being nearly \$15,000,000.

During the year 1877, 1175 persons were killed and 8705 injured by railroad accidents in Great Britain.
At Bristol on the 10th, 2000 cotton operatives struck.
The recent elections in Alsace and Lorraine show an increase of the moderate party, and a decline of the irreconcilables.

A bill for the purpose of preventing the spread of socialism, has been submitted to the German Federal Council. It provides for the suspension of all publications in furtherance of Socialist or communistic objects. The central authorities of the Federal States are declared competent to deal with all offences against this law. Appeal from their decisions will be to an Imperial Bureau to be created for the purpose of considering questions of public meetings and the press. The central authorities may, with the sanction of the Federal Council in districts where public safety is endangered, prohibit public meetings for a year, unless the meetings are sanctioned by the police authorities; prohibit the sale of interdicted printed matter in the streets, restrict the sale or possession of arms, and expel unemployed persons.

MORESTOWN ACADEMY

Will be opened 24th mo, 24, under the auspices of the Chester Monthly Meeting of Friends, for children of both sexes.

By H. B. T. CADBURY, Principal.
AND ANA WOOLMAN, Assistant.

WESTTOWN BOARDING SCHOOL.

A well qualified woman is wanted to take the situation of Nurse in the West Town Department.

Application may be made to
Anna V. Edge, Downingtown, Chester Co., Pa.
Susanna E. Sharpless, Street Road, " " "
Edw. H. Hoopes, Haddonfield, New Jersey.
Elizabeth R. Evans, 222 S. Front St., Philada.

RECEIPTS.

Received from Edward Sharpless, N. J., \$210, to do; from John W. Hilyard, N. J., \$210, to do; from William Hill, Me., \$210, to do; from Jacob P. Jones, Gt. Conn., \$210, to do; from Mary E. Hoopes, N. J., \$210, to do; from Charles L. Wilts, N. J., \$210, to do; from William C. Ivins and Mary DeCoo, N. J., \$210 each, to do; from Joseph N. Taylor, Ind., \$210, to do; from Josiah Fawcett, O., \$210, to do; and for Richard B. Fawcett, Robert Miller, Rachel Ebbelby and Ann Fawcett, \$210 each, to do; from Mabel C. Hoopes, N. J., \$210, to do; from Levi L. Hoopes, Pa., \$210, to do; from William Bettles, Ill., \$210, to do; from Walker Moore, Pa., \$210, to do; from John Carey, O., \$210, to do; and for Seth Compton, Cornelius Douglas, Jacob Barrett and Jordan Ballard, \$210 each, to do; from Mary E. Hoopes, N. J., \$210, to do; from Matilda Warner, Pa., \$210, to do; from Susannah Marriott, N. Y., \$210, to do; from George Sharpless, Agent, Pa., \$210, to do; and for Morris Cope, Maria Pusey, Margaret Maule, Isaac Good, J. Borton Hayes, Hannah N. Harry, Margaretta J. Mercer and Joshua Sharpless, \$210 each, to do; from Joseph Scattergood, Agent, Pa., for Mary H. Parke, Sarah Yarnall, Elizabeth S. Thomas, Eusebius H. Townsend, Alfred Embree, Rachel E. Woodward, William P. Townsend, Thomas Thors, S. Emelen Sharpless, Mary Ann Newlin, Philena C. Adams, Price Z. Adams, \$210 each, to do; from Samuel S. Thomas, and Susanna S. Thomas, \$210, to No. 31, vol. 53; from Isaac Hall, Pa., \$210, to do; from David Heston, Fkild, \$210, to do; and for William Nuly, Colorado, \$210, to do; from Mary Kaighn, in Ann Kaighn, Ann Evans and Joseph K. Evans, N. J., \$210 each, to do; from Sarah A. Cope, \$210, to do; from Caleb P. Haines and Samuel Haines, N. J., \$210 each, to do; from Jeremiah Foster, R. I., \$210, to do; from Stephen M. Trimble, Pa., \$210, to do; and for John Wetherill, and Dr. Samuel Trimble, \$210 each, to do; from M. M. Thornhill, \$210, to do; from J. M. Whitaker, Pa., \$210, to do; from Benjamin Sheppard, N. J., \$210, to do; from Penington Kiteley, Canada, \$210, to do; from Thomas Satterthwaite and Sarah Satterthwaite, Pa., \$210 each, to do; from Samuel Mason, City, \$210, to do; and for Sarah Mason, George Sharpless, Pa., \$210, to do; and for Lewis Sharpless, Jo., \$210, to do; from Joel Wilson, Agent, N. J., \$210, to do; and for Ruth A. Harned and Isaac C. Stokes, \$210 each, to do; from Lettie Evans, N. J., \$210, to do; from John D. Harrison, Pa., \$210, to do; from William D. Hoopes, Pa., \$210, to do; from Hannah Hoffman, W. Philada., \$210, to do; from Joseph Elkinton, Pa., \$210, to do; from Elizabeth H. Eddy, Mass., \$210, to do; from Lydia Ann Hendrickson, N. J., \$210, to do; from Royal Woodward, N. Y., \$210, to do; from Elizabeth B. Meredith and Saffie L. Hoopes, Pa., per Susan T. Hoopes, \$210 each, to do; from Samuel A. Shaw, Agent, O., \$210, to do; and for James Held, Barak Ashton, Job Huestis, Rachel Cope, Levi Boulton, Millin Caldwell, Joseph Taylor, Nathan M. Blackburn, Hannah Blackburn, Jonathan Blackburn, Abner Allison, Benjamin Harrison, and John W. Hilyard, N. J., \$210 each, to do; for Francis Bartley, Mich., \$210, to No. 22, 51; from Deborah Hopkins, City, \$210, to do; from Phebe C. Parker, Pa., \$210, to do; from Mary Allen, City, \$210, to do; from Esther S. Prickett, N. J., \$210, to do; from William C. Buzby, N. J., \$210, to do; from John B. Smith, N. J., \$210, to do; from John Bishop, N. J., \$210, to do; and for Jane DeCoo, N. J., and Mary J. Bowen, Md., \$210 each, and Lucy A. Pauscott, City, \$210, to do; from Hannah Mickle, N. J., \$210, to do; from Valentine Meader, Mass., \$215, to do; from Benjamin D. Stratton, Agent, O., \$215, to do; from George A. Weaver, O., \$210, to do; from Joshua Gilbert, Uriah Price, John F. Stratton, Joseph Winder, and Henry Clark, \$210 each, to do; from Sarah C. Gaskell, N. J., \$210, to do; from Joel Thompson, Del., \$210, to do; from Sarah Hoopes, Pa., \$210, to do; from George A. Weaver and Charles T. Jenkins, \$210 each, to do; from John M. Stratton, N. J., \$210, to do; from Mary R. Clement, N. J., per Samuel P. Leeds, \$210, to do; from John M. Stratton, O., \$210, to do; for Elizabeth R. Redell, Ill., \$210, to do; from Benjamin W. Pasmore, Westtown, \$210, to do; from John W. Hoopes, N. J., \$210, to do; from Wm. DeWees, C. Only Barberston, Edwin Brown, Anna Barberston, Ann Sharpless, Thomas Turner, Charles Potts, Richard W. Hutton, and Lewis Forsythe, \$210 each, to do; and for Amanda Gallinor, O., \$210, to do; from Hannah C. Wills, N. J., \$210, to do; from Deborah Hoopes, N. J., \$210, to do; from Charles Rhoads, N. J., \$210, to do; and for Samuel

N. Rhoads, Westtown, \$2, and Eliza A. Somers, N. J., \$210, to do; from Sarah Ann Cox, N. J., \$210, to do.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

HADDONFIELD ACADEMY.

Under the care of Haddonfield Monthly Meeting, is open on the 2nd of Ninth month, 1878, for boys & girls. A few boarders will be taken. Apply to

CHARLES W. RYDER, Principal,
Haddonfield, New Jersey.

The Yearly Meetings Committee on Education has appointed J. R. Allen, No. 119 Arch St., Philadelphia, to receive applications from teachers wanting situations, and committees or others who desire to employ teachers among Friends.

WESTTOWN BOARDING SCHOOL.

The Committee on Instruction of Westtown Boarding School met at Philadelphia in the Committee room, Arch street, on Seventh-day, the 24th inst., at 10 A. M.

MALVERN BOARDING AND DAY SCHOOL.

The next school year will commence on the 9th of Ninth month. For circular, address

JAMES M. ELDRIDGE, box 35, Malvern, Pa.

A well qualified Teacher wishes a situation in Friends' School, in city or country.

Inquire at the Office of "The Friend."

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Month Meetings of Friends in this city, will re-open on Second day, Ninth mo, 24, 1878.

A limited number of children, not members of a religious Society, will now be admitted to these schools whose parents desire to have them educated in accordance with our principles.

The attention of Friends residing in the city and neighborhood is particularly invited to them. Terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to the schools, (also members), who may find the charge burdensome, can be fully relieved.

The principal schools will open for the next term under the care of John H. Dillingham and Margar Lightfoot, as Principals, both successful teachers many years' experience. Opportunities will here be afforded of obtaining a liberal education in useful branches of study, and in the Latin, Greek and French languages. Facilities for illustration are afforded by valuable collection of philosophical and chemical apparatus, minerals, and Anzoux's models of parts of human system, &c.

In the primary schools the children are well ground in studies of a more elementary character.

Particular attention is obtained upon application to the Treasurer of the Committee.

JAMES SMEDLEY, No. 415 Market St.

FRIENDS' ASYLUM FOR THE INSANE.

Now Franklin, (Twenty third Ward), Philadelphia.
Physician and Superintendent.—JOHN C. HALL, M. D.
Application for admission may be made to the Superintendent, or to any of the Board Managers.

DIED, at Highland, New York, on the 23d of 7th month, 1878, JOHN BAERLE, a member of Haddonfield Monthly Meeting, in Jersey, in the 74th year of his age. He was a man of a pure and Christian spirit firmly attached to the principles of Friends; and it is the consoling belief of his friends that he has entered into heavenly rest.

At his residence, Hancock, N. J., 7th mo, 28th, 1878, JOHN WILLIAMS, in the 76th year of his age, member and overseer of Burlington Monthly and Eastern Particular Meeting. He was warmly attached to the principles of the Society as upheld by our car Friends. Although his removal was sudden, his friends have the consoling belief that his end was peace.

Eight months, 2d, 1878, at his residence, at Mount Laurel, Burlington Co., N. J., JAMES BRIDAY, member of Evesham Monthly Meeting of Friends, the 72d year of his age.

WILLIAM H. PALE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LII.

SEVENTH-DAY, EIGHTH MONTH 31, 1878.

NO. 3.

PUBLISHED WEEKLY.

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Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Letters from Unfrequented Places.

(Continued from page 10.)

On the morning of the 13th we turned our faces westward towards Beyrouth, taking our course over the Bukaa, the broad valley between Lebanon and Anti-Lebanon, having a good graded road, which really seemed more agreeable than the crooked paths we had traversed! Passed some pretty villages, Nuralaka and Zableh—the latter a large thriving town of 16,000 inhabitants, the prettiest town I had seen in Syria. It is situated on the side of a mountain and the neat looking houses rise like terraces, row above row among the green trees. Nur-Albaka is on an opposite declivity and also very pretty, the two towns divided only by a swift little river rushing through the defile between them. I forgot to say that at Baalbeck we called at one of the missionary schools; it was after school hours, but we were pleased to hear of the good work from a very pleasant, kind lady, who had been long in the service, and reported very favorably of the progress being made at Baalbeck. She said she had also labored at Nur Albaka with good results, and that that place we happened to meet with persons who were engaged in the schools, and reported them prosperous in awakening an interest in the natives to study, as well as to become Christians. Beyrouth is noted for its excellent schools—a large American college and numerous other seminaries of various grades. Our latest night of encampment was near Shtôza and our last morning's start was in the rain, but not so heavy but my waterproof kept me dry, and we hurried on as fast as possible, now in the good road from Beyrouth to Damascus, with Mt. Lebanon to cross. We went by zig zag to the height of 5,600 feet among the heavy snow banks, and once on the top, the scenery was magnificent. Mountains and gorges of terrible depth around us, and before us, down at the depth of that 5,600 feet by Beyrouth, basking in the sunshine, for the rain had not reached there, and we too had left it behind. And there too, was our old friend the Mediterranean Sea, looking as placid as a lake. It was just four weeks but day since we landed at Jaffa, and we had been horse-backing almost every day since.

I cannot remember but two days that I was not on the back of horse or donkey. The long descent to Beyrouth was made much easier

than I feared it might be. The prospect of rest at the end of our journey, and of finding letters awaiting us, spurred us on with good spirits. We stopped for lunch in full sight of the city, yet three hours away, but did not wait for the after-rest, horses and all were anxious to get to the end. My brother galloped on, and when I rode up to the hotel, there he sat on the terrace with a pile of letters, quietly reading one, with his feet up on the rail as if he had not crossed Mt. Lebanon in a week. Do you ask if I saw the "Cedars of Lebanon?" Oh no—they are tucked away up in the snow, and can only be visited later in the season, and then, there are only a few left. Guide Book says: "The renowned Cedars are found in a vast recess, in the Central ridge of Lebanon, about eight miles in diameter. They stand alone, with not another tree in sight, at an elevation of 6,000 feet above the Mediterranean. They are about 400 in number and vary much in size, some being very old. They are in the centre, and the young ones cluster around them,—only about twelve of great antiquity remain and measure 40 feet in circumference. The trunks not high.

Constantinople, 5th mo. 5th, 1878.

From Mersina, the time of my last winter, we steamed away to Rhodes, 36 hours, the longest run without stopping. Arrived at Rhodes early on the morning of the 23rd ult., and went on shore in the rain for a hurried look about the town, as the ship only stopped there three hours. The night had been stormy and the sea was rough, requiring some courage to go on shore in the small boats, but we went, getting more or less ducked with the splashing waves. I thought I was going to escape dry shod, but as I stepped from the boat to the ship's steps, and was aiming to hurry up before a large wave came, my waterproof caught on the rail, and consequently the wave caught me in quick, laughing embrace and fled, much to my disgust, but to the amusement of the lookers on. We saw where once the Colossus stood, walked up the street of the Knights,—"Rae des Chevaliers," where still remain the old palaces of the Crusaders with the armorial bearings of the Knights sculptured on shields over the doors, visited the "Church of St. John," bought some roses, &c., and back to the ship. Then on to Smyrna, where the ship stopped three days, affording us time to visit the ruins of the once great city of Ephesus, to which a railway takes us from Smyrna. The trains leave Smyrna at 9 A. M., and as it takes three hours to go 40 miles in Asia, we could not have time to see the ruins before a return train, so packed our bags to stay all night and return next day. On entering the railway carriage we were agreeably surprised to be addressed in English by a party who were also going to Ephesus, and proved to be the family and guests of the chief manager of the railway, and they were going to hold the return train till

they were ready to come, so we rejoiced in our good fortune, and were further favored. The manager had telegraphed to Ephesus for horses to be ready for their party, and he offered to do the same for us, so when we arrived there were eight horses saddled and bridled, ready for a march. As the ruins are a mile away from the station, and of great extent, they could only be seen on horseback, or, by men, on foot. So, after an acceptable lunch, we mounted and were off, it seeming really pleasant to my brother and self to be on horseback again. The ruins, though scarcely visible in much of the space, give evidence of a once vast city, said to have been, next to Jerusalem, "the holiest of Christian cities," and next to Athens, the most memorable for its schools of art. On a hill are the ruins of a prison supposed to be where Paul was imprisoned. I have a photograph of it, and other portions of the ruins. Quantities of material have been carried away to put in other buildings round about, a large mosque near by, and a castle, but there are still many relics of beautiful white marble columns, arches and various monuments, and traces of the city walls and Port, along the quay of which we rode and looked into the massive arched chambers once used for store houses, up to which the ships came to discharge and receive their wealth of freight; and the heavy rings to which they were fastened, have, till lately, been seen in the walls, but have been stolen away for modern use. In those days the sea came up to the city, but now only an extensive plain or marsh is to be seen.

Before arriving at Smyrna we had concluded to visit Athens before going to Constantinople, so we did not leave our home on the "Tage" at that place, but kept on to Smyrna one more night, making twelve nights and ten days passed most pleasantly on that good, clean, swift ship. It was the most comfortable sea voyage I ever took. Arrived at Smyrna early on the morning of the 27th, and learned that an Italian steamer was going that day to Athens (we expected to have to wait till the next morning) so we made a hasty departure from the "Tage," leaving our companions at the breakfast table.

It was lovely to arrive at Athens on Seventh-day evening with the prospect of a quiet First-day before us. Not since leaving Cairo had we had a whole one, except the one on ship-board at the sea port of Athens and six miles distant. A railroad extends between them, but the drive is a very pleasant one, and we chose to take carriage and horses, which brought us to the Hotel des Etrangers in good time for the 7 o'clock dinner. You may be assured that we enjoyed that drive just at sunset, with all those classic scenes around us. The Acropolis was in full view, illuminated by sunset glow, and near by "Mars Hill," from which the Apostle Paul addressed the

people of Athens, and there too, stood the Temple of Theseus (just like Girard College, and many other imitations.)

Modern Athens is very beautiful; it seemed doubly so to us. After dwelling nearly four months among the Moslems, and being in their dirty cities and towns, Athens seemed so clean, so civilized, so elegant? We had only four days there—we must content ourselves with that or stay another week on account of the steamers—another week and we should have to return to Syria to get the French steamer; now we could take steamer direct from Piræus to Constantinople, and though we should have much liked a week or two more at Athens, we felt that it was best to come to this place while there is a lull in the war spirit, which, we are told, is likely to break into active demonstration any day.

There are many Russian officers at this hotel and plenty of gold lace and orders decorating fine forms. From my windows I can see the encampments far away upon the hills, and also overlook a large portion of beautiful Constantinople. I forgot to say that we arrived here on Seventh-day morning the 4th. The steamer arrived in the harbor the previous evening, but too late to be officially recognized, so we slept on board, making 48 hours from Piræus. We enjoyed the Dardanelles. I could see the Asiatic side from my windows all the way. I have now "done" the Mediterranean Sea pretty well from Gibraltar to its eastern extremity. The Adriatic, the Grecian Archipelago, the Ægean Sea, and the Marmora. Now for the Black Sea! Shall we go to the Crimea? That depends upon the war developments. I shall feel more at ease when we get out of this place, though to appearance it is very quiet and peaceable just now. I have not been out at all since I came to this "Hotel Byzance"; it rained while we were on the Marmora, rained when we came here, and has kept it up, showers, mist and fog, ever since. The hotels are very full, and we are much favored to get such pleasant comfortable quarters, with excellent table.

(To be continued.)

For "The Friend."

"It is good for thy soul, and much to thy advantage, to be variously exercised of the Lord."

These words of Isaac Pennington are fraught with a deep meaning, and carry with them to the hearts of such as have been thus exercised, a settled conviction of their truth.

It would be hard indeed for those who have not come under the Power which can alone subdue; and have never allowed His yoke to be fitted to their shoulders, to understand why it would be good to be brought into tried places, into depths, and even into the fire, and difficult would it be for these to acknowledge that any advantage would arise therefrom.

But oh! what a blessed thing it is, when those who have been thus exercised, who have passed through deep afflictions, and have known the fire to have passed over them, can acknowledge that to be exercised of the Lord has been good for their souls.

Various may have been the experiences of such, and as varied the different means with which an All-wise Father may have seen meet to try his children; yet He who knows all things, knows just what trial to mete out, just how long to exercise them therein, as well as how much they can bear. May these exer-

cised and tried ones be made more willing to become as clay in the Heavenly Potter's hand, submitting themselves unto Him to fashion and form into whatsoever vessel pleaseth Him. These may have been moulded upon the wheel into the vessel which pleaseth Him, they may have been placed upon the shelf to dry, for this is needful, as it is a waiting posture, but have they yet been tried (baked) in the furnace? for until this important operation has been gone through with, they are not fully ready for use: The Heavenly Potter alone knows when they are prepared to be placed there, and when He pleases, the flames are kindled around them; but as the earthly potter watches well that the heat is not too fierce, or does not consume, even so does the Heavenly Potter, keep very near, and though the "furnace may be heated seven times more than it was wont to be heated." He goes with them into the very fiercest of it, and by His grace they are enabled to pass through, and to come forth as vessels unto honor in His house, fitted for the Master's use.

These tried vessels are willing to be used in His service. They have been *willing through suffering*, to be just what He would have them to be; and no matter whether they fill a conspicuous place in His household, or whether they are to serve Him in a more humble sphere, they but wait His pleasure.

For "The Friend."

Extracts from Letters of Margaret Morris.

(Continued from page 11.)

To Richard Hill Morris.

Philadelphia, 10th mo. 19th, 1793.

My beloved son,—I have just received thine, and it falls to my lot to inform thee another breach is made in my family. Our beloved B. S. [Benjamin Smith] is taken from us—he was violently seized at the first, just as my dear J. M. was. I sent to Dr. Rush; he was confined, and two of his pupils. I went to Dr. Mease—he was too ill to be spoken to. I asked B. S. who I should send for—Parke was ill and I knew of none else—however I went to Dr. James; he was also ill, but spoke highly of Dr. Cathrall. I went for him—he came, and said it was not the disease; but I knew he had it, and told him I would consult Dr. Rush; on my way I met one of his young men—he came that evening and continued to visit him—paid close attention—but, alas! all in vain—the dear, hopeful young man departed between 3 and 4 o'clock this morning. His brother Joshua was here, and I sent for B. W. M., who came, and this evening he was laid by my dear J. and A. M. My precious Debby, who was his faithful nurse, is greatly afflicted, and notwithstanding the situation of my own family, I must remain in Front street till I see how it will please Providence to dispose of her.

Seventh-day, noon.

My poor, dear girl had a restless night, and I was fearful would be very ill to-day, and I sent early to Dr. Rush. One of his good young men came, and he assured me she had no fever. We are in want of nothing at present, but to feel a perfect resignation to the Divine will, who is pleased to strip, first one, and then another, and who shall say "What doest Thou?" The sympathy of the few friends we have left us, is truly acceptable, but their faces we must not hope to see.

To the same.

Philadelphia, 10th mo. 21st, 1793.
* * * My dear Debby has passed a other night with very little sleep, and this was only broken slumbers. The great loss she has sustained has sunk very deep, and her foreboding fears suggest to me, that I must give up all. She has no fever, nor at all pain at all, but continual moaning and weeping on the late gloomy scene is too much fear, for her sensitive nature to struggle with. Dr. Rush has sent one of his good young men to visit her, and he has directed a medicine which I have given day and night; but if it does rise above it, time alone, with the Divine assistance, must be the physician.

Looking in the Bible to-day, I came to a remarkable prophecy which seems fulfilling at the present time; I was struck with it, and enclose a copy.* * * What a trying stroke it will be to dear brother Smith to hear of his and our loss, but to my poor Debby, it is doubly so. What a world of woe we live in! and by what a frail tenure do we hold it that is most dear to us. Happy are those who have secured an interest in the ever enduring mansions of endless eternity. If ever we again on earth, how many mournful things shall have to relate; and if we meet not her let us cherish the hope, the heart renew hope, that there is a place where the weak will be at rest, where tears will be wiped from every eye, and all sorrows be at an end; and if we are favored to meet in that happy place all that has passed will be forgotten.

To the same.

Philadelphia, 10th mo. 23d, 1793.

My beloved child,—I have received thine and S. E.'s acceptable letters; to the latter mean to reply to-morrow, and now sit down to tell thee, I have got my dear mourner at her little girl in thy room, the maid at Daniel in the kitchen chamber, and our own invalids still occupy the two parlors. God Dr. Rash sent his carriage to bring us here but, my love, no language can describe what we have passed through. I wish not to afflict thee, or painfully to dwell on the past, but only to give thee an idea of it—may tell thee that one day last week, when I had walked about more than usual, my spirits so failed me that I fainted away, at a time when a standing child stood most in need of my help, but, like a thunderbolt that clears the air, awoke from it, and almost with the vigor youth was able to assist thy dear afflicted sister; time alone can heal her wound, at bind up her broken heart. Yesterday I Hicks wrote me a note, informing me that my dear sister had a fit, and that Wm. was relaxed. I would not leave my Debby till in the evening; when I came home and found Wm. very poorly, but he is now effectual relieved; before I could get back to Front's thy poor aunt had another violent fit. Alas! what a world of woe we live in. Surely the is a better country than this, and if it was not for the staff on which thy tribulated mother has leaned from youth to old age, how would she be able to bear the chastisements of a rod. But with reverence let me say, "Thy

* * * And the songs of the temple shall be howlings that day, saith the Lord God: there shall be no dead bodies in every place; they shall cast them forth with silence."—Amos viii. 3.

† Samuel Enlen, the partner in business of her deceased son-in-law, Benjamin Smith.

od and thy staff they comfort me," for truly in proportion to the bitter has been the sweet; and they have been so blended together amidst the checkered scenes of my life, that ill within a few weeks past, I could hardly tell which was greatest; for, although like my poor Debby, I was early deprived of the beloved companion of my youth, the cultivation of my little vineyard—my hopeful orphans—so engaged my care and attention, and repaid all my anxiety, that the remembrance of what I had passed through, though never to be forgotten, was in measure compensated; and when I had been favored to see them all arrive at maturity without a blot on their fame; Lo! the destroyer came, and robbed me of one of my choicest plants; the child of my fondest hopes became the son of my sorrow, and I thought I should go sorrowing to the grave. But to the praise of His goodness, who has thus permitted it to be,—in the hour, the awful hour of death, he was made "the son of consolation," and my chastened heart, though bowing under the heavy stroke, was enabled to say in reverent thankfulness, "Thy will be done," and now, again, my truly valuable son, whose connexion with me was a sweet, unmingled with bitter, has been called from works to rewards; and dare I murmur at the call, when I am made the humble instrument of comfort to a child who is worthy of a better comforter. Allow me, my love, to give vent in this way to my full heart. Thy sympathizing nature feels what I have gone through.

Third-day morning,—My dear Debby has passed another night almost without sleep. * * I wish thee, my dear child, to endeavor to keep thy mind calm, and do not suffer thyself to harbor one murmuring thought against the allwise Disposer of human affairs. He best knows what is best for his creatures, and He knows how to bring them to resignation, and thy mother can say from experiment it is the road to peace.

M. M.

(To be continued.)

From the "Philadelphia Ledger."

Wide Range of Quaker Influence.

A learned but somewhat mystical German, Bruno Bauer, has recently published a brief essay on the influence of English Quakers on German culture, and on the Russian project of a universal church. It has a certain interest for us in the fact that he makes Philadelphia the capital of all modern forms of Quakerism, and, starting with Penn's far-reaching and far-seeing plan of a peaceful settlement in the new world, traces out the efforts made in other countries in the same direction. The meeting of Penn with Peter the Great, in the Dockyard at Deptford, where the Russian Czar was living in the midst of sailors and ship-builders, led the latter to make frequent visits to the Quaker meetings, and he was so attentive and sympathetic a listener that the Quakers almost felt sure they could count upon him as one of their own number. In 1698, when Peter the Great was in England, Philadelphia and Pennsylvania were already attracting attention in Europe and America as a refuge and haven for people who sought peaceful enjoyment of their religious belief; the Quakers driven from New England had found safety under Penn's government, as they had already obtained protection by appealing to the king, whose kindly interposition was successfully invoked by Penn and his influential friends

at the English Court. Following the example of the new colony and the city on the banks of the Delaware, Peter the Great began the establishment of St. Petersburg by a manifesto issued in 1702, promising religious freedom to its citizens. The same influence of the Quakers is traceable in several German States and cities, whither Penn had gone in 1671 and again in 1677, while George Fox, with another band of devoted friends, had travelled in other parts of the same country; and a large influx of German settlers brought strength and wealth to Penn's new colony, and made it a common haven of rest for the German Pietists and Moravians, whose settlements and descendants are still among the best elements of strength of our State. In close imitation of Penn's purpose to make Philadelphia a city of brotherly love, some of the Germans who sympathized in his longing for perfect religious freedom sought to establish in their own country German Philadelphia, where the practice of every form of religion should be open to all comers, but one after the other failed, and only furnished new emigrants for the Quaker commonwealth, where Penn gave them a home and shelter in peace and safety.

Count Zinzendorf, the leader, if not the founder of the Moravian Church in this country, was, like Penn himself, of a good family, and perhaps owed to that influence something of the strength of his headship over the struggling community in both continents. Like Penn, too, as a young man he saw the world, and shared in its pursuits in Paris, and met prominent men of all faiths, and many of none at all, and was all the better fitted to deal with them in the interests of the new religious society, whose name and fame are now so indissolubly connected with his own. He came to this city in 1741, and made Philadelphia the headquarters of his Indian missions, declaring that he owed to the Quakers all that he had done in Europe, and that his aim was to give a common faith alike to the inhabitants of both continents. On his return to Germany he sent out missionaries, who found their greatest success in Russia, and established there, and in Greenland, and other far off regions, branches of the Moravian Church, some of which are still flourishing. He secured the passage of an Act of Parliament in 1749, which gave a legal recognition to the Society, and enabled it to take a still stronger hold of the outposts of civilization, where it was busy spreading a peaceful religion and giving a wise civil government among thousands where life hitherto had been a continuous struggle for existence and unceasing warfare. Much, too, of the best elements of modern German philosophy and theology is clearly traceable through and to the influence of the Moravians and the Quakers, and one of the most curious characters in recent European history, Madame Krudener, the intimate friend and trusted adviser of the Emperor of Russia at the time of the reorganization of Europe after the fall of Napoleon, drew her inspiration from the same source. She, too, had spent her youth in worldly pursuits, and was brought to serious thoughts mainly by the earnest lessons of a preacher of the Moravian Church, and in turn made such strong appeal to the Czar that he promised to give both to his own people and to the rest of Europe both religious freedom and political protection. The name of the Holy Alliance still perpetuates the pro-

posed system of political religion that was then intended to cure all the evils of Europe, but in the rush of events and amid the shock of successive revolutions and under the pressure of an almost total change in the political geography of the Old World, little trace of it is left.

William Penn found in his enforced leisure during his imprisonment in the reign of William the Third, due to the financial troubles and difficulties of administering his great estate, time to write a plea for perpetual peace, and to propose an international court of arbitration to avoid future wars. In 1854, the English Quakers, as if mindful of the intimate friendship of their great leader with Peter the Great, sent a deputation to the Russian Czar to plead for peace, and, after war had broken out, to endeavor to soften its rigors and mitigate its destruction. The same feeling of brotherhood that united Penn and Peter the Great in their hope of establishing religious unity, inspired the attempt in our own days to bring the Church of England and the Greek Church into close communion. It was in answer to an invitation from the American Episcopate, that Russia sent a missionary of its church to this country, Dr. Bjerring, the priest of the Greek Church in New York, who modestly officiates for his countrymen, and at the same time seeks to make better known the points of sympathy and of common religious belief between his own faith and that of the bulk of American Protestants. The same refusal to recognize any earthly power as competent to bind the conscience or to guide the religious belief of any individual that inspired Penn and his friends, is the characteristic of the new school of Protestant theology of our own day. In Russia, the impulse given by Peter the Great lasted down almost to the present, although, under the pressure of political changes, and in order to secure certain advantages of a closer union with the Roman Catholic hierarchy, some modifications of its old liberty of religion have been recently made. The recent threatened hostility between Russia and England seems to be ended, for the present at least; and in the growth of the Russian Empire over what were until lately provinces under Mohammedan sway, it is not unlikely that the Greek Church will find abundant occasion to return to its original liberal views, and carry into practice that lesson of religious toleration which William Penn taught Peter the Great, and he in turn enforced in his vast dominion. It would certainly be a curious proof of the power of Penn's principles if they were to be adopted anew on the Continent, where they were first preached, while here, too, their practice has grown so universal, that the Quakers themselves are only a small minority of those who really follow the teachings of their founder.

Selected for "The Friend."

Baltimore, 17th of 2nd mo. 1784.

My Dear Cousin,—I am glad our poor child was so agreeable to you, and am pleased that we let her go to you. The hand of an infinitely wise and gracious Providence saw meet, I believe, to unite the hearts of the parents with a holy cement of His pure love, and I trust it is of the same condescending goodness that a friendship is formed among our children. May we of the retiring generation be happily continued objects of Divine regard and compassion, and be ended, from

season to season, with fresh supplies of heavenly wisdom, that so we may walk in and be fore our families with propriety, and leave such vestiges, in all parts of our conduct, as our successors may safely follow; and may our beloved offspring and their connections, having been favored to see a glimpse of the beauty which is in the Truth, dwell low in humble, watchful fear that this eye may ever be kept open in them, that the vision may be of more and more cleared and extended, and the god of this world never be permitted to close or obscure with the dust of the earth, or dazzle and dim with worldly splendor. I am anxious for the coming forward of the youth of our day; something or other retards their growth; with divers it is not any evil disposition, any criminal pursuit, but I fear there is a want of a steady, solid, diligent waiting for the renewal of those baptisms which purify the soul, and prepare it for further illuminations and discoveries of duty. There is a seeking and desiring after good, and a looking towards the servants and messengers and expecting from them; but if, under a sense of our wants and weaknesses, our attention was more immediately turned to the Master himself, and our dependence more abstractedly fixed on Him, I believe there would be more of a growing in the root, the tender plant would sooner become a tree of righteousness and fruit would be brought forth in due season, grateful to God and man.

RICHARD SHACKLETON.

Richard Shackleton to his daughter G.

Baltimore, 1st mo. 25th, 1791.

May we all be preserved objects of gracious condescending regard; and if it should please Infinite Wisdom to give any of us an understanding in spiritual things, and to qualify us at times a little to handle them, let us in all humility and reverence receive the commission and command as a favor far transcending all worldly honors and emoluments; let us not slight nor regret nor repine at the heavenly gift, but gratefully attend upon it, and use our diligent endeavors to improve it to the honor of the giver. That so our lives may flow on as comfortably as is to be expected in this mixed state of existence, under the renewed evidence of Divine approbation; that we may leave vestiges and way-marks, to the succeeding generations, which they may safely and happily follow; and having had the high honor of being, in any degree, engaged in the promotion of the reign and government of Christ on earth, may be eternally happy with Him, in His heavenly kingdom.

R. SHACKLETON.

Full a man or woman wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having something to do and something to live for, which is worthy of humanity, and which by expanding the capacities of the soul, give expansion and symmetry to the body which contains it.—*Upham.*

The faith to which all things are possible, is something of a much deeper nature than the *assent* of the judgment to the truth of doctrines; or a concurrence with what is called by many, "the Gospel plan of Salvation;" or even with what is contained in the whole credenda of systematical divinity.

THE TWO ALABASTER BOXES.

When Thou in patient ministry
Didst pass, a stranger, through Thy land,
Two costly gifts were offered Thee,
And both were from a woman's hand.

To Thee who madest all things fair,
Thrice fair and precious things they bring,
Pure sculptured alabaster clink,
Perfumes for earth's anointed King.

Man's hasty lips would both reprove,
One for the stain of too much sin,
One for the waste of too much love!
Yet both availed Thy smile to win.

The saint who listened at Thy feet,
The sinner sinner scorned to touch,
Adoring in Thy presence meet,
Both pardoned and both loving much.

Thus evermore to all they teach,
Man's highest style is, "much forgiven,"
And that earth's lowest yet may reach
The highest ministries of heaven.

They teach that gifts of costliest price
From hearts sin-beggar'd yet may pour;
And that love's costliest sacrifice
Is worth the loving, nothing more.

From Pike's Peak.—The Eclipse as seen 11,000 feet above the sea.

The sky was cloudless and the atmosphere wonderfully clear. The range of vision extended for probably 100 miles in every direction. The mountains north and west stood out clear cut against the sky, and the plains to the eastward stretched away until they seemed to mingle with the horizon. It is a rare occasion when distant objects can be so clearly and distinctly seen from the Peak. There was no haze or mist to cloud the view in any direction. There was, perhaps, no special feature observable in the eclipse, as noted from the summit, which could not be seen from any point on the plains below, except such as might arise from the clearness and rarity of the atmosphere incident to the elevation. This clearness and the absence of moisture doubtless gave great advantage for scientific observation and for the use of astronomical instruments.

But there was no point, probably, within the entire limit of total obscuration, which afforded such an opportunity for noting the approach of the shadow of totality, or which gave an equal opportunity for taking in at a single sweep of the eye such an extended area of the earth's surface.

To the unscientific observer, the most remarkable phenomenon observable from the summit of the Peak, was the approach of the shadow of totality from the north, its swift passage, and the sudden burst of sunlight which followed.

It must be remembered that the movement of the shadow from north to south was at the rate of about thirty miles per second, and it was necessary that one should have stretched beneath him a wide expanse of the earth's surface, in order that the eye could seize with a glance the line of the approaching shadow, and follow it, as it rushed away to the southward. This advantage an observer who stood upon the Peak possessed.

Gen. Myers had very kindly advised our party where, and how, to look for the coming shadow, and we had taken our station on the northern edge of the summit several minutes before the period of total obscuration of the sun's disk. Without the aid of a glass, the

eye could at this time, distinctly note the shimmering of the bright sunlight on the mountains more than 100 miles to the northward. Suddenly we observed them disappear, and a great wall of darkness, stretching out on either side as far as the eye could reach, concealed them from us. With inconceivable rapidity the shadow swept toward us, its front a clear black line, bordered with a fringe of yellow. It hid from sight range after range of the more distant mountains and quickly covered with a ghastly pall, the peaks and foot-hills and plains close beneath us.

When the shadow reached and enveloped us, the eye could dimly outline the nearer mountains, and could single out with strange distinctness the houses and farms in the valley below. The sky overhead seemed heavy and leaden, and every visible object was pallid and ghastly. The very shadow seemed tangible and to weigh upon us, but the horizon all around us was brightly illumined by flashing rings of red and yellow lights like those of the Aurora. While we on the Peak were still enveloped in the depth of the shadow, its upper line passed over the far off range to the northward, and the clear sunlight struck the mountains, and a way beyond and through the darkness they burst suddenly into view. In an instant, other and nearer mountains appeared, and then the dimly-shaded parks and the wooded divide were bathed in sunlight, and the shadow rushed passed us.

During the period of darkness, the view around us was weird and terrible; but the sudden burst of sunlight which appeared upon the distant mountains as they seemed to spring up instantaneously from the bosom of the earth, was one of the most sublime and joyous visions that it is ever given to mortal eyes to witness. It brought a sense of relief and delight, and no one who saw it can forget it.

There was one peculiar phenomenon of color, connected with the approach and disappearance of the shadow of total obscuration, which may perhaps have some scientific value, and be worthy of note. It was observed that along both lines of the shadow, and especially along its departing edge perhaps more distinctly than its advance line, there was a well-defined strip of yellow color, shading off into orange and light red. This appearance was well defined and bordered the dark lines like a fringe. These lines of color were noted by three or four persons, who all agree as to their appearance. Will some scientist tell us why they were there and what they indicate?—*Charles B. Lamborn in the Phila. Press.*

Testimony of Aberdeen Monthly Meeting, (Scotland), concerning Lydia Ann Barclay, who died on the 31st of 1st month, 1855, aged 55 years, and whose remains were interred at Cokermonth, on the 7th of 2nd month, following: a minister about 20 years.

Lydia Ann Barclay, daughter of Robert and Ann Barclay, members of our religious Society, was born at Clapham, in Surrey, on the 25th of 10th month, 1790, and when very young was deprived by death of her mother. In the season of youth she appears to have been tendered and contrived by the visitations of heavenly love, and, under the quickening power of the Spirit of Truth, was given to

the necessity of obedience to all its manifestations and pure leadings in the secret of her soul. To Him who was thus knocking at the door of her heart she was enabled to open; and, through co-operation with His grace, she was strengthened to take up her ally cross and walk in the narrow path of self-denial and regeneration, esteeming all things but loss that she might "win Christ," and be found in Him. The following extract, from a letter to a friend, shows the work of the Lord's Spirit on her mind in her younger days:—

"My dear friend: Thou queried of me yesterday, how the work of religion was begun in my heart? to which I believe I gave thee a satisfactory answer. I feel afraid of expressing much on such subjects, or of 'judging my own self;' but now, fearing, lest my silence should have done harm, I feel at liberty to tell thee, I trust under a humbling sense of the tender mercy of my heavenly Father. Ah! His compassionate regard was to me, when but a child, visiting me by His love, making me sensible of the depravity of my evil heart, of the exceeding sinfulness of sin, of my great need of a Saviour, and of His saving, sanctifying power: and this, my dear friend, was not through the instrumentality of any outward means, but mostly during the time of my being confined on a couch, and in my secret retirings to wait upon Him. We were brought up to the use of trayers morning and evening, and very often went with our governess (who was of the established Church) to her place of worship; and I became uneasy with, when about fifteen, and showing a dislike to it, she never pressed it again; places of public amusement and dancing were also given up at the same time, and music soon after! Oh! how tenderly have I been dealt with! I can never sufficiently remember it. He has led me gently along, showing me by degrees, first, what He would have me avoid and forsake, and then what He would have me do and pursue; but how many times have I revolted and turned away from His offers, disobeyed His commands, and grieved His Holy Spirit! I desire to be continually humbled under a sense of these things, and animated to renewed dedication of heart to Him who has loved me, and given Himself for me; waiting for the fresh discoveries of His blessed will."

As she continued faithful to Him who had allured her out of darkness into His marvelous light, passing through those deep baptisms of spirit which are necessary for the education of self, and are preparatory to service in the Church, she saw clearly that it would be required of her to engage in the work of the ministry; in allusion to which, she writes, on the 15th of 1st month, 1827:— "Oh Lord, my God! if in the riches of thy mercy and condescending goodness to a poor creature, thou see meet to require of me to speak forth for thee, to 'speak of the glorious honor of thy majesty; and tell of thy wondrous works;'—thy will be done. Behold the handmaid of my Lord; do what thou wilt with me, only make me thy dear child, thy faithful servant. Be thou my strength; let it be in thy power and authority, and to the utter abasement and deep humiliation of the creature, that so all power and glory may be ascribed unto thee, to whom it is ever due!"

*On account of spinal weakness.

Amen." Again in reference to this awful engagement, the breathings of her soul are penned, on the 1st of 10th month, 1830:— "Let the mountains flow down at thy presence, and cease the hills of opposition to melt like wax before thee: bring all within me into pure resignation, into holy obedience; then open thou my lips, and my mouth shall show forth thy praise; then speak thou the word, and I will publish it in thy night; and, O Lord! I beseech thee, bring me into deep humility and nothingness of self, and keep me there for ever."

She appears to have first come forth in the ministry at Friends' Meeting at Epping, in allusion to which she writes, on the 17th of 2nd month, 1831:—"And now it seems well for me to acknowledge (I trust under a deep sense of the condescending goodness of my dear Lord and Master, and of my own utter unworthiness), that having often felt uneasiness in not having yielded to a secret desire that has seemed to attend me in these several years, to go and sit with Epping Friends in their meeting, I ventured to go there yesterday fortnight, in fear for the body, it being a deep snow and severely cold; and in mental fear also, lest it should be presumptuous and wrong. But oh, what a favor! it pleased Divine Goodness again, as it were, to overshadow me with His love, and to require obedience in the expression of a few words; after fearing and hesitating, and at last trembling, till near the close of the meeting, I ventured and was enabled to stand up. How unworthy am I to make mention of His name! What great condescension and mercy, thus to make a way where I can see no way, to take away fear, to remove doubt, and to give strength! and not only so, but afterward to favor with peaceful quiet! And now, what can I render for all His mercies? The answer seems, 'All that you requirest, my whole heart, O Lord! But, oh, may He enable me and undertake for me, for I am indeed weak and feeble; and may He purify and prepare me for Himself to dwell in!' And now, whenever and wherever such another sacrifice may be again required of me, no matter—may He make me more and more His simple, His obedient child! And seeing I am such a poor, weak, ignorant child, may He take me by the hand and show me how to go, and all the snares and dangers that surround, enabling me to take right steps; and when I slip or miss my way, may He tell me and reprove and chasten me, humbling me as His tender love and wisdom see meet. And, oh! saith my soul, may He keep me low in His pure fear, that all praise and glory may ever be ascribed to Him to whom alone it is eternally due!"

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 11.

The Life of Abraham Lincoln, by J. G. Holland, furnishes some pleasing illustrations of that straightforward honesty, which was so marked a feature in the character of this illustrious man.

When a young man, he was employed as clerk and manager of a store at New Salem, Illinois. Here, on one occasion, he sold a woman a little bill of goods, amounting in value, by the reckoning, to two dollars and six and a quarter cents. He received the money, and the woman went away. On adding the items of the bill again, to make him

self sure of correctness, he found that he had taken six and a quarter cents too much. It was night, and closing and locking the store, he started out on foot, a distance of two or three miles, for the house of his defrauded customer, and delivering over to her the sum whose possession had so much troubled him, went home satisfied.

On another occasion, just as he was closing the store for the night, a woman entered and asked for half a pound of tea. The tea was weighed out and paid for, and the store was left for the night. The next morning Abraham entered to begin the duties of the day, when he discovered a four ounce weight on the scales. He saw at once that he had made a mistake, and shutting the store, he took a long walk before breakfast to deliver the remainder of the tea. His biographer remarks that these are very humble incidents, but they illustrate his sensitive honesty better perhaps than they would if they were of greater moment.

About this period of his life, he was appointed post-master for New Salem. The business and the emoluments of the office were both very small, and it was given to him, because he was the only man in the neighborhood willing to take it, who could not make out the returns. Not willing to be tied to the office, as it yielded him no revenue that would reward him for the confinement, he made a post-office of his hat. Whenever he went out, the letters were placed in his hat. He kept the office till it was dis-continued or removed, but his accounts with the post-office department were not settled till several years afterwards. In connection with this settlement occurs an interesting exhibition of his rigid honesty:

It was after he had become a lawyer, and had been a legislator. He had passed through a period of great poverty, had acquired his education in the law in the midst of many perplexities, inconveniences, and hardships, and had met with temptations, such as few men could resist, to make a temporary use of any money he might have in his hands. One day, seated in the law-office of his partner, the agent of the post-office department entered, and inquired if Abraham Lincoln was within. Lincoln responded to his name, and was informed that the agent had called to collect a balance due the department since the discontinuance of the New Salem office. A shade of perplexity passed over his face, which did not escape the notice of friends who were present. One of them said at once: "Lincoln, if you are in want of money, let us help you."

He made no reply, but suddenly rose, and pulled out from a pile of books a little old trunk, and, returning to the table, asked the agent how much the amount of his debt was. The sum was named, and then he opened the trunk pulled out a little package of coin wrapped in a cotton rag, and counted out the exact sum, amounting to something more than seventeen dollars. After the agent had left the room, he remarked quietly that he never used any man's money but his own. Although this sum had been in his hands during all these years, he had never regarded it as available, even for any temporary purpose of his own.

Because they have not acted on this principle, of never using any man's money as their own, many have suffered in reputation, and have found themselves entangled in almost

inextricable difficulties without any dishonest intention. They have allowed money belonging to others in their hands to become mingled with their own; the feeling that funds were at their control has encouraged expenses, or uses of it, which might have been avoided; the want of strict business habits, which would lead them closely to scrutinize their income, outgoings, and liabilities, has in some cases added to their embarrassment; and a time of reckoning has caught them when unprepared to meet it. We doubt not there are thousands who have had cause bitterly to repent that they had not been as scrupulous in this respect as Abraham Lincoln.

The anecdote above narrated illustrates what was a usual habit with him. He had always a partner in his professional life, and when he went out upon the circuit, this partner was usually at home. While out, he frequently took up and disposed of cases that were never entered at the office. In these cases, after receiving his fees, he divided the money in his pocket book, labeling each sum (wrapped in a piece of paper) that belonged to his partner, stating his name, and the case on which it was received. He divided the money so that if by any casualty he should fail of an opportunity to pay it over, there could be no dispute as to the exact amount that was his partner's due.

The same honesty was exhibited in Abraham Lincoln's conduct after he had been admitted to the bar, and came to practice as a lawyer. His biographer says of him: "If a man went to him with the proposal to institute a suit, he examined carefully the man's grounds for the action. If these were good, he entered upon the case, and prosecuted it faithfully to the end. If the grounds were not good, he would have nothing to do with the case. He invariably advised the applicant to dismiss the matter, telling him frankly he had no case and ought not to prosecute. Sometimes he discovered, in the middle of a trial, by the revelation of a witness, that his client had lied to him. After the moment that he was convinced that justice was opposed to him and his client, he lost all his enthusiasm and all his courage. He would not strive to make the worse appear the better reason for any man. As a citizen, as a lover of good order, as a man who believed in truth and justice, he was, by every instinct of his nature, opposed to the success of villainy and the triumph of wrong, and he would not sell himself to purposes of injustice and immorality. He repeatedly refused to take fees on the wrong side of a case. When his clients had practised gross deception upon him, he forsook their cases in mid passages; and he always refused to accept fees of those whom he advised not to prosecute. On one occasion, while engaged upon an important case, he discovered that he was on the wrong side. His associate in the case was immediately informed that he [Lincoln] would not make the plea. The associate made it, and the case, much to the surprise of Lincoln, was decided for his client. Perfectly convinced that his client was wrong, he would not receive one cent of the fee of \$2000 which he paid. It is not wonderful that one who knew him well spoke of him as 'perversely honest.'"

A sheep grower sold a number of sheep at a stipulated average price. When he delivered the animals, he delivered many lambs or sheep too young to come fairly within the terms of

the contract. He was sued for damages by the injured party, and Lincoln was his attorney. At the trial, the facts as to the character of the sheep delivered were proved; and several witnesses testified as to the usage by which all under a certain age were regarded as lambs, and of inferior value. On comprehending the facts, Lincoln at once changed his line of effort, and confined himself to ascertaining the real number of inferior sheep delivered. On addressing the jury, he said that from the facts proved they must give a verdict against his client, and he only asked their scrutiny as to the actual damage suffered.

Evolution, or the theory of the natural development of forms of organic life from lower or anterior forms or types.

From a work entitled "Present Conflict of Science with the Christian Religion," by Herbert W. Morris, A. M.

(Continued from page 6.)

Though the arguments presented in the preceding chapter, against the transmutation of Species in general, are of course of equal force against this transformation of monkeys into men; nay, are of tenfold greater force, for the gulf which divides man from the monkey is incomparably broader and deeper than the intervals which separate the different species of the inferior creatures—yet, conclusive as those arguments are, the evil bearings of the theory of Natural Selection, as above indicated, render it necessary to consider particularly the more specific facts urged by evolutionists in support of the idea that man is descended from the monkey.

The arguments offered in support of the theory that the human race is descended from the ape race are mainly based upon the fact that there exist certain points of similarity between the bodily structure of man and that of the ape. "It is notorious," says Darwin, "that a man is constructed on the same general type or model with other mammals. All the bones in his skeleton can be compared with corresponding bones in a monkey, bat, or seal. So it is with his muscles, nerves, bloodvessels, and internal viscera. The brain, the most important of all the organs, follows the same law, as shown by Huxley and other anatomists."

This statement, in a general and qualified sense, is correct. All admit that man has an animal nature; and there is no question that his bodily frame is constructed on the same general plan as that of other mammal creatures. How could it be otherwise? Like other mammals, man is made to live and move and have his being on the earth, in connection with and in dependence on its material productions. He is made to eat and drink, to rest and sleep, like them, and to perform numerous other functions precisely similar to theirs. Hence his bodily structure and theirs of necessity must exhibit many points of resemblance, more or less remote. The animal frame of man, all acknowledge, has been moulded after the same general type as other mammals; but that affords no grounds for the assumption that they are of the same origin. All steam-engines are constructed on the same general principle, and have many parts that can be compared one with another; but that is no evidence that

the Stationary Engine in the factory, and the Locomotive on the Railroad have been made in the same workshop, much less that both have descended from one and the same engine parent. Man's corporeal frame resembles that of the ape, not because he is descended from the ape, but because he requires for his habit and special mode of life precisely such bodily structure as he possesses. If the argument of evolutionists is, in itself, worth anything, it will prove quite as conclusive that the ape is descended from man—indeed a little more so, for to degenerate from higher to a lower is by far the more prevalent course of nature.

Of extant or living monkeys, which the advocates of Development designate as being nine like, there are four tribes, the Gibbon, the Orang, the Chimpanzee, and the Gorilla, and of these they have chosen the last for comparison with man, as coming upon the whole the nearest to the human form, and for this reason serving their purpose best. We shall therefore, confine our observations for the most part to the same.

Between Man and the Gorilla there exist many points of wide and distinctive difference, and to these we now wish to call the attention of the reader.

1. *Difference in general aspect and habits.*—The Gorilla is an inhabitant of the equatorial regions of western Africa. It is a savage-looking quadruped, thickly covered with coarse black hair, excepting the face and ears. Staring on its hind legs, which it sometimes awkwardly does, it is found to measure nearly five feet in height. Across the shoulder it is disproportionately broad, the girth of the chest being almost equal to its height. The face is of a dark brown color, almost black. The face is very wide and of great elongation. The eyes are very large; the nose broad and quite flat, with wide open nostrils. The cranium is low and of very small capacity; the muzzle broad, and exhibiting a frightful array of teeth; the lips are coarse and prominent, the under one being remarkably elastic and mobile, and when the animal is enraged hangs down over the chin. On the head is high ridge, or crest of hair, resembling many which meets a transverse ridge of the same running round from the back of one ear to the other. The animal has the power of moving the scalp freely forward and backward, and when angry is said to contract it strongly over the brow, thus bringing down the hair ridge, and pointing the hair forward, so as to present a most ferocious aspect.

The neck is short, thick, and hairy; the arms are very long, reaching some way below the knee; and the hands are huge, the thumb being much larger than the fingers.

The gait is shuffling; the motion of the body, which is never upright as in man, but bent forward, is rolling from side to side; advances by thrusting its arms forward, resting the hands on the ground, and then giving the body a half-jumping, half-swinging motion between them.

The dwelling of the Gorilla, if such a thing can be called a dwelling, consists simply of a few sticks and leaves, supported by the crochets and limbs of a tree; it affords a shelter from rain or sunshine, and is occupied only at night.

(To be continued.)

THE FRIEND.

EIGHTH MONTH 31, 1878.

We have transferred to our columns an editorial article from the *Philadelphia Public Ledger* of the 20th inst., entitled, "Wide Range of Quaker Influence," which has special interest to members of our religious Society, and particularly so to those of Philadelphia and its vicinity; inasmuch as the essay of Bruno Bauer, which is commented on, gives prominence to William Penn as a representative type of the Society of Friends, and characterizes his "boly experiment" of founding a colony here as a model of religions and lib liberty, which has influenced the world vitally for good. It is doubtless quite natural that we of this day may with too much self-complacency plume ourselves upon the influence which our Society has had and now possesses in moulding the views and practices of the world at large in regard to the special principles that we have always professed; and we would be far from cultivating such a sentiment in any sense of self-exaltation. There are around us so many proofs of the wisdom of the majority of those who claim to represent the Society of Friends, and their faithfulness to its true objects, that we can hardly appropriate much of the commendation that occasionally falls from the pens of those respecting its influence, to our personal merit. Nevertheless, it is well that we should gather up and examine such testimonies as these to the intrinsic worth of those principles upon which the religious association of William Penn and his coadjutors was based, as a means of stimulating us to greater zeal and energy in adhering to and pressing them to their legitimate consummation. The particular phase of Quakerism that is commented on by the essay in question, is religious liberty, or according the free exercise of the rights of conscience to all by the ruling power in governments. We can scarcely appreciate, in this day and country, how great an advance such a liberty was upon the ideas and practices that prevailed at the rise of the Society. Wherever the Romish sacerdotal power held sway, in Europe or America, she used the secular arm of government in forcing the consciences of men to conform to her ritual. Scott, in his Commentaries on Revelations, remarks, "It was given to the beast to wage war against the saints and to overcome them; and no computation can reach the numbers who have been put to death in different ways on account of their maintaining the profession of the gospel and opposing the corruptions of the Church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the in-titulation of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands by the hands of the common executioner during the space of a few years. The Inquisition destroyed by various tortures, one hundred and fifty thousand Christians within thirty years." It was not only the governments which were under Romish sway that used their power to coerce their subjects in matters of religion. The Lutherans, the Episcopalians, the Presbyterians, and the Independents, all in turn, as they succeeded in

holding the reins, persecuted those who disented from them in faith, and strove to enforce uniformity by the civil power. A great stride has indeed been taken by most of the European powers since Penn's day, in granting religious toleration, and doubtless his "experiment" has had a large share in bringing on this step, although Roger Williams had asserted the same principles, and carried them out, in founding the colony of Rhode Island in 1638.

The fifth article of the late treaty of Berlin, is a striking and encouraging proof of the world's progress in this direction. It provides that "the following shall form the basis of the public laws of Bulgaria: Distinction of religious belief or confession shall not operate against any one as a reason of exclusion or incapacity in what concerns enjoyment of political rights, admission to public employment, functions of honors, or the exercise of the different professions and industries. Liberty of public professions of all creeds shall be assured to all the returned populations of Bulgaria, as well as to strangers. No trammel shall be imposed upon the hierarchie organization of different communions, or their relations with their spiritual chiefs."

Whatever advantage may have accrued to mankind by the advocacy and example of the Society of Friends respecting religious liberty, civil freedom, peace between nations, integrity in dealing, temperance, or other beneficial practices, is simply to be imputed to their being the out-growth of those invaluable truths promulgated by the Redeemer of mankind, and their obedient reception by those members of the Society who truly represent its principles. These truths are inseparable elements of one harmonious plan for the elevation and happiness of man, and far glorifying his Creator. "For this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice," was Christ's language to Pilate when he questioned Him of His Kingdom and objects. His Sermon on the Mount exhibited these truths in their practical application to daily life. Men generally treat them as utopian in their ultimate and literal scope, and hence have failed to realize the fulness of the blessing which would have accompanied their simple reception. The early Friends, and some of later days have heard Christ's voice, and obeying His commandments, have shone as lights in the world in exemplifying the harmony and adaptation of all His precepts to the needs of mankind.

If William Penn had rejected those commands of Christ which enjoin taking up the cross daily, the duty of forsaking even father and mother in order to follow the Saviour, and to "resist not evil," he would not have been prepared to found and successfully carry on a government based on the power of Christian love to subdue the passions of men, and conciliate even the untutored savage.

We need, as a Society, to rally again to the united support of all the doctrines and testimonies of Wm. Penn and the early Friends, in renewed faith that they must ultimately prevail because they proceed from Christ himself. That the little stone cut out of the mountain, without hands, is destined to break in pieces the false image that aspires to reach unto heaven, and, filling the whole earth, shall set up a kingdom that will never be destroyed.

SUMMARY OF EVENTS.

UNITED STATES.—The visitation of yellow fever in the South seems to be steadily increasing. From the first to the twentieth of this month, there had been 1220 cases in the city of New Orleans, with 357 deaths, of which only eight were native-born. The average number of daily deaths from the fever in that city, has lately been about 40. In the little town of Grenada about one-twentieth part of the population have died from the fever.

There is now in the Sub-Treasury at San Francisco, \$12,000,000 in gold, the accumulation of this unprecedentedly large amount due to two causes. One is the unusually large payments which have been made to the Government for currency obligations, and the other the purchase of a large amount of silver certificates for gold for shipment East. It is now doubtful whether the expenditure of so much of the coin as third-class mail matter will be resorted to.

The business of the money-order branch of the Post-office Department shows a steady increase, both in the domestic and foreign exchanges.

For the quarter ending 31st mo. 31st there was remitted from the United States to Great Britain upwards of £37,000, and received from there £17,000, leaving a balance to be remitted in settlement of account upward of £20,000. The remittances of the previous quarter, which, including the holidays, is always the largest of the year, aggregated £41,000 sent from this country and £15,000 from Great Britain.

The average quarterly remittances from Germany are about £215,000, and the amount sent thither about \$190,000.

Switzerland receives from the United States about \$45,000 and sends \$25,000 here per quarter.

Money-order exchanges with Italy have only been in operation since 7th mo. 1st, 1877. The quarterly averages are about \$28,000 sent to that country and less than \$2000 received from thence.

Canada remits an average of about \$100,000 and receives about \$75,000, being fully Government business, which we have no money-order exchanges where the balance is in favor of the United States. This arises from the fact that the system is used between the United States and Canada for commercial purposes, while with the European nations its use is confined almost wholly to social purposes.

It is computed that California will have 750,000 tons of wheat to export to foreign countries the present year, which would be freight for several hundred large ships, without taking into account other exports.

During 48 hours, ending at midnight of the 25th, there had been raised in New York, 925,900 bushels of wheat, in 111 cars.

The City of Baltimore recently exported to France, in two days, 322,265 bushels of wheat.

A man named Benton is travelling through California making contracts to destroy the squirrels which have hitherto been so formidable a plague to farmers. The *Los Angeles Herald* says that at the ranch of R. T. Buel he killed 13,470; at J. S. Bell's, 10,000; at the Surgis Brothers', 4000; at S. P. Stow's, 6000; at W. W. Hollister's, 2700.

The aggregate crop of cranberries in New Jersey, in a favorable season, exceeds half a million bushels.

The migratory quails of Western Vermont are proving indefatigable destroyers of the potato beetles.

The reintroduction of salmon and other species of fish into our eastern rivers, has apparently been attended with the unlooked for result of increasing sharks in the mouths of these streams. A fish bathing at Brooklyn was recently terribly bitten by a shark, and although rescued alive by a companion, afterwards died from his injuries. Bathing has been a common practice in New York harbor, and no such occurrence has previously been noticed for many years.

A man fishing in the mouth of the Housatonic river hooked a fine striped bass, and, as he was hauling in the prize, what was his astonishment to behold a large shark make a dash for it and take it, tackle and all.

The shark was eight or nine feet long.

While a party of 25 persons was ascending Mount Washington by rail last week, the engine of the last train broke a cog wheel near "Jacob's Ladder," but the accident merely brought the engine and cars to a stand still.

It is considered proof of the safety of this remarkable railroad.

During a cold thunder storm in Muscatine, Iowa, on the 20th inst., 4.68 inches of rain fell in short time. Three creeks which traverse the city rose 15 feet in half an hour, causing great destruction of property.

A correspondent of the *New York Times*, at Dodge City, the principal shipping point, makes the drive of Texas cattle this year will be between 225,000 and 250,

000 head. Some of the best blooded stock have been introduced, improving the quality of the increase, and enabling the plains breed to bring high prices in the eastern market. The head of cattle from Eastern Oregon and Washington Territory, and from Snake river, Yakima and Walla-Walla counties, are ready to be driven across the plains. Some of these will be kept in Colorado, Nebraska and Wyoming until the prices improve, while others will be sold for export to the buffalo plains, and the middle portion of the continent, together with the Pacific States, are rapidly taking the place of Texas as the great feeding grounds, and are leading in the production of beef. The estimated returns for this year gives Colorado, 550,000 head; Wyoming, 235,000; Nebraska, 600,000; Montana, 200,000; Oregon, 175,000, and California, 650,000. In addition to these, there are raised in Florida thousands of head of cattle, whose meat is as tender as any that can be had in the North. The choicest pieces of Florida beef can be bought for eight cents a pound, and the average for five cents; while in the North, with the advantages of rapid transportation, double those prices are paid.

The Chinese embassy will take up their residence in Washington about the middle of next month, and present themselves to the President after his return from Mexico. It is announced by their American Secretary that they do not intend to give grand entertainments, but desire to live quietly and attend to the business upon which they were sent.

The report of interments in the city of Philadelphia, for the week ending 24th inst., shows a decided decrease, viz: 283 as compared with 323 of the previous week.

Markets.—American gold 100 U. S. sixes, 1881, 107½; 5-20s, 1865, 102½; do 1867, 101½; do 1881, 107; new 1/8s, 106; new 1/4s, 104½; new 1/2s, 100½. Cotton, 12½ to 12½ cts. Flour, Minnesota extra, \$5.75 a 57; Penna. and western, \$4.70 a \$5.40. Live flour, \$2.25 and over; superfine, \$1.90; extra, \$1.75; and common, \$1.50; \$1.07, \$1.08 a \$1.12. Hye, 57 a 60 cts. Corn, 46 a 51 cts. Oats, 25 a 27 cts.

Beef cattle, sales of 4300 head at 23 a 35 cts. per lb. Sheep, 16,000 head at 23 a 31 cts.

FOREIGN.—Dr. Nobiling, who attempted to assassinate Emperor William, is suspected of being mad. He will shortly be conveyed to a lunatic asylum, to be placed under the observation of experts.

A religious fanatic named Lazzarotti, who called himself "David the Saint," and had established a semi-political and religious sect near Grosseto, a little town in the Leghorn Archipelago, is suspected of having attracted the attention of all Italy. He had declared himself to be Christ come again, and had chosen twelve apostles, and surrounded himself with a large number of proselytes, who required the surrender of all property for common benefit, and the labor of all alike for the society, the latter undertaking to maintain them and their families and educate their children. Their creed is an extended paraphrase of the Nicene creed, with some alterations in a Protestant sense.

On the morning of the 18th instant the prophet, at the head of between two thousand and three thousand disciples, started on a village of Ardenza, with the purpose is not known, but it said it was not peaceful. A hundred believers, dressed in white tunics, like ancient Jewish priests, led the column. At their head walked David, the saint, attired in a half-red and half-pinkish costume, wearing a crown on his head, and an iron collar about his neck. He was followed by a young man with the refrain, "Long live God and the Christian Republic!" "Praise be to Christ—come a second time on earth!"

The mob was met half way by a delegate of police, accompanied by two carabinieri, who directed down a disparted "I put this David cried, "I am the king!" and ordered his followers to disarm the soldiers. As he spoke a discharge of firearms was made upon the police, and a shower of stones followed. Again the delegate gave the requisite warning to disperse, which was obeyed by the village of Ardenza, and then by the club. Then the police, finding themselves surrounded, opened fire. Among the first to fall was the prophet, who was shot full in the forehead. His followers, seeing their leader down, gave way. Four of the police were badly wounded.

The student rioting in which has been in session at Paris, is expected to terminate this week. Germany declined to take any part in its proceedings.

The Turkish Government is neglecting to carry out the reforms required by the Berlin Treaty, in the old Turkish fashion, and has no money to employ soldiers and civil officers required to effect these reforms. A more serious complaint against the Porte

is that it is delaying a settlement with Greece and Russia, and apparently favoring the opposition made to that extension of power by Austria and Servia, and the Turkish Government is treating the Armenians as being laid for a new war, one that will in all probability forever settle one phase of the Eastern question by the expulsion of the Turk from Europe.

Last year's revenue of the German Central Exchange falls short of the estimate by £6,000,000, and the Government is in a predicament, the demand for money suffering from the continued depression of trade. The deficit is covered by the savings of the occupation money paid by France. A rapid increase of indirect taxation is looked for.

The Island of Cyprus having been transferred from Turkish to British control, a change in the postal arrangements follows as a natural consequence, and the British Government has applied to the nations belonging to the International Postal Union for the admission of Cyprus, under the Treaty of Berne, as a British dependency. Having, as Turkish territory, been in the Union, there will be no opposition to the request. The assent of the United States was forwarded on the 22d.

The paper currency of Austria has risen to the level of silver, and the question of resumption is beginning to be agitated, but is complicated there as here with that of the proper relation of silver and gold.

RECEIPTS.

Received from Susan J. Yerkes, PkL, \$2.10, vol. 52; from Ambrose Smith, for copy to Md., \$2.10, vol. 52; from Rebecca W. Smith, City, \$2, vol. 52; from Mary B. Young, No. \$2.15, vol. 52; from Jacob W. Fry, City, \$2, vol. 52; from Susanna R. Leeds and Priscilla M. Lippincott, N. J., \$2.10 each, vol. 52; from Samuel Allen, City, \$2, vol. 52; and for Horatio G. Cooper, Pa., \$2.10, vol. 52; from Samuel F. Troth, City, "2, vol. 52; from Hannah Kite, City, \$2, vol. 52; from Charles M. Cooper, N. J., \$2.10, vol. 52; from N. Newlin Stokes, M. D., \$2.10, vol. 52; from Susan M. Roberts, Pa., \$2.10, vol. 52; from Richard C. Shoemaker, Pa., \$2.10, vol. 52; from Rebecca Kay, N. J., \$2.10, vol. 52; from James Harkness, Lo., \$2.10, vol. 52; and for Russell Taber, \$2.10, vol. 52; from Jacob Reeder, Lo., \$2.10, vol. 52; from Richard P. Gibbons, Del., \$2.10, vol. 52; from James D. Dicks, Del., \$2.10, vol. 52; from Josiah L. Haines, City, \$2, vol. 52; and for Amy Middleton and Eliza Haines, N. J., \$2.10 each, vol. 52; from William J. Jenks, City, \$2, vol. 52; from John H. Billinger, N. J., \$2.10, vol. 52; and for Daniel Middleton, \$2.10, vol. 52; from Francis Taber, Mass., \$2.10, vol. 52; and for William E. Taber, \$2.10, vol. 52; from Samuel Williams, N. J., \$2.10, vol. 52; and for Caleb Darwell, \$2.10, vol. 52; from Richard Buzby, N. J., \$2.10, vol. 52; from Sarah Bacon, N. J., \$2.10, vol. 52; from Thomas Twining, N. Y., \$2.10, vol. 52; from Elizabeth E. Evans, N. J., \$2.10, vol. 52; from Joseph Warner, Jr., Pa., \$2.10, vol. 52; from Joseph W. Webster, \$2.10, vol. 52; from Gilbert McGraw, Agent, O., \$2.10, vol. 52; and for John Hoyle and Sarah V. Willis, \$2.10 each, vol. 52; from Charles E. Sheppard, Pa., \$2.10, vol. 52; from William E. Tutun, N. J., \$2.10, vol. 52; from Robert C. Crandall, R. I., \$2.10, vol. 52; from Thomas M. Harris, N. J., \$2.10, vol. 52; and for Susanna Chambers, Nathan Cook, Zebedee Haines, Thomas H. Whitson, Clarkson Moore, Martha H. Linton, and Jane Ann Passmore, \$2.10 each, vol. 52; from Caleb Hoopes and Charles Cooper, \$2.10 each, vol. 52; from John C. Roberts, Pa., \$2.10, vol. 52; from Joshua Haignt, Agent, N. J., \$2.10, vol. 52; and for David Haignt, Levi H. Atwater, H. S. Haignt, William Breckon, and Samuel Chaddonne, \$2.10 each, vol. 52; from Thomas C. Inge, Pa., \$2.10, vol. 52; and for Anne Finl, Naomi Gibbons and Jane Giffen, \$2.10, vol. 52; from C. I. Hayes, O., \$2.10, vol. 52; and for Theophilus Morlan, \$2.10, vol. 52; from Stephen H. Foster, Ill., \$2.10, vol. 52; from Mary P. Giffen, Pa., \$2.10, vol. 52; from Joseph W. Roberts, \$2.20, vol. 52; from Jacob Roberts and Josiah A. Roberts, Pa., \$2.10 each, vol. 52; from Rebecca Wistar, N. J., \$2.10, vol. 52; from Joseph E. Troth, N. J., \$2.10, vol. 52; from Hannah Roberts, Pa., \$2.10, vol. 52; from Samuel Whitall, N. York City, \$2.10, vol. 52; and for Francis W. Walker, \$2.10, vol. 52; from John Warner, Pa., for Ira J. Parker, M. P., \$2.10, vol. 52; from Rufus Charchill, N. S., \$4, vol. 52, copies; from R. B. Jones, City, \$2.10, vol. 52; from John Trimble, Agent, Pa., \$2.10, vol. 52; and for Cate E. Thomas, Rebecca Larkin, Harvey Thomas, Job Hill, Caleb Webster and Nathan Pennell, \$2.10 each, vol. 52; from John Woolman, City, \$2, vol. 52; for Tracy R. Satterthwaite, Pa., \$2.10, vol. 52; for Charh W. Warrington, City, \$2, vol. 52; from Charles W. Allen, \$2.10, vol. 52; from George H. Allen, City, \$2, vol. 52; from Nathan B. Willis, N. J., \$2.10, vol. 52; from Ann Burgess, Pa., \$2.10, vol. 52; from Job W. Biddle, City, \$2, vol. 52; and for William Biddle and Samuel Biddle, \$2 each, vol. 52; and George Jones, \$4, vol. 52, 2 copies; from Henry Wood, M. D., \$2.10, vol. 52; from George H. Stevenson, Ill., \$2.10, vol. 52; from Mary B. Buffton, Mass., \$2.10, vol. 52; from Jesse Haines, Pa., \$2.10, vol. 52; from Daniel Nichol, Vt. \$2.10, to No. 18, vol. 52; from Seneca E. Malouf, City, \$2, vol. 52; from Martha T. Cox, Gen., \$2.10, vol. 52; from Ann W. Comfort, Mich., per Woodstock Court, \$2.10, vol. 52; from Stephen M. Britton, Pa., \$2.10, vol. 52; from William B. Oliver, Mass., \$2.10, vol. 52; from Levi E. Stokes, Gen., \$2.10, vol. 52.

Receipts received after Fourth-day morning will appear in the Receipts with the following week.

WANTED.

A well qualified woman Friend as Matron at Friend Asylum for the Insane, near Frankford, Philadelphia Apply to Samuel Morris, Olney, Philada. John E. Carter, Fisher's Lane, Germantown.

CORRECTION.—In the 6th entry notice of Daniel Will, published last week, the date should be 7th mo 20th, instead of 28th, as printed.

MOORESTOWN ACADEMY.

Will be opened 9th mo 24, under the care of Chester Monthly Meeting of Friends, for children of both sexes. RICHARD T. CANAWAY, Principal. ANNA WOOLMAN, Assistant.

HADDONFIELD ACADEMY.

Under the care of Haddonfield Monthly Meeting, will open on the 2nd of Ninth month, 1878, for boys and girls. A few boarders will be received. CHARLES W. BYRDE, Principal. Haddonfield, New Jersey.

The Yearly Meetings Committee on Education have appointed Richard J. Allen, No. 119 Arch St., Philadelphia, as a member of the Yearly Meeting, to be in charge of the situation, and committees or others who desire to employ teachers among Friends.

WESTTOWN BOARDING SCHOOL.

A well qualified woman is wanted to take the situation of Nurse in the Boarding Department. Application may be made to Anna V. Edge, Downingtown, Chester Co., Pa. Susanna F. Sharpless, Street Road, " " " Deborah Rhoads, Haddonfield, New Jersey. Elizabeth R. Evans, 252 S. Front St., Philada.

MARRIED.—at Middleton, Delaware Co., Pa., on 5th mo, 9th, 1878, FENNELLE L. WEBSTER to MARY W. YARNALL, daughter of the late Isaac Yarnall.

DIED. at his residence, near Parkersburg, Chester Co., Pa., on the 26th of First month, 1878, after a short and severe illness, PARVIN SMITH, a member of Salisbury Monthly Meeting, in the 57th year of his age. He passed through severe mental conflict during his sickness, being concerned to be fully prepared for his final journey. He was a devoted and long-continued member of the lifting up of the light of his countenance upon him and we believe that through the mercy of God in Christ Jesus our Saviour, he was enabled to realize his sins to go beforehand to judgment, and to be clothed with the spotless robe of Christ's righteousness, and we trust has passed through the portals of glory into heaven.

He was born in Pennsylvania, Chester Co., Pa., Third month 5th, 1878. LYDIA BRISTON, in the 93rd year of her age, an esteemed member of Kennett Monthly Meeting of Friends, on the 3d of Seventh month, 1878. MARY JANE WIFE of Charles Adams, at their residence in Plainfield, N. J., in the 51st year of her age, an esteemed member of Plainfield Preparative and Railway and Plainfield Monthly Meeting of Friends. It is believed that she was of those who are endeavoring to watch for the coming of the Bridegroom, and has, we trust, entered in with Him.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LII.

SEVENTH-DAY, NINTH MONTH 7, 1878.

NO. 4.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum; if not paid in advance \$2.50; 10 cents extra is charged for Postage on those sent by mail.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend,"

Letters from Unfrequented Places.

(Continued from page 15.)

5th mo. 8th. We have spent a day on the Bosphorus, introduced ourselves to the Black Sea, and returned delighted with the excursion. Steamers run up and down, making tops all along, and running close up to the floors, as if we were on the Grand Canal in Venice. Her last stop was on the Asiatic side. The whole trip was one beautiful moving panorama, the shores on both sides lined with palaces and fine dwellings and buildings of all kinds and uses—the hills rise up behind them dotted with villas, and clad in fresh spring verdure and flowers. The tall dark cypresses stand out in bold relief. They prevail in all Turkish cemeteries, and in looking over a landscape we need not ask what those dark spots are. On the water were floating all kinds of craft, in great numbers, from the great men of war and giant steamers, down to the brisk little caiques that are shooting about everywhere. That excursion occupied Sunday, and yesterday morning we were gladdened by the arrival of several Cairo acquaintances—they had followed on our track all through Palestine and Syria. With some of them we went on the Golden Horn, and across it to Stamboul yesterday. You know that Stamboul is Constantinople proper. We are in Pera, on the north side of the Golden Horn, rather, on the northwest—on the eastern is Scutari, on the Asiatic side, across the Bosphorus.

I said when approaching Constantinople from the Marmora, that it looked more like New York, or the approach to New York, of any place I had seen. To-day we are going to visit the Sublime Porte, St. Sophia, &c. The mosques have been used for hospitals, but we are told that Santa Sophia has been cleaned out and fumigated, and that it will be quite safe to go there. Some of our fellow-travelers went when it was filled with sick refugees two weeks ago, they said there was plenty of chloride of lime about. Others of our companions have gone to ride along the lines of the encamped army. We have seen many large encampments far and near, but have not visited any. I am writing with cold fingers—mercury at 60°—there is a nice stove, and wood in a box, but as I go out soon, have no fire. This is our second or third spring.

5th mo. 10th. We have been busy sight-

seeing, and do a little every day. We ride all we can, for it is miserable walking among the crowds of refugees, and the wonderful mixture of human beings that throng the streets, and the pavements are such that it is almost as bad riding over them as over the Jerusalem and Jaffa road. My company have all gone up the Bosphorus and I have been out peering about by myself. I went out to get some ink and so wandered on. Yesterday we went to see the Sultan, with hundreds of others, just to see him ride on horseback from his palace to a mosque near by, it being the Muslim sabbath. There was a great display of military of all grades, and we had not seen many of the gold-bedecked Turks before—some of them were very fine-looking men. We waited the hour that the Sultan was at his prayers, and saw him again. After he dismounted on his arrival, his beautiful horse was led back to the palace, and in due time a carriage set to take him home. Poor man! we all thought that he looked pale and worn, as if he carried a great weight upon his mind. I thought perhaps he would look brighter after his religious exercises, but he did not—he took his seat in the carriage, leaned back and crossed his hands, looking as we boggle as ever, and scarcely noticed the salutes of his generals and officers who were stationed near. I felt rather sorry for him, and yet I should like to see him gently lifted out of his throne, and this country, and a more civilized government substituted. The poor Syrian says, "Give us anything but this oppressive Turkish rule."

You have heard of the dogs of Constantinople? Well, they are here yet, lying about in the daytime asleep, in everybody's way, or snarling at you and at each other. At night they keep up a disturbance, many barking at once; occasionally they quiet down and you think they are going to sleep themselves, and let you do the same, then something stirs up one, and that starts the whole crowd off again. Nobody owns them, they are a community of themselves. An extermination of some of them would be a great favor to the people who do not like to stumble over them or to be snapped at.

I must tell you what a frightful way they have here of managing their funerals. We may be on the street and hear a sort of singing or chanting, and see a thicker crowd than usual (the streets are always full), and soon a priest appears, and then some men carrying something the sight of which startles you, for there, exposed to public view, and the hot sun, lies a corpse, arrayed in the best clothes the person owned, with flowers tucked in around it. The first one of the kind I saw in Athens, and daily meet them here. The cover of the casket, highly ornamented, is carried with other "sacred" ornaments, at the head of the procession. In Cairo the Musselmans carry their dead in a half sitting posture, no coffins, but the remains always covered with Persian

shawls, or stuffs imitating them as nearly as they could. I shall not be sorry to leave all these strange people and their customs behind, and get back to European people and customs.

5th mo. 11th. We made a daring visit to Santa Sophia, and, with the process of cleaning going on, it appeared to disadvantage. One of my early dreams was a desire to see this mosque, having read in my youth that it was at the risk of his life for any Frank man to enter a mosque, and also of a woman who disguised herself as a Turk and went to St. Sophia at the time of the feast of the Ramadan, when it was illuminated. I was impressed the first time I entered a mosque, and looked upon the kneeling and prostrate crowd, but now St. Sophia did not astonish me, especially in the dirty state in which we found it, and I admire the outside more than the inside. I looked at it as quickly as possible, and retreated to the outside air. There is a mosque in Stamboul with six minarets, which is a very pretty structure.

Yesterday I went up the Bosphorus again. We stopped on the way an hour to visit an "American College" most beautifully situated on an eminence overlooking a long stretch of the Bosphorus, and Europe and Asia on either side. The college is prospering, and has educated a great many young men, who are now active in the world, and making good use of the knowledge of Christianity and civilization which they have gained.

A trip up the Golden Horn was also a great pleasure. We went in a steamer a mile or two, then took a caique and rowed up another mile or two through sylvan scenes until we came to the walls of a palace and its surroundings; we were allowed to enter and walk miles if we chose, also to enter and be shown over the palace, which is expressly for summer use, and seldom used at all, but all kept in order and quite oriental. The beautiful gardens and parks interested me most—there were flowers and fountains and various kinds of web footed birds, from the large black swan to the tiny duckling, swimming in the streams—and peacocks were strutting about by the dozen.

These caiques are a mixture of Indian canoe and gondola, and very lovely it is to float about in them. We sit on a low seat, our heads just above the sides, and enjoy the swift and quiet gliding over the water and among the varieties of craft. There are said to be nearly 100,000 of these little caiques plying on the waters of Stamboul and its surroundings. Says an author, "Nowhere does the sea come so close home to a city as to the Mahomedan capital. There are no pebbly shores, no sandbars, no slimy river-beds, no locks, no docks to divide the very heart of the place from the deep waters. If, being in the noisiest mart of Stamboul, you would stroll to the quiet side of the way, amid the cypresses opposite, you will cross the fathomless Bos-

phorus. If you would go from your hotel to the bazaars, you must pass by the bright blue pathway of the Golden Horn, that can carry a thousand sail of the line. You are accustomed to the gondolas that glide among the palaces of Venice; but here at Stamboul it is a one hundred and twenty-gun ship that meets you in the streets!"

We have earthquakes here. Just before we came there was one that rocked things smartly, both on land and sea, and last week we had quite a shake. I looked from my room down a long, narrow hall, and saw the wall vibrating like a sheet of paper held up and shaken a little. I said, "it must be a cloth and paper wall," but on testing found it solid.

For "The Friend."

Extracts from Letters of Margaret Morris.

(Continued from page 19.)

Although the following letter is somewhat of a recapitulation of some events heretofore narrated in this correspondence, yet as it enters rather more into detail, it was thought best to include it, as showing how this interesting woman was sustained under complicated and unusual trials.

To *Guliana Maria Smith, (without date.)*

I concluded a letter to thee last 5th or 6th day, which was begun long before, and for want of time to write lay in the letter case. We were encouraged to flatter ourselves, that day being the seventh from the time our beloved B. S. was taken ill, that the disorder was going off, as some favorable symptoms appeared—but alas! it was only a flash, for he grew worse, and it was only a short time before we were obliged to relinquish all hopes. The dear, innocent, worthy young man, was taken from us between 3 and 4 in the afternoon. I sent for his brother when I perceived his change approach, and when it was all over, felt ourselves so destitute: no man to apply to but his weeping brother, to send out to bespeak a coffin. I sent to Benj. Morris; he came, though obliged to ride, being still weak from the same fever. He went and got the grave dug, next to my dear J. and A. M., and poor Joshua was obliged to bespeak a coffin, while thy sorrowful mother was occupied, one moment in endeavoring to keep life in thy dear afflicted sister, and the next, in the other room, preparing her dear son-in-law for the grave. Don't ask for particulars at this time; suffice it to say, that all my efforts to soothe and comfort my dear child are yet in vain, and if she is favored to get through it, time alone, assisted by the Divine goodness, must reconcile her to the heavy stroke. I prevailed on her to come to my house on Sunday, with the two maids. Before I left the house, I had the beds, blankets, carpets, &c., all buried—the rooms well cleaned, &c. * *

To the same.

Philadelphia, 10th mo, 29th, 1793.

"It is said the violence of the fever has abated, and I hope it may prove so, but fear that when the exiled citizens return to town they will be fresh subjects for the contagion. From our corner of Fourth St., down to G. Guests, fifty have died that I know of and have kept a list of, as they passed by my door; yet, through the boundless mercy of Providence, not one has been taken away from under my own roof; and although I have been ready at times to think a double portion of

the bitter cup had been allotted to me, my chastened heart, while under the afflictive stroke of the rod of chastisement, has endeavored to say 'Thy will be done.' * *

To the same.

Tenth month 31st.

My beloved child's letter of the 26th relieved my mind of much anxiety, and amidst the gloom that has long surrounded me, I desire to be thankful that some of the dear blessings of my life are excused from the sufferings I have passed through. My dear mournful Debby refuses to be comforted. Tell her the *Allwise Disposer of human affairs has many arrows in His quiver, and she may, by resisting His will, provoke Him to send forth another, and be deprived of the dear pledges of her spotless love.* But, alas, I am a poor comforter, and though I have long trod the dreary path of sorrow, I find myself unequal to the task of administering comfort to my child, who stands much in need of it. Ah! my dear, thy poor mother has hitherto had only her own burdens to bear; but now she must exert herself to help to bear the burdens of the child who was her delight in youth, and a comfort through all the chequered scenes of a life marked out by Divine Wisdom as a sample of the instability of human happiness; and now, in the decline of life, when nature calls for retirement and a recess from the cares and concerns of this world, and the long exercised mind languishes to be at rest, the care of five helpless orphans calls upon her to arouse with redoubled confidence in the Friend of her youth, the spouse of her riper age, the support of her evening, to "thank God and take courage." These were some of the last words of dear S. Emien, when he called to take leave of me before he embarked for England, and often have I thought of them, since I have been, as it were, in the furnace of affliction.

The foregoing very much concludes the account of the devastations of the yellow fever in 1793; but the following letters to her sister M. M. Moore, show that her many trials were not yet ended.

1794.

My dear sister,—I am at present anxiously engaged in attending to the fatal progress of the scarlet fever and putrid sore throat: my dear little Sallie* was very suddenly seized with it, and very soon became delirious. Drs. Rush and Griffiths both attend her. They were both so candid as to tell me, she was very dangerously ill; hardly the shadow of a hope remains of her recovery. Alas! my Patty, how many hard lessons I have had to learn; indeed, I did not think it would have been so hard for me to part with one of these dear orphans; but, so it is, I am called upon to give up all, and as Dr. Young says: "The weeping parent builds her children's tombs."

Thy tenderly affectionate sister.

M. M.

The following from M. M. Moore to Margaret Morris, alludes to the death of this child.

"The very unexpected news contained in my beloved sister's letter of this day week, was truly distressing. What a hard lesson indeed, to learn, is true resignation; yet how very necessary to our happiness. I thought the dear little creature was never so much

beloved by me, as the last time I saw her, and I promised myself great pleasure in having her here in the summer. She is, I trust, removed to a happier scene; and to wish her back is not wishing for her happiness, however it might contribute to our own; the Giver best knows when to recall such precious gifts, and acquiescence is certainly our duty. May we, my sincerely beloved sister, be made willing to give up all that is required of us, however great the sacrifice."

From Margaret Morris to M. M. Moore.

Eighth mo. 7th, 1797.

My beloved sister's two letters came to hand at a time I could not reply to them while at my son J. Smith's, where my sweet Mollie[†] had been for several weeks; and every letter brought me the pleasing account of her being grown fat and hearty, till the last informed me she had a fever. I soon took thy alarm, and found on arrival it was of a bilious kind. I sent for Dr. McIlvaine; but, alas, I proved a highly putrid fever, accompanied with violent convulsive fits, and on Third-day morning, at 6 o'clock, my sweet child was released from her sufferings. There was a necessity for her being soon interred, and the same evening I saw her laid in the grave, next to my dear sister Wells' little son. And now my dear Patty, what can I say, but that of truth, death has been stamped on all or most of my "pleasant pictures," and with my mouth in the dust, I can say, "Thy will be done." Though my foolish heart was willing, to take pleasure in the prospect of rearing a second offspring to comfort me, for the loss of the first, it has seemed good to Him, who doeth all things right, to disappoint me, and I submit, without murmuring, to His decrees * * * I hope the hot weather is nearly over, and that I shall soon have my poor little flock about me again; indeed, I feel very much stripped; these dear children have so hardened themselves about my heart, that I hardly know how to disengage myself from them. I am, my beloved sister, thy own

M. M.

The fever prevailed again both in 1797, and 1798. She thus writes to G. M. Smith:

Philadelphia, 8th mo. 19th, 1797.

"My beloved child's letter of the 16th came to hand last evening, and was more acceptable than the promised visit would have been as I was fearful of your visiting us during our present alarming situation. The appearance of a dangerous malignant fever in different parts of the city, has obliged many to hasten to the country, and it was with the same intention that R. H. Morris visited all the villages near to procure a house for my own family; but every place is full. He wrote to S. Emien in hopes of succeeding better in Burlington, which if he does we shall soon be there. * * * I have now written all that is necessary on the subject, and when he recollects the dispensation I passed through in the desolating year of '93, will not say am too urgent in pressing on S. E. to be expeditious in giving us early information of his success. Imagination sickens on a retrospective view of the scenes I witnessed, and bor a part in, at that time—and though I have fewer now to care for than I had then, yet a merchant who has once been a bankrupt resolves to be more careful in future, and u

* A grand-daughter, child of Dr. Jno. and Abby Morris.

† Another grand-daughter, child of Dr. Jno. and Abby Morris.

endeavoring to avoid his former mistakes becomes parsimonious, so I, who have lost half my earthly treasure, am become a miser of the little store that yet remains of my former happy, prosperous days, and wish to secure, by all allowable means, the possession a little longer."

To the same.

Eighth mo. 22d, 1797.

In hopes of an opportunity I steal the time to acquaint thee with our proceedings; and, in the first place, inform thee that S. Emlen has secured a good three-story house for us in Burlington, and to-day we sent our household goods. We have fixed on Fifth-day to remove our families, if D. S. is well enough. She and I, with the three children, are to go by land; my poor dear sister (Hannah Moore, now in extreme ill health), the three girls, my son Richard, and Delby's maids, in the boat. Richard has engaged the captain to take no other passengers. He has also provided a commodious chair to set H. in and take her down stairs, and a nice sedan to convey her to the boat. * * * Dr. Griffiths took one of his children out of town yesterday, and to-morrow the others are to go; himself and wife intend to stay a little longer. Our situation in town is growing very serious; the disease (yellow fever) is making its progress with slow but awful steps; into various parts of the town; the sick cart has taken several by our door; and yesterday one that lived very near us was removed, and died last night. To my beloved C. M. M., who knows in part the dispensation I passed through "in the desolating year of '93," it will not look strange that I have now given up my own will, and suffered myself to be guided by my children in the momentous undertaking of removing my family. When I take a retrospective view of the scenes I witnessed and bore a part in, at that awful period, my heart sickens at the remembrance, and hints to me that if I should, by resolving to remain here, detain my children, and they should be taken away by the malignant fever, as the others were, who refused to go and leave me behind, it would be more than I could bear."

Her sister bore the removal to Burlington very well, having, M. M. says, "a fine passage of four hours."

(To be continued.)

Evolution, or the theory of the natural development of forms of organic life from lower or anterior forms or types.

From a work entitled "Present Conflict of Science with the Christian Religion," by Herbert W. Morris, A. M.

(Continued from page 22.)

The Gorilla is an exceedingly ferocious animal; it never runs from man, and is an object of terror to the natives. It is said, that when the male is first seen, he gives a terrific yell that resounds far and wide through the forest. His enormous jaws are widely open at each expiration. He always rises to his feet when making an attack, though he approaches his antagonist in a stooping posture.

Though he never lies in wait, yet, when he hears, sees, or scents a man, he immediately utters his characteristic cry, prepares for an attack, and always acts on the offensive. The cry he utters resembles a grunt more than a growl, and is similar to the cry of the Chimpanzee, when irritated, but vastly louder.

His preparation consists in attending the females and young ones, by which he is usually accompanied, to a little distance. He, however, soon returns, with his crest erected and projecting forward, his nostrils dilated, and his under lip thrown down, presenting an aspect of indescribable ferocity; at the same time he utters his usual yell, designed it would seem, to terrify his antagonist. Instantly, unless he is disabled by a well-directed shot, he makes an onset, and, striking his antagonist with the palm of his hands, or seizing him with a grasp from which there is no escape, he dashes him on the ground and lacerates him with his tusks. Such is the power of his great jaws that he can, it is said, instantly crush the barrel of a musket between his teeth; and his exceeding savage nature is sufficiently indicated by the impudic desire of the young, which, so far as tried, have proved utterly unattainable.

Such are the character and aspect of the Gorilla—*man's nearest ally!* Now, who that, in the exercise of simple common sense, contemplates this animal, but must instinctively ask, What is there about such an ugly and ferocious beast that can be regarded as resembling man? What is there in this prone and savage quadruped to be compared to the erect and graceful and commanding figure of man? What is there in its brutish face that makes the most distant approach to the human countenance, with its expressive eye, its intellectual features, its affecting tear, and the charm of its smile? No more than in the grim visage of a Grizzly Bear.

2. *Difference in bodily structure.*—Man differs from the Gorilla, not simply in external appearance and expression, but also in the proportions and conformations of the parts and members composing his whole system—osseous, muscular and nervous.

"The differences between man's *Skull* and that of the Gorilla are truly immense. In the latter, the face, formed largely by the massive jaw-bones, predominates over the brain case, or cranium proper; in the former the proportions of the two are reversed. In the man the occipital foramen, through which passes the great nervous cord connecting the brain with the nerves of the body, is placed just behind the centre of the base of the skull, which thus becomes evenly balanced in the erect posture; in the Gorilla it lies in the posterior third of that base. In the Man, the surface of the skull is comparatively smooth, and the supraciliary ridges or brow prominences usually project but little—while, in the Gorilla, vast crests are developed upon the skull and the brow ridges overhang the cavernous orbits, like great penthouses."⁶

Man differs immensely from the Gorilla also in the *capacity of the cranium*, or brain case. The collections of Dr. J. B. Davis and Dr. Morton give the following figures as the average internal capacity of the cranium in the chief races of man:

Teutonic Family	94 cubic inches.
Esquimaux	91 " "
Negrees	85 " "
Australians	82 " "
Bushmen	77 " "
Fins and Cossacks	98 " "
Average	87 5-6 "

The largest Gorilla cranium examined, according to Professor Huxley, measured 34 $\frac{1}{2}$ cubic inches; the smallest 24 cubic inches;

these give us for the Gorilla cranium an average of 29 $\frac{1}{2}$ cubic inches. We see, hence, that the average human brain is exactly *three times* the size of the average Gorilla brain. Professor R. Wagner, who carefully weighed more than 900 human brains, states, "that it may be safely said, that an average European child, of *four years old*, has a brain twice as large as that of an adult Gorilla."

Man differs from the Gorilla in the formation of the *Brain itself*. Scemmering enumerates as many as fifteen important anatomical differences. The ape brain exhibits but a skeleton map of the human brain. The two differ both in the disposition and proportions in their convolutions; and these convolutions, in the middle and frontal lobes, are developed, M. de Quatrefages informs us, in an inverse order of time.

The great French anatomist, Cuvier, held that the distinctions between Man's organism and the organism of the highest among the beasts are of such magnitude and importance that the human race cannot be classified as belonging to the same "Order" with any other creature, but must be regarded as constituting an "Order by itself." And Professor Owen, at the present time, holds the same opinion.

And Professor Huxley, though an avowed friend of the Development Theory, finds himself constrained to make this acknowledgment.

"I must guard myself against a form of misunderstanding, which is very prevalent, viz., that the structural differences between Man and the highest apes are small and insignificant. Let me take this opportunity, then, of distinctly asserting, on the contrary, that they are great and significant; that every bone of a Gorilla bears marks by which it might be distinguished from the corresponding bone of a man; and that in the present creation, at any rate, no intermediate link bridges over the gap between *Homo* and *Troglodytes*. It would be no less wrong than absurd to deny the existence of this chasm."

The structural differences between Man and the man-like apes certainly justify our regarding him as constituting a family apart from them.*

To the above we may add the testimony of another distinguished naturalist, whose acknowledged abilities well qualify him to pronounce an opinion in this matter. M. de Quatrefages, Professor of Anthropology in the Museum of Natural History at Paris, in a late work on this subject,† has entered very fully into the question of man's descent from the ape. He has summed up the contents of a multitude of contemporary works on this subject, and has delivered this as his confirmed opinion—that, in an anatomical point of view, the *transmutation of the ape into Man is a perfect impossibility*.

"Man and apes in general," says he, "present a most striking contrast. The former is a *walking animal*, who walks on his hind legs; all apes are *climbing animals*. The whole locomotive system in the two bears the stamp of these two very different intentions; the two types, in fact, are perfectly distinct.

"The very remarkable works of Duvvernoy on the Gorilla, and of MM. Gratiolet and Alix on the Chimpanzee, have fully confirmed this result as regards the man-like apes—a result

* *Man's Place in Nature*, pp. 123, 124.

† *Rapport sur le Progrès de l'Anthropologie*, published in 1868.

* *Man's Place in Nature*, p. 93.

very important, from whatever point of view it is looked at, but of still greater value to any one who wishes to apply *logically* Darwin's idea. These recent investigations prove, in fact, that the ape type, however highly it may be developed, loses nothing of its fundamental character, and remains always perfectly distinct from the type of man; the latter, therefore, cannot have taken its rise from the former.

"The theory of the ape origin of man, therefore, is nothing but pure hypothesis, or rather nothing but a mere *jeu d'esprit* which everything proves utterly baseless, and in favor of which no solid fact has as yet been appealed to."

Such is the conclusion reached by Professor Quatrefages, and with whom substantially agree Vlix-d'Azyr, Serres, Duvvernoy, Gratiolet, Alix, Welker, Bert and Pruner Bey, men whose scientific researches place them in the first rank of the Naturalists of the day.

(To be continued.)

Testimony of Frankford Monthly Meeting concerning Alfred Cope.

Feeling that "the memory of the just is blessed," and that as the faithful members of the Church on earth are removed to the Church triumphant, it is good for us to magnify and exalt that Divine Grace which made them what they were, we have believed it right to issue a brief testimony concerning our deceased friend Alfred Cope.

He was the son of Thomas P. and Mary D. Cope, and was born in Philadelphia, on the 13th of the 4th month, 1806. He appears to have been early and deeply impressed with a sense of the infinite purity of the Most High, and His abhorrence of sin in its varied forms. Under this view, he saw that the standard of holiness to which the religion of the Lord Jesus Christ calls all who would be his disciples, leads to nothing less than the subjection of the will of man to the will of God, and to a change of heart so thorough and effectual that, as "new creatures in Christ Jesus," sin should no longer have dominion over us. Deeply humbled under a sense of his own imperfections and frailties, and almost despairing of ever reaching that state of acceptance with his Father in Heaven for which he fervently longed, much of the early manhood of Alfred Cope was passed in deep conflict with what he felt to be the most easily besetting sins of his nature. A retiring disposition instinctively caused him to shrink from unburthening his inward distress to others, but as he patiently yielded to "the baptism of the Holy Ghost and fire," he experienced a living faith in the Redeemer of men in all His gracious offices. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Thus in the Lord's own way and time was he brought as out of the "miry clay," knew his feet to be set upon the Rock of Ages, and his goings to be established. Henceforth the path of duty, as it was from time to time made clear to him, was in his estimation the only path of peace and safety, while to know the Divine will concerning himself in the varied relations of life, and in simplicity to follow it, came to be among his most earnest desires.

Thus deeply impressed with the reality of a restraining as well as constraining power, whereby as it is yielded to, the Christian may

experience not only a deliverance from his spiritual enemies, but guidance in the way of holiness, his subsequent course was not a devious one. And now in reviewing the well-spent life of our departed friend, we witness a striking illustration of that Scripture, "the path of the just is as a shining light, that shineth more and more unto the perfect day."

In the year 1829, Alfred Cope, in partnership with his elder brother, Henry Cope, succeeded to their father's business, and for many years they continued to carry on successfully a great part of the shipping trade between Philadelphia and Liverpool; their course as a leading commercial house being marked by unswerving integrity. Notwithstanding considerable disparity in age, as they both deepened in the Christian life, the brothers became more and more closely united in the fellowship of the gospel, as well as in fraternal affection; and although their natural tastes and dispositions drew them into somewhat different channels, there was strikingly manifested as years increased, a unity of spirit which led them often to take sweet counsel together concerning "the things of God," and to become increasingly one another's "helpers and joy" in Him.

In the year 1839, Alfred Cope was united in marriage to Hannah Edge, of Chester Co., Penna., and in 1842 he removed with his family to reside within the limits of this Monthly Meeting. After only about one year's residence in Germantown, it pleased Infinite Wisdom to remove by death his valued and affectionate wife. His qualifications for usefulness in the Church were soon recognized by his Friends, who appointed him to the station of overseer, in discharging the duties of which he was very acceptably engaged until near the close of his life. Not long after this appointment, it was believed by his fellow-members that he was qualified for the weighty duties of eldership,—a position for which, by his gifts, he was peculiarly fitted.

In the year 1851, he was joined in marriage with Rebecca Biddle of Philadelphia. His union with this our late valued friend, proved in various ways conducive to his comfort; her own religious experience and affectionate care tending largely to soothe his trials as years advanced and the infirmities of the body multiplied. Having been herself placed in the station of elder, they were mutually helpful in discharging the weighty duties which from time to time devolved upon them. The health of Rebecca B. Cope had been long frail and, after the decease of her beloved companion, it rapidly declined until the 18th of 2nd month, 1876, when, as we reverently believe, she peacefully entered into her everlasting rest.

In the character of Alfred Cope, a striking feature, indeed it might be said to be, the secret of his life of unobtrusive worth and humble piety, was that sense of personal accountability under which he seemed to live and move. Hence it was that he regarded the outward substance with which he had been largely intrusted, as but a loan from the Great Giver, and himself but a steward who must ere long "give an account." Never possessing robust health, his thoughts had been early turned to the uncertainty of life; and the value of time and the importance of its right employment, came to be strongly impressed upon him. In this respect he afforded a remarkable instance of what may be accom-

plished, even under the depressing influence of physical discomfort and suffering.

Being endowed with intellectual abilities of no common order, strengthened by culture and sanctified by Divine Grace, much of the confinement within doors to which long continued ill health subjected him, was devoted to reading. Nor was this for self-gratification or recreation merely, but wishing to promote the dissemination of sound views on religious and scientific subjects, his leisure was largely occupied in critically reviewing works of acknowledged merit, and as these proved satisfactory to himself, he made valuable donations to various libraries, chiefly connected with schools for which he was interested.

Strong as were his own convictions of truth and duty, and faithfully as he lived up to them, he possessed a Christian charity which could appreciate and was ever ready to own the good in all. He was quick to discern tendencies in others which he feared might lead them astray, and it was at times laid upon him to administer the word of caution or Christian counsel.

His natural disposition led him to shrink from "the praise of men," but he did love and earnestly sought after "the praise of God;" and when inclination and a clear sense of duty came in conflict, he promptly responded to the latter, though often greatly in the cross. Habitually cheerful yet grave, his conversation might be truly said to have been "seasoned with Grace;" his lively feelings, his cultivated intellect, together with a large fund of narrative and anecdote, made him an agreeable and profitable companion, yet there was strikingly observable in his intercourse with others, that careful guard over the lips which should ever mark the Christian; minding the injunction of his Divine Master—"What I say unto you I say unto all, watch!" Preserved as he thus was from much which tends to disturb that inner "life which is hid with Christ in God," our beloved friend was kept habitually in a serious and weighty frame of mind, whereby he was fitted in no common degree to deal with cases of difficulty, while that discretion and foresight which were notable qualities in his character, made him a safe counsellor.

Grateful for the comforts with which he was surrounded, his heart went forth in lively sympathy with the wants and sufferings of his fellow men. This sympathy was of that active and practical nature which promptly seeks to supply the help or the remedy; and his numerous benefactions, whether public or private, were marked not only with liberality but with an enlightened forethought which was often remarkable.

Strongly attached to the views of Friends by conviction, he observed with sorrow and anxiety any attempt to unsettle them, believing they have their foundation in the principles which underlie Christianity itself; and that our religious Society can only fully occupy the important place which the great Head of the Church designed for it, by continuing faithfully to maintain them before the world.

As the complication of diseases under which he had long suffered gradually but surely impaired the vital powers, it was evident to those about him that the "inward man was being renewed day by day." The trials of life which had been meted out to him in no small

asure, had wrought much "patience, and
tience experience, and experience hope,"
which "maketh not ashamed." A quiet se-
livity was now the prevailing covering of
his spirit, betokening a soul at peace with
God and man. On one occasion he briefly
expressed to a friend—"I feel nothing in my
eye." After a renewed attack of disease,
followed by great prostration, our dear friend
is confined to his bed for a few days, and
on the 11th of 12th month, 1875, he peace-
fully breathed his last, in the 70th year of his
life. "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."

For "The Friend."

Attending Meetings.

"Friends in the beginning, if they had
health and liberty, were not easily diverted
from paying their tribute of worship to the
mighty on week-days as well as First-days;
but after a while, when outward sufferings
ceased, life and zeal decaying, ease and the
spirit of the world took place with many, and
as it became customary for one or two out
of a family to attend meetings, and to leave
their children much at home. Parents also,
worldly concerns were in the way, could
neglect their week-day meetings sometimes;
it was willing to hold the name, and plead
excuse because of a busy time, or the like;
I believe that such a departure from primi-
tive integrity ever did, and ever will occasion
withering from the life of true religion."

The foregoing is extracted from Jno. Church-
man's Journal. It is to be feared that there
is some of the present day, who have too
loosely turned aside from attending their mid-
week meetings, and allow the things of time
to come in between them and the assembling
of themselves together for the purpose of
worshipping Almighty God. Would that they
could be endued with a little of that zeal that
characterized our worthy forefathers in the
Truth, who not only left their outward con-
cerns, but endured many hardships—some
travelling many miles over difficult roads, others
ascending through streams of water in cold
weather, while others were cruelly treated,—
that they might meet together for solemn
worship. And if a living concern is felt on
the part of parents to perform this solemn duty,
I believe they will not feel easy to leave their
children at home on such occasions, but will
take them to meeting, explaining the object
of thus assembling together, as ability is af-
forded them. Example speaks louder than
words, and if children see their parents are
zealous or indifferent about attending meet-
ings, and treat the subject as a matter of little
consequence; that they can go, or remain at
home according to convenience; instead of
showing them that it is a most solemn duty
well as great privilege thus to meet to-
gether, how can it be expected that there
will be a succession of living and true mem-
bers in the Society. Will they not feel that
religion is but a name, and betake themselves
to some of the many temptations surrounding
them,—the acquisition of wealth, the applause
of men, or other gratifications of a worldly
nature? May all, both older and younger,
prize the privilege Friends of to-day
enjoy as compared with that of Friends in
the rise of Society. Meetings may be small
many places, yet the encouraging language

still continues the same, "That where two or
three are gathered together in my name, there
am I in the midst of them."

For "The Friend."

Incidents and Reflections.—No. 15.

There has been in the Christian world much
conflict of opinion on the subject of the pro-
per maintenance of those who are called to
labor as ministers of the Gospel. The Scrip-
tures declare that a laborer is worthy of his
hire; and speak of those who sow spiritual
things partaking of carnal things; yet the
command of our Saviour to those whom He
sent forth to preach was imperative, "Freely
ye have received, freely give."

John Richardson remarks that the outward
maintenance of ministers, so far as depends
on their hearers, is shown by Christ, who
directed that where they were received, they
should eat such things as were set before
them. When the disciples returned from
their mission, and were asked whether they
had lacked anything, they answered "noth-
ing." The effect of their ministry among
their hearers had been such, that those who
had been convinced by their doctrine, and
turned to the effectual power of Christ in
themselves, had from thence known their
hearts so opened, as to administer to all their
immediate necessities; and these, thus sent,
had only eaten such things as were set before
them, as they were appointed.

In a conversation on this subject, it was
urged, "that if the maintenance of the priests
was to be wholly withdrawn, or left to the
freedom and generosity of the people, many
of them would want and come to poverty,
and be forced to labor with their hands,
which would distract or at least impede, their
studies." To this, John Richardson replied,
"That with such ministers as they were, this
might be the case; but if all would come truly
and rightly to wait on the great Teacher, the
Anointing in themselves, it would greatly
tend to the advantage of Christendom; for
the Almighty, who by his good Spirit is alone
able to raise up and qualify Gospel ministers,
as He knows the wants of his people and their
faith and trust in Him, would no doubt raise
up from among them faithful ministers; such,
who being humble, meek and low in heart,
like Him of whom they had learned, would
be content to live in moderation on a little,
and to labor in their respective callings, like
the Apostle Paul, that great minister of the
Gentiles, working with their hands that their
ministry might not be chargeable, such as
fishermen, collectors of customs, &c., whose
ministry being not their own, but received
immediately from the great Shepherd of the
sheep, would not require much time and study
to pen down, but coming from the Spirit of
truth immediately moving upon the minis-
ter's heart, would be more effectual to reach
the Witness of truth in the hearts of their
hearers than all the labored discourses of the
most subtle priest, though the produce of
much pains and study. Neither have I found
in all my travels from any observation I have
made, that ever the faithful ministers of
Christ became any great burden or charge to
the churches; for I have seen the Divine
Providence attend the Lord's faithful ser-
vants, who thereby have been enabled to
order their affairs with discretion, so as to
want little."

In Thomas Story's journal, under date of

1699, it is mentioned that a law had been
passed in Massachusetts requiring each town-
ship in the province to employ a minister,
who should be paid by the inhabitants, &c.
He says, "Pursuant to this law, the towns
who had no ministers, made choice of some by
votes of the inhabitants; yet others, looking
upon it as an imposition upon them, contrary
to their religious liberty in calling, or not
calling, any minister, eluded the force of it,
by nominating several of our ministering
Friends, and returning their names as the
choice of the people. They were answered,
"These are not ministers in the intent of the
law." It was replied, "They were the people's
choice, and such as the law required; they
were able, learned and orthodox ministers of
the Gospel, and would appear to be so upon
proper examination; and they could not re-
turn any other." The Friends thus chosen
by the people, did sometimes visit them, and
had meetings among them, as they found
liberty in the Truth, and were very accepta-
ble in that service; which they did freely, with-
out any view to maintenance or filthy lucre."

T. Story relates a conversation with one
who was not a member of the Society of
Friends, and who had made this remark, "No
doubt but you have a good intent in what
you do, in travelling so in the world; but you
must have some good considerations for it, as
our priests have gold and silver;" and men-
tioned about 300 guineas for that time. He
says, "I told him, 'No; we whom God had
raised up, and qualified in some degree, in
this age, to that service, were advanced above
any such mean, base, and mercenary con-
siderations, as to take anything from men for
this labor; which we bestow freely in the
love of God, and by his commandment, for
the common good of men.' "Why," said he,
"the apostles were but poor men, and wanted
necessaries, and must have received of the
people, or wanted." "True," said I, "but then
they say, Having food and raiment, let us be
therewith content; and where that is really
the case, such as are poor among us we would
not begrudge them that; but it is very seldom,
or never so among us; but rather, with Paul,
we can generally say, These hands of mine
have ministered to my necessities, having no
desire that any such thing should be done
unto us; and we generally have sufficient of
our own."

"Then, said he, 'But in case your friends,
after some very good sermon, that pleaseth a
great congregation well and generally, should
offer you a purse of 200 or 300 guineas, would
not you accept it, being freely given?'"

"I replied, 'No; I hope it would be no
temptation, if so it were; which never can
be as long as they and I abide in the Truth
we profess, either to give or receive that way.
I should rather be grievously troubled to see so
great a degeneracy, as to subject them to so
great an evil.'"

In the year 1719, Thomas Story, in company
with some other Friends, called on the Arch-
bishop of Canterbury and other dignitaries,
to solicit their favor in an application to Par-
liament for an amended form of affirmation
to be used by Friends as a substitute for an
oath. The maintenance of ministers coming
up in their conversation, Thomas thus ex-
plained to him the practice of our Society.

"When at any time we are sitting together
in silence, (as we usually do) waiting upon
the Almighty for the influence of his Holy

Spirit, that we may be comforted, refreshed and edified thereby; if any one hath his understanding enlightened thereby into any edifying matter, and moved and enabled to speak, the rest have proper qualifications, by the same Spirit, to discern and judge, both of the soundness of his speech and matter, and also of the spirit and fountain from which his ministry doth arise; and if from the Holy Spirit of Christ, who is Truth, it hath acceptance with the congregation, and though but in a few words, it is comfortable and edifying; for as the palate tasteth meats, so the ear, or discerning faculties of an illuminated, sanctified mind, distinguisheth words, and the fountain from which they spring. And such a person thus appearing, may so appear at another time, and be enlarged in word and in power, and so on gradually, till he hath given proof of his ministry to his friends and brethren, among whom, in the neighborhood, he hath been exercised therein, until he becomes a workman in the Gospel, in some good degree fitted for the service; and then it may so happen, as often it doth, that this person is moved or called by the Word of God, to travel in this service in some other places remote from his habitation, which will take him off from his business whereby he maintains himself, his wife and family; and suppose him to be a cobbler of old shoes, a patcher or translator of old clothes, or the meanest mechanic that can be named, poor, and not able to fit himself with common necessaries for his journey, he wanteth a horse, (though some only walk,) clothing and the like; in such a case the Friends of the meeting to which he belongs provide all such things and furnish him. And if at that service he is so long from home, as that his horse fails, and his clothes wear out, and necessaries are wanting unto him, then the Friends where he travels, where his service is acceptable, take care to furnish him till he returns to his family and business. And in the time of his absence from them, some Friend or Friends of the neighborhood visit his family, advise in his business, and charitably promote it till he return. But as to any other temporal advantages, or selfish motive of reward for such service, there is no such thing among us: For if our ministers had the least view that way, and insisted upon it, or our people were willing to gratify that desire, we should then conclude we were gone off from the true foundation of Christ and his apostles, and become apostates. But though our principles allow such assistance to our ministers as I have related; yet I have not known any instance (save one) of any such help: for, by the good providence of God, our ministers have generally sufficient of their own to support the charge of their travels in that service, and are unwilling that the gospel should be chargeable to any; only as their ministry makes way where they come, their company is acceptable to their friends, who afford them to eat and drink and lodge with them for a night or two, more or less, as there may be occasion."

"*Farming Under the Sea.*"—The fact is not generally known that within three hours' ride of Boston a large and profitable business has been carried on ever since 1849, along the sea shore, which is nothing more or less than "farming under the sea." Everywhere upon the coast of Eastern New England may be

found, about ten feet below water-mark, the lichen known as carrageen—the "Irish moss" of commerce. It may be torn from the sunken rocks anywhere, and yet the little seaport of Scituate is almost the only place in the country where it is gathered and cured. This village is the great centre of the moss business in the country, and the entire Union draws its supplies from those beaches. Long racks are used in tilling this marine farm, and it does not take long to fill the many dories that await the lichen, torn from its salty, rocky bed. The husbands and fathers gather the moss from the sea, and the wives and daughters prepare it for market. Soak it in water, and it will melt away to jelly. Boil it with milk, and a delicious white and creamy blanc-mange is the result. The annual product is from ten to fifteen thousand barrels, and it brings \$50,000 into town, which sum is shared by some one hundred and fifty families. Its consumption in the manufacture of lager beer is very large, and the entire beer interest in the country draws its supplies from Scituate beaches, as the importation from Ireland has almost ceased. An article of food is made from it called "Sea Moss Farina."

For "The Friend"

Some Queries concerning Christ, &c.

Believing that many important truths are very imperfectly understood by many professing the name of Friends, I feel a particular desire to see published in "The Friend," *Some Queries Concerning Christ and His Appearances, &c., &c.*, contained in Isaac Pennington's works.

If the editors of "The Friend" would comply with this proposition to publish all contained in the above mentioned pages, it would be relieving to the mind of their friend,

I. W.

Iowa.

Query 1. Whether there was not a necessity of Christ's taking upon him our flesh, for the redemption of those that had sinned, and the satisfaction of the justice offended?

Query 2. Whether the Father did not accordingly prepare a body for him, to do his will in all things in; and particularly to offer up to him the acceptable sacrifice for the sins of the whole world?

Query 3. Whether it was not necessary, in this respect also, that Christ should take upon him our flesh, that he might have experience of our temptations and infirmities, and become a merciful and faithful high-priest and intercessor for us?

Query 4. Wherein lay the value and worth of his sacrifice, and of all he did? Did it lie chiefly in the thing done, or in the life wherein he did it, in that he did it in the pure faith and obedience to the Father? He became obedient unto death, even the death of the cross; and he, through the eternal Spirit, offered himself without spot to God.

Query 5. What was he, for whom the Father prepared a body, and who took it up to do the will, and did the will in it? Was he not the arm of God, the power of God, the Saviour and salvation of God, the Jesus and Christ of God?

Query 6. To whom do the names and titles Jesus and Christ chiefly and in the first place belong? Do they belong to the body which was taken by him, or to him who took the body? The body hath its nature and properties, and the eternal Word, or Son of God (the

pure, spotless Lamb, the fountain of innocency, its nature and properties. Now the query is, which was the appointed Saviour of the Father? Which was the anointed of the Father, chiefly, and in the first place? Whether the body prepared, or he for whom the body was prepared, to do the will, and offer up the acceptable sacrifice in?

Query 7. Which is Christ's flesh and blood which we are to partake of, whereof we are to be formed, which we are to eat and drink, and which is meat and drink indeed, nourishing to life everlasting? Is it the flesh and blood of the body, which was prepared flesh and taken by him, wherein he tabernacled, and appeared? Or is it the flesh and blood of him who took, tabernacled, and appeared in the body? For that which he took upon him was our garment, even the flesh and blood of our nature, which is of an earthly, perishing nature; but he is of an eternal nature, and his flesh and blood and bones are of his nature. Now as the life and nature which he begotten in his is spiritual, so that which feeds, and is the nourishment of it, must needs be of a spiritual and eternal nature.

Query 8. What is the bread which came down from heaven? Is not the bread as the flesh all one? Outwardly-visible flesh and blood was not in heaven, nor came down from heaven; but the bread of life did come down from heaven, which the heavenly birth feeds on and lives by. For that which redeems that which is Jesus (the Saviour), came down from heaven, and took upon him a body of flesh here on earth, in which he manifested himself as King, Priest, and Prophet, and as the work appointed him by the Father. Job xvii. 1, &c.

Query 9. What was that which saved people outwardly from their outward infirmities and diseases, while Christ was on earth, that body? Was it the body, or the life, power, and Spirit of the Father within the body, and manifest through the body? At can any thing less save inwardly? Now that which saves, that which hath the virtue and power of salvation in it,—that the eye-faith is to fix upon, and not to stick or stop, that through which the life works it.

Query 10. Who was he that humbled himself, that made himself of no reputation, that took upon him the form of a servant, and was made in the likeness of men, and found fashion, or habit, as a man? Was it the body of flesh, or was it he that was glorified of the Father before the world was? And who to have the honor and exaltation? At who name is every knee to bow? Is not the reward to him who laid down his glory to take upon him the body of flesh, and appear in it, that he might honor, glorify, and fulfil the will of his Father?

Query 11. Are not the children and he one? Are not he and they of the same stock ("Both he that sanctifieth, and they who are sanctified, are all of one," Heb. ii. 11.) Is not from thence that he is not ashamed to call them brethren, even because he finds the nature, Spirit, and life of his Father in them. What makes a child to God? Is it not to be begotten of the Father, and born of the Spirit? And that which is born of the Spirit is Spirit. Now mark: have we the denomination and relation with Christ from that which is spiritual, and hath Christ himself the name from or because of the body of flesh? Nay, nay; the name Christ was from the

pointing which was in the body, which ran to and filled the vessel. It is true, the body, I and by the union, partakes with him of his name; but the name belongs chiefly and most properly to the treasure in the vessel.

Query 12. What is it to put on Christ, or that is the putting on of Christ? Is it the putting on of that body of flesh? Or the putting on a belief concerning him, according to that is said of him in scripture? Or is it not after a putting on of his nature, his seed, his spirit, his life, wherewith the souls of those that are born from above are clothed, as the body is with a garment?

Query 13. Who was it that said, I am the resurrection and the life? Was it not Christ? and what did he say it concerning? Did he say it concerning the body, or did he say it concerning the power and virtue of the Father which was in the body? Did he not say it concerning that which had the power of life in it before he took up the body, and had also the power of life while it was in the body? and, could raise up not only other bodies, but that also after it had laid it down? For after it was laid in the grave, he could raise up, and take it on again, as well as he did at first, when it was first prepared. John x. 7, 18.

(To be continued.)

Yellow Fever.—From a volume compiled by order of the New York Health Board several years ago the following facts relating to the history of yellow fever in Northern cities are gathered:

The first case of yellow fever which occurred in this country and of which any official report exists happened in New York City in 1668. In September, 1702, 502 deaths from yellow fever occurred in New York. In 1713 the fever killed 219 persons. New York was again visited severely by the fever in 1795, when 730 deaths occurred. Three years hereafter, from August to November, 2080 persons died of the fever. The city was not visited severely again by yellow fever until 1803, when, according to the statistics, 6700 persons perished in the epidemic of that year. In 1822 230 deaths occurred from the fever, and since then but few fatal cases and no epidemics have occurred in any year. Philadelphia was first visited by yellow fever in 1695. In 1793, 4041 persons died of the fever or malignant fever. The epidemic of 1797-8 carried off 5300 lives, and in 1805, 400 died of the fever in Philadelphia. Mobile received her first visitation from the fever in 1705. The fever appeared for the first time in New Orleans in 1769. The years and mortality of the great epidemics in that city are as follows: 1819, 2190 deaths; 1847, 2259 deaths; 1853, 7970 deaths; 1854, 2423 deaths; 1855, 2670 deaths; 1858, 3889 deaths; 1867, 1093 deaths. The mortality this year on account of the yellow fever will probably exceed any year since 1867.

At the Surgeon-General's Office it is claimed that yellow fever is a disease produced by an invisible poison, capable of self-multiplication outside of the human organism. This something—the germ or miasm which has hitherto eluded microscopical demonstration—is a product of the tropics. The fever is not communicated from the sick to the well, the sick being dangerous only as possible carriers of the poison germ or miasm. All persons from an infected district may be con-

sidered harmless when the period of incubation, which lasts from two to six days, has passed. Yellow fever has never in an epidemic form reached an elevation of 500 feet above the sea level.—*Phila. Inquirer.*

For "The Friend."

Memoranda of Meetings.

5th mo. 7th, 1843. Samuel Bettle gave an impressive sermon; spoke of the woman who asked for her two sons, disciples of Jesus, that they might sit the one on his right and the other on his left, in his kingdom. He queried if they were able to drink of his cup and to be baptized with his baptism, and when they answered that they were able, He told them they might drink of his cup, and be baptized with his baptism, but to sit on his right and left in his kingdom was not his to give, but it should be given them for whom it was prepared by his Father. If I comprehended aright, S. considered his cup a cup of suffering, his baptism the baptism of fire, the baptism of Calvary, for after He had submitted to the symbol of purification (water baptism) He said He had baptism to be baptized with and He was straitened until it be accomplished, and this fellowship in suffering they might in degree partake of. Christ was an example. He sought solitary places, and remained whole nights in prayer. He was a man of sorrows and acquainted with grief; had not whereon to lay his head, although the Maker of the world; and millions since who are now surrounding the throne have found the way to the Kingdom of Heaven one of baptism into suffering: but with it all, now and then rich consolation and communion with the Saviour have been afforded, and are afforded in the Christian's journey, verifying the declaration, that one hour in His courts is better than a thousand elsewhere. The only ground of hope for forgiveness for past sins, is the propitiatory sacrifice of Jesus for the sins of the whole world. He has done so much for us that nothing short of the power of God can make us love Him as we ought. A word of warning was held out, that inasmuch as time was rapidly passing away, it was indeed needful to know regeneration to be going on within our hearts, and to be obedient to known duty, or mercy would be succeeded by justice, and great would be our condemnation.

Thomas Kite afterwards brought forward the circumstance of those who were hired, called at different hours of the day, and each receiving the same wages, a penny. We were sure each one must have his day of visitation, and it was a serious consideration that his Spirit would not always strive with man. There was encouragement for all, even to the eleventh hour of the day, to hope for his salvation, as all were to be visited. Some may have been called early, and known in degree the strivings of the Spirit with them: there was encouragement for them if they had back-slidden, to lay hold of the offers of a long-suffering God at a later period of their day. He thought one or more present might regard it as a token of favor, that they were now reminded of a state they had retrograded from.

Mary Kite supplicated as though some among us felt humbled as in the dust: she asked of the Almighty to work for us, and to create clean hearts and renew a right spirit within us. 5th mo. 18th. T. Kite was impressed with

the passage, Examine yourselves, try yourselves: know ye not that Jesus Christ is in you, except ye be reprobates: he was willing to believe, through mercy, there were none present, reprobates, or those with whom the Holy Spirit had ceased to strive. It was important to keep the faith once delivered to the saints. Christ had said in the prepared body, If I be lifted up I will draw all men after me. He was lifted up on the cross, and ascended up on high and gave gifts unto men. Our doctrines and testimonies he believed would never be suffered to fall to the ground; if we forsake them others would be brought in, as from the highways and hedges.

THE FRIEND.

NINTH MONTH 7, 1878.

SUMMARY OF EVENTS.

UNITED STATES.—Governor Hartman has issued a proclamation announcing the creation of the new county of Lackawanna.

A dispatch from Washington states, that the report of the Sioux Indian Commission reviews at much length the working of the agencies, and the condition of the Sioux in Dakota. It states that the Indians, when left to their own judgment in the matter of removal, admit that with the occupancy of their country by settlers, and the opening of wagon and railroads, there is no other alternative, but to accept a suitable location in some distant part of the West, where they could remain under protection of the Government. The location of the agency for Spotted Tail, is fixed on the South Fork of the White river, at the mouth of the Rose; and that for Red Cloud, on the Wounded Knee, at Pine Ridge, about 170 miles from the Missouri. The Commission state they would have preferred to have established the agencies nearer the river, as more economical for the transportation of supplies, but after a careful inquiry respecting the character of the country contiguous to the river, it was found unfavorable on account of the absence of arable land, good water, and lumber in sufficient quantity to meet the purposes of the agencies and Indians. The commissioners congratulate themselves upon a peaceful solution of this part of the Sioux question, and anticipate their action will be permanent in its results.

The railroad companies who have been threatening to stop carrying the mails, on the ground that they are inadequately compensated, have notified the Post-office Department at Washington, that they intend pressing before Congress a claim for proper compensation. This trouble between the railroads and Post-office Department, grows out of the fact, that the rates of the agencies and Indians. The commissioners congratulate themselves upon a peaceful solution of this part of the Sioux question, and anticipate their action will be permanent in its results.

A detailed statement of the internal revenue receipts for 7th mo. last, shows that the aggregate increase over the receipts for 7th mo. 1877, was \$1,215,633. The increase of receipts for spirits of all kinds \$321,501; for tobacco \$709,917, and for fermented liquors \$187,874. This exhibit has been more than overcome by the heavy decrease during the 8th month, and the aggregate figures for 7th and 8th months of this year, as compared with the same period last year, will probably show a decline of nearly half a million of dollars. Should this decrease continue at an approximate rate, the receipts from internal revenue must fall below the estimates to an extent embarrassing to the country.

The religious population of the world is thus stated: Protestants, 109,000,000; Roman Catholic, 200,000,000; Greek Church, 85,000,000; Mohammedans, 175,000,000; Jews, 6,000,000; Asiatic religions, 648,000,000; other religions, 242,000,000.

On the 31st inst., the last day which the old Bankrupt Law was in force, there were 394 petitions in bankruptcy filed in New York, 69 in Philadelphia, 375 in Chicago, 195 in St. Louis, and 143 in Pittsburg.

Distressing accounts continue to be received from those sections of our country visited by the yellow fever. On the 1st inst, there were in New Orleans 260 new

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PHILADELPHIA.

For "The Friend"

Some Queries concerning Christ, &c.

(Continued from page 31.)

Query 14. If I, or any one else, have felt he saving arm of the Lord revealed in us; if we have felt a measure of the same life, power, and anointing revealed in our vessels as was revealed in his, is it not of the same nature? Is it not the same thing? Is not Christ the seed? And is not this seed sown in the heart? Now if this seed spring and grow up in me into a spiritual shape and form (though it be but of a babe), is not Christ then formed in me? If I be ingrafted into, and grow up in it, am I not ingrafted into Christ (the true vine-tree, and true vine), and do I not grow up in him? And is not this the same Christ that took upon him the body of flesh, and offered it without the gates of Jerusalem? Is there any more than one, or is there any other than he? Is Christ divided? Is there one Christ within, and another without? He that knoweth the least measure of the thing, doth he not know the thing in some measure? And he that is in the least measure of the thing, is he not in the thing? He that knoweth the Son, doth he not know the Father? And he that knoweth the Spirit, doth he not also know the Son? And he that is in the Spirit, is he not in the Son? For they are one nature and being. A man may have notions of the one, and not of the other; but their nature, their being, their life, their virtue, is inseparable. And as Christ said concerning the Father,—that he was in the Father, and the Father in him; and that he that saw him saw the Father; so may it not be as truly affirmed (in the true sense and understanding of life) concerning Christ, that he is in the Spirit, and the Spirit in him; and that he that seeth the Spirit seeth him; and he that seeth him seeth the Spirit? For he is the Spirit, according to that scripture, 2 Cor. iii. 17. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." What do? Why, to see and read within the veil, and to behold the glory of the Lord, which is revealed there; which they whom the veil was over formerly, or whom the veil is over now, have not liberty to do. Here is confusion and impossibility to man's wisdom; that Christ should be all one with the Spirit; that Christ should send the Spirit in his name, and also himself be the Spirit whom he sends. (This is a hard saying,

who can bear it?) And yet this confusion to man is God's wisdom, and precious in their eye who are taught of him.

For it is one and the same Christ that was signified in types and shadows under the law, revealed in the fulness of time in that prepared body, and afterwards in Spirit. Now after he was ascended, he received the Spirit so as he had not received him before; and so having received the promise of the Father, he so dispensed the Spirit to his brethren and disciples, as it had not been dispensed before. Indeed he comforted and refreshed his people under the law by his Holy Spirit, which was their instructor then, Neh. ix. 20, and taught them the things of God under types, shadows, and resemblances. When he came in the body, he chose out disciples, whom he taught the things of the kingdom, and was a refresher and comforter of them therein. And was not this another comforter than those had under the law? Had the Jews before ever any such comforter, as Christ was to his disciples in his bodily presence? Now when he ascends, he receives the Spirit from the Father, as the Father had promised him; and having so received him, he sends him to them for their comforter. And may not this justly be termed another comforter than Christ was in his bodily presence? And yet is it not also the same Spirit of life, that had been with them in that body? So that it is another in the way of administration, but the same in substance; even the Word which was from the beginning, the Spirit which was from everlasting; and to everlasting there is no other.

Now as the Father sent the Son, and yet was with and in the Son, so the Son sending the Spirit, he also is with and in the Spirit. And as it is the Father's will, that the same honor be given to the Son as is given to him; so it is the Son's pleasure, that the same honor be given to his Spirit, as is given to him. Yea, as he that will worship the Father, must worship the Son, must come to him in the Son, must appear before him in the Son, must reverence and kiss the Son; so he that will come to Christ, will worship him, must come to him in the Spirit, must bow to him in the Spirit. Yea, he that will know and worship Christ in his fulness (in the majesty of his glory, dominion, and power), must learn to bow at the lowest appearance of his light and Spirit, even at the very feet of Jesus; for that is the lowest part of the body.

Query 15. Did not the bridegroom go away, as to his appearance in flesh, that he might come again in Spirit? Did not the apostles, who knew his appearance in flesh, and his tabernacling among them, know also afterwards his appearance in Spirit, and his tabernacling in them? And were not their hearts filled with joy unspeakable, and full of glory, because of the presence of the bridegroom? Did they not know the man child born and brought forth in Spirit, as really as ever he was born and brought forth in flesh? Yea, did they

not travail and help to bring him forth? Were there not many in that day, who could say concerning the spiritual and inward appearance of the bridegroom: We know that the Son of God, the eternal life, the pure power and wisdom of the Father is come? Did they not receive from him the understanding which he gives in and by his coming? Yea, were they not in him that is true, even in Jesus Christ the Son, who is the true God, and life eternal? 1 John v. 20. Had they not received the kingdom which could not be shaken? And did they never see and converse with the King in the kingdom? Nay, did not he walk in them, and they in him, and be sup with them, and they with him, in the kingdom? Oh that ye could read in Spirit! Oh that ye did receive that measure of life from Christ, which the Father hath allotted you, that ye might read therein! but the letter, read out of the Spirit, darkeneth and killeth.

Query 16. What is the laver of regeneration, or the water wherewith the soul is washed, and wherewith a man is born again? Is it outward or inward? Is it the water which ran out of the side of the natural body, when it was pierced with a spear? Or the water which springs from the fountain of life, the water which floweth from the Spirit? What are the waters which corrupt, mud, and defile the mind? Are they outward waters? And what are the waters which purify and cleanse it? Can they be of a lower nature than spiritual? What are the waters which answer the thirst of the soul after life, after purity, after salvation; that refresh and glad the heart of him that drinketh thereof? Are they not from the pure river, clear as crystal, which runs from the throne? And if the water which cleanseth and nourisheth the soul be spiritual; can the flesh and blood (which falleth not short of the water in its virtues, properties, and operations) be inferior to it in nature and kind?

Query 17. Can outward blood cleanse the conscience? Ye that are spiritual consider. Can outward water wash the soul clean? Ye that have ever felt the blood of sprinkling from the Lord upon your consciences, and your consciences cleansed thereby; did ye ever feel it to be outward? It is one thing what a man apprehends (in the way of notion) from the letter concerning the things of God, and another thing what a man feels in Spirit.

Query 18. Seeing the apostle speaks of purifying the heavenly things themselves, Heb. ix. 23, it would seriously be inquired into, and the Lord waited on, to know what nature these sacrifices must be of, which cleanse the heavenly things? Whether they must not of necessity be heavenly? If so, then whether was it the flesh and blood of the veil, or the flesh and blood within the veil? Whether was it the flesh and blood of the outward, earthly nature, or the flesh and blood of the inward, spiritual nature? Whether

was it the flesh and blood which Christ took of the first Adam's nature, or the flesh and blood of the second Adam's nature?

(To be continued.)

For "The Friend."

A Trip to Muncy, by J. S. L.

Among our many pleasant travelling experiences, during nearly twenty years past, has been an annual trip to Muncy, on the West Branch of the Susquehanna, and a visit of a few weeks in autumn, among dear friends in that delightful valley. It is a privilege we truly enjoy, to leave our low-land heats and common-place surroundings, for cool retreats in the highlands, to rusticate among scenes as varied and diversified as they are attractive and admirable.

These several approaches to Muncy are pleasant, each in its peculiar way, and in many respects diverse from each other. That traversed, in olden time, by the worthy residents of the then remote region toward which we are wending, we have tried on more than one occasion, and though upwards of five days were spent in the slow travel of thirty miles a day, we found it, with agreeable companions, most interesting and instructive. Perhaps the venerable fathers and mothers of the colony that was ensconced in the lone valley of Muncy, often felt their faith tried by this toilsome journey over mountain after mountain, performed at inclement seasons, and upon roads worn by torrents or obstructed by snow, or the more annoying mud of the heavy clay valleys. Four or five times a year, did these devoted ones pass through the dark forests and look upon many a dreary scene, before they emerged upon the smiling slopes of the fertile valley of the southern land.

The old route from Muncy to Philadelphia lay through the ancient village of Catawissa, on the North Branch of the Susquehanna, and Roaring Creek Valley, where once were many Friends, who were early tempted to remove to Canada; thence by a present town of Ashland, then innocent of coal-beds and piles of slate, over the Broad Mountain to the now busy hives of Port Carbon and Pottsville, and down the long valley of the Schuylkill, following its general windings through Port Clinton, where they left the coal mountains, to Maiden Creek, where were many Friends, and where our travellers were doubtless often made welcome by the Starrs, the Lightfoots, and the Parvins, from whose families some of the members of Muncy were having been drawn. Onward, now descending across the fertile valley of Berks to Exeter, the next settlement of Friends, and by Pottstown and Norristown, they entered Philadelphia by the well paved Perkiomen turnpike and the Ridge road, now the Wissahickon avenue. A long distasteful upon this route was the turnpike road in Pennsylvania, boasted the most perfect roads and bridges in the Union, and upon it the United States mail was carried in a lumbering stage coach, to the tender mercies of which our Friends sometimes entrusted themselves, for the entire distance, or later to Pottsville, when the railroad had penetrated thus far towards their homes. In yet earlier days, ere roads had been made entirely serviceable, many Friends performed the journey on horseback, and even the grandmothers of the living did not hesitate, prompted by the calls of duty or affection, to ride the 150 miles that

separated them from their beloved Philadelphia.

An illustration of trials of those days appears in the journal of James Kiteley, one of the pioneers of Muncy Valley, an excellent man and the preceptor of some of the older residents, who remember him with reverent interest.

On 1795, 10th mo. 26th. Set out on foot for Philadelphia, and was extremely tired by the time I reached it. Attended Quarterly Meeting. On my return put up at a German tavern near the iron works, [Potts', now Pottsville perhaps], on this side Schuylkill. The family appeared an abandoned, wretched set of creatures. I spent the evening in pain and distress."

How changed the scene, and what improvements have been brought about by the activities of two generations! Our Friends plodded onward, innocent of all knowledge of the treasures of iron and coal that lay hidden beneath them, the development of which has transformed the face of nature, and given to man the powers of the fabled Titans. Upon this theme we need not dilate—a theme familiar to all—but will place ourselves upon one of the railway trains that will bear us to Muncy in as many hours as our friends were days upon the journey.

The route pursued by the North Pennsylvania Railroad to Bethlehem, and by the Lehigh and Susquehanna and Catawissa roads, passes over the grassy fields of Montgomery and Bucks counties, and the iron and zinc districts of Lehigh county, and the exceedingly picturesque coal region west and south-west of Mauch Chunk. The bright green of the quiet grassy slopes, and the deep red rocks of the secondary red sandstone, which gives the peculiar character to the soil, attract our attention in the earlier part of our trip, while the many extended ridges or conical eminences formed by the upheaval of trap-rocks are striking features in the landscape.

To one of geological proclivities this route is exceedingly interesting, and let me here remark, that those who do not observe the geology of the region they traverse do not rightly perceive the aspects of the country, and cannot comprehend the history of its origin, or understand the processes by which the surface was shaped, nor the character of the rocks that underlie or compose its soil. The traveller who has been trained from childhood in the school of observation, and has not permitted himself to pass over any peculiarity or novelty without enquiry into its cause or origin, will ask, why does this district so abound with red clay and a tough retentive soil adapted to grazing, rather than to the growth of cereals? He will observe that the market wagons of the Bucks and Montgomery county farmers bear with them evidences of the nature of the soil they traverse, and can thus be readily distinguished from similar vehicles reaching the city from the adjacent counties of Delaware and Chester, or New Jersey. No doubt, if a citizen of Philadelphia, he will have observed with his satisfaction, the discolored water flowing from his hydrant, and bearing a strong resemblance to the mud which adorns the wagons of his Bucks county friends, a coloring which heavy rains in that district has derived from the readily dissolved clays, and which has been borne to the city reservoirs.

It is deplorable to observe how many pass

through life indifferent to the common aspects of nature, careless whether the present ever had a past, and unconscious that they are looking upon scenes whose origin may be found in operations that were in active play far back in the history of our planet, or even at its creation. Few, I apprehend, who traverse this interesting part of our State, pause to regard the ridges and conical eminences above referred to, as evidences of early overflows of lava, identical with much of that which is still thrown up from some living or active volcanoes. Many of these ridges are not apparently lava or dykes of basalt, but are simply the red sand-stone rock altered or baked by the core of basalt within it. The Gwynedd tunnel has been cut through one of these dykes. These ridges have been baked to various degrees of hardness, some merely rendered tough and the surrounding soil made difficult to drain from the surface, and forming extensive swamps, or inclined to form cloaks when plowed and partially dried in the sun, others have been hardened until they resemble brick, while some will ring, giving out a metallic sound when struck. This ancient lava, which is elsewhere more frequently found in full exposure, is perhaps of the same composition as the ancient surface of the earth, and certainly similar to the molten parts that lie deep beneath the crust. Lava experiments show that when this lava is cooled suddenly it is converted into a black glassy substance, but that when cooled slowly, it produces a stony rock similar to the basalt occasionally seen in the district we are describing.

(To be continued.)

Selected.

A Testimony of Bradford Monthly Wretling, concerning our beloved friend, Ebenezer Worth, deceased.

Ebenezer Worth was the son of Samuel and Sarah Worth; and was born in East-Bradford township, Chester county, Pennsylvania, the 28th of 8th mo. 1803.

He possessed naturally, a strong will, an active mind, and a resolute disposition; but under the careful training of his religiously concerned parents, and close attention and obedience on his part to the speaking voice of the Good Shepherd, with which, there is abundant reason to believe, he was acquainted in very early life, he became a mild, docile and amiable youth; and as he increased in years, he grew in grace, and in the knowledge of that salvation which comes by Jesus Christ. In after life he has often been heard to speak in terms of most affectionate remembrance, of the earnest, anxious solicitude of his beloved mother on his behalf; and his grateful sense of his preserving influence.

He was not by birth a member of our religious Society, but in early life became a diligent and concerned attendant of Friends' Meetings, both on First and week days; and on application was received into membership about the 21st year of his age. Having yielded his heart to the softening, regenerating influence of Divine Grace, he was mercifully favored to attain a meek and quiet spirit, and strengthened to exhibit the truth as professed by Friends in an eminent degree of its ancient simplicity and purity, both in his appearance and deportment among all classes of people with whom he mingled; being careful to bear a faithful testimony against wrong things.

He was appointed to the station of clerk in Bradford Monthly Meeting in the year 1841,

and was remarkably qualified by the leavening influence of Divine Grace, to perform in meekness and wisdom, the various duties devolving upon him in that station during the remainder of his useful life. He was also largely made use of in other important services in the Church, which he performed to the comfort and satisfaction of his Friends; and by watchfulness to the inspeaking voice of Israel's unslumbering Shepherd he became quick of understanding in the fear of the Lord, and gifted to administer counsel and encouragement to the humble, careful traveller; speaking a word in season to those who were weary, and faithfully discouraging forward, unruly spirits, that run into words or actions contrary to the life and power of Truth.

He labored earnestly for the building up and strengthening of the weak places in the walls of our Zion, and the promotion of truth and righteousness among men; the meek and unassuming manner in which he performed his religious and social duties, bearing ample evidence that he sought no selfish aggrandisement or the praise of men, and giving a savor and seal to his services hard to gainsay or resist.

In the year 1843, after a season of deep mental proving, he became assured that an impression which had for a considerable time rested weightily upon his mind, was a religious duty required of him by his Divine Master, whom he desired to obey and serve without any earthly reservation, to leave his pleasant and comfortable home and all its endearments, and go to the Alleghany Reservation in the State of New York, to assist in carrying out the concern which has long rested on Philadelphia Yearly Meeting, for the civilization and improvement of the Indians residing thereon. And his offer of service having received the approval and encouragement of the Indian Committee, with the approbation and unity of Friends at his home, he soon after entered upon that important engagement, in which he continued about seven years, faithfully laboring among those poor people, under a deep religious concern for the promotion of their best interests both temporal and spiritual; his unassuming manner, and firm, disinterested zeal on their behalf, ultimately inspiring a confidence, and giving him an influence with them which very few have obtained.

After ceasing to reside near them, his concern for and deep interest in all that pertained to their well being remained with him to the last; and often has he been heard to refer to the time spent among them, as affording in the retrospect some of the most satisfactory recollections of his life.

He was blessed with more than a competence of this world's goods, which he used without abuse; distributing thereof with a liberal hand and generous heart to suffering humanity in want, his mind being humbled under a sense of his accountability as a steward, and the awfulness of having to render a final account thereof.

While we desire to be preserved from ascribing anything to the man, irrespective of the operation of Divine Grace, we feel constrained to impress on the minds of survivors, and especially of the beloved youth, his regard to parental watchfulness and counsel, and his deeply instructive example of submission in early life to wear the yoke of Christ, being not ashamed thereof; thus acknowledging Him before men, by becoming a cross-

bearing Disciple of his crucified and risen Lord, from whom he received his gifts and qualifications for usefulness in the Church, and also in the world at large; practically illustrating the injunction "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

In his every day habits, and domestic concerns, he was cheerful, industrious, economical, hospitable, and benevolent; alorning the doctrine he had made profession of, being an example of the believers, in word, in conversation, in charity, in spirit, in faith and in purity.

For several of the last years of his life, it was evident his constitution was giving way; but he was not alarmed at the prospect of death, looking upon his afflictions as chastenings for good; exhibiting no impatience, but on the contrary a quiet resignation and steady hope; and when his end drew near there was abundant evidence that support was mercifully afforded; the good presence of his Divine Master being evidently round about him, as some who were privileged to be with him on the solemn occasion can testify; he being fully sensible thereof, though regarding himself as a poor unworthy creature and ascribing all to the mercy of God in Christ Jesus our Lord.

His death occurred on the 16th of 6th mo. 1877, in the 74th year of his age.

His funeral was attended by a great concourse of people of all classes, evincing the impression which had been made by his pious example of close attention and faithful obedience to the teaching of the grace of God that brings salvation and hath appeared unto all men.

Evolution, or the theory of the natural development of forms of organic life from lower or anterior forms or types.

From a work entitled "Present Conflict of Science with the Christian Religion," by Herbert W. Morris, A. M.

(Continued from page 25.)

Evolutionists have never adduced a single instance of any animal speaking, or trying to learn to speak; nor have they been able to explain in any consistent or sensible manner how the barrier of language, which divides man from all animals, might have been effectually crossed. And the hopelessness of any such attempt is sufficiently evident from Darwin's futile efforts. In one place,* this writer attributes the faculty of speech in Man to his having acquired a higher intellectual nature; while in another place,† he attributes his higher intellectual nature to his having attained the faculty of speech. Thus he argues like the door upon its hinges, going and coming, but making no progress. And his other attempts to bridge over the chasm which separates instinctive cries from rational speech are certainly among the most remarkable examples of groundless speculations that ever found their way into print. See Vol. I., p. 51, &c.

On the subject of Language no higher authority can be quoted than that of Professor Max Müller: "There is to my mind," says this distinguished scholar, "one difficulty which Darwin has not sufficiently appreciated. There is between the whole animal kingdom on one

side, and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is—Language. By no effort of the understanding, by no stretch of the imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we granted them millions of years for that purpose. If anything has a right to the name of *specific difference*, it is language as we find it in man, and in man only. I hold that nothing deserves the name of man except what is able to speak. Taking all that is called animal on one side, and man on the other, I must call it inconceivable that any known animal could ever develop language. Professor Schleicher, though an enthusiastic admirer of Darwin, observed once jokingly, but not without a deep meaning, 'If a pig were ever to say to me, I am a pig, it would *ipso facto* cease to be a pig.' This shows how strongly he felt that language was out of the reach of any animal, and the exclusive property of man."³

M. Figure, in his *L'Homme Primitif*, holds the same view: "Intelligence and speech are really the attributes which constitute Man; these are the qualities which make him the most complete being in creation, and the most privileged of God's creatures. Show me an ape who can speak, and then I will agree with you in recognizing it as a fact that man is nothing but an improved ape!"⁴

3. *Moral difference.*—To the mental furniture of Man belongs a Moral Sense, which is to be found in no other earthly creature. He is endowed with Conscience, a power or capacity by which he instantly and irresistibly feels the difference between right and wrong. This is his noblest and crowning faculty. Its peculiar office is to arbitrate and direct all his other powers and propensities according to rectitude, so far as that is apprehended by his understanding. To the last line and limit of its enlightenment, its voice is always and everywhere distinct and authoritative on the side of right, of truth and justice. "This sense," says Mackintosh, "has a rightful supremacy over every other principle of human action." Its authority is to the soul sacred and supreme. It is empowered to pronounce censure and applause, and to administer rewards and punishments. It follows up every act and exercise of man with instant approbation or condemnation; if it dictates are cheerfully and implicitly obeyed, it bestows in reward the pleasure of inward complacency and self-approbation; but if its impulses are resisted or disregarded, it inflicts the pain of a sense of guilt, or the feeling of remorse.

Of the existence of such a faculty in the breast of man there is no doubt. Now the question is, Whence this Moral Sense to man? Darwin does not hesitate to declare that it is the development of brutal instinct. "The first foundation or origin of moral sense," he says, "lies in the social instincts, including sympathy; and these instincts no doubt were primarily gained, as in the case of the lower animals, through Natural Selection."⁵ And he thus attempts to account for its growth and maturity into what we now call conscience: "The social instincts lead an animal to take pleasure in the society of its fellows, to feel a certain amount of sympathy with them, and to perform various services for them. . . . The social in-

* *Descent of Man*, Vol. I. p. 53.

† *Ib.* Vol. II., p. 373.

* *Lectures on the Philosophy of Language*, No. 2.

† *Descent of Man*, Vol. II., p. 377.

instincts would give the impulse to act for the good of the community. . . . Habit in the individual would ultimately play a very important part in guiding the conduct of each member. . . . Each individual would have an inward sense of possessing certain stronger or more enduring instincts, and others less strong or enduring, so that there would often be a struggle, which impulse should be followed, and satisfaction or dissatisfaction would be felt, as past impressions were compared during their incessant passage through the mind. In this case an inward monitor would tell the animal that it would have been better to have followed the one impulse rather than the other. . . . Thus any animal whatever, endowed with well-marked social instincts, would inevitably acquire a moral sense or conscience, as soon as its intellectual powers had become as well developed, or nearly as well developed, as in man.†

(To be continued.)

Paul at the Tomb of Virgil.

There is something exceedingly touching, as well as beautiful, in the old tradition, that Paul on his way to Rome, when delayed at Puteoli, went up to the tomb of Virgil, and there wept at the thought that the great poet had died without the knowledge of Christ. Stanley, in his well known sermon on *Christian Missions*, after showing how christianity seeks to make men purer and nobler and better, alludes to Paul's deep sympathy with this aim, and then remarks:

"It was a fine touch in the ancient Latin hymn which describes how, when the Apostle landed at Puteoli, he turned aside to the hill Pausilipo to shed a tear over the tomb of Virgil, and thought how much he might have made of that noble soul if he had but found him still on earth.

Ad Maronis mausoleum
Ductus, fudit super eum,
Et lacrimas hinc: quæ
Quantum dixit, te fecisse,
Si te vivum invenissem,
Poetarum maxime!

The condensed phraseology of the verse, which reminds us of some of the most concise and striking of the odes of Horace, scarce admits a literal translation of its impressive and touching thought. But a free paraphrase may, to the English reader, give some idea of the original.

On his way to Nero's court,
When at Puteoli's port,
At the tomb where Virgil slept,
Paul, in thoughtful sadness wept,
Wept, that he of world-wide fame,
Should have died ere Jesus came!

In his moings, unexpressed,
This thought that swelled his breast:
Oh! that I had found thee living
In the light the cross is giving;
Could have seen thee, from above
Taught to know a Saviour's love
Then, with love to Christ supreme,
Thine had been a nobler theme;
And thy harp, in loftiest lays,
Down the ages rolled his praise!

Thoughtful and sad, Paul from the hill went down,
To Rome, to prison, to a Heavenly crown.

—*Nat. Baptist.*

Dare to be singular, when you see all around you to be wrong: "So did not I, because of the fear of God."

† *Id.* Vol. I, p. 68-70.

LITTLE THINGS.

One step and then another,
And the longest walk is ended;
One stich and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow but constant motion,
Have built those pretty islands,
In the distant dark blue ocean;
And the noblest undertakers,
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

A little—'tis a little word,
But much may in it dwell;
Then let a warning voice be heard,
And learn the lesson well;
The way to ruin thus begins,
Down, down, like easy stairs;
If conscience suffers little sins,
Soon larger ones it bears.

A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet,
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

—*Bible Banner.*

GOD KNOWETH BEST.

Sometimes, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have
sterned—
And things 'ere which we grieved with lashes wet—
Will flash before us, out of life's dark night,
As stars shine most in deeper times of blue;
And we shall see how all God's plans were right,
And how what seemed reproful was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his ways are not as ours could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingling with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human hands can reach, do not let his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that, sometimes, the sabbal puff of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key!

But not to day. Then be content, poor heart!
God's plans, like lilacs, pure and white unfold.
We must not tear the chow, but leave it apart;
'Tis well, it will reveal the cityxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we shall say, "God knew the best!"

Never give way to sadness. Put on your hat, and go to visit the poor and the sick in your neighborhood. Seek out the desolate and distressed; inquire into their wants, and minister to them. I have often tried it, and have always found it the best medicine for a heavy heart. —*John Howard.*

Selected.

Incidents and Reflections.—No. 16.

It is often a trial of faith to those who are but poorly supplied with this world's goods, to be called upon to sacrifice of their time and means to the Lord's cause. But they who are in earnest in seeking first the kingdom of Heaven and the righteousness thereof, will be strengthened to obey the Divine requisitions, and be enriched with the reward of peace; whether their outward possessions increase or not.

The record which Joseph Hoag has left of his experience in his younger years, is instructive. He says: "We were married when I was a little past twenty years of age, and the spring following commenced housekeeping; being poorly provided with things necessary for farming, which rendered my situation embarrassed. I often felt my mind drawn to visit neighboring meetings, and sometimes those more distant, which gave uneasiness to some who concluded that it could hardly be required of me to leave home so often, considering my limited circumstances; and that in so doing, instead of keeping more strictly to business, in order to provide for my family, room would be given for others to fix their stigma upon me of being a forward person, which might be injurious to my services. These reasonings brought a great exercise of mind, and bore me down exceedingly, until the Lord helped me, and enabled me to see with clearness, that there was no room to scruple the manifestations with which He had favored me; speaking thus intelligently to my spiritual ear: "The Lord, hold all the treasures of the creation in my hand, and I can blast all the endeavors, contrivances and wisdom of man, and give bread to the hungry, and water to the needy. When didst thou ever see the righteous forsaken, or his seed begging bread? O they thine voice, and not that of man, and thy bread and thy water shall be sure, thy family shall be fed of my bounty, and taken better care of than thou art able to take of them." * These openings in the Light revived me, and encouraged me to press forward with renewed confidence in the Lord.

When Joseph Hoag was journeying in Nova Scotia, he held a meeting, of which he says: "A number came to it, who had never been at a Friends' meeting before. It was a favored meeting; the minds of the people were tendered, and they appeared desirous to show their gratitude. I thought it best to retire from them as quietly as I could. In the evening it came into my mind, that when I departed I must give the mistress of the house where I lodged, a dollar. In the morning it came into my mind again, so that when we departed, I left a dollar in her hand.

"When we got on the road, John Cambridge told me he went out among the people after meeting, and they were gathering money for me, until he told them I would not take it. They then stopped. The husband of the woman I gave the dollar to, was the most earnest to raise something handsome for me. I then thought I could see clearly why my mind was impressed to leave money with them; to show them I could give, but not receive on the principle they gave; to confirm John's testimony."

His travels amongst this people opened the way, in several instances, for Joseph Hoag to explain to them the views of Friends as to a

the gospel ministry, and why it was they could not conscientiously receive pay for preaching. In one case, he says, "A short time after I left Halifax, a messenger came to me, earnestly desiring to know, if five hundred pounds, Halifax currency, a good sized use, well furnished, a cow kept for the year I brought to my door to be milked, with sufficient wood cut at the door, would be fully sufficient to satisfy me to come and settle with them. It brought a close trial on my mind—not that the offer was any temptation, any more than the dust I stood on—but how to get along with it, and not hurt the people nor the good cause. Beyond my expectation, way opened to give my reasons why I could not comply with their desires, in so plain a way, with pleasantness, as they took no offence, and we parted very easily."

In another case, "they offered me a farm five hundred acres of land, sixty acres under good improvement, with a good house and run on it, for £100, and furnish it with five oxen, a yoke of oxen, a span of horses, and farming utensils, which I should have at my own price, and from seven to ten years to try it in, without interest. They thought I might accept of this offer, as it would not be giving a reward (they said) for preaching, it a chance that would put me in a situation to attend to my duty, without being embarrassed, or my family suffering want. In this was more difficult to open the subject in all its bearings, so that they could clearly understand me, and to show them in what point I stood, and the difference between their views and mine. When they understood me, they acknowledged I could not accept it; so we parted very friendly and loving, which I viewed as a great favor."

When at Knoxville, Tennessee, during a time of hostilities with the Indians, he held a meeting, which was attended by many of the soldiers who were located there. It proved to be a favored season, in which the peaceable kingdom of the Messiah was contrasted with the horrors of warlike movements. "After meeting," he says, "I thought to get away on, but before I could start, there came a man to me with a number of silver pieces in his hand, to reward me for my services, and begged me to take them; and to stay three quarters of an hour, and they would raise something handsome for me, that this was not all enough; that the people wanted to do it, and I ought to receive it. I declined, and was assiduously to take up the subject at large, and give them my reasons why I could not take one piece of the money. They gathered round, and looked on me like people amazed; and when I got through, the man that had given me money said, 'I believe you are conscientious in it, but I think you are a little bigoted, and we are sorry, for we think you ought to take the money.' I acknowledged their respect and was glad to get away."

For "The Friend."

Western Yearly Meeting and the English Deputation.

In this day when the minds of Friends everywhere are deeply stirred on account of the "diversities of doctrine and practice" which we have obtained place amongst us; every thing that is said or written touching the questions at issue is closely scanned; and the probable effect of every movement in reference thereto,

is pondered over with more than common interest.

Some remarks of a Friend writing from Iowa, which have appeared in print, are worthy of note. After speaking of the English Deputation, and expressing the desire that "their labors may be directed and blessed by the Head of the Church to the healing, harmonizing and helping of our membership," he adds: "It will not help us to disguise the fact that diversities of doctrine and practice have run to such an extent, as to subject the unity of our membership to extreme tests. These separations here and there, are no light thing, when they withdraw from us some of our best members, and when, moreover, there is a widespread sympathy with them on the part of many who dare not seek relief from present personal suffering by dismemberment of the body. Changes have come over us in such rapid succession, as probably have never been witnessed in any other religious denomination. As these become more and more fundamental, can we wonder that there should be reaction and protest?" * * * "Unity is a thing not to be commanded or compelled. In a society it can be required only within the bounds of a constitutional basis. In the church it must grow out of a common life in one head."

It is much to be regretted that the attentions of a part of the deputation in London Yearly Meeting have been such as to prejudice the service to which they were appointed. It is a noticeable fact that the action of that meeting was chiefly based upon the sentiments promulgated by one member of said deputation. His words justify one body claiming to be Western Yearly Meeting, and criminate the other. "It seemed to him a great strain upon the truth that a body of Friends under those circumstances should assume the character and position of the Western Yearly Meeting." * * * "A character which does not belong to them." His great concern was to "bring back those who he believed had made a great mistake." He also said "let us not depart from the view that secession is a most disastrous thing;" without noting the fact that secession from principle is the cause of such disaster. If the cause is removed the desired object is gained.

In view of the action of London Yearly Meeting it may be asked: What can the deputation do in the matter? That meeting has fully decided the case, and issued an Epistle of greeting and unity to the one body, with the expressed desire that the correspondence may long continue unbroken, &c. The Epistle from the other body "was referred to the Meeting for Sufferings," for that meeting to send an acknowledgment of it, with an exhortation to the Friends who sent it "to reunite themselves in Christian fellowship with their brethren from whom they have separated."

Those friends therefore stand convicted by London Yearly Meeting as offenders against the discipline of Western Yearly Meeting. How can the deputation approach those members? or what more can they do than simply to reiterate the advice already proffered by the meeting deputing them?

The action of London Yearly Meeting is simply a rebuke upon the "reaction and protest" that is taking place against the changes in principle and practice which has been so rapid in progress and become so fundamental

in character; and virtually encourages such changes.

It is a serious thing just now to put forth the hand to stay the Ark, whether on the part of meetings or individuals. Faithful self-examination must precede and accompany such service if successful. "Lord is it I," is a fitting enquiry for each and all.

Ontario.

A. S.

The Dangers of the Plains.

A letter from Winnipeg, Manitoba, to the *Chicago Times*, says: There was found upon the plains in the early spring, the body of a man who has been missing since February last. This unfortunate person was an officer of the company, and had started in the depth of winter, along with four others, to visit a distant post. Their means of conveyance were horse-sleds, instead of the ordinary winter vehicles of the country—snow-shoes and dog-sledges. The gentleman was a first-rate traveller, and accustomed from boyhood to such work. He knew the country well, and, for a man of his strong constitution, the severity of the winter's cold had, too, few terrors. At the crossing of the White Mud River he volunteered, as the party with which he travelled had run short of provisions, and their sleds, in consequence of deep snow, travelled heavily, to push onward alone, with the intention of sending back assistance from the fort. He followed the track correctly until nightfall, when he lost his way, probably in the attempt to find a shorter route. The following morning he resumed his journey, but in the wrong direction, and, after another night spent on the plain, ranning about in a circle to preserve warmth, the third day's travel brought him within 30 miles of the fort, and very far distant from the track. Here hope seems to have deserted him; and, after having hung a portion of his clothing on a tree to attract the attention of any passer-by, he lay down and was frozen to death. When his dead body was recovered, he lay with one hand on his heart, the other containing a compass.

The half-breeds who found his body read by his tracks in the snow the whole history of this fierce fight for life—read it with the same care that you read the account from the page before you. There was not a footprint or mark anywhere but formed a link in the chain of evidence. They knew from the varied hardness of the snow about the man's tracks just how long before they had been made; from the length of the stride when he was walking deliberately and when excitedly, and adduced therefrom the state of mind he was in at the time. They knew he had not taken proper precaution to sustain his failing strength, because the leather of his mittens and moccasins-tops, which he might have eaten, was untouched. It was easily comprehended by these experienced plain-dwellers, too, that the poor victim, in realizing himself as lost, must have grown so excited as to lose his presence of mind, or he would have known his necessary general position with reference to the river, and have acted otherwise than he did. With his practical knowledge of the use of a compass, and of the country over which he travelled, he could have brought himself to any point he chose. But the dread terror of being lost had deprived him of reason in three days.

The time required to produce this effect varies with different mental constitutions. I recall travelling across the prairie some years since with a highly educated German, but of extremely delicate physical organization, and unaccustomed to prairie travel. We journeyed by dog-sledge, and usually turned some distance off the main track into the timber to camp. After dinner one day, before the dogs were harnessed to the sledges, the German, saying he would walk ahead a short distance, started off alone. When he reached the main track, however, instead of going ahead, he unwittingly took the back track. Having lingered some time about the camp-fire before starting, I journeyed on for somewhat over an hour before deciding definitely that my companion had taken the wrong direction. I at once ordered the drivers to face about. After nearly two hours' travel, we espied our man at the distance of half a mile from the road, in the deep snow, standing still. He made no effort to approach us when motioned to do so. Not wishing to run the dogs into the deep snow, I remained on the trail with them, while one of the drivers went after him on snow shoes. He returned leading the unfortunate man by the hand, in a bewildered way, and I saw at once from the vacant expression of his face that his intellect was shaken. The experienced drivers shook their heads knowingly, with the remark that he would come around all right after a time. It was not until late next day, however, that he recovered the use of his faculties sufficiently to give any description of what had befallen him. He said that, on realizing he was lost, he had suffered alternate paroxysms of terror and despair, until at last reason had left him and he recoiled to no more.

Another incident, which occurred during the summer buffalo hunts may serve to illustrate more thoroughly the intensity of the terror which overtakes the lost. We had in our party a very intelligent young Englishman, a former midshipman in the Royal Navy, but totally ignorant of plain life. He was warned repeatedly, and perhaps unduly, of the danger of becoming separated from the party. During the progress of the chase, however, he wandered off by some means, and was unable to find his way back. This continued for two hours only. When we found him again he ran from us like a deer, and it was only after an exciting chase on horseback that we succeeded in catching him. He was clean daft; and, strangest of all, his hair, before a brown black, was bleached to an iron gray.

To any one not familiar with the plains, the danger of being left alone upon them is not to be underestimated. As well might he be left upon an uncharted sea. The old, old maps, framed from the discoveries of Cabot and Cartier, which represented the centre of America as a vast inland sea, erred only in the description of the ocean, which they placed in the central continent. The ocean is there; but it is one of grass and waves of sand, and its shores are the crests of mountain ranges and dark pine forests. Left alone upon the illimitable plain, passing by, in his ignorance of prairie craft, those numberless mile stones to safety which make to the plain-dweller a great public highway, the inexperienced traveller begins at length to realize that he is lost. It dawns upon him at first in a sense of absolute bewilderment—a bewilderment so

intense as to produce for the moment an almost perfect blank in the mind. He is incapable of summoning thought sufficient to realize anything—to consider his present situation or take measures for future action. It is an indefinable state, where all is chaotic, quickly succeeded, however, by that all pervading terror which chain thought and action in a manner nearly akin to death—a vague, shapeless terror, imagining all possible things, and painting mistily and hazily upon the numb faculties nameless miseries yet to be experienced: a slow death by starvation or thirst; exposure to the devouring elements or wild beasts; tortures of every imaginable description, always ending in a lingering death; and, above all, never more to look upon a human face, never more to share human sympathy—a going out in utter darkness, perfectly alone. Then despair joins terror, adding her tortures; and, lastly, comes that all-powerful, all-pervading desire for human companionship, which, blending with the former feelings, numbs the intellect and renders the man insane.

In winter the dangers of the prairie deepen and become manifold. The deep snows obliterate all landmarks. To the plain dweller, however, all the myriad features of the prairie are but so many guideboards pointing out his destination. He who runs may read. He has the sun by day, the moon and the stars by night. The turning of a blade of grass points him east or west; the bark of every tree north and south; the birds of the air forecast the weather for him. The minutest trail or track is visible to him. He sees a twig broken, and it tells the story of a passing animal; an upturned pebble on the beach tells him the hour when the animal drank. He will distinguish the trail of a wagon on the prairie years after it has passed. The grass, he says, never grows the same. There is not a sigh of the restless wind that is unintelligible to him. He will take a straight course in one direction over the plains, where no landmarks can be seen, on days when the sun is not visible, nor a breath of air stirring. The half-breed or Indian never gets lost. If he be caught in a storm upon the plain, his escape becomes simply a question of physical endurance. Of a lower order of culture, and of a solitary habit, he is scarcely susceptible to the mental torture that prostrates the white man. As an illustration of this fact, let me tell you the story of a half-breed of my acquaintance.

This hybrid individual was by occupation a *voyageur* in summer and a trapper and hunter in the winter season. His mental calibre was very ordinary, being unable to read or write, and his habit apathetic, living much alone. Some of his ponies having strayed off upon the prairie during the winter months, he went in quest of them. The prairie was the native heath to him, which he had trodden from infancy with the same assurance that ordinary mortals walk the pavement. He had no fear of being lost; every depression in the snow-clad earth, every stunted shrub, was a landmark to guide him on his way. Yet, after an absence of half a day, a storm arose, which obscured the landscape, and, despite his prairie craft, he found himself lost. He accepted the situation, and knowing that any efforts to extricate himself until after the subsidence of the storm would only prove fruitless, set about making pre-

parations for his safety from freezing. He attached himself to a clump of cotton-wood trees as a land-mark, and walked in a circle about it. Night came on, and he still walked. Day followed, and night again found him still walking and the storm unabated. At length his moccasins wore off his feet. He took a long "militaire" from his hands and tied the one in lieu of shoes. Then he walked on through the third, fourth and fifth days at nights, supporting life by chewing his leather hunting shirt. The sixth morning found him feet frozen, and striking the beaten path bits of wood; his hands were in a like condition, and his face but little better. During that day, however, some wandering Indian discovered him in an apparently dying condition. They took him to a neighboring fort, and after the surgeon had bereft him of portions of both hands and feet, and taken piece from his face, he got well.

When found by the Indians, it is worth of remark that, with the exception of exhaustion, the man was mentally more than when he was first lost. During all the fearful days and nights the combination of terror, despair, and, above all, longing for human companionship, had driven again that dull intellectuality and apathetic temperament in vain. There was an indifference and ignorance of the finer parts of the torture which effectually shielded him from danger. He simply did not know enough to experience any of the feelings which would have wrecked a higher order of intelligence.

Testimony of Aberdeen Monthly Meeting, (Scotland), concerning Lydia Ann Barclay, who died on the 31st of 1st month, 1855, aged 45 years, and whose remains were interred at Cokermonth, on the 7th of 2nd month, following—a minister about 20 years.

(Concluded from page 2.)

Lydia Ann Barclay was recorded a minister on the 24th of 12th month, 1835, with residence at Croydon, and in this capacity visited many of the counties of England, on the Yearly Meeting of Friends at Dublin, as twice the meetings of Scotland. In 1841 under an apprehension of duty, she removed from Reigate in Surrey, where she had resided nearly eight years, and settled in Aberdeen. Whilst living here she was liberated in the 2nd month, 1849, for religious service in the Quarterly Meeting of Cornwall; in the following year she visited the meetings as part of the families of Friends in Dorset and Hants, and attended the Yearly Meeting at Dublin; in the 1st month, 1852, she held meeting with a portion of young women employed in the factories at Aberdeen; and, in 1854, was engaged to visit, in Gospel love the meetings composing the Quarterly Meeting of Cumberland and Northumberland; besides other services at different times with the compass of this General Meeting.

It was her conscientious endeavor to occupy faithfully, as a good steward, with outward means with which she was abundantly blessed, being concerned to do good and communicate, and being herself in deportment, dress, and the furniture of her home an example of plainness and simplicity, which she believed the spirit of Christ led into. She removed to Cokermonth early in the 10th month, 1854, and had been there but little more than four weeks, when a paralytic seizure oc-

eed her of the use of her left side, and af-
fled her mind with frequent and protracted
herings.

about this time a relative bidding her fare-
well, and adding, "The Lord be with thee,"
said, "He has been with me; I have had
my favored times; they have been very
yet," and at another interval, "I have
in brought very low, but Divine aid has
ported me." She had been under much
trouble for the young females engaged at the
atories at Cockermonth; and on one occa-
sion, expressing this, and her desire that
— build visit them frequently, and assist in
thing them to read, &c. she added:—she
ent young Friends to be encouraged to
their talents, though it might be in a lit-
tle way: the little would be accepted that
s done in love to the Lord, for even a cup
cold water, if given in His name, would
give its reward; none should shrink from
se services because they could do but lit-
tle; little ability, little means, little talent,
ght not to hinder; it could do something;
if it omitted to do what was called for
our hands for our poor suffering fellow-
atures, how could we expect to have the
ssing of those who were ready to perish,
rest upon us. She thought we ought to be
thful in speaking our minds to others, not
erred by the fear of offending them, lest,
unfaithfulness, we should endanger the
it of our brother, and his blood should be
quered at our hand; also how sad it would
if owing to us, he should go to the place
perdition, "where their worm dieth not,
d the fire is not quenched."

It pleased Him who had afflicted her, gradu-
ly to restore her mental faculties; when
der a deep sense of the humiliating con-
dition of her earthly tabernacle, and of the
ounding mercy of her dear Lord and Mas-
ter, she wrote the following:—"My mind has
en so filled with these words that I believe
must try and write them down to the glory
of God.

"And now, O Lord! I desire to praise,
d to thank, and adore thy holy name, for
thy great goodness and mercy, to thy
or, weak, unworthy servant, who is truly
worthy the least of all thy tender mercies
ward her; especially making known and
vealing thy grace, in favoring her, with
hers of her family, with thy blessed day-
ring from on high; whereby thou hast
ought me forth out of darkness and the
adow of death, and hast in measure tran-
sted me into the kingdom of thy dear Son,
o hath abolished death, and brought life
d immortality to light through the Gospel,
ving us a lively hope through thy dear Son,
d favoring with a humble hope of accept-
ce, according to thy precious grace, through
im in whom we have redemption through
is blood, and forgiveness for the sins that
e repented of. And now, Lord, may it
ease thee so to work in and upon thy poor,
worthy child, as to bring me into an hum-
e resignation, a true resignation and real
jection to thy mighty power and holy will
all things, that I may by thy goodness, be
rified and prepared, through this humbling
sensation, for my awful time of translation,
h! so work in and upon me, as that thy life
ay reign and come into dominion over all,
d thus I may be permitted graciously to
tain a glorious victory over death, hell,
d the grave, through thy dear Son, my

Lord and Saviour. For when thy life comes
to reign over all, then thy peace and praise shall
fill my soul! peace with thee through Jesus
Christ, and thy peace and love to all man-
kind the world over (but not their sins.) Oh!
be pleased thus to fill me with thy peace and
praise, who art worthy, worthy of all praise
and thanksgiving, honor, adoration and re-
nown, and living, living praises, not only
now, but now, henceforth, and for ever more.
Amen."

After this, in a letter to a friend, she re-
marks, "I always had a feeling that my mov-
ing to this place would be like the end of my
career, but what a mercy to have been spared
and so favored during this painful time; yea,
favored with songs of praise in the night sea-
son, and heartfelt praise and thank-giving by
day, so as to be quite resigned to wait the
Lord's time!" Thus, with a heart overflow-
ing with gratitude for all her mercies,—the
sweet savor of her spirit evidencing that her
dwelling was in the secret place of the Most
High,—a second seizure, on the 25th of the
1st month, 1855, deprived her of the use of
the other side, also of speech and the power
of swallowing. In this prostrated state, ap-
parently with little or no pain, she lay until
the 31st of the same, when she quietly and
peacefully breathed her last.

THE FRIEND.

NINTH MONTH 14, 1875.

We have received a copy of a pamphlet
recently issued by our brethren of Ohio Yearly
Meeting, containing a short statement ex-
plaining the establishment of meetings in
subordination to their body in the distant
State of Iowa; the "Testimony" of the Amer-
ican Yearly Meetings, which was issued in
1830; and the "Appeal for Ancient Doctrines,"
issued by Philadelphia Yearly Meeting in 1847,
and adopted by Ohio Yearly Meeting soon
after.

The Testimony of 1830 was called forth by
the separation which had then recently been
caused by the dissemination of sentiments
regarding the divinity of our Saviour and the
atoning efficacy of His sacrifice, at variance
with the doctrines of our Society. While it
is full on these points, it also contains a brief
summary of various other doctrines and testi-
monies, which have ever been upheld by faith-
ful Friends.

The Appeal of 1847 was occasioned by the
introduction of writings among our members,
which, while fully recognizing our views on
the points which had been in dispute in the
controversies of 1827, and therefore free from
any taint of Unitarianism, manifested an er-
roneous tendency in other directions.

The re-issue at this time of these two pam-
phlets, is a fresh Testimony by Ohio Yearly
Meeting of its attachment to the original
principles of the Society of Friends. We
trust that it may prove useful to many in
other Yearly Meetings, in bringing to their
notice the ground occupied by this body of
Friends, who have been to a large extent
isolated of latter years from most of the pro-
fessors of Quakerism, excepting Philadelphia
Yearly Meeting, and the smaller division of
that in New England. In the lapse of time
since this isolation took place, children have
been born in other sections of the Society,

and have grown up to maturity, who are to
a large extent ignorant of the real position
and standing of our Ohio Friends.

A copy of the work of which we have been
speaking, was received by a valuable Friend
in a distant neighborhood, whose meeting is
not in official connection with our Friends in
Ohio; and the effect on his mind was to en-
courage him to believe that "as so many Friends
everywhere come to understand one another more
perfectly, there will be a getting more into one."

This sentiment is one that sometimes ad-
ministrators encourage to us amid the trials
and perplexities of the present day. We
cherish the hope, that those who are united
in doctrine and spirit will be drawn more
closely together; and that the obstacles which
now separate them from the full enjoyment
of gospel fellowship will melt away. How
this will be accomplished, we do not foresee;
but all power is in the Divine Hand, and the
Lord knows how to bring his purposes to
pass. We can at least labor to remove from
our own hearts, feelings of coldness and in-
difference, which prevent us from entering
into sympathy with and laboring for the help
of those who under many discouragements
are trying to uphold a testimony to the Chris-
tian religion as believed in, preached, and
lived up to by George Fox and his associates.

There are some evidences (such as the re-
mark already quoted), that enlightened views
on church fellowship are cherished, and we
hope increasing, among us as a people. As
an illustration of this, we give an extract from
a recent letter from a friend, whom circum-
stances have placed in such a position that
there is no mutual recognition by the bodies
to which we respectively belong.—"I very fully
does my heart respond to [the] desire that
the time may come when those who are seek-
ing to stand for the Law and Testimony, as
held by primitive Friends, may be united as
in one band. And nothing can so availingly
produce this much to be desired state, as for
us individually to grow into the unity of the
Spirit and the bond of peace with the Father
through His dear Son—the greatest of attain-
ments and yet attainable.

"Views of expediency do not so much rest
with me, as an earnest desire to be one of the
little ones who share in the dew dispensed to
those who wait for it. These, however tempt-
ed, proved or tried they may be at seasons,
so long as the faith given of God be kept, will
realize what the Apostle was made strong by,
—My Grace is sufficient for thee— to be
spoken at times when almost ready to faint;
and these can acknowledge as fellow travel-
ers, any who are pursuing the same path,
though some shadows may in one sense inter-
vene."

SUMMARY OF EVENTS.

UNITED STATES.—The average daily number of
deaths from yellow fever for the past week in New Or-
leans, has been about eighty. In Memphis the number
is nearly as great. The pestilence continues its ravages
in Vicksburg, Grenada, Greenville, and Canton, and
has become epidemic at Pleasantine, La., and Lake
Station and Bay Mills, Miss.

According to official reports, there are in New York
city 8759 places where malt and spirituous liquors can
be had at retail.
Fruit culture is making rapid progress in the United
States. According to recent statements, 4,000,000 acres
of land are appropriated to this industry. The total
value of the fruit crop is estimated at \$18,216,700, an
amount equal to half the value of the average wheat
crop of the country.

A statement has been prepared by the Loan Division of the Treasury Department, showing, in detail, the operations of the department, in refunding the national debt. From this statement it appears, that from 12th mo. 1st, 1871, to 9th mo. 1st, 1878, the aggregate amount paid on six per cent. bonds refunded into bond bearing a lower rate of interest was \$7,293,433,000, resulting in an aggregate saving of \$23,919,513, which is equal to over \$1,000,000 per annum in the matter of interest.

On and after the 16th inst., by direction of the Secretary of the Treasury, the sub-treasuries of the United States will exchange standard silver dollars for United States notes.

A cubic foot of standard gold is worth \$292,500. A cubic foot of standard silver is \$120,891.

Two inches of snow fell at Cheyenne, Wyoming Territory, on the morning of the 8th.

In this city during the past week 308 deaths are reported. Of consumption 44; convulsions 16; cholera infantum 16; scarlet fever 19; typhoid fever 3.

The receipts of flour and grain at the six lake ports of Chicago, Milwaukee, Toledo, Detroit, Cleveland and Duluth, for the eight months of this year, were 3,873,164 barrels. Reducing flour to its equivalent wheat, the aggregate receipts foot up to the enormous quantity of 10,443,883 bushels of grain of all kinds, showing an increase of \$3,590,016 bushels over 1877.

Markets, &c.—American gold 109 1/2. U. S. sixes, 1881, 105 1/2; 5-20 coupons, 1805, 102 1/2; do. 1867, 103 1/2; do. 1865, 107 1/2; new 5's, 109 1/2; new 10's, 104 1/2; new 4 per cent, 101; new 3 per cent, 101.

Cotton, 12 1/2 a 12 1/2 cts. per lb. for uplands and New Orleans.

Flour.—The market very dull, the demand being confined to the wants of the local consumers. Minnesota extra sold for \$4.75 for old stock, \$5.25 a \$5.50 for new wheat, and \$4 and \$6.25 for fresh ground old wheat; patent and other high grades, \$6.75 a \$8.50. Rye flour, \$3.25 a \$3.75.

Wheat is dull: red, 93 cts. a \$1.05; a white, \$1.05 a \$1.06; white, \$1.06 a \$1.10. Rye, 60 cts. a \$1.00; \$1.05 a \$1.06. Oats, new winter, 27 a 30 cts., and old, 32 a 31 cts. per bushel.

Hay and Straw.—Average price during the week—Prime timothy, 65 a 70 cts., per 100 pounds; mixed, 45 a 50; straw, 25 a 35 cts., per 100 pounds.

Best cattle were in fair demand at 53 a 55 cts. for extra Penna. and western steers, and 4 1/2 cts. for fair to good, and 3 1/2 a 4 1/2 cts. per pound gross for common. Sheep, 31 a 4 1/2 cts. per pound, as to condition. Hogs, 53 a 7 1/2 cts. per pound for common to choice.

All the collieries in the Schuylkill region, including many that were compelled to suspend last month on account of scarcity of water for the mine engines, resumed operations on the 9th inst.

The election in Maine, held on the 9th, indicates a large Democratic and Greenback gain. The election of Governor will devolve upon the Legislature, as neither candidate received a sufficient number of votes for election.

FOREIGN.—An excursion steamer returning from Gravesend to London, on the evening of the 2d inst., was run into by another steamer, and sunk almost immediately. It is estimated there were 700 persons on board, between 500 and 600 of whom were drowned—a large proportion being women and children.

During the last few months the emigrants in England and Wales, for the maintenance and relief of paupers, was £2,135,008, an increase of three per cent. over the preceding time of six months.

A sudden increase of fever in Cyprus, is reported, 307 men in the hospital out of a force of 2640.

The Emperor of Germany, in his speech read at the opening of the Reichstag on the 9th, expresses the hope "that the anti-socialist bill will be adopted, that the spread of the pernicious Socialist movement may be arrested, and that those who have been misled by it may be brought back to the right path." No reference is made in the Emperor's speech to foreign affairs.

Reports from Vienna, in the beginning of the month, of the army in Bosnia and Herzegovina, but have expressed that this year's campaign, which can only be continued three weeks longer, will not suffice to quell the insurrection.

It is reported from Constantinople, that Mehemet Ali Pasha, who has been in London, was called upon to organize an attack against the Porte, and, upon refusing to comply with the demand, was massacred, together with twenty members of his suite.

The Russians, it is said, have taken peaceable possession of Fatoum.

One hundred students, suspected of Nihilism, have been arrested and expelled from the Universities of St. Petersburg, and Kiev.

RECEIPTS.

Received from John C. Allen, City, \$2, vol. 52, and for Samuel L. Allen and John C. Allen, Jr., N. J., June B. Broadwell, D.C., and Sannel Leeds, Mich., \$2.10 each, vol. 52; from Amos Roberts, N. J., \$2.10, vol. 52; from William Smalley, City, \$2, vol. 52; from Charles Barry, E. J., \$2.10, No. 11, vol. 53, and from George A. Perry, N. J., \$2.10, from Geo. C. Foster, and Elizabeth Perry, \$2.10 each, vol. 52; from George Abbott, Jr., City, \$2, vol. 52, and for George Abbott, N. J., \$2.10, vol. 52; from Rebecca Hibberd, Pa., \$2.10, vol. 52; from James G. McCallin, City, \$2, vol. 52, and for Anne G. McCallin, City, \$2, and Ann N. J., \$2.10, vol. 52; from Clayton Hancock, N. J., \$2.10, vol. 52; from Ann Chapman, Pa., \$2, from George Sharpless, Agent, \$2.10, vol. 52; from Zuri Horner, Ja., \$2.10, vol. 52; from Charles A. Clewett, N. J., \$2.10, vol. 52; from Joseph Stanton, O., \$2.10, vol. 52; from Benjamin D. Stratton, Agent, O., for Alfred Brantingham, Josiah Cameron, Josiah Coppock, Mary Coppock, Christiana Kirk, and Lewis B. Walker, \$2.10 each, vol. 52, and for Charles W. Sutherland, \$2.10, to No. 19, vol. 53; from Jacob Mauld, O., \$2.10, vol. 52, and for Israel Sidwell, Asenath Raley, and Joseph P. Lupton, \$2.10 each, vol. 52; from Samuel J. Eves, N. J., \$2.10, vol. 52; from David J. Boyer, City, \$2, vol. 52; from Lewis Johnson, O., per Lydia, \$2.10, vol. 52; from Ann Chapman, E. J., \$2.10, vol. 52; from Lydia T. King, Pa., \$2, and for Joseph E. Mickle, \$2, vol. 52; from Mary Ann Baldwin, Pa., \$2.10, vol. 52; from Elizabeth Burton, City, \$2, vol. 52; from Frances S. Williams, City, \$2, vol. 52; from Mark Balderson, City, \$2, vol. 52; from Cory Kirkbride, Pa., \$2.10, vol. 52; from William Balderson, \$2.10, vol. 52; from William B. Hines, N. J., \$2.10, vol. 52; from Rebecca W. Sutherland, \$2, vol. 52; from Maldon Moon, Pa., \$2.10, vol. 52, and for Charles Moon and William H. Moon, Pa., and William Tutuall, D.C., \$2.10 each, vol. 52; from Uriah Burton, \$2.10, vol. 52; from Clement Owen, Joseph Douda, Joseph W. Douda, and Joseph Charles L. Warner, Thomas R. Warner, and Joseph Warner, W. Warner, Pa., \$2.10 each, vol. 52; from Britram Kaighn, N. J., \$2.10, vol. 52; from Joseph E. Hoopes, Pa., \$2.10, vol. 52; from Seneca Lincoln, Mass., \$2.10, vol. 52; from Joseph Nicholson, N. J., \$2.10, vol. 52; from Dr. S. J. D. D., \$2.10, vol. 52; from Francis D. Smith, Ill., \$2.10, vol. 52; from John A. son, \$2.10, vol. 52; from Martha Mickle, N. J., \$2.10, vol. 52; from Asa Garretson, Agent, O., \$2.10, vol. 52, and for Jesse Bailey, Jesse K. Livezey, Rachel Green, Aaron Frazer, Robert Plummer, George Tatam, Lydia Doolley, John Dandy, Sarah S. Bandy, Elizabeth Bailey, Joseph Douda, Joseph W. Douda, Francis Davis, Eliza Douda, Charles D. Dawson, John S. Davis, Matilda Parker, William Stanton, Esther Sears, Jonathan T. Scofield, Barclay Smith, John Thomasson, Dr. Ephraim Williams, Rebecca W. Bandy, Samuel Walton, Bulah Roberts, and Eli Stanton, \$2.10 each, vol. 52; from Benjamin Smith, Ill., \$2.10, vol. 52, and for James Davis, Westown, per Benjamin W. Hoopes, \$2, vol. 52; from Benjamin Lippinott, N. J., \$2.10, vol. 52; from John Scarlett, Pa., \$2.10, vol. 52; from Charles Walton, City, \$2, vol. 52; from Thomas Lippinott, City, \$2, vol. 52; from Josse W. Taylor, \$2.10, vol. 52; from Mark Balderson, Md., \$2.10, vol. 52; from Oliver Miller, \$2.10, vol. 52; from William Carpenter, Agent, N. J., \$2.10, vol. 52, and for Aehsh Reeve and Ann D. Simmekson, \$2.10 each, vol. 52; from Charles Stokes, Agent, N. J., for Elizabeth L. Evens, Lydia Saunders, Deborah S. Evans, Mary S. Ely, and Richard Hines, \$2.10 each, vol. 52; from Mary Ely, \$2.10, vol. 52; for Robert Coppe, Lane Coppe, Ems P. Eldridge, Susan P. Eldridge, John Worth and Sarah C. Paine, Jr., Pa., and Abiah G. Hoopes, Colorado, \$2.10 each, vol. 52; from Mary Thistlethwaite, N. Y., \$2.10, vol. 52; from Samuel F. Elderton, City, \$2, vol. 52; from William H. Brown, \$2.10, vol. 52; from Dr. William H. Ballou, Del., \$2.10, vol. 52; from Dr. H. H. Brown, \$2.10, vol. 52; from Samuel Woodman, City, \$2, vol. 52, and for Eliza W. Reeves, \$2, to No. 10, vol. 53; from Elijah Haworth, O., \$2.10, vol. 52; from Dr. Isaac Huestis, Agent, O., \$2.10, vol. 52, and for Ann Smith, David J. Boyer, and Ann John, \$2.10 each, vol. 52; from John H. H. H., \$2.10, vol. 52, and for Joseph Lynch, David Ellyson, Mary W. Wright, Joseph Ellston, Edwin Holloway, James A. Cape, Robert Ellston, Eliza Ann Fogg, John H. Stanley, Jane Woodman, Abner Woodman, Henry P. Fallick, Margery Crag, Anna W. Cobb, Sarah Woodman, F. Edwin Fogg, and Isaac Coppe, \$2.10 each, vol. 52, and for Lydia

Warrington, \$2.10, to No. 18, vol. 53; and for Richard H. H. H., \$2.10, vol. 53, and for Sarah Williams, Sarah Peterson, Alfred Smith, Thomas W. Hanson, Robert Bigland, William Walker, Josiah Thompson, Jane Meade, George M. Gounley, Josie Hall, William Wigham, John Little, John H. Walke Martin, Lilbether, Nancy Ritson, Richard B. Brockbank, and Josiah Hall, 105, 93, each, vol. 52, and for Sarah M. H. H., \$2.10, vol. 51, each, vol. 53; for Phoebe Jacobs, Pa., \$2.10, vol. 53; from George W. Thorp, Fkfld., \$2.10, vol. 52; for Edward Bonsall, O., \$2.10, vol. 52; from Jane S. Confort and Charles Jones, Gtn., \$2.10 each, vol. 52.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

The Winter Session opens on Second-day, the 23d of Tenth month. Parents and others intending to send pupils to the Institution, will please make early application to BENJAMIN W. PASSMORE, *Super.*, (address *Street Road P. O., Chester Co., Pa.*) or to CHARLES ALLEN, Teacher, No. 304 Arch St., Philadelphia. Philadelphia, 9th mo. 11th, 1878.

WANTED

A well qualified woman Friend as Matron at Friend Asylum, on the 1st of Insane, near Frankford, Philadelphia Applied to
 Samuel Morris, Olney, Philada.
 John E. Carter, Fisher's Lane, Germantown

FRIENDS' SCHOOL AT GERMANTOWN.

This School, under the care of Germantown Preparing Meeting, will reopen on Second-day, Ninth month 9th. The school is divided into Primary, Intermediate and Higher Departments, each supplied with good teachers. A new course of study has been prepared embracing the usual English branches, and French, Latin, Greek, French and Drawing. Special facilities are afforded for instruction in Chemistry, Physics and Physiology by a suitable laboratory, philosophical apparatus and models in anatomy.

For terms, &c., apply to Henry N. Hoax, Princip., Germantown, or Samuel Emben, 631 Market St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

A well qualified woman is wanted to take the situation of Nurse in the Boys' Department.

Application may be made to
 Anna V. Elge, Downingtown, Chester Co., Pa.
 or to Susan F. Sharpless, Street Road, " do."
 Deborah Rhoads, H. J. J. J., New Jersey.
 Elizabeth R. Evans, 222 S. Front St., Philada.

DIED, at the residence of her brother, Caleb Hoopes, in Tougenkamen, Chester Co., Pa., on the 1st of Fifth mo. 1878, ANNE HOOPES, in the 71st year of her age, member of New Garden Monthly Meeting.

She was born on the 2nd of August month, 1787, ISAAC F. GIFFORDS, in the 92nd year of his age, a member and elder of Dartmouth Monthly Meeting, Mass. His recollection of the things that belong to the heavenly kingdom seemed to be quickened as he neared the haven of eternal rest. He desired it might be published far and wide, that in the consciousness of the near approach of his departure, he might have entrance through the love and mercy of God in Christ Jesus, a abundant entrance into the heavenly kingdom be granted; saying he had found no need of change in the religion he had made profession of through a long life—a religion embracing sound faith in the doctrine of the Atonement, the Unity of Friends. Yet, with such a humble opinion of his own wisdom, he endeavored to present claims to goodness beyond what would correspond with his daily walk in life. Firm in support of the principles of Truth as adhered to and pronounced by George Fox and the early Friends, he was careful with regard to individuals to heal the injurious effects of his own words. His sufferings were great at times, but with a spirit cheerful, his prayer on one occasion was, "Oh, gracious Father if thou seest it needful to purify my spirit through suffering, 'Thy will be done, only make complete the work which will fit me for thy pure and holy kingdom." Another time he would remark, "my sufferings will be compared with what my dear Saviour suffered for the sins of the world and for me—with emotions of deep regret at one time adding, "How strange; that that sands should seem to live contentedly without bearing the language of 'Glory to God in the highest, peace on earth, good will to men!'"

THE FRIEND.

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VOL. LII.

SEVENTH-DAY, NINTH MONTH 21, 1878.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend"

Epistle of Ambrose Bierce.

I have just read an epistle of Ambrose Bierce in Friends' Library, which struck me as a suitable selection for publication in "The Friend," and I would like to have it circulated among the members of our Society, by being placed in its columns. It may be refreshing to some hungry, thirsting souls, and it may also arouse some easy, careless ones. What he writes concerning our department under the governments we are subjects of, seems to me instructive, and will be good counsel to many in our Society at present.

I have a desire that his cation to you; people to have a care how they are taken by it with the glory of the world may be pondered over by some who suffer the lusts of the eye and of the flesh, to prevail.

Columan, Ohio, 6th mo. 1878.

general epistle to all Friends and brethren, everywhere; to be read among them in the fear of God, &c.

My dearly beloved friends, brethren and sisters, who are made partakers of that precious faith and word of it, which was once delivered to the saints, and true gospel-believers and witnesses; by and in which they were sanctified, justified and glorified.

My heart and soul do earnestly breathe to the Lord, that grace, mercy, truth and love, may be daily increased, and abundantly multiplied, in and among you all; and that you may be preserved a peculiar people, and royal priesthood, daily increasing in fruits of righteousness, as trees of the Lord's own right hand planting. So shall his worthy name, by which you have been called, be glorified by you, and his high praises be in your mouths, and a two-edged sword in your hands, to wound the dragon and power of darkness, in all his appearances and transformations, which are and have been many and various in our day; so that some stars of heaven have been drawn down to the earth by his power, and have made great noises as they fell. But the foundation of God stands sure, and all who have continued upon it, have been preserved unmovable not only through all storms which have arisen in the sea, but have escaped the saits and snares which have been laid covertly in the earth: glory and renown ascend to that worthy name, which hath been our tower and safe habitation to this day; Amen, Amen ever.

And now, my dear friends, my life salutes you all, in the love of my heavenly Father, which daily abounds and flows towards you, from the least to the greatest, who retain your first love and integrity towards the Lord, as witnesses for his name upon earth, in testimony and conversation. You, hath the Lord chosen to be the first fruits to the glory of his eternal and honorable name; keep your vessels sound and clean, that He, who is the fountain of all fulness and goodness, may daily fill your cups, to hand forth to the thirsty, as He hath filled ours, who went before you.

Oh! my dear brethren and sisters, abile in Him, your heavenly vine; so shall every spring of life and virtue, that opens in and through you, water those plants, which the Lord by the right hand of his power hath planted into his likeness, that they might grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and may be built up together in Him a holy habitation, and spiritual household, to dwell together in unity, as children of one Father: so shall peace possess your habitations, and prosperity attend your undertakings. This I have learned in my day, through many tribulations, which have attended my pilgrimage in this world: in all which, I have been preserved, by the mighty hand of God, through faith, to this day.

This I write for your encouragement, who are coming up in the same life and gift of God, which He hath ordained to open life, and the fountain of it, to all nations and kindreds of the earth; that his church may be restored to her ancient glory and beauty, which have been eclipsed and marred, in this long night of darkness and apostacy that hath overspread the nations, for many generations. But now she is returning out of the wilderness, clothed with the sun; and her lovers are gathering to her from many corners of the earth; and her glory hath eclipsed the wandering stars, and will enrich the world with righteousness; so that peace on earth, and good will to men, shall be perfectly restored in all them who are made living members of her. For so hath Christ, her great prince, husband and lawgiver ordained, that all her members should be holy and without blame before Him, as becomes his household and family. So walk in Him, and follow that path of life, and holy conversation, which your feet have been turned into, by your ancestors and elders; many of whom are already gone to their rest, where the wicked cease to trouble, and where the weary are at rest, and the voice of the oppressor is heard no more; and the rest are following after, clothed with spiritual armor, the helmet of salvation, and shield of faith; by which we have all along been able to quench the fiery darts of the devil, which have been many and great.

And you that are coming after, keep within your armor of light; so shall the same power sustain you, and carry you, as on eagles' wings,

through all difficulties which the Lord will yet suffer to be set before you, and will be your rock in the time of storm, and your shadow in the time of heat; for He is become the rock of our age, as He was to ages and generations before us; to all who have heard and obeyed his word, against whom no weapon hitherto hath prospered. For God will establish Zion, and build up Jerusalem of living stones, upon the one foundation stone, and many shall flock to her gates with songs of praise in their mouths: for the gathering of the people shall be to Shiloh, the peaceable Saviour, that his kingdom of righteousness may be established again in the earth, whereby she shall again enjoy her sabbaths.

For the Lord is arisen to awaken the nation, and is putting trumpets in the mouths of many, to sound an alarm in his holy mountain; and many are awakened, and rising out of beds of ease and carnal security, where they have long laid polluted in their blood, and are now putting off their night garments, which have been stained and spotted with the flesh. And He is now fitting many to be clothed with the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord. And many are made to run to and fro, that divine knowledge and spiritual understanding of the divine mysteries of God's eternal kingdom, may again be restored; which have been long hid from the wise and prudent of this world, but are now revealing and revealed to babes and sucklings; out of whose mouths the Lord will perfect his praise and glory in the earth, which, in due time, He will replenish with the knowledge of his glory, as the waters do the sea.

And now, my dearly beloved in the Lord, great and small, male and female, my heart and soul daily breathe to the Lord for you all, in the bowels of Jesus Christ, that you may walk worthy of that high and honorable calling, whereunto you are called, in all humility and godly sincerity, as lights in the world; so will you be daily baptized into the death of Christ, and be made partakers of his resurrection; which none can have a part in, but they who are first baptized into his death. Such are arisen with Him to newness of life, and are earnestly seeking those things which are above; though they walk on earth, yet their conversation is in heaven, having an eye to the recompense of reward; which no mortal eye hath seen, nor can see, neither have entered into the heart of man, the things which God hath prepared for them who love Him; but He hath revealed, and is revealing them by his Spirit, to all who walk in it; for the Spirit searcheth all things, yea, the deep things of God.

But believe not every spirit, but try the spirits, whether they be of God; for some false spirits are already gone out, and have embraced this present world. They went out from us, because they were not of us: for if

they had been of us, no doubt they would have continued with us; their end will be answerable to their works. But be ye watchful and circumspect, whose eyes the Lord hath opened, that you may discern the enemy in all his cunning devices, both within and without; and tried armor hath been given you to resist him, if ye keep it about you; without which you cannot be safe from the jaws of him, who goes about as a roaring lion, seeking continually whom he may devour. Therefore dwell within that munition of rocks, with which you are surrounded, and go no more forth; but keep your habitations in the light, where God dwells, that you may enjoy his presence, which will daily be an open fountain of life to your souls. There your bread will be sure, and your water will never fail; and the Lord will spread your tables in the midst of your enemies, and bear up your heads through all difficulties.

(To be continued.)

For "The Friend."

A Trip to Murrey, by J. S. L.

(Continued from page 31.)

This outpouring of ancient lava has taken place through several great crevices in the crust of the earth, and is more abundant in this red-sandstone than elsewhere in Pennsylvania. This red-sandstone deposit was laid down after all the other formations found in the State were made, even up to that which contains the coal. It is not however to be supposed that all the great deposits found in Pennsylvania lie beneath the red-sandstone, for this would require an outburst of the lava through seven miles of rock, which are known to have been laid down before the coal. The coal having been formed at the level of the sea, has been lifted to a vast height; but the shrinking and crumpling of the crust have flexed those beds of coal and the many sand and clay and limestone beds beneath them, while frost and rains have broken them down, and the waves of the ancient sea have repeatedly rolled over them as they have subsided many times, to be again raised and again acted upon by agencies above the water. A small part of the great masses of rocks and coal beds that once towered to vast heights remain, and the destruction has been greatest where the elevation has been highest, and our beds of anthracite are now found only where the subsidence was very great, in troughs caught in foldings of the underlying rocks, and often occur nearly vertical and doubled and re-doubled upon each other. These older rocks were worn down after the deposits once horizontal had been made to stand on edge at various angles with the horizon, and the soft clays and limestones and sands were then washed into the ocean, or gathered into the deeper depressions in the contorted strata.

After the era of extensive coal deposition, and the subsequent plication and contorting of the underlying rocks above referred to, a very deep depression appeared between the two irregular bands of azoic or primary rocks which occur in South-eastern Pennsylvania. This depression formed the bed of a river or series of lagoons, which rose in the mountains in the north of Georgia, and flowing north-eastward through the heart of Virginia and Maryland, entered Pennsylvania and passed through what are now designated the counties of Adams, York, Lancaster, Lebanon, Berks, Montgomery and Bucks, and crossing

New Jersey, reached the ancient ocean between two capes at Trenton and New York respectively. The absence of marine animals from the clays, &c., of this deposit, prove that this was fresh water, or that the ocean had but imperfect access to this region, and this opinion is confirmed by the presence of vegetable remains, and the coal beds of the upper portions. On the south-east side of this long series of lagoons, ran a lofty hill country, described by the present State Geologist as the Philadelphia-Baltimore-Raleigh gold bearing rocks, and on the other side rose the loftier range of the South Mountain and Blue Ridge. Into this gulf or deep depression, which continued to sink at intervals, were drained vast quantities of the red mud abounding in iron, borne from the broken down rocks before referred to, and which now constitute the new red-sandstone of the country we are passing over, and represented to many who have not visited this region, by the brown building stone of Newark, Trenton and Norristown. These beds of sandstone were destined to further mutations, and were elevated to a great height above the sea. How high they rose we can never know, but some of these rounded hill-tops now stand upwards of 600 feet above the present tide-level. The original height of the entire region is believed to have been from 1500 to 2000 feet higher than at present appears.

The waste of this red-sandstone has assisted in forming the cretaceous and tertiary beds, of which lower New Jersey is composed. A microscopic examination of the colored sands at Atlantic City and elsewhere upon the coast, will demonstrate that the hard rocks of the northern parts of New Jersey and Pennsylvania have contributed to the formation of New Jersey soils and its underlying beds. Thus the beautiful green emerald-like sand has evidently been derived from the comminuted serpentine; the rose-red quartzose particles and the hornblende or tourmaline which occurs in black crystals, and the ruby garnets, all originated in the primary mountains which once towered aloft, but have been in gloriously sunken or worn down almost to the level of the sea.

How shall we account for the appearance of so many trap dykes in this red-sandstone region, while they are almost unknown elsewhere in Pennsylvania. These dykes are direct proof of fracture in the earth's crust, and of more fractures in the part of the crust immediately beneath this formation than outside of the region. This is clear. Therefore they indicate a continued sinking into the old depression, in which the strata of sands and clays were gathered by the flowing of water. This subsidence has increased the strain upon the rocks below, and after a complicated system of cracks and upsetting of the strata had continued for some time and the lower parts had been melted off by immersion in the hot fluid lakes beneath, a free passage was perhaps suddenly found for the upward propulsion of the compressed and heated liquid which has formed, when cooled, the dykes we have described.

The new views respecting the conservation of force, have enlarged our knowledge of the true character of heat, and led to a reconsideration of opinions long prevailing as to the internal condition of the earth. It was formerly taught that the nucleus of the earth is in an incandescent state, the surface only

having cooled down from the original universally heated condition. That it was originally a molten globe is not denied, but a vanishing knowledge respecting the chemical changes that have been long going on upon and within the crust, throws new light upon the question. The nucleus of the earth is no regarded as solid and anhydrous, or entirely free from water, and the theory of igneous agencies has been reconstructed upon that basis. The deeply buried and water impregnated strata between the superficial crust of the earth and the solid nucleus, constitute a region of "plastic material adequate to explain all the phenomena hitherto ascribed to a fluid nucleus." Under the influence of the elevated temperature and the great pressure which prevail at considerable depths, sedimentary rocks which have been long accumulating and have reached enormous thickness, would acquire a certain degree of fluidity and approach a temperature nearly equal to that of redness which is sufficient to give to a granite mass a liquidity partaking at once of the character of an igneous and aqueous fusion. The mechanical pressure of these great accumulations is to be regarded as co-operating, and being indeed one of the efficient causes of the liquefaction of deeply buried sedimentary rocks. Beneath every great line of sedimentary rock, there will therefore occur a reservoir of material in a state of more or less complete fusion, in which volcanic phenomena have their seat, and the numerous trap dykes occurring in the red-sandstone region we are traversing may be pointed to in proof of the justness of this conclusion.

(To be continued.)

For "The Friend."

Letters, &c., of Margaret Morris.

(Continued from page 27.)

The following letter and memorandum giving an account of the death, and some of the last expressions of Hannah Moore, the sister who had been as a mother to Margaret Morris it is thought is of sufficient interest to include in this correspondence.

Milcah Martha Moore to Sarah Dilthey.

First mo. 28th, 1799.

My Beloved Sister,—Before this will reach thee, you will in all probability have received the account of the late affecting changes in our family; and your affectionate hearts, I know, will share in the sympathy which the removal of a beloved brother (Henry Hill) and sister (Hannah Moore) have excited in the minds of the few of the surviving relatives. Time will not admit of my giving you a particular account of the awful and affecting scenes we have lately passed through. By the good Providence of the Almighty we escaped the dreadful fever, though some in the country took the infection and died. It was very distressing to me that I could not be more with my dear sister Morris at the time our beloved sister Moore began to change, for the worse; the river and roads were almost impassable; as soon as ever it was thought safe to cross, and I was well enough to leave home, I went to Burlington, but the dear creature had breathed her last the night before I got there, and, after sleeping easy five several days, awaked, I hope to better prospects; there remained on her countenance an angelic smile and sweetness, that began to take place before the change. What a comfort thought it must be to us, that she ex-

ressed, before her close, that she felt a gleam of hope and seemed happy. * * *

Your unalterably affectionate

M. M. Moore.

The following memorandum, in the handwriting of Margaret Morris, is labelled, "Expressions of my dear sister, Hannah Moore, the latter part of her confinement, and a short time before her departure."

1796.—Having perceived a little change in my dear afflicted patient, and that her mind seemed to be growing more calm than it had been for a long time past, I thought it would be a satisfaction to our dear absent sisters to read in my own handwriting some comfortable expressions that dropped from her lips at such times. She called me to her bedside every morning very early, and addressing herself to me said, "My dear sister, what shall I order to my gracious God for his goodness (favoring me with such a fine quiet night, slept finely, and am now perfectly easy and free from pain; but, above all, for removing from me those distressing thoughts, they are all gone now."

1797.—At another time she said, "I heard voice which said, thy name should no longer be Hannah, but thy name shall be called Iepzibah, and thy land Benah; a new name ball be given to thee, which shall be 'not spoken—not cast off.'" Again; at another time she thus broke out in a kind of ecstasy: "I never felt any thing in my life so precious a resignation to my Creator's will," often repeating, "Perfect love and perfect resignation. Bread cast on the waters has been found after many days; the dear little babe that I took care of, was given me at eight months old by my mother, and she has been raised up to take care of me—she has been a mother to me, and returned an hundred fold to me since I came under her roof, all that I did for her, and I hope she will be made an instrument of good to others, particularly to my dear brother." And then named some others for whose welfare she had often expressed a tender concern. Seeing my grandson in the room one day, she said: "How glad shall I be if thy dear little Will should be raised up to be 'a preacher of righteousness.'" At another time she spoke as follows: "I have been thinking of the poor gentles, what goodness was extended to them. And the thief upon the cross, 'Lord, remember me when thou comest into thy kingdom; and the gracious answer vouchsafed to him: 'This day thou shalt be with me in paradise.' Oh how sweet is the spirit of prayer. I once bought a book of scripture promises, and the first that I opened upon was this, 'Thy Maker is thy husband the Holy One of Israel, the God of the whole earth shall He be called.'" She several times broke out in a kind of melodious voice, saying: "Sweet is the Redeemer's love. Oh! how sweet, how precious, sweet redeeming love." Yet she had some sharp conflicts afterwards. Sitting one evening in my usual seat, near the fire, I heard her voice very low, and listening found she was in prayer, but could not distinctly gather all she said. "My gracious Father, suffer me not to be tempted beyond what I am able to bear;" these few words were all that I was able to gather. About two or three weeks before the final close she called me to her and said: "My dear sister, I begin now to have some hopes that all will be well with me, and that I shall find favor at last." I encouraged

her the best way I could, to keep fast hold of that comfortable hope, &c.; yet she had one sharp conflict after this, and was sorely buffeted. On the 20th of 1st mo. last, she was seized with a general palsy, lost her speech, and laid still without moving a limb or opening her eyes; her countenance was sweetly serene, not the least expression of pain on her visage, and on the 27th of 1st mo. 1799, she quietly breathed her last, without a sigh, groan or struggle. Such and so peaceful was the closing scene of the kind guardian of my youth, and the endeared companion of my mournful years! MARGARET MORRIS.

(To be continued.)

From the "National Baptist."

"Cast Thy Bread Upon The Waters."

BY FRANK E. ROSE, CHAPLAIN U. S. N.

No one that has visited Oahu (Sandwich Islands), but will remember the genial face and cordial manner of Dr. Damon, now, and for nearly forty years past, the beloved Chaplain of the Seamen's Bethel at Honolulu. Father Damon, as he is affectionately called, came here in 1833, under the auspices of the Boston Seamen's Friend Society; and if ever years have been pregnant with incidents of absorbing interest, surely those have been which comprise his labors in the Pacific. Midway in the path from China and Japan to Europe and America, the Hawaiian group has been visited by thousands of vessels, representing almost every existing nationality; and Father Damon has been brought into contact with men and incidents that have more than passing importance.

It has been my privilege, within the past few months, to enjoy fellowship with this able and loving minister, and to listen to a recital of facts that put romance to the blush. A Japanese sailor, named John Mangero, in company with two of his countrymen, named Denzu and Goeman, was wrecked off the island of Nippon, about 1840. For six months they managed to sustain life on a barren island. They were rescued by Capt. Whitfield, (commanding a new Bedford ship), and carried to Honolulu. Here Mangero's two companions remained; but John was taken by Capt. Whitfield to the United States, where he was taught the trade of a cooper; and, evidencing a laudable desire for an education, was placed in a school at Fairhaven, Mass., where he quickly attained proficiency in our language; and, among other studies, gave special attention to navigation. The expenses of his schooling, &c., were borne by the captain who had originally rescued him, and who felt a strange interest in his protégé.

In 1849, Mangero, then about twenty-five, sailed for California. His success at the mines was not great; and, very soon, he took passage for the Sandwich Islands, where, for the second time, he met my friend, Father Damon.

His first act was to deposit with the Chaplain all his money—sixty dollars. After a few days of wandering about the town, he visited the Chaplain again; who, observing a peculiar depression in his look and manner, inquired its cause. Mangero then told him that he was home-sick; that he had an insupportable desire to see his native land. In vain did his good friend urge the dangers of such a venture. To the remark, "Why, John, your people will take your head off, if you go back;" he only replied, "I am anxious to go." The Chaplain asked him if he had matured

any plans; when the young Japanese said, "I have. If I can get a good whale boat, a sextant, Bowditch's Navigation, and a barrel of bread; and some captain will take me near to any of the islands of my country, and put me over the ship's side, with my boat, I will take the chances."

Chaplain Damon started out with a subscription paper, explaining to his friends the desire of this poor foreign boy to go with his two countrymen upon this strange expedition. In a little while he had secured \$150, which, with the \$60, was deemed sufficient. This money the Chaplain invested in a good whale-boat, a copy of Bowditch's Navigation, a sextant, and a barrel of hard bread; and thus far the scheme of the anxious Mangero progressed.

Just this time, there stopped at Honolulu, the American brig "Sarah Boyd," Captain Whitmore, master, bound from Mazatlan to Shanghai. His route would be naturally in the direction Mangero desired to take. Chaplain Damon went aboard, told the captain that he had three passengers for him, explained the particulars of the case, and urged him to accommodate himself with the party and their luggage; and the result was the warm-hearted sailor consented; and on the 17th of December, 1850, John Mangero and his companions left Honolulu in the "Sarah Boyd."

I have before me a copy of *The Friend*, of January, 1851, (a paper published here by the Chaplain, in which reference is made to the departure of Mangero, and the belief expressed that there is a future for the young shipwrecked Japanese.

Two years rolled by. These circumstances were not forgotten, but in vain were inquiries made of various ship-masters and others that visited Honolulu, concerning John Mangero. Meantime Commodore Perry had with his fleet visited Japan, and made the famous treaty, by which the ports of that country were opened to the nations; and as a result Japan emerged from a condition of medieval stagnation, to that of magnificent enterprise she now exhibits. Once again, upon the return of Perry's fleet, its officers were questioned as to any tidings from Mangero, but none had heard of him.

In May 1850, the Japanese corvette "Candimarrak," which had been commissioned to carry presents from the Government of Japan to the Government of the United States, on her way to San Francisco, touched at the port of Honolulu. Imagine the surprise of Father Damon, when, in an imperial office, with the rank of Captain in the Japanese Navy, and acting interpreter of the government, wearing his two swords to designate his official status, he recognized his young friend of the whale-boat, John Mangero.

John (now Captain) Mangero related, that the passage toward Japan was uneventful until they reached the vicinity of the Great Loochoo Islands. At this point, in fulfillment of the agreement, the whale-boat was launched, and he and his companions parted company with the "Sarah Boyd" and her kind master. Land was in sight, about five miles distant, and after ten hours of hard rowing, the shore was now unable to be inhabited. They were unable to understand the language spoken, the natives were suspicious of them, and endeavored in various ways to ascertain their nationality, until their

Japanese origin was made out satisfactorily, by the manner in which they used their chopsticks in eating the rice furnished to them.

They were carried before the King of Lo-choo, who detained them in his service for six months, treating them kindly. At the expiration of this time they were placed in a junk and taken to the Island of Kinsin. Here they were kept for forty-eight days, being carried before the Prince of the island, who made intelligent inquiries of them about America, Americans and the manner in which they had been treated while sojourning in the United States.

From this island they were conveyed to Nangasaki, all this time and subsequently being under surveillance, on account of having been out of the country.

Thirty months were spent here; not in prison, but deprived of the liberty of free locomotion, but at length permission was accorded Mangero to visit his home for three days and three nights. Upon his return, he was removed to Yeddo, and there was invested with the dignity of an official with two swords. His whale-boat had been carried to Yeddo, and his first commission was to build for his government a number of these boats. For this purpose he was furnished with all the workmen required, and laboriously taking the whale-boat apart, rivet by rivet, and plank by plank, these skillful Oriental imitators made duplicates of them, and successfully simulated the American model. The old whale-boat is now in the Japanese workshop in Yeddo.

This work completed, Mangero was next ordered to make a translation in Japanese of Bowditch's Navigation, Logarithms, &c. Again he was furnished with assistants, copyists, &c., and was some years employed in this tedious but important work. Altogether twenty copies were prepared; the original of which by Mangero is in the possession of the Japanese Government.

Such, in substance, was the story volunteered by Captain Mangero, and received with unspeakable interest by Father Damon. At length the latter said: "Captain pray tell me where you were, and what you were doing when Commodore Perry was in Japan." He replied, "I was in a room adjoining that in which the interview took place between Perry and the Imperial Commissioners; I was not allowed to see or to communicate with any of the Americans; but each document sent by Commodore Perry was passed to me to be translated into the Japanese before it was sent to the imperial authorities; and the replies thereto were likewise submitted to me to be translated into English before they were sent to Commodore Perry."

Thus we have the surprising information, that this lad, shipwrecked and rescued by Captain Whitfield, in his youth, succeeded and befriended, and at length launched forth upon the deep through the assistance of Father Damon, was the needed and efficient interpreter; not of a dream of Pharaoh, but of matters of far vaster import; matters that have affected and must continue to affect millions of our race; justifying, as I think, the caption, I have given this article, "Cast thy bread upon the waters."

In gratitude to Father Damon, Captain Mangero insisted upon presenting to him two articles which he said he most valued of all of his possessions, namely, one of his swords

of office (a blade over four hundred years old), and the only copy in Japanese of "Bowditch's Navigation" which he had retained for himself. These articles I have personally inspected, and I pronounce the copy of "Bowditch" to be one of the most beautiful specimens of hand printing I have ever seen. It was on exhibition at our Centennial, and was admired by thousands, few of whom guessed its notable history.

With a word further, I leave the subject of this sketch. In the year 1870 one of three Commissioners appointed by Japan to observe the conduct of the war between Germany and France, was Captain John Mangero, n. s. On his homeward journey he stopped at Fairhaven to visit and thank his early friend, Captain Whitfield, for his kindness to him. The last news of him was brought in 1876 by the corvette "Tskuban-Kaw." Captain T. Y. Ito, who reports him as still living in Japan. Who can prove that truth is not stranger than fiction?

Some queries concerning Christ, &c.

(Continued from page 34.)

Query 19. What is that, wherein they that are in the Spirit, behold as in a glass, with open face, the glory of the Lord? Is it not Christ? And how is Christ so? Is it not as he is made manifest in Spirit? Doth he know Christ aright, or believe in him aright, that knoweth him according to his bodily appearance (that can relate, and firmly believe, what he did therein), or he that knoweth and believeth in his Spirit and power? Henceforth know we no man after the flesh; no, not Christ, saith the apostle, though we have known him so. What meaneth that? The same thing may be known several ways: outwardly, inwardly; according to the *flesh*, according to the *Spirit*. Now, if ye are of the Spirit, live in the Spirit; if ye live in the Spirit, know in the Spirit the things of God after the Spirit, as the Spirit reveals, as that which is born of God receives; and not as the wisdom, understanding, reason, and flesh of man can receive; and then ye will come into fellowship with Christ, both in his death and resurrection, and know indeed the resurrection both of the life and of the body: which to know, and be able to acknowledge in Jesus, is very precious.

Query 20. Hath not Christ made us kings and priests to God, even his Father? What is it that is the king and priest in us? And if we be priests, must we not have somewhat to offer? What have we to offer? And what makes our sacrifices savory and acceptable? Is it not that of his Spirit, that of his life, which is in them? Is it not the faith, the love, the obedience, which are all of him, wherein they are offered? If we should give our bodies to be burned (in the way of testifying to truth), without this would they be accepted? If we give but a cup of cold water in this, is it not accepted?

Now, is the life, the faith, the obedience of the Son, the thing which is of value in us? And was it not the same which was of value in him? What did the Father require of the Son, for satisfaction for Adam's disobedience? Was it not the obedience of the second Adam, which weighed down the transgression and disobedience of the first? Doth not this make all righteous (who are of him, and found in his nature), as the trans-

gression of the first made all unrighteous Rom. v. 19. Sacrifice and offering thou wouldst not, Lo, I come to do thy will, O God! (H takeh away the first, that he may establish the second.) By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all. Heb. x. 9, 10. What can be plainer to that which hath truth's ear? So by truth manifested in the heart, there is nothing denied of what is said concerning Christ in scripture, but every thing owned believed, and received in its proper place.

Query 21. Who is the Captain of our salvation? Who is it that girdeth himself with might, riding on conquering and to conquer all the enemies of the soul? Is it not the Lamb? Is it not Christ? Is it not he whose name is called the *Word of God*? And yet how can it be he? Is not he to sit at God's right hand, until his enemies be made his footstool?

Query 22. What is the water and Spirit whereof a man must be born again, or he can not see the kingdom of God? Is it Christ's flesh and blood, or no? His flesh saw no corruption; and incorruptible flesh and blood may enter the kingdom, though corruptible cannot.

Query 23. What did all the types, veils and shadows under the law signify? Did they signify another veil? Did they signify or shadow out that which was outward? Or did they shadow out and signify that inward life, virtue, and saving power, which was the substance of all?

Query 24. Is not the substance, the life, the anointing, called Christ, wherever it is found? Doth not the name belong to the whole body (and every member in the body) as well as to the head? Are they not all of one; yea, all one in the anointing? Was not this the great desire of his heart to the Father, that they all might be one, even as the Father and Christ were one. John xvii. 21, 23. And so being one in the same Spirit (one in the same life, even partakers of God's holiness. Heb. xii. 10.) Christ is not ashamed to call them brethren. Heb. ii. 11, nor is the apostle ashamed to give them the name *Christ* together with him. I Cor. xii. 12. The body is the same with the head; one and the same in nature; and doth not the name belong to the nature in the whole? So that the name is not given to the vessel, but to the nature, to the heavenly treasure, to that which is of him in the vessel, to that which the Lord from heaven begets in his own image and likeness, of his own substance, of his own seed, of his own Spirit and pure life.

Query 25. What was that live coal from the altar, whereby the prophet Isaiah's iniquity was taken away, and his sin purged? Isa. vi. 7. Can any thing purge away sin, but the blood of Christ?

Query 26. What are the leaves of the tree of life, which are for the healing of the nations? Is not Christ the tree of life? Is there any other tree of life besides him? Is there any other healer? And what do these leaves of the tree of life heal the nations of? Do they not heal them of their sins, and of the sicknesses and distempers of their souls because of their sins? And have these leaves any of the blood of Christ in them, or no?

Query 27. Is not Christ the true vine, the true olive-tree; the living vine, the living olive-tree; the spiritual vine, the spiritual

ve-tree; into which all the spiritually-living are ingrafted? As the Father is the husband and so is not the Son the vine? And hath it this spiritual, this eternal vine in it juice and sap of an eternal nature? And is not its sap its blood?

Query 28. Is there not a choice vine, to which the foal and ass's colt of the seed of Judah is tied? And are not the garments and robes of the true Jews washed in the wine, and in the blood of the grapes of this vine? An. xlix. 11.

(Concluded next week.)

BE TRUE!

Thou must be true thyself,
If thou the truth would teach,
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Tobacco.—The great increase of smoking among boys, especially of "cigarettes," promises to be attended with most serious consequences as a source of physical disease, and an increase of morbid appetite for strong drink, if effectual measures to arrest the great evil be not adopted. The *British Medical Journal* mentions a certain doctor who, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to enquire into the effect the habit had upon the general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them; in twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, and palpitation of the heart, and more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which appeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect, until the smoking was discontinued, when health and strength were soon restored. Smoking has not only become a well-known universal vice, but also a great peril to the public health. It paves the way for many a drunkard's downward to irretrievable ruin.—*Lute Paper.*

Prayer.—Prayer arises from the feeling of want; we must be sensible of want. Until his sense is felt the first step toward prayer, prayer is wanting. It is a happy thing to know this feeling. If we want, if we see our want, we must understand that there is one to whom we must look—to whom we must go as the only one that can help us, his is God. He saith, "Look unto me all ye ends of the earth, and be ye saved." He sees and knows us in this condition. No framing of a set arrangement in sentences need be attempted. If we aim in our own skill to do as his, the wings of prayer will be plipt. We shall fall to the earth. Lord help me, Lord help me, is all we need cry. Every time when we feel our need, let us say, "Lord help!" I believe I have seen it reported that this was celebrated Rowland Hill's constant aspiration as he walked, or in connexion with religious engagements. He called it "his *arbor prayer.*"

J. B. A.

RETURNING.

Lord, where thy many mansions be
Hast thou a little room for me,
Whose restless feet these many days
By and forbidden paths have trod,
And wandering in uncertain ways
Have missed the way that leads to God?
Lord, is there any room for me
Who, sorrowing, would return to thee?

Far have I strayed, still tossed about
On fears that would not be cast out
For all the subtle theories
That men have framed, wherein to find
For troubled hearts a doubtful ease,
And freedom for a willful mind;
Thy word, once hidden in my breast,
Forever robbed the night of rest.

I heard thy still, small voice above
All other voices—not in love,
As in the old sweet days of peace,
But in a tone of sad complaint:
"Why art thou thus swift to seek release
From easy yoke and safe restraint?
Why hast thou taken for thy guide
False lights that lure thee from my side?"

Lord, if I heard, and in despite
Of warning chose the fair, false light,
If, heedless, I thy Spirit grieved,
And sinned as in an idle tale
Love such as no man hath conceived,
What late repentance can avail?
How shall I dare to lift my face
Once more within thy holy place?

I know not, verily; and yet
With doubts perplexed and fears beset,
And the sad heart unsatisfied,
Lord, I remember what sweet rest
I did discover at thy side:
With yearnings not to be expressed
I long to walk once more with thee;
Lord, hast thou any room for me?

Mary E. Bradley.

Selected.

TO THE FRINGED GENIUS.

Thou blossom bright with autumn dew,
And colored with the Heaven's own blue,
That openest when the quiet light,
Succeeds the keen and frosty night.

Thou comest not when violets lean
O'er wandering brooks and springs unsewn,
Or columbines, in purple dressed,
Nod o'er the ground-bird's hidden nest.

Thou waitest late, and com'st alone,
When woods are bare, and birds are flown,
And frosts and shortening days portend
The aged year is near its end.

Then doth thy sweet and quiet eye,
Look through its fringes to the sky;
Blue, blue as if that sky let fall
A flower from its cerulean wall.

I would that this, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to Heaven as I depart.

Speculative Science.

The recent visit of the president of the Royal Society (Sir Joseph Hooker) to the United States of America lent a special interest to the address which he delivered at the society's anniversary meeting held on St. Andrew's Day, in accordance with the terms of the charter granted by Charles II. Referring to the results of the recent Polar expedition, he expressed his surprise at the fact that no fewer than seventy kinds of flowering plants had been gathered, during the brief Arctic summer, between the 80th and 83rd degree of north latitude. With the exception of two species, these had all migrated from "Greenland's icy mountains" and their

Selected.

existence in such an inclement region was attributed to the indraft of currents of warm air, or to the influx of streams of warm oceanic water. Our present object, however, is not to attempt an abstract of the presidential address, but rather to deduce from it certain lessons of caution, which the physical philosophers of our day are too apt to overlook. From the confident tone assumed by certain professors, one would have supposed that science had already adjusted the new creed which should supersede the Bible, and solved to its own satisfaction the riddle of the world. But when we turn to the calm and careful statements of Sir Joseph Hooker what do we find? *The existence of great doubts and difficulties freely admitted, hasty generalizations condemned, and the necessity of further research rigidly inculcated?* Take, for example, the case of geology in connection with which the most marvelous "finds," if we may use so familiar a term, have been recently announced. These are thus described:—

"Over an area of many hundred thousand square miles in North America there have been found, within the last very few years, beds of great extent and thickness, of all ages from the Trias onward, containing the well-preserved remains of so great a multitude of flying, creeping and walking things, referable to so many orders of plants and animals, and often of such gigantic proportions, that the paleontologists of the States, with museums vastly larger than our own, are at a loss for space to exhibit them. So common, indeed, are some of these remains, and so beautifully preserved, that numbers of them, especially insects, plants and fishes, are exposed for sale, with confectionery and fruit, at the stalls of railway stations, from the eastern base of the Rocky Mountains all the way to California, and are eagerly purchased by travellers."

But what was the result of these amazing discoveries? Did they clear up the long and hotly disputed problem of the true age and relative position of the American chalk-beds? *Far from it!* Professor Marsh, one of the highest authorities in America, "has not found that fossil animals afford a satisfactory solution of the difficulty," while as to "fossil plants," he and the president agree that "they afford none but unsatisfactory measures of geological time." And so it is candidly admitted that "it is most probable that the testimony of paleontologists will always be as conflicting as it is at present." Again, this newly-discovered geological wealth of the United States has already led some to suppose that the main migration of animals was from the American to the Asiatic continent (the exact reverse of what the Bible teaches), but before accepting the notion, Sir Joseph warns these enthusiasts to reflect that there are indications in the narratives of travellers, and the reports of natives, of the "existence in Central Asia of accumulations of vertebrate fossils, in comparison with which those of the Rocky Mountains may sink into insignificance," and which "may entirely revolutionize our present ideas." Professor Huxley, indeed, would compose the feud by suggesting the former existence of a submerged continent from which both Asia and America derived their animals and plants, but this, as the president remarked with a suppressed smile, is tantamount to an opinion that the subject is not yet sufficiently advanced to do more than speculate upon." So we should think.—*The Rock.*

From the "Chattanooga Farmer," New York.

The Six Nations in Council—Protest against Transferring Indian Bureau to War Department.

On the 28th and 29th ult., we attended the Council of the Indians of the Six Nations held at the Council House on the Cattaraugus Reservation, where we came into contact with the dignitaries of the Red Men. We were delighted with what we saw and heard, and we frankly confess that we gave a good large place in our hearts to the manly sons of the primitive forest, whom we met at the Council.

As will be seen from the accompanying document, there were present chiefs of the Onondagas, Tuscaroras, Senecas of Tonawanda band, Cayugas, the president and counselors of the Seneca nation, and a delegate of the Corn Planter Senecas. The Oneidas were not represented, which we regret.

The Council had been convened upon a request to the Six Nations from D. Sherman, Indian Agent, in obedience to an order from the U. S. Commissioner of Indian Affairs, the object of which Council was to afford the Indians an opportunity of discussing the proposed action of Congress in the transfer of the management of the Indians to the War Department of Government. This act on the part of Government was due the Indians, who expressed themselves very grateful for the opportunity offered to signify their views on the matter. As to them there was only one side to the question. The conclusions agreed upon were embodied in their address to the Commissioner, which we print below.

The agent, D. Sherman, was so careful to avoid influencing the opinions of the Council that he was unwilling to give any reasons for or against the proposed transfer. They desired information from him on the subject, and inasmuch as they could not obtain it, they were forced to discuss the question with what light they had.

The venerable counselor, Isaac Halfmoon, of the Allegheny Reservation, was chosen chairman of the council. John Kennedy acted as interpreter, and displayed a good deal of good sense in the execution of his task. Henry Silverheels, native missionary, also acted as interpreter, and opened council with prayer.

In council all were grave. They seemed to feel that a solemn crisis was upon them. They seemed to think the proposed change portended evil to them. The black aspect of the War Department cast a deep and melancholy shadow upon their souls. And they spoke like men arguing vital issues. Their speeches were noble specimens of oratory. The speakers were calm, argumentative, pathetic and irresistible. Only one sentiment was in them, and that was disapprobation of the measure. The strong orators were Shanks, Doctor Poodry, of the Tonawandas, and Laforte, of the Onondagas. A number of young men spoke well. In fact, we were astonished at the ease and facility with which they all could command language, and the dignity with which they could argue in public.

Edward M. Poodry, of the Tonawanda band, spoke with genuine eloquence and power, paying a deserved compliment to the friends of the so-called Peace Policy toward the Indian race, commending the Quakers, teachers and missionaries who had labored with good results to educate and civilize his people. He said he believed the presence of soldiers at the western agencies would be a perpetual menace to the red men, who were yet ignor-

ant, wild and uncivilized, and needed teachers rather than soldiers, and farming implements rather than grape and canister. He thought that the presence of soldiers at those agencies would tend to demoralize the Indian women, and stir up bitter feelings in the Indian breast, culminating in bloodshed and war, which would wipe them from the face of the earth. That the United States could not afford to be so unjust to the Indian race and thus incur the just displeasure of Almighty God, who had made of one blood all the nations of the earth.

The discussion closed, the sentiments expressed in the different speeches were embodied in the below protest, signed by all the chiefs and counselors.

PROTEST.

We, the President and Counsellors of the Seneca Nation of Indians, numbering 2,335 Senecas; chiefs of the Tonawanda band of Senecas, numbering 579 Senecas; chiefs of the 491 Onondagas; chiefs of the 411 Tuscaroras, and chiefs of the 182 Cayugas in the New York Indian Agency, convened in general council, at the Council House on the Cattaraugus Reservation, on the 28th and 29th days of August, 1878, by request of the Commissioner of Indian Affairs in his letter to our agent, dated July 18th, 1878, for the purpose of frankly and freely expressing our opinions and desires upon the question of the proposed transfer of the Indian Bureau to the War Department, beg leave very respectfully to thank the officers of the Interior Department in consulting the wishes of the Indians upon such questions, which we deem of vital importance to them, as connected with their protection, encouragement and advancement in civilization.

We have discussed the subject at length in open council, and carefully deliberated thereon, and have unanimously arrived at a conclusion in relation thereto, which we believe coincides with the views of all the Indians in such agency.

We unanimously, and most respectfully and earnestly remonstrate against such proposed transfer, and our reasons therefor as expressed in such discussion by different members of the council, are as follows:

We have no fault to find with the Indian Bureau in the management of our affairs in the past. Our treaties with the United States have been faithfully kept; our annuities have been honestly paid; our people have been encouraged and aided by our agents in the education of our children, as well as in farming, and general advancement in civilization.

We think that the charge of the Indians of the United States should continue to be vested in a separate Bureau; that their rights would be better protected and their improvement better promoted thereby, than by the proposed transfer to the War Department. We most greatly need encouragement in farming, and instruction in the arts of peace—not those of war. We want a separate Indian Department, having exclusive jurisdiction over Indian affairs, willing in the future as in the past, to listen to our grievances and represent our desires to other departments of the government.

We wish the Indian Bureau to stand between us and the War Department, so that if unjust complaints are made against Indians for any cause, such complaints may be carefully investigated and peaceably adjusted, be-

fore the services of the army of the United States shall be called into requisition. Especially do we desire the continuance of the Indian Bureau, for the reason that we have found its officers accessible and willing to listen to our complaints and aid us in redressing our wrongs.

Our people more especially need friend encouragement in agricultural pursuits, habits of temperance, economy and industry. For these purposes we believe that the judicious selection of superintendents and agents from civilians would be better and more satisfactory to our people than from army officers.

We do not believe that the presence of soldiers at the Indian agencies would improve the Indians in habits of morality, temperance and industry, or advance their civilization, but the contrary.

The Indians desire the continuance of the labors aid and encouragement of good and benevolent white people in the education of their children, and in the formation of the best habits of civilized life which have hitherto aided the Indians of New York in the past, and we believe that such assistance can be better secured through the judicious action of the Indian Bureau than the War Department. We speak not for ourselves alone, but for our less favored brothers in the western States and Territories.

We very much fear that the proposed change would prove disastrous to the red man—that as a step in the dark it would be a hazardous and dangerous experiment. We are unable to see that any good to our race would be likely to result from it. We regard it with intense aversion as fraught with evil, injustice and cruelty.

We therefore most respectfully and earnestly pray that the Hon. members of Congress representatives of the great and powerful nation now occupying nearly all the lands between the two oceans, but recently owned and in possession of the red men, will carefully consider the subject in all of its bearings before taking final action upon it, to the end that no injustice be done.

In this frank expression of our opinion and desires, we have not been advised or influenced by any officer or person in the Indian service.

Witness our hands at the Council House of the Cattaraugus Reservation, the 29th day of August, 1878.

[Here follows the signatures of the Chiefs.]

[We have received a pamphlet of 46 pages entitled "An Essay on the anti-scriptural doctrine of the Resurrection of the Body," by James Bowden, London 1878. We understand that the proximate cause influencing the author to write and publish this dissertation at the present time, was that the doctrine of the resurrection of the body has been preached by one or more of the ministers from this country, now in Great Britain, and he felt bound to put before the public a correct view of the doctrine as held by Friends.

The idea of the resurrection of the body traced to Zoroaster, and the differing opinion on it held by various sects among the Jews are given, as also the differing views of the early Christians on the subject. There is critical examination of the texts in the old and new Testaments usually brought forward to support the doctrine, to show that they literally translated, and cleared of the wor-

per-added by the translators, for which there is no counterpart in the original, they really fail to sustain the theory raised upon them.

The views of the early Friends on the doctrine are shown by extracts from the writings of G. Fox, W. Penn, R. Barclay and Wm. Sewal, to these is added a testimony of James Tuke contained in his "Principles of Friends." From pages 33-37 we take the following extracts.—Ebs.]

"Thus, for a period of two centuries, the Society of Friends had borne a united and decided testimony against the commonly received notion of the resurrection of the body; or, indeed, does it appear that any other view respecting it was advocated by any of its members, at least in print, until the publication, in 1825, of the "Essays on Christianity," by our late friend Joseph John Gurney.* The work has been extensively read by Friends in this country, and in 1829 was published in one of the largest cities in North America.† In an issue there, just at the time when the ickite heresy had culminated in a division among Friends in that land, doubtless caused to be read with more than ordinary interest by them, inasmuch as the work treated largely on those points of Christian doctrine on which Elias Hicks, and those who separated from him, were defective. Whilst, however, the "Essays" contained much that commended to the attention of the Christian reader, the views expressed in it on the resurrection of the dead, evidently favored the Episcopalian view on the subject. Since the circulation of the work those views have been accepted by a large number of Friends in America; and the rising of the dead body of man at the day of final judgment, is now preached among them [many of] its approved ministers, as founded on Scripture authority. The principal passages quoted by them and by J. J. Gurney in support of the doctrine, we will now proceed to examine, of which there are five from the Hebrew or Old Testament scriptures, and six from the New Testament.

The First is that very remarkable passage in the 19th chapter of Job, which, in the authorized version, runs thus: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth," v. 25. "And though after my skin worms destroy this body, yet in my flesh shall I see God," v. 26. This is the translation given by the forty-seven learned men appointed by James I. for the work, but it is very remarkable that these learned men should give, in their marginal notes, a translation of the 26th verse, in exactly adverse meaning, and which runs thus: "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God." Purver's translation omits the words "worms" and "body," as italicised in the authorized version, as not being in the original. He has it, "And when after my skin they have destroyed this, out of my flesh shall I behold God." It may be very reasonably asked why, if the marginal translation be the correct one, the body of the text should be its opposite. The explanation of this may, perhaps, be found in the fact that the Prayer-book of the Church of England had been,

after a small controversy among the learned divines, agreed upon, and containing, as it did, and that, too, in a very prominent manner, the doctrine of the resurrection of the body, and which doctrine, from its being read from the Apostles' Creed on every Sabbath, and also at all burials, was thus brought constantly into notice, it was important it should have the support of scripture authority; and, as there were but very few passages in the Old Testament which could, by any possibility, be mis-translated for the purpose, this one in Job was taken for that unworthy design. If every printed Bible contained the marginal notes and references, the mischief of this mis-translation would be greatly neutralized; but this not being so, the Prayer-book doctrine of the resurrection was more safe. Purver's note on the verse is, "The Hebrew is 'out of,' and not 'in,' and where was this but in heaven, when his soul was gone out of his body." The learned Hebrew Rabbi, Dr. Adler, with whom we have had the privilege of conferring upon the translation of this and some other passages of the Old Testament, gives the rendering, "And after my skin is destroyed, then out of my flesh shall I see God."

With the evidence of this mis-translation before us—a mis translation which at once disposes of the passage as affording any support whatever to the doctrine of the rising of the dead body of man—it would seem needless to add more on the subject; as, however, we are dealing with a doctrine so generally believed in by Christians, and believed in very mainly in consequence of the glosses and deductions of writers, by which the true meaning of sacred passages have been obscured, we shall give a very interesting and important extract from a work entitled "Short Studies on Great Subjects," by our English historian J. A. Froude. One of his "Great Subjects" is the Book of Job. "It is," he says, "the most difficult of all the Hebrew compositions—many words occurring in it, and many thoughts, not to be found elsewhere in the Bible. How difficult our translators found it may be seen by the number of words which they were obliged to insert in italics, and the doubtful rendering of which they have suggested in the margin. One instance of this, in passing, we will notice in this place; it will be familiar to every one, as the passage quoted at the opening of the English burial service, and adduced as one of the doctrinal proofs of the resurrection of the body: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.'" So this passage stands in the ordinary version. But the words in italics have nothing answering to them in the original. They were all added by the translators to fill out their interpretation, and for in my flesh they tell us themselves in the margin that we may read (and, in fact, we ought to read, and must read) 'out of,' or 'without my flesh.' It is but to write out the verses, omitting the conjectural additions, and making that one small but vital correction, to see how frail a support is there for so large a conclusion: 'I know that my Redeemer liveth, and shall stand at the latter upon the earth; and after my skin I destroy this; yet without my flesh shall I see God.' If there is any doctrine of a resurrection here, it is a resurrection precisely not of the body, but of the spirit."

The misapplication of this passage in Job, in support of the doctrine in question has been commented upon by learned men for centuries past. Of these may be mentioned Dr. Henry More, a lecturer on Philosophy at Cambridge University, about two hundred years ago, who was greatly distinguished by his profound erudition and philosophy. He wrote several theological and metaphysical works, one of which was on the "Immortality of the Soul," and another, the "Conjectura Cabalistica," at it is said, the request of "Lady Conway, a Quaker lady, with whom he had formed an intimate friendship." In his "Mystery of Godliness," he says, in confuting a controversialist, "I dare challenge him to produce any place of Scripture, out of which he can make it appear that the mystery of the resurrection implies resuscitation (or raising up) of the same numerical body. The most pregnant of all is Job xix, which late interpreters are now so wise as not to understand at all of the resurrection."

It is much to be regretted that J. J. Gurney in his chapter "On the Resurrection of the Dead," as contained in his "Essays on Christianity," in quoting the passage in question in support of his arguments, a passage which of all others in the Old Testament has been most relied upon for that purpose, should have made no reference to the mis translation itself, but also takes no notice whatever of its marginal correction, and in fact italicises the words "in my flesh," in order to give the passage with more emphasis. This is more to be deplored inasmuch as in his "Essays" he so frequently introduces the original Hebrew or Greek text, which he points out are open to a more correct rendering than that given in the authorized version; and, indeed, two instances of this occur in his essay on this very subject. If a mere oversight, it were most reprehensible in an author of his standing writing upon divine things, and we turn from the thought that the error could have been of a more serious character."

THE FRIEND.

NINTH MONTH 21, 1878.

We have abstracted from a New York paper an account of a council held by the Six Indian Nations of that State, on the subject of the proposed transfer of the government of all the aboriginal tribes in the United States from the Interior department to that of War. At the last session of Congress a Law was enacted appointing a commission of members of that body to enquire into and take testimony on the question of the expediency of this important change in the administration of Indian affairs. We are gratified to find that the commission are consulting the Indians themselves on the subject. Their sentiments seem to be unanimous against it. "We most greatly need encouragement in farming, and instruction in the arts of peace—not in those of war," say they; and the experience of those who have had charge of their agencies for many years abundantly confirms the truth of this. A pamphlet published by the Associated Executive Committee of Friends on Indian affairs, last spring, on the "Need of law on the Indian Reservations," enters into an investigation of the preferability of civil oversight to military, and shows the pernicious

* This work was not submitted to the usual censorship of the Society, and is distinct from his "Observations" on its principles, which received its sanction. † These cities were Boston, New York, Philadelphia and Baltimore.

influence of the presence of camps of soldiers in accessible contiguity to the Indians in strong colors: "I should strongly oppose," says Agent Chim, of the San Carlos Reservation, Arizona, in his report for 1874, "a nearer residence than five miles from an Indian camp, as the association of the soldiers with the Indians is very demoralizing."

The Commissioner of Indian Affairs, in his report of 1868, emphatically says: "If you wish to see some of the results of establishing military posts in the Indian country, I call your attention to the 600 or 800 half breeds, till recently loafing around Fort Laramie, to the posts along the Missouri, to Fort Sumner in New Mexico, before the Navajoe exodus, and to all our military posts in the Indian country, with no known exception. If you wish to exterminate the race, pursue them with the ball and blade; or, to make it cheap, call them to a peaceful feast, and feed them on beef salted with wolf'sbane; but for humanity's sake save them from the lingering poisons, so sure to be contracted about military posts."

We sincerely hope the present Congressional Commission of Inquiry may heed the evidence which has been so cumulative of the inexpediency of resorting to military government instead of civil, for these "wards of the nation;" and in harmony therewith remember the abhorrence with which our revolutionary ancestors regarded the "quartering large bodies of armed troops among us," keeping "among us in times of peace standing armies without the consent of our legislature, and rendering the military independent of, and superior to the civil power." That these grievances were made special subjects of indictment against the king of England in the preamble to the American declaration of independence; which document asserts among the self-evident truths of humanity, that "all men are created equal," and that "governments derive their just powers from the consent of the governed." Let us accord to our red brethren the benefit of these axioms in our political faith, and at least in this particular, fulfil the Christian and golden rule of doing as we would be done by.

SUMMARY OF EVENTS.

UNITED STATES.—The severe storm of last week appears to have been heaviest in Western Pennsylvania, West Virginia, Ohio, and portions of Canada. The rainfall at Steubenville, Ohio, was eight inches in 24 hours, and at Youngstown, in the same State, seven inches. The latter of Youngstown and the county, is estimated at \$109,000. Travel on the different lines of railroads has been much interrupted by the destruction of bridges, culverts, &c. On some lines, serious accidents have occurred by trains running into wash-outs; eight lives are reported lost by these accidents.

The reports from several of the towns stricken by yellow fever, encourage us to hope that the epidemic may have passed its worst stage, and be about to break up. Previous visitations of the same disease, have continued from fifty to sixty days, and in some cases have disappeared without frost. Up to the 14th inst., the deaths in New Orleans number 1295. In Memphis, 1589. To give an idea of the terrible situation at Memphis, it is stated that a similar death rate in this city would represent 14,000 deaths weekly. Liberal contributions throughout the country continue to be forwarded to the districts thus desolated by sickness and death.

The steam-ship Colorado, now loading at New York, has on board three powerful locomotives for Sydney, New South Wales, where they will be used on the railroads owned by the Australian Government. These are of the largest and most powerful freight locomotives constructed. They weigh in working-order, exclusive of tender, 102,900 pounds each.

There landed at Castle Garden, N. Y., during the 8th month, 7414 immigrants—6073 of whom were aliens, and 1341 citizens returning from foreign lands.

A nitro-glycerine magazine, two miles south of Bradford, Pa., containing 90 pounds of nitro-glycerine, and 100 pounds of dynamite, exploded on the 15th inst.—four men are reported killed.

A telegram from Portland, Oregon, reports extensive forest fires in the country north of the Columbia river, causing the loss of one life, and property estimated at \$50,000.

The public schools of St. Louis show an increased enrollment of 3,000 pupils over last year, in a total of 52,000. There are nine colored schools, which exhibit an increase of 200 in a total of 576.

The registration of third-class mail matter commences on the 1st proximo. It is expected to be a benefit to the people, but the Post-office Department. The revenue derived from the registration of domestic letters for the fiscal year, amounted to over \$307,000. The proposed change, it is hoped, may eventually add much toward making the department self-sustaining.

The number of deaths in this city, during the week ending on the 14th, was 270—140 being adults and 130 minors—66 being under one year of age.

The Secretary of the Treasury has rescinded his order of the 31st inst., directing that the standard silver dollars be given in exchange for greenbacks and national bank notes, at the sub-treasury offices. The reason given is that it would be violating the conditions of the Resumption act.

Markets, &c.—American gold 100 U. S. sixes 1881, 108; 5-20 coupons, 1865, 102½; do. 1867, 105½; do. 1868, 107½; new 5's, 104½; new 4½ per cents, 103½; new 4 per cents, 100½.

Cotton.—Small sales are reported at 11½ a 12 cts. per pound.

Petroleum.—Crude, 7½ cts in barrels, and standard white, 9½ a 10 cts. for export, and 13 a 13½ cts. per gallon for home use.

Flour.—Minnesota extra, \$5.75 a \$6 for fresh ground old wheat; Penna. and western, \$5.25 a \$5.37½; patent \$7.75 a \$8.50. Rye flour, \$3.12 a \$3.25.

Grain.—Wheat is in demand, red, \$1 a \$1.06½; amber, \$1.05 a \$1.07; white, \$1.08 a \$1.10. Rye, 58 a 60 cts. Corn, 48 a 52 cts. Oats, mixed, 25 a 28 cts.; white, 30 a 32 cts.

Hay and Straw.—Prime timothy, 60 a 70 cts., per 100 pounds; mixed, 45 a 60 cts.; straw, 45 a 55 cts., per 100 pounds.

Beef cattle, 3¼ a 5½ cts. per lb., as to quality. Sheep, 3¼ a 4½ cts. per lb. Hogs, 4¼ a 6½ cts. per lb. as to condition.

FOREIGN.—A frightful coal-fire explosion occurred on the 11th inst. at Abercrombie, South Wales, from which it is estimated that 100 lives were lost. The scenes of distress were indescribable. It was thought expedient to flood the mine to extinguish the fire, after all hope of there being any more alive should be relinquished.

The receipts of the Paris Exposition for entrances, up to the 4th inst., amounted to 74,212,216 francs.

How wise those French soldiers are, who fear from the political agitation, and stagnation of trade, as appears from the reports of the Mont de Piete, of Paris, which in 1877 made loans of \$7,036,976, or 1,789,500 objects. The average loan was \$2.13, as against \$3.98, in 1876, and \$4.01, in 1875, and there was such a general paving of mattresses and heavy articles of furniture, that it was thought expedient to be erected there to store these bulky pledges. There was an unusual increase in the number of renewals, and of articles abandoned. In 1877 there were abandoned 172,451 articles, on which \$562,028 had been advanced; they brought when sold \$761,561.

News which from Berlin states, the Emperor William is desirous of resuming the reins of government next month. The assassin Nobiling, died on the 10th from the effect of his wounds.

The mission of Moukhtar Pasha, who was sent to Crete to endeavor to pacify the island, has failed. Cretan rebels reject all the proposals made by the Porte, and refused to enter into any arrangement with Moukhtar Pasha, looking to the establishment of reforms in the administration.

The Mussulmans of the surrounding country threaten a descent on Erzeroum, and to plunder the Christians, when the Russian troops leave the city. The Armenian Archbishop has telegraphed to the British and French ambassadors at Constantinople, asking that steps be taken for protection of the Christian population.

The East Indian Budget, of Holland, shows a deficit of 10,000,000 florins, whereas the sum of 1,000,000 florins was expended in the Archenhove war. The budget

estimates the coffee crop at \$30,000 piens, and the sale price at 18 cents (dutch) per half kilogramme.

The first successful attempt to ascend Mont Blanc the Italian side, was recently made by four members of the Italian Alpine Club.

RECEIPTS.

Received from John Hasket, O., per R. R. Chapman, M., \$2.10, vol. 52; from Ashton Richardson, D., \$2.10, vol. 52; from Hannah Burrough, City, \$2.10, vol. 52; from John Brantingham, O., \$2.10, vol. 52; from B. E. Wickham, Pa., \$2.10, vol. 52; from George Sharples, A. S., \$2.10, vol. 52; from Lewis Eubank, Pa., \$2.10, vol. 52; and from Susanna Doan, \$2.10, vol. 52; from Josey Coghill, O., \$2.10, vol. 52, and for David Wallace, \$2.10, vol. 52; from Sarah T. Warrington, N. J., \$2.10, vol. 52; from Mary Evans, N. J., \$2.10, vol. 52; for Samuel A. Willis, N. J., \$2.10, vol. 52; from Joseph Wistar, N. J., \$2.10, vol. 52; from Daniel Grove at Pelatiah Grove, Vt., \$2.10 each, vol. 52; from Thom Waring, Md., \$2.10, vol. 52; from Nathaniel Barton a Joseph Barton, N. J., \$2.10 each, vol. 52; from Ru P. Johnson, Pa., \$2.10, vol. 52; from Thomas Wilkin, N. J., \$2.10, vol. 52; from Elwood E. Haines, \$2.10, vol. 52; from William C. Taylor, Mass., \$2.10, vol. 52; from T. M. Forsythe, Pa., \$2.10, vol. 52; from Benjamin Sharple Pa., \$2.10, vol. 52; from E. W. South, M. D., N. E., \$2.10, vol. 52; from Joseph Hall, Agent, Io., for Janz Frame, Warner Atkinson, Abraham Coghill, and Sim O. McGrew, \$2.10 each, vol. 52; from Thomas F. Scattered, Pa., \$2.10, vol. 52; and from Sarah S. Scattergood, and Kate Vanhorn, \$2.10 each, vol. 52; from David Darnell, N. J., \$2.10, vol. 52; from George Foster, N. I., \$2.10, vol. 52, and for John W. Foster, \$2.10, vol. 52; from George B. Allen, Pa., \$2.10, vol. 52, from Edward Michener, Pa., \$2.10, vol. 52; from J. Bacon, N. J., \$2.10, vol. 52; from James F. Reid, Pa., \$2.10, vol. 52; from Abigail M. Elfreth, Pa., \$2.10, vol. 52; from Walker Moore, City, \$2.10, vol. 52; from William Hicks, City, \$2.10, vol. 52; from Francis De Co N. J., \$2.10, to No. 14, vol. 53; from Edward Baldwin, Pa., \$2.10, vol. 52; from Susannah N. Canby, City, \$2.10, vol. 52; for Ann Eliza Wilson, O., \$2.10, vol. 52.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual meeting of "The Corporation of Haverford College," will be held at the Committee room of Arch St., Meeting-house, Philadelphia, on Third-day, Tenth month, 1878, at 3 o'clock, P. M. EDWARD BETTLE, Jr., Secretary.

A young woman of experience, desires a situation teacher of small children in the family of a Friend. Refer to S. A. R., 414 North Fifth St., Philada.

WESTWON BOARDING SCHOOL.

The Winter Session opens on Second-day, the 28 of Tenth month. Parents and others intending to see pupils to the Institution, will please make early application to BENJAMIN W. PASSMORE, *Supt.*, (address Street Road P. O., (Aster Co., Pa.), or to CHARLES ALLEN, Treasurer, No. 201 Arch St., Philadelphia. Philadelphia, 9th mo. 11th, 1878.

WANTED

A well qualified woman Friend as Matron at Friend Asylum for the Insane, near Frankford, Philadelphia. Apply to Samuel Morris, Olney, Philada.

John E. Carter, Fisher's Lane, Germantown.

EVENING SCHOOLS FOR COLORED ADULTS.

These Schools will be opened about the first of Twelfth month. Teachers are wanted. Apply to Thomas Elkinton, 9 North Front street. James Bromley, 611 Franklin street. Joseph W. Lippincott, 291 Walnut Place. Ephraim Smith, 1110 Pine street.

DIED, at her residence near Barnesville, Ohio, on the 21st of Seventh mo. 1878, CATHERINE WILSON, relict of the late Israel Wilson, an esteemed member Stillwater Monthly and Particular Meetings. She was strongly attached to the ancient doctrines of Friend and left much comforting evidence that her end was peace.

WILLIAM H. PAPE, PRINTER,
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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

A Trip to Maney, by J. S. L.

(Continued from page 42.)

Let us not permit ourselves to be whirled so rapidly over this fair scene, and become regardless of the lessons taught by the mines of iron and zinc that occur along our path. Many valuable mines of iron occur on the north-western border of Bucks county and in the district that traverses the heart of Berks. They are generally in the strata termed by Prof. Rogers, of the Pennsylvania Survey, the Primals, because the first deposit worn from the old primitive rocks. These primitive rocks recently known as Azotic, are now termed Protozoic, Laurentian and Hunian; advancing knowledge having given deeper insight into their history and origin, and forced the geologist to modify his terms of accordance therewith. They are all now believed to have once contained animal remains, hence the term protozoic. They were not only once sandstones, mud-rocks and limestones, though they are all now more or less converted by pressure, moisture, and chemical action, into gneiss, granite, slate and marble. Everywhere these rocks are characterized by the presence of immense beds of magnetic and specular iron ore. Many other deposits of ore are near the surface, and are known as red and brown hematite. These occupy hollows and basins, and are evidently due to the dissolving and transporting action of percolating water, and often take on the appearance of stalactites, and are drawn into underground pipes, known as pipe-ore. Several of these openings are exposed to our gaze from the windows of the cars.

Science will enable us to see that which our eyes alone could never perceive. But science, alas! is a sealed book to many travelers, "to them her ample page, rich with the spoils of knowledge of nature in her thousand aspects, has never been unrolled." The intellectual craving of their children [in some cases] has been stunted by being told "not to ask foolish questions," and their training at school has repressed the desire to make an acquaintance with the phenomena around them, until indifference becomes the characteristic of the once ardent enquirer.

To the eye of the scientist the present can call up the past, and in the dead before him he sees the life of the early world. The new red-sandstone we have traversed is known to

geologists as the Trias, in allusion to its three-fold division, as presented in Germany. In this deposit are found, near Richmond, Virginia, beds of bituminous coal, thirty feet thick, and good iron ore in the coal regions of North Carolina. But little iron ore is mined in this formation in the portion of Pennsylvania through which we are passing. As we enter Lehigh and Northampton counties, and approach the Lehigh river, we may see extensive diggings for ore, and vast accumulations around the furnaces which now occur. Though iron is disseminated through the red sandstone rocks and soil around us, it does not appear to have become aggregated in masses worthy the attention of avaricious man; some necessary conditions appear to have been absent. Why is this? What processes were needful to its valuable accumulation or segregation from the rock and earth in which it abounds?

There are no accidents in nature. The same principles that rule in chemistry have always held sway, and the processes the chemist performs in his laboratory are but puny imitations of the Creator in the vast laboratory of the world. What is the history of every mine of iron? Curious indeed and worthy of especial attention as indicating how, by means the most contemptible to many human eyes, the Allwise has brought about stupendous changes, and has made the minutest life of the past contribute to the progress of the present.

The first act of nature after the appearance of iron upon the earth, was to burn it,—that is, convert it into per-oxide of iron, the rich red iron rust, which contains the largest proportion of oxygen. This compound is insoluble in water, and if the earth were early covered by water, destitute of plant life, this would occur spread upon its surface or forming a large proportion of most of the earth's rocks. But let plants appear, even the humble mosses, which were with sea weeds among the earliest of vegetable forms, and death and decay set in, and a change in the condition of the iron begins. The red iron rust which was insoluble in the rain and river waters, is now brought into contact with a new element. The carbon of the decaying mosses is taken up by the rain, which penetrating the surface of the soil and meeting the iron therein, robs it of a portion of its oxygen and converting the iron into protoxide renders it soluble. The waters therewith carry the soluble iron with them, and convey it into the larger streams or into pools in stagnant bogs. It is here destined to undergo another change by the absorption of another portion of oxygen from the air above it, and during this process it becomes apparent to us in the iridescent pellicle often seen upon the surface of the stagnant waters of swamps, and thus again rendered insoluble in water, it sinks to the bottom where it forms beds of bog ore. Every iron mine was thus transformed, and every

such mine thus becomes a massive evidence of the existence of vegetation upon the surface of land raised above the water, and evidence of rains and of the various processes at the dawn of plant life, similar to those we now see going on around us.

There are two localities in Pennsylvania at which zinc is mined. One of these lies near to our route, in the valley of the Saucon Creek, about six miles south of Bethlehem. At South Bethlehem, Joseph Wharton of Philadelphia, in 1860, successfully introduced the manufacture of spelter sheet zinc, which has attained large dimensions. Large quantities of zinc white paint are also made by the Lehigh Zinc Company. This ore is principally a silicious oxide, and occurs in limestone.

Many suppose that metallic veins are evidence of the intrusion of melted matter from the interior of the earth. Prof. Whitney prepared the way for an important reform in geology, when he called attention to the fact that metals were introduced into the rocks of Wisconsin and Illinois at the very time when life appeared upon a grand scale in the oceans of the globe. From the primeval ocean came the lead, the zinc, the copper, the silver, &c., and not from an imaginary ocean of lava at the earth's core. In this primeval all-dissolving sea, the metals were held in solution in the form of sulphates, and so remained until polyps, mollusks and medusae abounded in the waters, and died there. Their life did not help the lead out of the sea, but at their death the carbon of their bodies seized upon the oxygen of the sulphuric acid in the sulphate of lead, or zinc, or of silver, and converted the compound into a sulphide, which being insoluble, sank and crystallized upon the floor of the sea. Currents may then have swept these crystals into fissures in the limestone rocks, or during the subsequent metamorphism of the strata, they may have been taken into solution by alkaline carbonates, or sulphides, and redeposited in crevices in the metalliferous strata, and there formed veins of galena or sulphide of lead, calamine or carbonate and silicate of zinc, blende or sulphide of zinc, and sulphide of silver.

Copper occurs occasionally in the red sandstone, but rarely in remunerating quantities, and has led to much fruitless expenditure. This metal was also once held in solution in the primeval ocean, and has been extracted from the ancient waters, not however by dead matter, but by living mollusks. These mollusks, analogous to clams and oysters, broke up the molecules of sulphate of copper, took the metal and made it a part of their blood, as iron forms an indispensable part of ours. English oysters have been known to contain so much copper as to acquire a decidedly disagreeable taste, and recent experiments with oysters from Portugal, showed metallic copper deposited upon a clean iron plate placed in contact with them. Fish have the power of taking up copper, and their bones are some-

times colored a rich blue by the carbonate of this metal. The power of absorbing copper belongs to all mollusks, who at their death deposit it upon the floor of the ocean, to be transferred to veins in the fissures, into which thermal waters may convey it. The thermal waters of Nevada are seen to rise through fissures and to throw down minerals and metallic ores along their walls.

Thus it appears that the aggregate labors of myriads of workers in the long ages of the past, have left their legacies of usefulness, and proved themselves indispensable factors in the advancement of the crown of creation, enlightened and progressive man, aptly illustrating in connection with our recently acquired knowledge of the rationale of the processes, the thought of the poet, when he sings,—

"Yet I doubt not through creation one incessant purpose runs,
And the thoughts of men are widened with the process of the suns."

For "The Friend"

Epistle of Ambrose Bierce.

(Continued from page 42.)

"This I have known, and many years experienced in my day; by which I was abilitated to give my naked back to the rod of the wicked, and my head to them who tore off my hair, and my body to bonds, and close confinement, with other additional sufferings, which many years were my lot in the world; in and through all which, the Lord carried me with cheerfulness and contentedness, without the least murmuring. But the longer I suffered, the easier it was made to me by the Lord. I was freely given up to suffer all my days, as my enemies said I should; who said, Ah, aha! Thus we would have it. But the Lord disappointed them, and set my feet at liberty over all their heads, when I least looked for it. Glory, honor, and everlasting praises be to his honorable name for evermore; who never faileth them, whose dependence is upon him for preservation and deliverance.

And now my dear friends and brethren, seeing this stormy winter is in a great measure over, and the Lord in mercy hath influenced the heart of this present government, under which we live, to calmness and tenderness towards us; let us be humbly thankful to him for it, and further engage the government by our peaceable behavior and deportment, in exercising ourselves, and as much as in us lies, by all honest and lawful means, to provoke others to the like acts of piety, justice and righteousness, which will establish and exalt a nation, and be the greatest glory of the government. Thus shall our thankfulness and service be manifested to them, beyond all the flatteries of wicked and ungodly men, among whom the government is not safe; for such were called, many ages ago, the plague and pests of human society; and entailed vengeance upon the places of their residence; and the greatest enemies the government could have in their bowels. For if righteousness exalts a nation, as the wise king said, then unrighteousness must debase it, and bring contempt and reproach upon it.

So, dear friends, love the government under which God hath placed us, and seek the safety of it, by walking uprightly in it. And let prayers, supplications and intercessions be made to God for all men, especially for all who are in authority over us; that under them we may live quiet and peaceable lives, in all god-

liness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come to the knowledge of the Truth.

For our Saviour is not come to destroy men's lives, but to save them; not to influence his followers to be unfaithful to whatsoever government he is pleased to set over them; but on the contrary, to be subject to every ordinance of man for his sake; being for the punishment of evil doers, and for the praise of them who do well. To this end, purpose and intent, was government the ordinance of God.

And now, brethren, seeing the Lord hath made us members of one body, and of one household of faith, let us walk in love one towards another, and be content, whatsoever station our great Father and Master hath placed us in; that he may delight to dwell with us, and give us our daily bread, and nourish our souls with the milk of his word, up to eternal life: this is our interest, this is our all; that righteousness may be established in the earth, and in every house and family; the fruits whereof are peace, and the effects thereof quietness and assurance for ever.

So shall the true Christian sabbath be restored in the earth again, which hath been lost, in this long and dark night of apostasy, which hath been over the nations and families of the earth, whereon the false church hath sat as a queen, and seen no sorrow; being decked on the outside with fine ornaments, pleading to the fleshly eye, whereby thousands have been enticed into her embraces, because of the beauty and riches of her golden cup; having not that eye opened which could see her inside, as it is full of abomination and filthiness; but the day and hour of her judgment is come, and more abundantly coming, when the nations shall buy her merchandise no more; for she hath traded in slaves and souls of men, &c. Rev. xviii. But the day is sprung, which hath discovered her skirts, and may see her nakedness, and will trade with her no more.

The true church is returning out of her wilderness condition, whose clothing is the Sun of righteousness, white as snow; she is travelling in pain, for the deliverance of her sons and daughters into the glorious liberty of the sons of God; all changeable elements are under her feet; you that can read, may. She is the true mother of all the faithful, and all her children are free, walking in white linen, which is the saints righteousness; and are inwardly adorned with the ornament of a quiet spirit, which in the sight of God is of great price. Her dwelling is within the munition of that rock, which the gates of hell cannot prevail against. The streets of her city are pleasant; in the midst of which is the river of life, and all her flocks drink at it, which can never be drawn dry.

The bread of her city is of the finest of the wheat; and her wine is well refined from the lees; which all partake of, who dwell within her gates; and none can enter therein, who work abomination, or love and make a lie, though her gates stand open by day. Oh! ye my dear friends, who are situated within her walls, you have a sure and quiet habitation, out of the reach of the dragon's power: keep your habitation, and walk in the light of the Lamb; by which every trap and snare which the enemy lays in your way, will be seen, and power given to escape.

Go forward in the name and power of the Lord, and keep your station in the holy order of life, which God hath placed you in; and

with zeal and fervency of spirit, keep your assemblies, both first and week-days, till renewed acquaintance you may have with the Lord, and the operation of his divine power through which we have been often renewed the spirit of our minds, and preserved through all storms that rose in the winter.

And now many being come to the sabbath day, there is as much need to watch, and frequently to pray for the preserving hand, the Lord of the sabbath to sustain and uphold us, as ever. For the crown is at the end of the race; which none can obtain, but who continue to the end, in faith, patience, and working. Oh! look not back at the glory of the world, and covet not the friendship of it, which is enmity with God; and whosoever will be friend of the world, is an enemy of God.

But endure their hatred with a quiet mind, and have a special care it be for well doing, and then their reproaches will be of more worth than all their treasures, and as so many seals and witnesses of the day of your redemption: for it is the suffering seed that must inherit glory and immortality with the Son when days in this world are ended.

And walk inoffensively among the sons of daughters of men, in all gravity and humility, sobriety and temperance; that it may be known that you are taught by the grace of God, and saved by its virtue and power, from the pollutions of the world, and all the defilements of the flesh: for to this end did it appear unto you, in an acceptable day.

(Concluded next week.)

Evolution, or the theory of the natural development of forms of organic life from lower or anterior forms or types.

From a work entitled "Present Conflict of Science with the Christian Religion," by Herbert W. Morris, A. M.

(Continued from page 36.)

It is obvious from these and other similar passages, as also from the examples and illustrations employed by Darwin, that he has never duly weighed what is involved in moral perception and judgment—in the idea of right and wrong, obligation and duty. His conception of the moral sense, briefly expressed seems to be—the prevalence of more enduring instincts over less persistent ones, the former being social instincts, the latter personal one. But social instincts and social feelings are of one thing, and a sense of right and wrong another thing, and quite as different as color is from shape, or sound from substance. No instinct, and no amount of kindly habits proceeding from instincts tend even in the remotest degree to account for conscience. Such habits may make the doing of such beneficial acts pleasant, and their omission painful; but such feelings have essentially nothing whatever to do with the perception of right and wrong, nor will the faintest incipient stage of the perception be accounted for by the strongest development of such sympathetic feelings. Likened to do acts which happen to be good, is one thing; seeing that actions are good, whether we like them or not, is quite another.

Again: If the "social instinct" were the real basis of the moral sense, the fact that society approved of anything would be recognized as the supreme sanction of that thing. But so far is this from being the case, that conscience pronounces its judgment on the doings of society itself, often condemns its proceedings, and sometimes chooses death rather

an submit to his demands.—Altogether, as Mr. McCosh has justly pronounced, "Darwin's theory of the origin of our moral ideas is one of the loosest and most unsatisfactory—in fact, the one of the weakest ever propounded." This author, in the words before quoted, says that it is possible for "any animal to acquire a moral sense or conscience"—it would have been much more to the point, and infinitely more satisfactory, than all his ineffectual reasoning, had he referred to any species of animals that are passing through the process he describes, that are now acquiring in some faint or slow degree a moral sense or conscience. But this he has not pretended to do, for all sufficient reason we suppose, as no such animals are in existence.

"It may safely be affirmed," says St. George Jvart, "that there is no trace in any brutes of any action simulating morality which are explicable by the fear of punishment, by the hope of pleasure, or by personal affection. A sign of moral reprobation is given by any vice; and yet had such existed in germ through Darwinian abysses of past time, some evidence of its existence must surely have been rendered perceptible through 'survival of the fittest' in other forms besides man, if that 'survival' has alone and exclusively proceeded to it in him."[†]

The moral faculty is entirely wanting in all species and all other brutes; they possess nothing resembling a sense of right and wrong, of justice and injustice, of truth and falsehood. There is in them no inward monitor to approve or condemn their actions or conduct. No dog was ever seen compelled by inward feelings to return the meat he had stolen from the butcher's stand, or ever known to lose his appetite and sleep through remorse or lacerating the playful infant that chanced to touch his ear. To all such feelings animals are utter strangers; they are in their nature incapable of the faintest idea of the morality or immorality of their doings. Virtue and vice, honesty and fraud, justice and mercy, are conceptions as far above them as are the starry heavens above the earth.

Man only is a moral being. Man only acts from a sense of duty. "Duty!" exclaims Immanuel Kant, "Wondrous thought, that worketh never by fond insinuation, flattery, or by any threat, but merely by holding up by naked laws in the soul, and so extorting by itself always reverence, if not always obedience; before whom all appetites are dumb, however secretly they rebel; whence by original? We answer, From God, and from God direct. Conscience is a revelation of the Supreme Will in the human soul, and is designed to bring man not only into converse with goodness, but to relate him to it, as the power that should govern him in his daily conduct, and guide him to daily happiness. It is conscience that bestows upon human life all its sacredness and moral beauty; and it is destitution of conscience that leaves the whole brute creation irresponsible, ignoble, and doomed to death to final extinction.

If, now, we review what has been said of Man in comparison with the Gorilla, and bring together all the differences enumerated and described under the five foregoing heads—the difference in aspect and habits and expres-

sion, in the structure of the body and the formation of the brains and muscles, in intellectual endowments and progress and achievements, in the use and advantages of articulate language, and in the high distinctions of a moral sense—we shall at once clearly see, and feel abundantly convinced that the gulf—the ocean—which separates them is truly "enormous," "immeasurable," and "practically infinite," and consequently practically impassable. And yet, in the face of all this, we are asked, and that unsupported by a single well-established fact as to *time* or *locality* or *means* or *method*, to believe that some "hairy quadruped," some "ape-like creature," with no other guide than "chance," no other aid than "fortuitous variation," has conducted successfully a voyage occupying millions of years across this immense waste, and at length landed triumphantly on the elevated and sunny plain of Intellect and Morality, from whence he now exercises dominion and authority over all that live or move or breathe in all the earth! We are asked, we say, to believe all this—the demand, we must confess, utterly bankrupts all the credulity at our command. With all deference to authorities, we must beg leave to say, that the feat seems to us as incredible, as Baron Munchausen-like, as if we had been told that toward the close of the Miocene period, a Baboon set out to undertake the flight of crossing the space which divides the Earth from the planet Saturn, and having accomplished the exploit, now sits complacently on the resplendent arch of its inner ring, surveying the wonders of the planetary landscape spread out beneath him. If we can receive the former, there is nothing to forbid us to believe the latter.

Let us, however, devote a moment to glance at the *style of reasoning* or the character of the argument by which this extraordinary theory is recommended to our acceptance and belief. Thus it runs—"There must have been a series of forms graduating insensibly from some ape-like creature to man as he now exists, and it would be impossible to fix any definite point when the term Man ought to be used. But this is a matter of very little importance."

This certainly is what may be called "free and easy" science, and equally "free and easy" theology.

"'Tisn't easy to settle when Man became Man; When the Monkey-type stopped and the Human began, As some very queer things were involved in the plan." "But this is a matter of very little importance!"

(To be continued.)

For "The Friend."

INCIDENTS AND REFLECTIONS.—No. 17.

MEETINGS FOR WORSHIP.

Though our Saviour has promised to be in the midst of those who are gathered in his name, yet it is not always that He manifests his presence in religious assemblies by the outpouring of comfort and sensible refreshment. For wise purposes, and no doubt, He sometimes permits even those who sincerely desire to worship Him, to wrestle long for a blessing; and the careless and indifferent are often "sent empty away." Thomas Story says of a meeting he had in Virginia, that it was "very small, hard, dark and dull," and he attributes it to the fact, that "the people were busy plauting tobacco, and those that came

to the meeting left their minds behind them in that business."

In the course of his American journey, he was at Salem, Massachusetts, in the year 1699, where, he says, "part of my testimony was against a sleepy state in some, and a wandering spirit in others; which I perceived infested and hurt that meeting, and hindered the growth of several. It was a tender, comfortable meeting; and I was told afterwards, there was great need of such a testimony; and one ancient Friend confessed, with tears, that he had received great hurt in meetings by a wandering spirit; which draws away the mind from a true and sincere waiting upon God, by insensible degrees, and hinders the progress of the mind in the Truth, and the true worship."

How many there are of us at the present day, who could (if we were so disposed) make the same confession as this aged Friend, and acknowledge, that our minds were often drawn away "from a true and sincere waiting upon God," by a wandering spirit! May we all heed the exhortation which T. S. was concerned to give at Hampton Meeting, where (as at Salem,) he bore testimony against a drowsy, lukewarm, and indifferent spirit. Here he exhorted, "The old convinced not to rest in that condition, lest they might lose their crowns, and become stumbling blocks in the way of the weak, then under conviction: And to the young, that they should mind the Lord alone; and that if they should enjoy anything in any one, who had for a long or short time professed the truth, either in conversation or in meetings; whether in the vanity of the one, or indifference of the other; or in coming to meetings, or negligence when in them, they should not look out at the failings of others, but to the Lord for help; to whom we must all stand or fall, and answer for ourselves, and not for another."

In a meeting at Greenwich, the same Friend says, "I was concerned to speak against divers enormities, and especially whispering, backbiting, traducing and vilifying, as works of the evil one, and of the flesh; and, after the meeting, several persons went to Ebenezer Slocumb, an honorable and able minister of Truth, and made confession of things they had unjustly reported against him, asking him forgiveness."

The object of religious meetings is the performance of Divine worship, which, as our Saviour told the woman of Samaria, must be in spirit and in truth. It is not therefore at all essential that there should be anything uttered on such occasions; but the duty of those assembled is to turn their minds inward, and endeavor to feel the solemnizing presence of the Lord. In this way meetings may be profitably held, whether any ministers are present or not. Indeed, it has been a frequent experience, that where the expectation of people is much turned to those who sometimes speak in the congregations, it has a tendency to close up the spring of true Gospel ministry. Joseph Hoag mentions attending a meeting at Sandwich, in Massachusetts, of which he says: "It being known that I was expected to be there, the meeting was full. I felt my mind unconsciously shut up, and much composed in stillness. Querying why it was so, it opened to me thus:—There are a number who would not have been present, had they not expected thee here; they are looking to thee, and not to Me, the Giver of all good. I be-

* *Christianity and Paganism*, p. 359.

† *Genesis of Species*, p. 211.

‡ *Metaphysics of Ethics*, p. 136.

* *Descent of Man*, Vol. I. p. 226.

came satisfied, and passed the meeting silently, with peace of mind in so doing.* It is right to put ourselves in the way of receiving good impressions; but if we depend for our nourishment on the ministrations of the servants, instead of looking to the inexhaustible fountain of good, we are not likely to grow in grace, and to become strong men and women in the Lord's army.

The observation has sometimes been made, that meetings which contained a body of sound and religiously concerned members but none in the station of minister more frequently retained their place as vigorous branches of the Church; than those meetings which were favored with a lively gospel ministry. The reason given for this is, the tendency in the minds of the people to depend upon the labors of the minister for their spiritual comfort and refreshment, and thus gradually to slide away from a state of wrestling for the Heavenly blessing. The inevitable result of this is a dwindling in the life of religion. Gospel ministry is undoubtedly a great blessing to the Church, and is designed to instruct, edify and comfort the flock of Christ; but, like other blessings, we may fail to use it to the best advantage.

Joseph Hoag, in his journal, several times refers to this subject. On one occasion, when travelling in Canada, he says, "We attended the little meeting at William Showels's, who had been our pilot. I was shut up in silence, and at the close of the meeting I felt it best to remark, that those, and those only, who wait upon the Lord, renew their strength; and that it appeared to me, that if the people then gathered had waited as intently on the Lord as they had on an inferior object, without doubt we should have had a precious meeting."

Of a meeting held at Sandwich, New Hampshire, which he attended in the year 1802, he observes, "My mind was tried in a singular way. After sitting a considerable time, it was made known to me, that the people were waiting on me, and not on the Most High. This closed my way, and I believed I must tell it to the people, but the singularity of it tried my mind; yet not feeling easy without doing so, I simply told them my feelings, and then sat down; but soon felt like a vessel pressed full, that wanted vent, and could not have it in this condition. I sat as long as meetings commonly hold, until the people gave up the expectation of having preaching, and became quiet; then way opened in a lengthy, searching testimony, that reached the witness for God in the minds of the people, and broke them down to a tender feeling and an acknowledgment to the Truth."

His experience in another part of the same journey is instructive. He remarks, "We next went to Falmouth, and attended their Preparative Meeting—shut up in silence. To Windham the day following, also silent. We left an appointment for Seventh-day, hoping way might open to get some relief, as my mind seemed loaded and my heart greatly distressed, though I knew not why. There was also a meeting appointed at Gorham on Sixth-day. We attended to the appointment,—still my mouth was sealed, and the people appeared much disappointed.

We returned to Windham, where the meeting was large. Here again my lips seemed sealed, and my heart shut up. I passed the meeting in silence, but not without deep

searching of heart, questioning the rectitude of my movements; for the people were not only disappointed, but some of them dissatisfied, and thought themselves not well-used. This, in addition to my broodings, increased my distress, so that I wist not what to do nor what to think, until my Lord and Master gave me clearly to see, that the appointments were not wrong; it being right for me to go in resignation to his will; and better for me and the people, as I became a sign to them in the will and wisdom of the Lord, rather than to speak without it; and that it was as right for me, when the Lord directed, to go from meeting to meeting, and feel and see the states of meetings and people silently, as it was for Nehemiah to view Jerusalem throughout, before he put his hand to the work. This opening fully relieved and quieted my mind, and I said, 'Good is the will of the Lord, let it be done.' The next day we attended Falmouth Meeting; in it I had to lift up my voice like a trumpet, to show to many their transgressions, and to high, superficial professors, their sins. The word went forth in its own authority; the Truth prevailed over all opposition."

For "The Friend."

THE OLD MEETING HOUSE, Of Stillwater, Ohio.

Our dear old meeting-house is gone;

We've torn it all away:

The walls, which stood its stormy years,

Were levelled in a day;

We've built a new one in its place,

'Tis nicer, well we know,

With longer aisles, and easier seats,

And ceiling white as snow.

We do not doubt but it is best,

The new was built, and yet

We think upon our dear old house

With feelings of regret;

For there, in childhood's early years

Were many family bands

Into the house of God's best led

By loving mothers' hands.

While more than three-score years rolled by,

Through man and womanhood,

To this same house, their steps were bent

To seek the Fount of good.

And when gray hairs had silvered o'er

Each once fair, youthful brow,

Some laid them down in peace to sleep;

Some seek our new house now.

And holy influence there was cast

Upon the hearts around.

Until it seemed, we almost deemed

That spot was hallowed ground.

Oh! could those walls a record give

Of all the truths there heard,

How would "our hearts within us burn"

At holy memories stirred.

But let us leave our treasured house,

And trust that in the new

Will fall upon our waiting hearts

Refreshing Heavenly dew.

THE NEW HOUSE.

I am thinking of the new one,

Now as from the old I part;

And with longings for our welfare,

I have questioned in my heart:

Will we be more true and faithful,

When within the new we meet?

Will we be as meek disciples,

Sitting at the Saviour's feet?

Will our needs of praise rise sweeter

Than they did within the old?

Will each heart, in deep contrition

Seek the depths of Love united?

* ["The house of God," not, properly, the building in which His people meet; but, as the Apostle Paul declared, "The Church of the Living God, the pillar and ground of the Truth."—Eus.]

Can we yield earth's dearest treasures?
Will its "weights and burdens down?"
Lay we count no cross too heavy
For the gaining of a crown?
Can we yield our all, in reverence,
To the Holy Spirit's power?
Will the sleepers learn to waken?
Can we "watch with Him one hour?"

Will we imitate more closely
Quakers of the olden time?
"Sons and daughters of the morning,"
Children of a faith sublime;
And, should God see meet to prove us,
Could the aged and the youth
Suffer cruel persecution,
To promote the cause of Truth?

Will we know, the new house nearer,
One stained heart can make more pure,
And God's mercy is not greater
Just because our house is newer,
But I would, oh Heavenly Father,
That we might more faithful be;
That "this house which we have builded"
We might dedicate to Thee.

Not with formal words and phrases;
Not with worldly pride and show;
But that, from each heart, sweet praises
Daily to Thy throne might flow;
That we might, when there assembled,
Bow more meekly "Aeth Thy rod";
Strive to be more humble followers;
More a people serving God.

Barnesville, Ohio, 9th mo. 17th, 1878.

For "The Friend."

Letters, &c., of Margaret Morris.

(Continued from page 43.)

Margaret Morris to Mlleca Martha Moore.

3d mo. 22d, 1799.

I should like to know if brother C. M. had read our friend Robert Proud's history, and how he likes it? I have heard it supposed, that the compiler will not be much profited by his labors; he refused to let it undergo the usual examination of Friends' publications and as they are the only people that would be likely to become purchasers, it is thought he will receive only the subscription money. For the sake of the honorable mention I heard he intended to make of the Dolobron family I subscribed, but have not yet read it.†

To the same.

7th mo. 4th, 1799.

We have been much affected for some days past by very alarming accounts from Philadelphia of the yellow fever having again made its appearance in the lower part of the city all the empty houses here are taken, and several families come up. To-day the accounts are more favorable, and I hope there is not much reason for their fears. Yesterday our valuable friend Daniel Smith, my Debby's father, was buried; he has left a sweet savor and I think it may be said of him that his life was hid; being, indeed, a man of blameless conduct in all respects. He has left six sons, all valuable young men, and one amiable

* 1st Kings viii. 43.

† From references to this subject, contained in some of the records, it appears that Robert Proud's History was inspected by a Committee of the Meeting for sufferings in 1785, who in reporting upon it, stated that they "judged it might be informing and really useful, but that it would be most proper when published to appear as his own performance." Robert Proud appears to have engaged in compiling this history at the instance of Friends, and on this account, in 1801, the Meeting for Sufferings agreed to give him upon its application, the sum of \$500, although it was not such a work in all respects as the Representatives of the Society could sanction.

lighter, who has tenderly rocked the cradle of his "reposing age."

I am, my beloved sister, ever thine,
M. M.

the same.

I shall hardly go to Philadelphia; indeed, Patty, I am such a poor worn-out body, that I am only fit to stay at home; and here, reviewing the past scenes of my chequered life, and endeavoring to be prepared for the future, of which there cannot now be much more to look forward to on earth, I find it a relief to employ myself in "shattered tabernacle." I hear in my sweet H. H. grows finely; it is very clear; it is very true; it is not what his father was, for I used to say of him, when an infant, he gave no more trouble to his nurse than a young kitten. The dried peaches are very nice, and I feel loth to deprive thee of many; but if we should live to be near neighbors, I will try to repay thee, my own sweet sister, if not in the same kind, yet by every tender and affectionate attention in my power, for I do love thee, my dear sister, more than I can express; and as our domestic circle lessens from year to year, I feel as though I wanted to engross to myself the few individuals that yet remain of our once large and happy family; and I am willing to cherish the hope that Providence will be pleased to permit our spending the dregs of life together, and dropping off like "fall ripe corn," when our tour of duty is performed; indeed, it is pleasant sometimes to look forward to the closing scene of life, for with the patriarchal age of our can say: "Few and evil have been the days of our pilgrimage."

To the same after the death of Dr. C. Moore.

I take up my pen to inform thee we had an easy journey home, crossed the ferry about five o'clock, and reached our door before five. I left thee, my most beloved sister, and while I was with thee, and a witness of thy endeavors to get thy mind into a state of resignation, I have been comforted in the hope that under the calming influence of this calm of life, thy bitter cup will be sweetened, and in some happy moments give, not a glimpse, but an assurance of that bright persuasion which will greatly compensate for all the sorrows of this life. It is thus I think, when my anxious mind is anticipating future joyful events, and I wish I may be able to rail myself of the precepts which a long series of years have impressed on my mind; and in the needful time practice what I know to be right. My love to all our kind relations, whose affectionate deportment on the late evening occasion, shows the value they had for their departed uncle and thyself.

Thy own affectionate sister,
M. M.

(To be continued.)

Home and Its Queen.—Home, based upon Christian marriage, is so evident an institution of God, that a man must become profane before he can deny it. Wherever it is preserved true to the Christian idea, there lives an institution conservative of all the nobler instincts of society.

Of this realm woman is the queen. It takes her care and hue from her. If she is in the best sense womanly—If she is true and tender, loving and heroic, patient and self-devoted—she is consciously and unconsciously organized and puts in operation a set of influences that to more to mould the destiny of the nation than any man, uncrowned by power of elo-

quence, can possibly effect. The men of the nation are what mothers make them, as a rule; and the voice that those men speak in the expression of power, is the voice of the woman who bore and bred them. There is no other possible way in which the women of the nation can organize their influence and power that will tell so beneficially upon society and the State.—*Scribner's Monthly.*

Heat in the Nevada Mines.

Those who have not recently explored the lower levels of the leading mines of Comstock can have but a very faint conception of the heat prevailing therein at the present time. The heat is terrible even in the winter; it is like the breath of a furnace, and in most places where men are obliged to work it is deficient in oxygen, that life-supporting ingredient having been burnt out by the many candles used, and in various ways absorbed and exhausted. It can be felt piercing through the little clothing worn, drying the saliva in the mouth and almost shriveling the eyeballs. A temperature of 120 to 130 degrees is so much above blood heat that the process of cooking begins in the human frame. But for the floods of perspiration covering the body, the flesh would really be cooked to a certain extent. A famous English philosopher has given an account of his going into an oven hot enough to cook a beefsteak, and remaining there till one lying near him was actually cooked. Had it been the dead instead of the living body of the philosopher that accompanied the beefsteak, it would undoubtedly have been "done to a turn." All that saved the experimenter, as he himself says, was the fact that he was constantly in a state of profuse perspiration. A temperature above the natural heat of the body undoubtedly attacks it and causes the flesh to undergo the first stages of cooking. This happens to a miner the moment perspiration ceases to flow from the pores of his skin. The stomach is first affected, then the brain. It is probably through disorder of and sickness at the stomach that perspiration ceases. As soon as the perspiration ceases to flow, the body begins to cook, and first of all, apparently, the brain, as a man at once becomes delirious—as wildly insane as any patient in a lunatic asylum. Cases of this kind occur much more frequently than is supposed or generally known. Of late they have been very frequent in the California and Consolidated Virginia mines. When a miner suddenly begins to rave or talk incoherently, his companions "doctor" him. It is rough treatment they give him, but it is found to be very effective. The man attacked is seized and carried to the coolest place in the vicinity, when he is bound hand and foot and put through a process of rubbing. The friction is applied to the stomach, which is found to be the seat of the trouble, and in which knots nearly of the size of a man's fists are found to have formed. These must be rubbed out, and as soon as they disappear perspiration again starts and the man regains his senses. The rubbing is sometimes done with a piece of gunny sack, but as this is liable to cause useless abrasion of the skin, a pick-handle is preferred. To be rubbed down with a pick-handle in the hands of a muscular miner is not such treatment as any man in his senses would be likely to greatly desire, nor does the miner, even in his delirium, desire it, therefore he is tied in such a way that he cannot resist. The miners say

that they can bring a man out all right by their method of treatment in less than half the time that it would be done by the physicians. A day or two since at the Consolidated Virginia, the men took one of their companions who became deranged from the heat, tied him at the end of a rope, and lowered him about one hundred feet to a place where he could be conveniently "doctored," then went at him with their pick-handles and soon brought him out all right.

Although the men who work there are a species of human salamander—like the philosopher who got into the oven along with the beefsteak—still they cannot work but about ten minutes at a time. They then fall back and let other men come to the front. In this way of working it is asserted that there are places in the bonanza mines where it is now costing \$16 per day to do the work of one man. The men could do nothing at all but for the liberal supply of ice and ice-water allowed them. They swallow ice water by the gallon, and frequently pour the same over each other. In these hot places they use about ninety-five pounds of ice per day to the man! Without ice none of our leading mines could be worked. Men cannot live in the lower levels without an ample supply of ice-water, and even with it they are, as we have seen, almost cooked alive and frequently rendered delirious—would die indeed were they not promptly taken in hand and "doctored."
—*Virginia (Nevada) Enterprise.*

[The following communication was accidentally mislaid, or it would have been in our columns more immediately after its reception.]

For "The Friend."

"The choice of a war opposed alike to the spirit and course of this world, will most likely draw upon you the ridicule and it may be the hatred of that mis-judging world which lieth in wickedness."

The above sentence occurs in a forcible article addressed to "the junior members of the Society of Friends," in a former number of "The Friend." It is no new thing to hear the idea expressed, that those who publicly avow a submission to the restraints of the cross, become subject to the derision of their former companions, and others who are indulging in the world's pleasures. And in the face of history it were perhaps futile to deny that it has often been so. But it is presumed there are and have been clouds of witnesses to the scripture Truth, that "when a man's ways please the Lord, He maketh even his enemies to be at peace with him."

It is one of the blessed fruits of a thorough dedication of heart, to be found doing the will of God, that it is more or less respected, even by those who are strangers to its influence. Perhaps, however, there are few who have not, at some period, had visitations of Divine love which they remember. Perhaps many of them contemplate with regret the fact, where such was the case, that these tender visitations were neglected; and while thus reproaching themselves for unfaithfulness to manifested duty, they are in no disposition to treat those with levity of the wisdom of whose course they stand convinced. This is no mere theory. The writer can remember no incident in the course of a protracted life, in which a close attention to the scruples of conscience has brought upon him the scorn of

any one. He has met with respect, even where in the weakness of nature the contrary treatment had been anticipated, and this experience runs alike through the whole history of frivolous youthful acquaintance; strangers to Friends' testimonies, and men of the world's refinement, who were close observers of its etiquette.

It does indeed seem, that in His all embracing love, our heavenly Shepherd is ever ready to "carry the lambs in his bosom;" and often causes to be felt in the hearts of those who are opposed to the restraints of the cross, a wholesome dread of that woe which was declared by our Saviour to those "by whom an offence cometh" to one of the little ones which beloveth in Him.

I apprehend that the eases of ridicule that are sometimes experienced, are where there is but a partial surrender of the heart, and but a halting submission to manifested duty. Religious consistency may meet with respect and encouragement where they who "put their hands to the plow and look back," would find themselves paralyzed by the scorn of beholders.

I would that our youth should not have held up to their view any groundless difficulties. The narrow way has ever been found a path of trial; but let them be assured that our Heavenly Guide is equal to all our emergencies, and especially that when a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Colora, 1878.

Initiation of Buddhist Priests.

BY S. L. BALDWIN.

The monastery at Koo-shan is the headquarters of Buddhism for the province of Fokien. Here on the night preceding the birthday of Sakyammuni, priests are yearly initiated. The birthday of Sakyammuni occurs on the eighth day of the fourth month, in which this year is the 9th of May. In company with two friends I ascended the sacred mountain last night (May 8). We reached the monastery about 7 P. M., and found it crowded with visitors who had come to witness the ceremony. We spread our lunch on a table in the main guest-room, and were surrounded by a very undesirable "cloud of witnesses" while eating. Our inquisitive friends made very shrewd guesses as to our food. Canned peaches were pronounced to be duck's eggs; butter was confidently affirmed to be lard; a bottle of pure water was pronounced wine; white sugar was salt, and the quantity of "salt" used on our strawberries astonished them, while the strawberries were themselves an insoluble conundrum. About 9 o'clock one of the leading priests took us to a side room, where the novitiates were engaged in a preliminary service. There were twenty-eight of them, of various ages from fifteen to forty years. Suddenly, about 10 o'clock, they were taken to the main temple. Each candidate was attended by two priests. While the candidates knelt before the tables, which were placed in the room for this occasion, the attending priests first made from three to twelve rings upon their heads with a sort of stamp. These circular spots were then covered with a substance having the appearance of ointment, or soft, sticking salve. To these sticky surfaces conical pastilles of mugwort-incense were attached, which were then set on fire, and allowed to burn down into the

closely-shaven heads of the candidates. While these pastilles were burning, the attending priests were assiduously rubbing the surrounding surface of the head, apparently to obviate or lessen the sensation of pain from the burning, on the principle of counter-irritation. During all this time both the priests and the novitiates were constantly repeating some ritual form. It was altogether a very curious sight. Immense red candles over two feet high, and from four to six inches in diameter at the top, were burning. I believe they are really cups of oils made in the form and semblance of candles. All over the room were men kneeling, with from three to a dozen of these pastilles sticking up on their heads, and slowly burning down to the flesh. In about twenty minutes the work was done, and the candidates were taken back to the room from which they came, and allowed to go bed, and keep quiet. The ashes of the pastilles remained on the burned spots, and it is said that the sores are not dressed in any way. The candidates affirm that they experience no pain in the operation.—*Christian Advocate*.

For "The Friend"

Some Queries concerning Christ, &c.

(Concluded from page 45.)

Query 29. What is that which the earthly nature slays? And what is the blood which the earthly nature shall disclose, and the slain which it shall no more cover?

Query 30. What are the robes which are washed and made white in the blood of the Lamb? And how are they washed and made white therein? And what is the blood (of what nature, earthly or spiritual?) wherein they are washed and made white?

Query 31. What is it to have, or how come we to have, fellowship with Christ in his death, and to suffer and be crucified with Him? Is it by having our natural bodies crucified on the same cross of wood (or some such like one) as his body was crucified on, or by having the fleshly nature crucified, subdued, and worn out of our souls, minds, spirits, &c., by the power of the Spirit? Rom. viii. 13. Now if the flesh we are to put off be of such a nature and kind; to wit, inwardly and spiritually corrupt; must not the flesh of Christ, which we are to put on instead thereof, be of as deep, inward, and spiritual a nature? What is the flesh whereof we are to be unclothed, before we can be clothed with Christ? is it outward or bodily? And what is Christ's flesh we are to put on? is that any more outward or bodily than that which we are to put off?

Query 32. Is not the flesh and blood, which they that have eternal life feed on, and which nourisheth them up to life eternal (they continuing to feed thereon, and not feeding afterwards on strange flesh, and strange blood),—I say, is not this flesh and blood Spirit and life? For that is it which profiteth. John vi. 63. Is it not the flesh and blood of the Word? Was not the Word made flesh? And did not the Word, who was made flesh, dwell and appear in a tabernacle of flesh, and cause the glory of his own divine flesh to shine through that earthly flesh? Oh! read and consider, that ye who have stumbled and murmured against the truth may stumble or murmur no more, but now at length receive the pure and precious doctrine thereof (and so come to witness the fulfilling of that pro-

mise, Isa. xxix. 18—24.) and praise Him who giveth understanding.

Query 33. Is not the true church flesh Christ's flesh, and bone of his bone? Is not the false, or antichristian church, flesh antichrist's flesh, and bone of antichrist's bone? What is the flesh of the spirit, where, which is to be stripped naked and burned with fire? Shall ever the church which is of Christ's flesh be stripped naked and burned with fire? Nay, doth not the flesh make able to abide the devouring fire and to dwell with the everlasting burnings?

Query 34. What is the pure milk of the word, which is milked out to the babes from the pure breast? And what is the bread from which it is milked out? Is it of the flesh of Christ, or no?

Query 35. Are not the wicked of the seed and flesh of the serpent? Is not that the body of flesh, of sin, of death, which is to be put off? And are not they who are renewed in spirit, of the seed and flesh of Christ? Is not that the body or garment of holiness, of righteousness, of life, which is to be put on?

Query 36. Is it not as necessary that the eternal word be made flesh inwardly, that the children may feed on Him, as it was for Him to take on Him an outward body of flesh, to suffer and die for them, and to fulfil all righteousness, both of the law of the letter, and of the law of the Spirit in?

Query 37. Is there not that which spiritually is called Sodom and Egypt? And do not they which dwell there, instead of eating Christ's flesh, and drinking his blood, put his flesh to pain, crucifying it in and to themselves, trampling under foot the Son of God, and counting the blood of the covenant an unholy thing? Read the figure. Did not outward Israel suffer in outward Egypt? Did not just Lot suffer in Sodom? Doth not the spiritual seed suffer in and by spiritual Egypt? Doth not the flesh of the holy and just One suffer in and by spiritual Sodom?

Query 38. What is that which the Gentile Christians, who are not Jews inward, circumsised in heart and spirit, who know not the inward temple (the place of the true Jewish worship, where they worship the Father in Spirit and truth), but only worship in the outward court, which God hath cast off, and left out of his measure, Rev. xi. 2. I say, what is that holy city which these Gentiles tread under foot forty-two months? Is it the church which is of the flesh and bones of Christ, or no?

He that knoweth the substance, the seed of the kingdom, the birth of the Spirit, knoweth the flesh and blood which is of the seed. An flesh is flesh indeed, this blood is blood indeed, even the flesh and blood of the seed nature; but the other was but the flesh and blood of our nature, which He honored in taking upon Him, in which He did the will in which He offered up the acceptable sacrifice; but yet did not give the honor from flesh and blood to it. For the flesh and blood of our nature was not his own naturally, but only as He pleased to take it upon Him and make it his. But that whereof He forgets us, and which He giveth us to eat and drink is the flesh and blood of his own nature; and this was it wherein was the virtue, and wherein is the virtue, life, and power for ever. Happy, oh happy is he who is of it, who taken out of and formed of Him, (as Eve was of Adam), and so becomes flesh of his flesh

d bone of his bone! Then will he know a mystery of life, feed on the thing itself, did not stumble about appearances and expressions, as those that are out of and from their itself do, through the darkness of their mind, and because of their ignorance of the thing spoken of in the Scriptures.

The Poor, Poorer.

It is constantly said by those who make a trade of awakening the discontent of the working man, of arraying one class against the other, that the whole tendency of modern civilization is to make the rich richer and the poor poorer. The assertion has no doubt so much of a basis as this; the rich are probably richer; that is to say, their wealth enables them to purchase more than it would have done two hundred, three hundred years ago. The rich man of to-day travels more safely and rapidly, has more comforts in his house, and has better care when he is sick, and had the king of England or Spain or France in the 17th century.

But on the other hand, we believe it to be, and to be susceptible of proof, that the poor man is not poorer, but richer than he was any previous period. We mean taking it on a large scale; of course during the present depression the working men, in common with everybody else, are poorer than they were during the flush times which preceded 1873. But we believe that during the first three quarters of the 19th century the working man has been better off than he was during the 18th, or the 17th century; and that the difference in comfort between the working man and the capitalist is less than it was.

We can hardly do better than refer to a few of the facts gathered by Macaulay and cited in the celebrated 31 chapter of his history. He arrives at the conclusion that during the reign of Charles the Second, the ordinary wages of the peasant did not exceed four shillings a week; but in some parts of the kingdom, five shillings, six shillings, and, during the summer months, even seven shillings were paid. At present a district where a laboring man earns only seven shillings a week is thought to be in a state shocking to humanity. The average is very much higher; and, in prosperous counties, the weekly wages of husbandmen amount to twelve, fourteen, and even sixteen shillings.

Again, as to another class of laborers: In the course of a hundred and twenty years, the daily earnings of the bricklayer have risen from half a crown to four and tenpence, those of the mason from half a crown to five and threepence, those of the carpenter from half a crown to five and sixpence, and those of the plumber from three shillings to five and sixpence.

And further: It seems clear, therefore, that the wages of labor, estimated in money, were, in 1655, more than half of what they now are; and there are few articles important to the working man of which the price was not, in 1655, more than half what it now is. Beer was undoubtedly much cheaper in that age than at present. Meat was also cheaper, but it was still to be said that there were hundreds of thousands of families who scarcely knew the taste of it. In the cost of wheat there has been very little change. The average price of the quarter, during the last twelve years of Charles the Second, was fifty shillings. Bread, there-

fore, such as is now given to the inmates of a workhouse, was then seldom seen, even on the trencher of a yeoman or of a shopkeeper. The great majority of the nation lived almost entirely on rye, barley, and oats.

The produce of tropical countries, the produce of the mines, the produce of machinery, was positively dearer than at present. Among the commodities for which the laborer would have had to pay higher in 1685 than his posterity pay in 1878, were sugar, salt, coals, candles, soap, shoes, stockings, (two might add tea and coffee,) and generally all articles of clothing and all articles of bedding. It may be added, that the old coats and blankets would have been, not only more costly, but less serviceable than the modern fabrics.

And again, as to the comforts of life: The street which now affords to the artisan during the whole night, a secure, a convenient, a brilliantly lighted walk, was a hundred and sixty years ago, so dark after sunset that he would not have been able to see his hand, so ill paved that he would have run constant risk of breaking his neck, and so ill watched that he would have been in imminent danger of being knocked down and plundered of his small earnings. Every bricklayer who falls from a scaffold, every sweeper of a crossing who is run over by a carriage, now may have his wounds dressed and his limbs set with a skill such as a hundred and sixty years ago, all the wealth of a great lord like Ormond, or of a merchant prince like Clayton, could not have purchased.

The rich and the poor are more nearly on a level as to all the comforts of life than ever before. Queen Mary of England died less than two centuries ago of the small pox; as also did Louis XV of France, a century later. The poorest artisan now has an absolute safeguard from this disease. Charles II of England was tortured as he lay dying by the ignorant physician of his day. The hod-carrier of to-day, sick of the same disease, enjoys a degree of care and skill for which that worthless monarch might have longed in vain. If the poor man is sick, his family can be summoned as quickly as the rich man's, if he wishes to travel, he can travel as speedily and as safely as the rich man, if he wishes to write to his son who has emigrated to Nebraska, his letter goes in the same mail with that to the rich man's son. The newspaper, the book, the ten thousand sources of enlargement of the mind and the soul, which were, hopelessly beyond the reach of the laborer of two hundred years ago, are enjoyed daily by the humblest artisan.

The poor are not growing poorer; the advance of civilization is in their favor; and we thank God for it.—*National Baptist.*

The enemy, as he hath ever done, seeketh to cast down when he cannot set people up; he trieth every way, so far as he is permitted, (for his power is limited,) to disturb, to discourage, and any way he can to hinder the Lord's work, the work of salvation, from going forward; but our gracious and Almighty Helper, He is the Prince of Peace, and He delighteth to encourage, to strengthen, to lift up the hands that hang down, and to "confirm the feeble knees." He will give peace to those who love Him, and the victory to all who follow Him. O! saith my soul, that all those who know and love Him, who is the true Shepherd, who offered up himself a pro-

pituitary sacrifice for their complete redemption, that all who believe in Him might be strengthened, at all times to put their whole trust in Him, for they who trust in Him shall never be confounded, and to all these He is saying again and again, for their encouragement, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." JOHN THORP.

THE FRIEND.

NINTH MONTH 28, 1878.

William Penn speaks of the doctrine of the Light of Christ in the heart as God's gift for man's salvation, as being the root of the goodly tree of doctrines which the Society of Friends professed and published to the world.

That man should be taught his duties by Divine illumination, without the necessity of outward instruction, was foretold in the prophetic declarations of ancient time, as one of the glories of the Christian dispensation: "It shall come to pass afterward, that I will pour out my spirit upon all flesh." "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. . . I will put my law in their inward parts, and write it in their hearts. . . And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord."

Our Saviour, when personally on earth, told his disciples, that the Father would send unto them in His name, the Comforter, even the Spirit of Truth, which should teach them all things. "He will guide you into all truth."

The Apostle John declares the same doctrine in explicit language, when he tells the Church,—The anointing which ye have received of Him, abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and no lie." And again, "Ye have an unction from the Holy One, and ye know all things."

This doctrine of the Light of Christ, thus foretold by the prophets, and proclaimed by Christ and his apostles, was prominently held up to view in the writings and teachings of the early members of this Society. It was not, with them, a mere theoretical belief. They had known Christ by his Spirit to shine into their hearts, showing them their fallen state and making them feel that the Divine displeasure rested on all unrighteousness. By embracing this heavenly visitation and yielding to its influence, they had been enabled to forsake their sins, to repent of them, and to seek that forgiveness of God, which is freely extended to the penitent through the atoning sacrifice of the Redeemer of men. They knew by experience, that true faith in the Saviour is not an ordinary mental operation which can be exercised at our own pleasure, but that it is wrought in us by the operation of the Holy Spirit, as we submit thereto; agreeably to the declaration of Christ himself, "No man can come unto me, except the Father which sent me draw him."

Hence it was that they were led so earnestly and persistently to exhort and plead with

their hearers, not to slight the visitations of Divine grace to their souls; but to heed the Light of Christ which, shining in their hearts, would show them the way of salvation, and would give them strength to walk therein. And they were bold in declaring that there was no other way, in which they could come to be redeemed from sin, and made partakers of God's salvation—even as the Apostle John testified—*"If we walk in the Light, as God is in the Light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."*

From this doctrine, proceeded their manner of worship. For, when they were met together for Divine worship, which our Saviour declared must be in Spirit, they were convinced that they could not offer acceptable praise to the Almighty without His assistance. So they sat together in silence with their minds turned inwards to the Spirit of Christ, waiting to feel his power warming their hearts, and preparing an offering that would be accepted by the Most High.

The exercise of Gospel Ministry among them was regulated by the same doctrine. For, as they believed Christ to be the ever-present Leader and Teacher of his people, they recognized as true ministers those only who were empowered and commissioned by Him, and who spoke in the ability which He gave.

As they came to experience the saving efficacy of the work of the Spirit—the true baptism of Christ—they were enabled to see that John's water baptism, which was to decrease and pass away, is no longer essential to be observed. And being favored to partake of true spiritual communion with the Saviour, they had no need of the outward symbols of bread and wine, which are but a shadow of the true substance.

SUMMARY OF EVENTS.

UNITED STATES—Latest reports from the South confirm the hope that the epidemic is abating, and several towns have given information that they will need no further aid. Thus far about sixty per cent. of the cases have resulted in death.

The Department of State is in receipt of information from the U. S. consul at Port Spain, which states, that during the year ending 9th mo 30th, 1878, 30,610 emigrants have passed through that port, seeking homes in the United States. Of this number, 16,183 were Canadians from the province of Ontario and Quebec. These Canadians were principally agriculturists, carrying with them to their new homes their household effects, agricultural implements, and in many cases sufficient money to enable them to travel to the country and consider they may be regarded as a valuable addition to the ranks of American industry.

The reports of the supervisors of steam vessels show a marked improvement in that branch of the service during the past year. The losses by disaster on the water, reported for this year, are increased by the dreadful sacrifice of life on the wreck of the *Metropolis*. Exclusive of this, the losses will not reach one hundred. On the waters of the Mississippi, there is marked improvement; which is largely attributable to the vigorous action of the New Orleans Supervisor, in refusing to grant licenses to men addicted to drunkenness, and also to the vigorous enforcement of the law of 1871 in the testing of boiler plates. The service on the Delaware has also improved. At New York the number of boiler explosions has been exceptionally large, owing chiefly to carelessness.

It is stated that on the 10th inst., the first train on the Michigan, Tampa and Santa Fe railroad, reached the terminus at Tampa, Fla. This is the first train to reach Los Vegas by 4th mo, 1879. No train will be made at the tunnel through the Paton Mountains, but the road will be carried by a system of switch-back over the tops of the mountains, the grade of which will be 300 feet to the mile, and will be worked by mountain engines especially designed for the purpose.

Over 2,000 acres of corn were destroyed in the Scioto valley by the recent floods.

During the recent rise in the rivers, 7,000,000 bushels of coal were shipped from Pittsburg.

The cotton crop of America, for the years 1877-78, is reported by the National Cotton Exchange at 4,775,865 bales.

Indiana has a school fund larger than that of any other State in the Union. It has increased \$4,000,000 within a year, and now amounts to \$8,007,065.

The Chinese Embassy has arrived in Washington and will be presented to the President upon his return to the capital. The embassy consists of Chin Lun Pio, first Plenipotentiary; Yung Wing, second Plenipotentiary; M. Yeh, and M. Yung, Secretaries of Legation; D. W. Bartlett, American Secretary, and attaches and servants. The chief ambassador, with part of his suite, will soon go to Spain and Peru to organize the Chinese diplomatic service in those countries. He will then return to Washington, to remain there as Minister Plenipotentiary.

There were 273 deaths in this city during the past week—130 adults and 143 children.

Seven steamships sailed from New York for Europe on the 21st. Live stock continues to be a prominent feature of the freight—of which there were 583 horded cattle, 380 sheep, and 27 horses.

Flour—Choice American good 1003, U. S. sixes 1881, 1081; 1-20 composit, 1865, 103; do, 1867, 105; do, 1868, 107; new 5's, 106; new 4's per cent, 103; new 4 per cent, 101.

Cotton—Middlings sold in lots at 11½ cts; per pound.

Petrolens.—Crude, 7½ cts. in barrels, and standard white, at 10 cts. for export, and 13 a 13½ cts. per gallon for home use.

Flour—Minnesota extra, \$5 a \$5.50; Penna. and western, do. 5 a \$5.25; patent, 86.75 a \$8.50.

Grain.—Choice red wheat, 98 cts. a \$1.00; amber, \$1.07, and white, \$1.10. Rye, 58 a 63 cts. Corn, 50 a 55 cts. Oats, 40 cts. white, 32 a 35 cts.; mixed, 26 a 28 cts. per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts., per 100 pounds; mixed, 45 a 60 cts.; straw, 45 a 55 cts.

Beef cattle, 3 a 5½ cts. per lb. Sheep, 4½ a 5 cts. per lb. Hogs, 5½ a 6½ cts. per lb.

FOREIGN—The first instalment of the French contribution for relief of the yellow fever sufferers in the United States, amounting to \$6,000, was remitted on the 16th inst.

The influx of visitors to Paris is reported very large, all the hotels and lodging houses being full. The arrival of strangers registered during the past fortnight number upwards of 60,000.

Abundant rain in the northern provinces of China, have ended the fears of a continuance of the famine. Hostile demonstrations have been made against the English missionaries in the interior of the province of Tokien. The Viceroys of Nankin has ordered the confiscation of houses devoted to opium smoking. The Viceroys of Chihli provinces has arranged for the construction of a railway between Pien-sin and Kika, and a telegraph is projected.

The last census in Japan shows a steady increase, the total being 34,338,404. According to the last report of the Postmaster-General of Japan, the postal correspondence of the islands, for 1877, included 22,052,000 letters, and 606,554 registered letters, 6,764,272 postal cards, and 7,829,836 newspapers. The increase in the number of newspapers, over 1876, was 46 per cent., and 100 per cent. over 1875.

Advices from Senegal state that the yellow fever has almost ceased there and in Goree, where it has been epidemic since midsummer. The Asiatic cholera has appeared in the cities of Mecca and Fez, Morocco, and causes 20 to 30 deaths daily in the former place.

WESTTOWN BOARDING SCHOOL.

The Winter Session opens on Sunday, the 28th of Fourth month. Parents and others intending to send pupils to the Institution, will please make early application to BENJAMIN W. PASSMORE, *Super.*, (address *Street Road P. O., Chester Co., Pa.*), or to CHARLES J. ALLEN, *Treasurer*, No. 301 Arch St., Philadelphia. Philadelphia, 9th mo 11th, 1878.

THE CORPORATION OF HAVERFORD COLLEGE.

A Special Annual meeting of "The Corporation of Haverford College," will be held at the Committee-room of Arch St. Meeting-houses, Philadelphia, on Third-day, Fourth month 8th, 1878, at 3 o'clock, P. M.

EDWARD BEYLER, *Jr.*, Secretary.

RECEIPTS.

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Death, at her residence, near Muscatine, Iowa, on the 25th of 8th mo, 1878, Elizabeth Cairns, widow of the late James Carr, in the 76th year of her age, a member of Hickory Grove Monthly Meeting of Friends. Throughout her illness she was favored with calmness and consciousness, and previous to her close expressed that the prospect of release was peaceful.

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For "The Friend."

Incidents and Reflections.—No. 18.

CALMNESS IN DANGER.

There are many anecdotes on record, showing the quiet calmness with which the Lord often favors His servants in times of apparent danger. Though outward peril seems very great, yet He often enables them to adopt the language of the Psalmist, "The Lord is my God, and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" He who can truly say, "One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple;" will have ground to hope for the fulfillment of the declaration, "In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle, shall He hide me."

When Nicholas Wain and David Bacon, of Philadelphia, were crossing the ocean to England on a religious visit, a violent storm arose, so that the captain thought they must inevitably perish. After exerting himself to the best of his ability to save the ship, he thought it best to inform the passengers of their perilous situation, and of the fate which he thought awaited them. On entering the cabin, he found David Bacon enjoying his pipe, and the two Friends engaged in pleasant converse. When he had communicated his message, his passengers remained composed and placid; and Nicholas remarked, that he supposed it was as easy to travel to Heaven by water as by land.

The vessel weathered the storm, the visit was paid, and they returned in safety to their native land; but the quiet resignation to the Divine will of these good men made a strong impression on the mind of the captain.

After Nicholas Wain had returned from his visit to England, he did not speak in the way of ministry in meetings for worship for some time. One day, when this had been the case, as Friends were walking homeward from the house, Sarah Millin remarked to a companion, that she wondered why Nicholas Wain was so silent. He happened to be near her and heard the remark; and quickly stepping to her side, said, "I can tell thee why. My Master has given me a holy-day."

Thomas Story mentions in his journal that when travelling on a religious visit in the

Southern States of America,—"The company was taken with the greatest storm of lightning, thunder and rain, that ever I remember I had been in before; inasmuch that the fire and water seemed to be commixed in their descending upon us; and the thunder so sharp and sonorous, and so near, as if it had been bombs splitting among us; so that I, being the second in the company, looked back several times to see if any were slain behind; and it was attended with a stifling smell of sulphur. The storm abating a little, it was quickly renewed with equal show of terror; so that we had it along for the space of about eight miles in the first, and three in the latter, in a very dreadful manner; but the Lord preserved us from all harm. And though I was a little concerned at the first approaches of so terrible threatenings by an irresistible power, though from natural causes; yet feeling the Creator near, who ordains it, and that His all-ruling authority was above and over it and all things, I was much comforted in Him, in the time of the most apparent danger: For which I was greatly thankful to the Lord, and for our preservation; for we observed that several great trees had been shattered to pieces by it; and so we got safe to Robert Jordan's that evening. But another storm, with much thunder and rain, coming on in the night, awakened the family, and some of them were much terrified, the thunder breaking out near the house; but upon my retiring inward, I had great peace in the good presence of the Lord, and His holy love ejected all fears."

John Richardson, in the course of his many travels by sea and land, was several times exposed to great danger; but preserved his presence of mind in a remarkable degree. He thus relates one peril which he encountered when crossing the James' River in Virginia:

"Now we came to ferry over the river, being, as I remember, five horses and nine people; there was Jane Pleasant a public Friend, and her man servant who rid before her upon a great horse, and high in flesh; and about the mid of the river, it being two miles over, he rose upon his hind feet, and flung himself upon the edge or funnel of the boat, half into the river; the fall of the horse, and the motion of the other horses thereupon, caused the boat to make such sallies that it took in water, and was very likely to sink; But before he could have time to rise again, or to make any more springs, I took several young men by the shoulders, and flung them upon his neck to keep him down, and told them, as fast as I could, why I did so. Now I had to deal with the ferryman, who was about to strip for swimming, and said we should all be drowned; but for his part he could swim; and was about to leap into the river, for, he said, the boat would either break or sink. I told him, it was soon enough for him to swim, when he saw the boat either

break or sink, and if he would not row, then I would. With much entreaty he took the oar again, and rowed us to the shore. But in our imminent danger, I looked over my tender friends (for so they appeared to me), and thought in my heart, what a pity it would be, if all these were drowned! Yet the thought of my own drowning never entered my mind, until I was got over the river, which was a mercy to me, and a great means to keep out disorder and confusion, which commonly attend sudden surprises and frights, or else they make people dead-hearted and almost senseless." On this occurrence, he makes these judicious comments: "As I had now an occasion to observe, as well as in some imminent dangers I had seen before, where I happened to be, I find it an excellent thing to be, as much as we can, always ready; and by being frequently thinking upon death, it is not so surprising when it does come."

In 1791 Thomas Story visited New England, at a time of great distress from the Indian war then raging. He says, "It was a dismal time indeed in those parts; for no man knew in an ordinary way, when the sun set that ever it should arise upon him any more; or, lying down to sleep, but his first waking might be in eternity, by a salutation in the face with a hatchet, or a bullet from the gun of a merciless savage; who, from wrongs received, as they too justly say, from the professors of Christ in New England, are to this day enraged, as bears bereaved of their cubs, sparing neither age nor sex." Yet the faithful members of the Society of Friends, "trusting in the Lord, neither used gun nor garrison, sword, buckler nor spears; the Lord alone being their strong tower and place of refuge and defence; and great was their peace, safety and comfort in Him."

After a meeting at Salisbury, he lodged at Henry Dow's, on the edge of a great swamp or thicket, "where," he says, "there was neither gun, nor sword, nor any weapon of war, but truth, faith, the fear of God, and love, in a humble and resigned mind; and there I rested with consolation."

This family had recently met with a severe affliction, which is thus related. "The mother of Henry Dow's wife, being a Friend of a blameless life, and living in this same house with them, let in reasonings against their continuing in a place of so much apparent danger, and frequently urged them to remove into the town, where the garrison was, that they might lodge there in the night for safety, as many others, and some Friends did; which her daughter could never be free to do, believing, that if they let in any slavish fear, or distrust in the arm and protection of the Lord, some very hard thing would befall them; till at length her mother said to her, that if she could say she had the mind of the Lord against it, (being a minister, though young), she would rest satisfied; but nothing less than that could balance so rational fears in so

obvious danger. But the young woman being modest, cautious and prudent, durst not assume positively to place her aversion to their removal so high; but at length she and her husband complied with the mother, and they removed to the town to a house near the garrison: where the young woman was constantly troubled with frightful surprising fears of the Indians; though, while at the house by the swamp, she was free from it and quiet.

"But the mother, having left some small things in the house by the swamp, was going early in the morning to fetch them, and, by some Indians in ambush near the town in her way, was killed. And the same morning a young man, a Friend, and tanner by trade, going from the town to his work, with a gun in his hand, and another with him without any, the Indians shot him who had the gun, but hurt not the other; and when they knew the young man they had killed was a Friend, they seemed to be sorry for it, but blamed him for carrying a gun: For they knew the Quakers would not fight, nor do them any harm; and therefore by carrying a gun, they took him for an enemy.

"When the town was alarmed, the young woman concluded her mother was slain, (but it was not by shot, but a blow on the head), but did not go into the garrison, but took one of her children in each hand, and went with them into swamp or thicket, full of reeds, near the place; where all her tormenting fear left her, and she was then greatly comforted and strengthened in the presence of the Lord, and confirmed in her thoughts, that they should not have left their house for her mother's fears, though reasonable in human view.

"The loss of the mother was much lamented by the son and daughter, and others; but as soon as her body was interred, they went back with their little children to the same place by the swamp; where I lodged with them and they gave me this relation."

Evolution, or the theory of the natural development of forms of organic life from lower or anterior forms or types.

From a work entitled "Present Conflict of Science with the Christian Religion," by Herbert W. Morris, A. M.

(Continued from page 51.)

Again: the qualifying term of the process—"insensibly." The reader will not fail to notice that *this word* begs the whole question. If we may be allowed this insensible-graduation argument, we can prove whatsoever we please. Two beings, or two objects, cannot be conceived so distinct, or so dissimilar, or so heterogeneous, but give us "a few millions of years," and plenty of "environment," we can, with the use of this kind of logic, prove the one to have been developed from the other; we can prove that the ant is a descendant of the rhinoceros, and that the butterfly is the offspring of the whale—let us but "imagine" a descending series of sufficient length having existed between them, and the demonstration is complete; in short, we can prove that the circle has been developed from the triangle, that two parallels can meet, and that a straight line may return upon itself and enclose a space.

"This old fallacy," observes Max Müller, "of first imagining a continuous scale, and then pointing out its indivisibility, affects more or less all systems of philosophy which wish to get rid of specific distinctions." The ad-

mission of this insensible graduation would eliminate, not only the difference between ape and man, but likewise between black and white, hot and cold, a high and low note in music; in fact, it would do away with the possibility of all exact and definite knowledge, by removing those wonderful lines and laws of nature, which change the Chaos into a Kosmos, the Infinite into the Finite, and which enable us to count, to tell, and to know."

Leaving the argument, let us now inquire after the "Series." This began, we are told, with an offshoot of the "Old World Monkeys." This ape-like creature had its offspring, more or less; these, in like manner, had their offsprings; and these again had theirs; and so on. Now, we wish to ask, did the successive generations forming these lines of desc^t all travel gradually toward the goal of humanity, or only one of them?

If all made upward progress, then, their progress being by "fortuitous variation," some would advance slower and some faster than others; so that, at length, as the foremost emerged into distinct manhood, others would be short of that point, some, one-tenth, some two-tenths, some three-tenths, and so on all the way down to those which had made no perceptible progress. Hence man should have found co-existing with him a regular gradation of beings, descending on every side from himself down to the ape. But no such gradation exists; between man and his nearest living ally is an "immeasurable gulf."

If it be said that only one series ascended toward manhood; then, in this case, that one in the course of its upward progress must have thrown out branches that were continually in advance of the previous ones, and others in advance of these, and so on all the way to pure manhood; we should, therefore, even from a single series, still have among us at the present day a gradation of animals down to the ape-like creature. But by common consent no such graduated series is to be found.

If, to escape from this difficulty, it be said, as Darwin does, that all the branches of this series together with their offsprings have perished, except the single one that ripened into manhood—then we would ask, Since each generation in the series of man's progenitors, must have been in advance and better fitted to maintain its position in the world, than any which preceded it, how perished *all these*, while mere monkeys, which had made no progress at all, still survive and flourish? Here, Darwin in his efforts to escape from Scylla falls into Charybdis—according to his theory, the fittest should have survived; but according to his facts, the fittest have perished.

The intermediate series of animal forms between the man and the ape have perished and become extinct, we are told—here the very thing to be proved is gratuitously assumed; we must have evidence that the series ever existed, before we can believe that it has perished. But admitting for the moment, that they have all perished, we ask, how is this accounted for? We demand that some reason be assigned for such a remarkable occurrence. The number of forms in that series must have been exceeding great—the more "insensible" the process, the greater the number of forms. Now we ask Darwinians to ac-

count for this fact, for fact it must be, if the hypothesis be true, that all these myriads of intermediate forms, without a single exception, have become extinct, while the first of the last links, the ape and the man, still survive. Why have we no species of living creature half way, or some other part of the way between these? Why is not the vast gap occupied by more or less of these supposed numerous intermediate forms, seeing that man feeblest animals, that must have been contemporary with every one of these links, still live and multiply on the earth? To this question they can return no satisfactory answer whatever—here their theory breaks down—R^e the assumption they make to support it, they can offer no reason, nor the shadow of reason.

If it is still insisted that they have perished and become extinct, then we ask for the bones, or at least for their fossils. Can they be produced? None of them. What reply then is made to the demand for them? No other than this evasive one, "The discover of fossil remains has always been an extremely slow and fortuitous process." Have a fossil remains, then, of any kind been found which can be produced, in support of the theory, either of the immediate or remote progenitors of man? Let Darwin answer—"The great chasm between Man and his nearest allies cannot be bridged over by an extinct or living species."* Thus the supporters of the development hypothesis fail not only to produce the organic chain, which they say connects man with the ape, but the cannot produce even a fossil link of that chain.

It is entirely obvious, hence, that we are warranted to conclude, that this "intermediate series of animal forms between Man and the ape" never existed, save in the imagination of those who hold to it; and that the whole train of reasoning by which it is attempted to support this theory is illogical, inconclusive and unsatisfactory to the last degree.

There are absolutely no facts either among the developments of Geology, or in the written History of the past, or in the actual Experience of the present, that can be referred to in proof of the descent of man from an ape-like creature. There is nothing within the compass of human observation or research, indicate that man, as we travel backward into the past, will be found to descend toward the ape in mind or body. We of the present with all our boasted advantages, do not possess any native mental powers superior to those of the earliest periods of human history. Neither Darwin nor Professor Huxley; we presume, would venture to affirm that Seneca, Marcus Antonius, Cleantines, Aristotle, Plato, Homer, and many others, were not in this respect fully abreast of ourselves. And if we recede far beyond the utmost limit of the historic period, and examine the most ancient human remains that have thus far been discovered, we shall find no material diminution in the size of the cranium or brain case of man. A Swiss skull of what is called the "Stone Age," found in the lake dwellings of Meilen, corresponds exactly to that of Swiss youth of the present day. The celebrated Neanderthal skull exhibits a fair circumference and capacity, fully equal to those given by Morton to the Polyo-ian races of the

* Man's Place in Nature, p. 181.

resent day; and Professor Huxley* makes his candid acknowledgment in regard to it, that, "in no sense can the Neanderthal bones be regarded as the remains of a human being intermediate between Men and Apes." The English skull, doubtless the very oldest known, and which according to Sir John Lubbock here seems no doubt was really contemporary with the Mammoth and the Cave Bears, is yet perfectly human in all its proportions. Its measurements," says Huxley, "agree well with those of some European skulls. And assuredly there is no mark of degradation about any part of its structure. It is, in fact, a fair average human skull, which might have belonged to a philosopher. In conclusion, I may say, that the fossil remains of man hitherto discovered do not seem to me to take us appreciably nearer to the ape form."

(To be continued.)

For "The Friend"

Epistle of Ambrose Rigge.

(Concluded from page 56.)

And let young men and women have a care who they look out at the glory of the world, where is the lust of the eye and the pride of life, which are not of God, lest they be ensnared with them; as were the young men of the Hebrews, with the daughters of Moah, which brought a plague upon Israel of old, by which twenty-four thousand fell. These things were written for our learning, that we should not tempt God, as some of them tempted him, and were destroyed.

And wait upon the Lord in faith and patience, and he will give you whatsoever is needful for you, in his own due time; and that with a blessing added. This I have learned by long and good experience, and recommend to you as a brotherly caution, not to seek lawful things by unlawful means; for that is not good in the sight of God. But let the lamp of righteousness go before you, in all outward undertakings, by which all snares which may be laid in the way, may be avoided, and you preserved in the dominion of that life and power, which subdueth all things which are not of God. And be not lifted up into high-mindedness, if the world's riches increase upon you; for it is not always a sign of the favor of God. And be not cast down when they are taken away; for it is not always a sign of his displeasure, but may be for the trial of your faith, patience and constancy in him, whose hand giveth and taketh away, according to the good pleasure of his heavenly will; unto which all his true-born children truly and patiently submit, and say, "Thy will be done in earth, as it is done in heaven."

And walk in Him, your heavenly head, you who are elders, fathers and mothers of families, as examples of gravity, temperance and modesty; and be careful and watchful over your children, in their young and tender years; and beware of letting them alone, without due and loving reproof, for the least appearance of evil, in word or deed; for so is the will of God concerning you, to whom he hath given power in their younger years, to restrain every appearance of evil in them. For they are of your loins, and you must be accountable for their evils, till they know, and be made sensible of the Spirit of Truth in themselves; which, when they come to the

knowledge of, and by you are recommended thereunto, if they turn aside therefrom, either to the right or left hand, you are so far clear, and their miscarriages will lie at their own door; and their reward will be, as those who know the Truth and do it not, to be beaten with many stripes.

There is a great obligation on parents, to bring up their children in the nurture and admonition of the Lord, the next to thankfulness for the gift of them; for they are blessings to parents, when they grow up in the fear and wisdom of God, and a crown of rejoicing to their gray hairs. This I know by experience: glory to God on high! who hath not left me destitute of his mercy in my old age, and hath given me to see, in a large measure, the travail of my soul in my young years. He called me by his grace, near the first dawning of the gospel day in our age, from my father's house, and inclined my heart to inquire after and first seek the kingdom of God and his righteousness, with a promise to add all other things necessary. This I have witnessed to be fulfilled to this day; having neither poverty nor riches, but enough to sustain me, according to my soul's desire; that I might not make my testimony for the Lord chargeable to any; which hath been fully answered to this day; praises to his worthy and honorable name for evermore.

And you, brethren, who are called and chosen of God to minister his living word, and made stewards in his house, of his manifold gifts; let your conversation in every respect, be as becomes the gospel of peace; that it be not blamed, nor its glory eclipsed, through any uncomely behavior, either in the sight of friends or enemies; this will crown your ministry with many jewels. And be not chargeable, or difficult, nor more than needs be troublesome to them to whom you minister. So shall your ministry have room in the hearts of many; and you be instruments in the hand of our great Master, to turn many to righteousness; having the promise of God for your reward, to shine as the stars for ever and ever. The consideration of this hath overbalanced all my sufferings, and made them sweet and pleasant to me, in my long pilgrimage in this world, from the beginning.

And let none be lifted up with their gifts, or appear in any lordliness over the flock and heritage of God; but in love, charity, and brotherly kindness, you who are strong, bear the infirmities of the weak; considering that our great Lord bare all our infirmities, and took upon him the form of a servant; and his servants are not greater than their Lord.

My dear brethren, a word to the wise is enough: my brotherly love flows, as a fountain, towards you all at this time; earnestly desiring, that our ancient love and unity may be daily increased and renewed among us: so shall we be firm and strong against all opposition, both by the world and false brethren. "For, from among ourselves have men arisen, speaking perverse things, to draw disciples after them;" but they shall not proceed much farther, nor their weapons prosper; but their folly shall appear to all whose eyes are kept single.

For God will prosper his work and spread his name in the earth; and many shall yet come to behold the rising of the Sun of righteousness in their hearts; for so shall the gospel day spring to all nations, and the ministration of the spirit of life in Christ Jesus,

shall exceed in glory all that ever went before it, and shall enrich the gentiles with righteousness, and be the last and greatest that mankind shall be visited withal; by which the knowledge of the power and glory of God, in due time, shall cover the earth, as the waters do the sea.

Therefore, my beloved friends and brethren, press forward up to your holy city, without fainting and weariness; and so run, that ye may obtain; and you will always find the Lord an open fountain in the way, who will daily refresh your souls, and make you as a watered garden. The Lord God of all our mercies be with us all, and bless and prosper his work in our hands, to his eternal praise, and our mutual joy and comfort for ever. With the renewed salutation of my true love to you all, I am

Your ancient friend and brother,

AMBROSE RIGGE.

Regate in Surrey, the 4th of the Fifth mo. 1792.

For "The Friend,"

Letters, &c. of Margaret Morris.

(Continued from page 53.)

The following, from the pen of her grandson, John Jay Smith, introduces us to the interesting correspondence and memoranda of the latter years of Margaret Morris.

"The foregoing pages trace the career of this pious and greatly beloved lady to a period when age and weakness confined her almost to her bed and chair; but the Comforter to whom, during her life of trials, she had looked with unflinching faith, was still her consolation.

Her name-sake, Margaret, the youngest daughter of Dr. Jno. Morris, whom she had tenderly brought up from infancy, was her companion and friend; placed in her arms when her parents were called away in the dreadful visitation of the yellow fever in 1793, she was happy in calling one so every way lovely, daughter, and the endearing title of mother was bestowed on the grandmother, in lieu of the natural title which neither of them had ever learned to pronounce to their own parent. A most touching picture of love on the part of both, might daily be witnessed in this her comfortable residence," of the old lady, now in the possession of pecuniary independence, who was remarkably cheerful, amidst pain that would have spoiled the temper of a less religious and guarded mind. Her house was the resort of young relatives who never entered it without a welcome, and who were sure, not only of a cheering reception, but of liberal hospitality. Many preferred her society to that of younger persons. My brother, cousin and myself, carried her to Friends' meeting, but a few doors from her dwelling, in the sedan chair mentioned in the following correspondence. Though bent with age and infirmity, she never failed to greet us with a cheerful eye, and would exclaim, "Ah! here are my faithful ponies!" or "Don't upset the coach, boys!" We sat her carefully in her seat, at the head of the second gallery, supplying her, in winter, with a little footstool with charcoal in it, on which to place her small and delicate velvet slippers. Every day her many friends and neighbors, called to inquire after her health, or to do something for the sinking pilgrim. All left her presence better for the intercourse, having learned a

* In Burlington, Main street, one door below Broad, on the site still occupied by her grand-daughter M. M. S., (1854.)

* *Descent of Man*, Vol. I., p. 200.

† *Man's Place in Nature*, pp. 181-183.

lesson of patience and fortitude, and most probably of great cheerfulness under extreme suffering. The ensuing letters tell her state of mind and body at this closing period of her life, in the most natural and agreeable manner. They are addressed to the wife of Isaac Collins, Jr., then of New York, for whose home the youthful grandchild had left the 'mother.'

The post beside the aged invalid, thus vacated, was most acceptably filled by another grand-daughter, M. M. S., who continued to be the faithful attendant and friend, for the remaining period of bodily helplessness, but, as the letters show, of mental vigor, passed in a review of the scenes of a well-spent life, with her Bible mostly in her hands. * * * It is remarkable how complete these letters make her history; they come down to the period of her own announcement to her beloved grandchild, of her own paralytic attack, which she tells without alarm, and doubtless lest it should be exaggerated by others.

Three years elapsed before the final messenger threw his last dart at the affectionate daughter, the faithful sister, the devoted mother, and grandmother, the unflinching friend, and deeply favored follower of her Redeemer. Her children, grand children, friends and neighbors, were near sympathizers around the bed of helpless age; where the prayers of the righteous comforted not only the sick but the mourners, who never heard a peevish whisper, and never saw the face of the sufferer ruffled by complaint. It was a season sanctified to all; hope in this life had fled, but there was a reliance on the future; and when time was no more, all who had enjoyed her society knew, as certainly as man can know, that she who had always loved her Lord, and humbly washed the feet of His disciples, was at peace, having rejoined in heaven those whom earthly ties and kindred sympathies had united on earth.

Her sister's husband, George Dillwyn,* the well beloved brother of her heart, her consolator and spiritual guide, his wife, and her sister M. M. Moore, resided in Burlington near by, and were her stay during her declining years, as they had been her dearest friends in early life. The three survived Margaret Morris for many years. Sarah Dillwyn died in 1826, and M. M. Moore in 1829, each likewise tenderly cared for by their younger relative M. M. S., and each in the full hope of a blissful eternity." (To be continued.)

Coal in China.—The coal production of China is reckoned at 3,000,000 tons annually. The anthracite beds of Shansi represent 1,000,000 tons, the bituminous coal of that province, 700,000. All the eighteen provinces contain coal; and, although the extent of the coal fields and the age and quality of the coal vary, yet China may now be regarded as one of the first coal countries in the world. The area of her coal fields exceed even that of North America, and with the greatest of

them, that of Shansi, no other coal region can be compared in the union of the most fortunate conditions as regards position, quality and quantity. Along with the coal, brown iron ore is also found in great quantity. With a yearly production of 300,000,000 tons, it is estimated that this extensive bed of anthracite alone could cover the whole present demand of the world for 2400 years. But the working of the Chinese coal fields is yet so much in its infancy that the production at present, in spite of the most favorable circumstances, is only equal to about one-fifteenth of the coal production of Germany or the United States.—*Philadelphia Ledger.*

THE WAITING ONES.

There are some among the blessed,
Waiting, watching every day,
Peering through the misty shadows

To the clear and lighted way;
Listening in the twilight,
Waiting even in the night,

'Mid the toil and heat of noon-day,
Bending forward to the light.

And they speak in eager whispers
"Can we see His chariot yet?"

"Will the Master come this evening?"
"Will the heavenly Friend forget?"

So they stand these earnest servants,
Waiting, watching evermore,
For the clouds to part asunder,
And reveal the open door.

But they take their daily duties,
And perform them as for Him:
And they read his loving message

When their eyes are tired and dim.
They are living lives of blessing—
Lives of love—for his dear sake,
While they wait with eager longing
For the morn of joy to break.

There are aged pilgrims longing
For the Master's spoken word;
There are some in every country
Waiting, watching for the Lord.

He will come and will not tarry;
He will fold them to his breast;
He will make his watchers happy,
In a calm and holy rest.

Selected.

MY LITTLE WIFE AND I.

We are travelling o'er life's road together,
My little wife and I;

We are happy in fair and stormy weather,
My little wife and I;

The reason why is very plain—
There's nothing queer about it;
We never give each other pain
When we can do without it.

We have toiled o'er many a road most dreary,
My little wife and I;

But our hearts were light when our feet were weary
My little wife and I;

The reason why is very plain—
Since hand in hand we started,
We've never had the battle won
By those who were faint-hearted.

Though our home be plain, that never teases
My little wife and I;

Though an humble cot, right well it pleases
My little wife and I;

The reason why is very plain—
We do not fear to labor;
And though in toil our time is spent,
We envy not our neighbor.

We never dream of ill to-morrow,
My little wife and I;

But take what comes, be it joy or sorrow,
My little wife and I;

The reason why we do not fret;
And you'd do well to try it;
We've never had our person yet
That was a gainer by it.

Selected.

Isaac Penington on the Divinity and Offices of Jesus Christ.

"Now this we have often found, that tho' our testimony hath not been received in that same spirit and love, wherein it hath gone forth; but the enemy, by his subtlety, hat raised up jealousies concerning us, and prejudices against us, as if we denied the Scriptures and ordinances of God, and that Christ that died at Jerusalem; professing Him only in words, to win upon others by, but denying Him in reality and substance.

"To clear this latter, (for my heart is only at this present, drawn out concerning that, we have solemnly professed in the sight of the Lord God, who hath given us the knowledge of His Son in life and power, these two things—

"First, That we do really, in our hearts own that Christ who came, in the fulness of time, in that prepared body, to do the Father's will; his coming into the world, doctrines, miracles, sufferings, death, resurrection, &c. in plainness and simplicity of heart, according as it is expressed in the letter of the Scriptures.

"Secondly, That we own no other Christ than that, nor hold forth no other thing for Christ, but Him who then appeared and was made manifest in flesh." Vol. iii, p. 59.—1667.

In replying to the charge that the Society of Friends denied that Christ who died at Jerusalem; as well as the benefits of his sufferings and death, "and set up a natural principle within instead thereof," Isaac Penington says:—

"First—We do own that the Word of God the only begotten of the Father, did take up a body of the flesh of the Virgin Mary, who was of the seed of David, according to the Scriptures; and did the will of the Father therein, in holy obedience unto Him, both in life and death.

"Secondly—That He did offer up the flesh and blood of that body, though not only so for He poured out his soul. He poured out his life a sacrifice or offering for sins, (do not, oh do not stumble at it; but rather wait on the Lord to understand it; for we speak in this matter what we know;) a sacrifice unto the Father, and in it, tasted death for every man; and that it is upon consideration, and through God's acceptance of this sacrifice for sin, that the sins of believers are pardoned, that God might be just, and the Justifier of him which believeth in Jesus, or who is of the faith of Jesus." Vol. iii, p. 33.—1667.

In his "Observations concerning the Priesthood of Jesus Christ," he says:—

"Observation 1.—Who is the Apostle, and High Priest of our profession? It is Jesus Christ the Son of God, whom God hath appointed Heir of all things; by whom He made the worlds, and who is the express Image of his Father's substance, &c. Heb. i, and iii. 1.

"Observation 2.—Why this High Priest was to suffer death? which was that He might taste death for every man; and so, through suffering, become a perfect Saviour, or perfect Captain of salvation, to all the sons that were to be brought by Him to glory. Heb. ii, 9, 10." Vol. iv, p. 121.

"Mark; Christ was not only to die, and so offer up a sacrifice of atonement, but He was also to make reconciliation by it, ever afterwards for his children, in case of transgression, whenever occasion should be. So saith John: 'If any man sin, we have an Advocate with the Father,' to plead for the forgiving

* George Dillwyn, brother to William Dillwyn of London, and to Ann Cox, second wife of John Cox, of Burlington, was long an eminent minister of the Society of Friends, well known and much esteemed at home and abroad, about whose gift and services much might have been said in this volume if it had not been found necessary to confine our narrative to the descendants of Richard Hill.

† The former in the dwelling now (1854) occupied by her friend Stephen Grellet, and the latter in Wood street.

blotting out of the sin, 'and He is the propitiation, (or reconciliation,) for our sins; the old translation renders it, 1 John ii. 1. Page 122.

Observation 16.—That this High Priest hath not to offer many sacrifices to atone as the priests under the law need: to do so: for He was a perfect Priest, and offered one perfect, spotless, sacrifice; and 'is a propitiation for the sins of the whole world,' John ii. 2." Page 124.

Observation 23.—For what cause, Christ the Mediator of the New Testament? which, that by means of death, for the redemption of the transgressors under the first testament, they which are called might receive the promise of eternal inheritance, verse 15. For I hath made Christ, a Propitiation for all men, both Jews and gentiles; that through His in His blood, his righteousness might be imputed, for remission of sins that are past, through the forbearance of God, that He might be just, and a Justifier of him who is of the faith of Jesus. Rom. iii. 26. So that they were under the first covenant, hearkened unto Him, and believing in Him, were justified from all things, from which they had not been justified by the law of Moses, Gal. xiii. 39.

Observation 24.—The necessity of Christ's death; which was, because He was to make up by his own blood into the holiest, to appear before God for us, and to sprinkle the heavenly things with the blood of a Sacrifice, an higher and better nature, than the blood of bulls and goats was; for that was the blood of the covenant which was to pass away, but He was to sprinkle his, with the blood of the everlasting Covenant; and by this His death blood, sprinkled upon the hearts of His. Covenant comes to be of force. Heb. x. 16 & 25, and xiii. 20, 21." Page 127.

Observation 25.—That we are sanctified by the same will by which Christ was sanctified, or sanctified Himself. In subjection to the same will which the Head obeyed, (even denying themselves, taking up the cross to their own wills, and submitting to God's,) are we members sanctified. The Spirit of God works them into holiness, by this will of God, and through the offering of the blood of Jesus Christ once, verse 10. John xvii. 19.

"So mark: there is the will of God, the offering up [of] the body of Jesus, the pouring out [of] the Spirit of Grace, the New Covenant, and faith in Christ, &c. All these are to work out one and the same thing; and they all concur thereto in their several orders and places." Vol. iv. p. 128.—1671.

In a work, entitled, "The Holy Truth and Charge Defended," &c., he thus answers the charge of denying redemption by the blood of our Lord Jesus Christ, viz:—

"And as for denying redemption by the blood of Christ, oh! how will he answer this charge to God, when none upon the earth, as the Lord God knoweth, are so taught, and do so rightly and fully own redemption by the blood of Christ, as the Lord hath taught us to do! For we own the blood of the Lord Jesus Christ, both outwardly and inwardly; both as it was shed on the cross, and as it is sprinkled on our consciences; and know the cleansing virtue thereof in the Everlasting Covenant, and in the Light which is eternal; out of which Light, men have but a notion thereof, ut do not truly know nor own it. Works, ol. iii. p. 234.—1672.

In reply to Thomas Hicks, who accused him of esteeming the blood of Christ no more than a common thing, he says:—

"Herein he represents me wicked, and makes me speak, by his changing and a-biding, that which never was in my heart; and the contrary whereof, I have several times affirmed in that very book, where those several queries were put, out of which he forms this his own query, giving it forth in my name. For in the tenth page of that book, beginning at line third, I positively affirm thus: That Christ did offer up the flesh and blood of that body, though not only so, for He poured out his soul, He poured out his life, a sacrifice or offering for sin, a sacrifice unto the Father, and in it tasted death for every man; and that it is upon consideration, and through God's acceptance of this sacrifice for sin, that the sins of believers are pardoned, that God might be just, and the Justifier of him who believeth in Jesus, or who is of the faith of Jesus. Is this common flesh and blood. Can this be affirmed of common flesh and blood? Ought not he to have considered this, and other passages in my book, of the same tendency, and not thus have misrepresented me, and misrepresented me to the world? Is this a Christian spirit, or according to the law or prophets, or Christ's doctrine? Doth he herein do as he would be done by? Oh! that he had a heart to consider it!" Vol. iii. p. 497.—1675.

"I have had experience of that despised people (the Quakers) for many years; and I have often heard them, even the ancient ones of them, own Christ both inwardly and outwardly. Yea, I have heard one of the ancients of them thus testify in a public meeting, many years since: that if Christ had not come in the flesh, in the fulness of time, to bear our sins, in his own body on the tree, and to offer Himself up a sacrifice for mankind, all mankind had utterly perished. What cause then have we to praise the Lord God for sending his Son in the likeness of sinful flesh, and for what his Son did therein?" Vol. iii. p. 403.—1675.

In his treatise, entitled "The flesh and blood of Christ," &c., after speaking largely of that mystical body and blood of Christ, which the saints feed upon, and asserting the necessity of a participation in it, he adds:—

"Now as touching the outward which ye say we deny, because of our testimony to the inward, I have frequently given a most solemn testimony thereto; and God knoweth it to be the truth of my heart; and that the testifying to the inward, (from which the outward came,) doth not make the outward void, but rather establish it, in its place and service. God Himself, who knew what virtue was in the inward, yet hath pleased to make use of the outward; and who may contradict or slight his wisdom and counsel thereto? Glorious was the appearance and manifestation of his Son in the flesh, precious his subjection and holy obedience to his Father; his giving Himself up to death for sinners, was of great esteem in His eye! It was a spotless Sacrifice of great value, and effectual for the remission of sins; and I do acknowledge humbly unto the Lord the remission of my sins thereby, and bless the Lord for it; even for giving up his Son to death for us all, and giving all that believe in his Name and power, to partake of remission through Him." Vol. iii. p. 415.—1675.

In the postscript to a work, entitled "Re-

marks upon some passages in a book, entitled "Antichrist's Transformation within," &c., we find the following, viz:—

"First, as to his [Jeffery Bullock's] main controversy with Friends about the Christ that died at Jerusalem, the affirmation is, that neither justification nor condemnation is by Him, and re-proaching Friends as having gone back to the profession of Christ and Saviour, who died without the gates of Jerusalem; this is in my heart to say:—

"Is Christ divided?" Is there one Christ that died without the gates of Jerusalem, and another that did not die? Or is it not the same Lord Jesus Christ who died without the gates of Jerusalem, according to the flesh, and yet was then alive in the Spirit? Do we affirm that the Godhead died? No—we do not so affirm that his soul died, as he (J. B.) doth, page 19, but according to the flesh He died; that is, He who was the Resurrection and the Life, laid down his life, and took it up again according to the commandment of his Father.

"Thus we have been taught of God to believe, and thus to hold it forth. And we have no other Justifier, Condemner, Saviour, or Intercessor, than He that laid down the life of the body, offering it up a sacrifice to his Father without the gates of Jerusalem. 'Who is He that justifieth?' Is it not God, in and through him? 'And who is he that condemneth?' Is it not Christ that died? 'And where did he die?' Was it not within the gates of Jerusalem? 'Yea, rather that is risen again,' &c. Rom. viii. 33, 34." Vol. iv. p. 370.—1675.

"And now there are two or three things in my heart to open to you, how it is with me in reference to them; for indeed I have not been taught to deny any testimony the Scriptures hold forth concerning the Lord Jesus, or any of his appearances; but am taught by the Lord more certainly and fully to own and acknowledge them." Page 150.

"The first is concerning the Godhead."—"The second is concerning the offering of the Lord Jesus Christ, without the gates of Jerusalem. I do exceedingly honor and esteem that offering, believing it had relation to the sins of the whole world, and was a propitiatory sacrifice to the Father therefore. And surely he that is redeemed out of the world, up to God, by Christ, cannot deny that Christ was his ransom, and that he was bought with a price, and therefore is to glorify God, by his body and Spirit, which are God's. 1 Cor. vi. 20. And saith the apostle Peter: 'Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, &c., but with the precious blood of Christ, as of a Lamb without blemish and without spot,' &c. 1 Pet. i. 18, 19; 'who so offered Himself up to God, through the Eternal Spirit.' Heb. ix. 14. Thus we do own singly and nakedly, as in the sight of the Lord; though I must confess we do not lay the sole stress upon that which is outward and visible, though we truly and fully acknowledge it in its place; but upon that which is inward and invisible; upon the inward Life, the inward Power, the Spirit within; knowing and experiencing daily, that that is it, which doth the work." Vol. iv. p. 451.

In the dark cloud of a trying dispensation, the beautiful bow of God's promise is often seen with peculiar effect.

Chinese Merchants.

When the Chinese ports were first opened the foreign trade went into English and American hands, but in a few years the Germans came in and took a large share of it. They could live and work cheaper than their competitors, and for a considerable while they flourished. But when the Chinese came to the front all others suffered alike, as the new competitor could beat each and every one of them in the ability to get along with small profits. A Chinese official said one day to a friend of mine: "Englishman and Melian man come here makee big pigeon; bimbe long come German man eatee up Englishman and Melian man; Chinaman come now, he makee eat up German man; some time you makee see Chinaman eatee every ting." There is every reason to believe that his prediction will be fulfilled in the main; that the "eat up" is going on pretty rapidly a great many persons can testify.

In Hong-Kong the Chinese houses are increasing annually, while the English and other foreign ones are decreasing. Rows of stores formerly occupied by English merchants have been given up to Chinese, and the number grows and grows with each recurring season. Nineteen-twentieths of the population of Hong-Kong are Chinese, and there is not a branch of business into which they have not entered. They have shipping and commercial houses, steamship, banking and insurance companies, as I have already mentioned, and you can buy in their shops nearly every article of foreign manufacture that you can buy in the English stores, and almost invariably at a lower price. The complete free trade established at Hong-Kong has been good for the English manufacturer, but not so for the English merchant who established himself in the colony.

In all the open ports of Japan the Chinese are thickly established. Their competition is more with Europeans than with the Japanese, and they have succeeded in making a very large inroad into the profits of the foreigner, though less so than at Hong-Kong, Shanghai or the other Chinese ports. Going west from Hong-Kong, we come to Cochin China, the French possession, of which Saigon is the capital. There the Chinese have been steadily cutting into the trade, until they have by far the best of it, and have driven some foreign houses out of business. During 1876 the Chinese shipped nine-tenths of the rice crop, amounting to nearly 6,000,000 piculs (133 lbs. to the picul). All other articles of export were shipped by them, with a very few exceptions, and they have at least five-sixths of the import trade. Much of the shipment is to Hong-Kong, and a great portion of it is in Chinese vessels, while many of the English ships find it expedient to employ Chinese agents. The Hong-Kong agency of the only line of steamers running to Bang-kok, Siam, is Chinese, and when I purchased my ticket by one of the company's ships, I was obliged to apply to the head of the Yuen Fat Hong, and make my negotiations with him. The captain told me that all the rice carried by him or his companion vessels was on Chinese account, and I found on reaching Bang-kok a Chinese line of steamers running to Singapore. Foreign business at Bang-kok grows smaller each year, while Chinese business increases.

At Singapore there are more than 100,000

Chinese, one-fourth as many Malays, and about 1000 Europeans. The Chinese have gained in numbers, while the Europeans have lost, in spite of the steadily increasing importance of Singapore. While I was there a quarrel arose between the Chinese and foreign merchants—or rather it was in progress when I arrived—concerning the delivery of pepper, gambier, and other articles of merchandise which the former sell to the latter. The disputed point was on a matter of delivery, the latter demanding and the former refusing to make delivery at the foreign go-downs (warehouses). The foreigners united, and agreed not to buy until the point was yielded to them; the Chinese united, and refused to sell except at their own go-downs. See the advantage of a Chinese combination over a foreign one; when I left Singapore two of the foreign houses had broken from the combination, and were buying pepper and gambier on the terms of the Chinese, while the latter were as firm as the rock of Gibraltar. —*Thomas Knox, in Harper's Magazine.*

Selected.

"Riches, surely, are not certain marks of Divine favor, nor prosperity an evidence that our ways please God." Doth He not sometimes give men their hearts' desire, and withhold send leanness into their souls? We are apt to call providences by wrong names. Afflictions, "more precious than gold which perisheth," we call curses; and riches we call blessings, when, for once they are so, it is to be feared they are sent of God a thousand times for judgments. The distresses and troubles of Israel of old were often administered in mercy, when the people had, in falshood and prosperity, revolted from God, to bring them back again to Him, to trust and depend upon Him, and have their expectation from Him; and if this be the gracious design of the Almighty now, in the administration of distress and adversity, as I fully believe it often is, I am sure that such trials deserve to be considered as evidences of His merciful regard, who in this, though severe, yet more intelligible language to earthly hearts, is seeking to convince us of our dependence on Him, relation to Him, and that it is He who can bless or blast all our endeavors.

I have often thought, and it hath been confirmed in my mind, that if we were more attentive, and disposed to obey the secret intimations of the "Wonderful Counsellor," who speaks from heaven in our hearts, we should happily make it less necessary for the Lord to speak to us so frequently in the language of affliction. Oh! if this were but enough the case, (and I am sure it is above all things to be desired,) we should thereby avoid every snare, and be enabled happily, in the line of duty, to go forward in the lot of our appointment; and then, though our dwellings might be with the lowly, and we should have to labor for daily bread, yet, divested of anxious care, we should rest secure in His providence, who numbereth the hairs of our heads; clothes the lilies with transcendent beauty, and hears the young lions when they cry.

* * * Oh that, through the medium of Divine Light, we might look up to God! therein we should discover the secret turnings of His holy hand in all these things; for I am fully persuaded, that, whatever is permitted to try us, whatever dispensations, inwardly or outwardly, we may be under, it is the dispensation of unerring Wisdom and

Goodness; and the very best for us, the greatest blessing we are capable of receiving in our present state of mind, consistent with our chiefest good. Oh! what cause have we therefore, to commit ourselves wholly to Him to bless His name in every dispensation, who is the sole Arbitrer of heaven and earth, who superintends the universe, whose goodness and power are equal; who knows all situations, and is ever graciously administered to every one of us, in uniform mercy and goodness, what is most convenient for us, and all for this most desirable, most glorious purpose, to redeem, to gather us to Himself who is the fulness of blessing and life.

JOHN THORP.

A Marvellous Sunset on Mount Washington.—"The heavens declared the glory of God, and the firmament showed his handiwork" the sunset glories of Saturday evening last. Such a sight is rarely had here, and never elsewhere. Those who have been here before last season, for pleasure and sight-seeing, admit that they never saw anything equal to it before, and — Aiken, of the Mount Washington Railroad, who has been here all seasons of the year for ten or twelve years and — Murphy, of the Signal Station, who has been here in the summer's calm and winter's storm, conceded the scene of Saturday evening to be the finest and most wonderful magnificent that they had ever seen.

Just before the hour for its setting the sun was entirely obscured by a heavy cloud, which deluged the mountain top with a drizzling shower of rain, but the cloud lifted instantly just at the moment of setting, and the sun bathed the mountain-top in a golden glow, softened and shaded by the reflection of the dark clouds which still hung about the horizon over against the summit of the mountain. So sharply and clearly were the rays of the sun thrown upon the mountain, through rift in the clouds, that the blades of grass, what is known as "Bigelow's Lawn," at the head of Tuckerman's Ravine, could be accurately counted from the mountain-top, more than thousand feet above them. Instantly, and by its magic, the most brilliant rainbow ever seen commenced forming, one end of its gold and crimson showers resting in Tuckerman's Ravine and the other directly over the Gl House. A complete arch soon formed, high in the heavens, so soft and sharp as it represented two thirds or three-fourths of a circle instead of the flat-arch usually seen in rainbows, and the colors at the lower extremity were so brilliant that a second, third, a even fourth reflection could be seen against the mountain sides where they rested. A striking feature of the occasion was a luncheon of white clouds hanging low beneath the very centre of the arch, the upper end of which took a golden hue from the setting sun, and gave to the fortunate spectators cloud with a golden instead of a silver lining. Another remarkable sight was the shadow the mountain-top thrown against the sky a mountain ranges to the eastward, direct beneath the centre of the arch, and so distinctly that the shape and formation of Mount Washington was as clearly defined as is the mountain itself, while the form of the Summit House could be distinctly seen on the crest of the shadow. The glow of the setting sun was so brilliant and so clear that the Great Mountains against the western sky were clear

arked, and Camel's Hump, Mount Mansfield and Jay Peak could be distinctly recognized from the top of Mount Washington, as well as all the other mountains to the north and south. It was a gloriously gorgeous and magnificent sight, and one that will hang on the hills of memory forever.—*Among Clouds, Mount Washington, August 19.*

The writer of the article which follows, states that he has been induced to prepare it after having received several letters of inquiry which betray much want of knowledge as to the state of affairs among Canada Friends, and to publish it as matter of information.—[s.]

For "The Friend."

A brief account of the troubles which have troubled the meetings of Friends in Canada, appeared in "The Friend" of Eighth mo. 3d. Some additional information may be acceptable to its readers. The "diversity of opinion" spoken of in the article, may be better described by saying, that a portion of the members remained firmly attached to the principles and practices of the Society of Friends; whilst another portion adopted and advocated the theory of the Plymouth Brethren. The "divergence" in paths was shown in one part endeavoring to maintain both the principles and practices of Friends on their original ground. The other part seemed to do so not only to adopt and propagate the new theory, but to open a wide door to new practices. The natural result was, a ceasing "to walk together." But when the issue took place, it rested upon one particular point, that "artificial music."

In Sixth month, 1877, the "bisected Quarterly Meeting" (composed of the members of Pelham Monthly Meeting) managed to hold a subject under their care for three months longer, thereby preventing the case from going before the Yearly Meeting, and also presenting Norwich Friends from having a representation in that meeting. In the Eighth month following, the committee of the bisected meeting advised one portion of Norwich Friends to act independently of the other portion; by which act a new meeting was set up, and which was approved of by the Quarterly Meeting in its bisected capacity. The result was a separation in the Quarterly Meeting, and consequently two reports were presented to the Yearly Meeting in Sixth month. One of those reports complained of certain acts of Pelham Quarterly Meeting, whilst the capacity above described, as being out of order and detrimental to the best interests of the meeting; and asked the Yearly Meeting to hold those acts in abeyance until such an investigation could be made as to enable that meeting to come to a right decision in the matter.

The committee that was appointed by the early Meeting on the subject, did not have any differing parties face to face, nor give their representatives a hearing; but were disunited among themselves in judgment. The larger portion favored recommending the reception of one of the reports at once. The other portion preferred to recommend the Yearly Meeting to accept neither report at that time, but to appoint a committee to enquire into, and labor for the healing of differences before a decision was made. But the larger portion did report "that it was the prevailing judgment of the committee that the minutes signed

by John Richard Harris be received," without the other portion of the committee submitting to it. The meeting was informed that the committee was not united in making this report; and decided objections were made in the meeting to accepting it, yet a minute was made stating that it was the prevailing judgment of the meeting to adopt it. It is a noteworthy fact, that although the differences above referred to have to a less or greater extent existed for some years, and at length become so developed that the members of Norwich Monthly Meeting were not represented in the Yearly Meeting in 1877, and finally, in 1878, two reports were presented to that meeting; it did not at any stage of the difficulty exercise care in the correction of wrong, or the healing of differences, but summarily disposed of the matter without proper investigation. A. S.

Ontario.

A Story for Students.

In 1831-32 some of the law and order students of Bowdoin College undertook to stop all hazing and other like irregularities. Some circumstances made one of the leaders of the anti-hazing party especially obnoxious, and he was warned that some terrible vengeance would be executed upon him by a league formed for that purpose. He was not easily frightened; and he did not think it even necessary to take special precautions. One night, about midnight, seven of the hazers broke into his room and seized him in his sleep. It did not take him long to wake up sufficiently to comprehend the situation. Resistance was useless. He instantly decided to play "possum" and feign death. He was borne down two flights of stairs, with a rush, in no gentle hands, and with many a wrench and bruise, to the pump. But he never moved; he lay perfectly limp in their hands. The device succeeded; when they reached the pump one of the assailants exclaimed, "He is dead;" the frightened students dropped him on the ground and fled. The sight of the pump and the wet platform revived the dead and he rose and pursued the fleeing students. Fear added wings to their flight; they were all masked, and they all made good their escape. He went back to bed, and, being unexcitable and cool, he went to sleep, woke later than usual, ate his breakfast, and went about his usual business, taking no notice of the affair. The students held a college meeting and passed strong resolutions commendatory of his course and character, and condemning the perpetrators of the act as unworthy of college fellowship. But they were unknown, and the college faculty was unable to take any action in the premises, even if it had been minded so to do. What were his inclinations, or whether it had any, we do not know.

The student however, had decided what course he would pursue before he went to sleep that eventful night, and he was well satisfied with his decision. He has shown, in after life, in many a critical emergency, the same coolness and the same resoluteness of purpose which served him then. For six weeks he was absolutely refused to talk about the affair, even with his most intimate friends. Every one thought it buried forever. In consequence the actors became communicative. They "leaked." The student waited and watched till his evidence was accumu-

lated and convincing. Then one morning he waited on a lawyer in the town and desired to retain him for a criminal prosecution for assault and battery. The lawyer was at first inclined to pooh-pooh at him. The student pressed the question: Is it an assault and battery to break into a man's room at night and carry him forcibly downstairs to pump on him? Is it an offence against the laws of the state? Is there any punishment provided for such an offence? Will you take the retainer? Or shall it go to the lawyer over the way? The case was taken, the warrants were issued, the seven perpetrators were all arrested—if we were not mistaken, were marched out of their recitation room—on morning by the constable; and seventeen colleagues were summoned as witnesses to prove the facts. The whole college was in an uproar; the excitement extended throughout the town, and we venture to say that the office of the Justice of the Peace was never thronged, before or since, by a more interested and excited crowd.

The justice adjourned the case for two weeks to give time for the employment of able counsel. Lawyers were retained for the defence from Portland. But when they knew the facts, they advised their clients that there was no defence. They were guilty; they would be convicted; they must be sentenced. The court would have no option. There was no escape except in the mercy of the prosecutor. They offered to pay him for the damage done. He replied that he wanted no money; he simply wanted to punish a great wrong and to prevent its repetition upon others. At length, thoroughly frightened, the hazers signed a confession, which was publicly read in the college chapel, and paid all the costs of the prosecution. The case was discontinued; so was hazing in that college, and for that period of its history.—*Christian Union.*

If you think you can trust in Christ's sacrifice for salvation, without obeying His precepts as a rule of sanctification, you are greatly mistaken; trust in Christ, will lead you to take the yoke of Christ.

The Lord takes up none but the forsaken; seeks none but the lost; makes none healthy but the sick; gives sight to none but the blind; makes alive none but the dead; sanctifies none but sinners; and to all these he is precious.—*Luther.*

THE FRIEND.

TENTH MONTH 5, 1878.

In compliance with the request of a Friend at a distance, we have given place to the monograph by Isaac Penington, entitled "Some Queries concerning Christ and his appearances," in our last four numbers.

I. Penington was a man long taught in the school of Christ, deeply versed in the mysteries of salvation, and earnestly concerned for the spread of a true understanding of the spiritual nature of the gospel dispensation. Deeply impressed with the fearful danger attending the opinion prevalent among christian professors in his day, that belief of the truths recorded in the New Testament respecting the coming, life, death and resurrection of Jesus Christ, the atonement He made

for sin, and the reconciliation with the Father, thereby purchased by him, was all that was requisite to make a true Christian, he was concerned to endeavor to awaken them to a sense of the necessity of going deeper, of experiencing salvation wrought out through the immediate operation of the Holy Spirit upon the soul; whereby they might know indeed the work and things of Christ brought to their individual knowledge, and applied to their redemption and sanctification: hence the putting forth those queries.

Sound as Isaac Pennington was in the Christian faith, and much as he strove to convey the truths he desired to promulgate clearly and unequivocally, yet many whose spiritual faculties had never been rightly developed or strengthened by reason of use, and who were content to rest in their carnal conceptions of Christ's "finished work," were unable or unwilling to comprehend those truths he was anxious to press upon his readers, and both he and Friends generally, at that time were misjudged and misrepresented, as though they did not believe in nor expect salvation through Jesus Christ, who died upon the cross at Jerusalem.

This calumny was promptly met, denied and disproved, but the same misrepresentation of I. Pennington and others of the early Friends has been made in the present day, and we therefore think it advisable to lay before our readers some further extracts from his works, touching upon this subject, given in "Evans' Exposition," clearly showing his and Friends' faith in Christ, both in his outward and his inward appearance. See extracts on page 60.

SUMMARY OF EVENTS.

UNITED STATES.—During the past week there has been an increased mortality in those sections visited by yellow fever. The disease has spread through the country, and many of the people have gone into the towns hoping to receive more attention. In some sections of country the cotton crop is said to be wasting—there not being sufficient available force to gather it.

The entire contributions to the yellow fever fund in this city to 24th ult., amounts to \$115,910.56. The books of the Post-office Department show that the money order business during the year ending 4th mo. 30th, amounted to \$83,000,000, an increase of \$9,000,000 since 1876.

A destructive storm raged throughout Michigan on the night of the 25th ult. Two persons were killed, and another seriously injured by lightning. A severe storm also raged at Lebanon, Indiana, on the night of the 23d.

The temperature on the top of Mt. Washington, on the morning of the 29th, was 14 deg. above zero. So clear was the atmosphere, that vessels on the Atlantic Ocean could be seen from the summit by the naked eye. Colonel Miles reports to General Sheridan that Sitting Bull has sent six Sioux envoys to Fort Keogh, Montana, to ascertain upon what terms his people would be permitted to surrender to the United States military authorities; the Sioux who have taken refuge in Canada being anxious to return to the United States. The reply states, that if they return it must be on terms of unconditional surrender.

Several weeks having elapsed since the War Department have received advices from the Rio Grande, is regarded as indicating a peaceable condition. The Mexican authorities along the border evince a growing disposition to cultivate friendly feelings with the United States, and aid in repressing lawlessness and disorder. The President returned to Washington on the 29th ult., and expressed satisfaction with his trip through the West, and with the evidences of returning prosperity, and of the popular feeling in favor of a sound currency.

It is stated that the difficulties between France, England and the United States, relative to the Newfoundland fisheries, have been arranged. The three cabinets are now drawing up a convention which, it is believed, will obviate future disagreements.

Several persons who accompanied the Collins expedition to Brazil, have recently returned, and report the Madeira and Mauore enterprise in a flourishing condition, although the work has been impeded by the inability of the men to endure the climate. About ten miles of the road have been graded, and three of these completed. The completion of this road, it is thought, will open a valuable trade with Bolivia, especially in tin and rubber.

There were 276 deaths reported in this city during last week—153 adults and 123 children.

The local weather report for Ninth month, gives the average temperature 67.9 degrees—which is 5 degrees above the average for the past eight years. The highest temperature was 88 deg., and the lowest, 41 degrees. The total rainfall has been the smallest for eight years, being only .96 of an inch.

Markets.—*Am.*—American gold 100J. U. S. sixes 1881, 108; 5-20 coupons, 1865, 103; do. 1867, 1054; do. 1868, 107; new 5's, 106; new 4J per cents, 103; new 4 per cents, 101.

London.—Small sales of middlings at 11½ a 11½ cts. per pound.

Petroleum.—Crude, 73 cts. in barrels, and standard white, at 94 a 10J cts. per gallon.

Flour is in demand and prices steady. Minnesota extra, \$5 a \$6.75; Penna. and western, 4.50 a \$5.25; patent and other high grades, \$6.75 a \$8.50. Eye flour, 3.25. Corn meal, \$2.75 per barrel.

Grain.—Red wheat, \$1.18, 98c; amber, \$1.07 a \$1.10. Rye, 57 a 60 cts. Corn, 49 a 52 cts. Oats, 29 a 33 cts. per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts., per 100 pounds; mixed, 45 a 60 cts.; straw, 55 a 70 cts., per 100 pounds.

Beef cattle, 3J a 5J cts. per lb., as to quality. Sheep are in fair demand and sell at 3J a 4J cts. per pound as to condition. Hogs, 5J a 6J cts. per pound.

FOREIGN.—To date of Ninth mo. 23d, the subscriptions in Paris for the yellow fever sufferers in the United States, amounted to \$12,000.

An unfriendly feeling has lately arisen between the Viceroy of India and the Amer. of Afghanistan, which it is feared may result in a war between the two countries. The origin of the trouble appears to have been, the refusal of the Amer. to allow a mission from the Government of India to pass through his possessions.

Military preparations are now being made, but it is thought England will not hasten to invade Afghanistan. Advices from Vienna indicate that the occupation of Bosnia and Herzegovina is almost completed; and it is stated that a large number of Austrian forces will soon return home.

On the north side of the St. Gothard tunnel, one thousand men are employed underground, and four hundred in the open air. Three hundred wagon loads of earth are excavated every day, and in the daily blastings 600 pounds of dynamite are used. The energy shown on the Italian side is said to be equally great.

The volcanic activity of Vesuvius continues to increase. The crest of the cone has given way, and a new cone is forming.

The Spanish American Commission for the settlement of claims of citizens of the United States, growing out of the insurrections in Cuba, have allowed claims to the amount of more than \$1,000,000, which have been promptly paid by Spain. Claims aggregating as much more await the action of the umpire.

Information received from Athens, states that England is in communication with the Powers, with a view to settling the Greek question, by giving to Greece the island of Crete, but a third less territory on the mainland than proposed by the Congress.

Information has been received at Madrid, that numbers of Moors are dying from starvation at Fez and Marquinez, Morocco.

FOR SALE,

On reasonable terms, fifty volumes of "The Friend," Empire of John S. Stokes, at the Office of "The Friend."

A young woman of experience, desires a situation as teacher of small children in the family of a Friend.

Refer to S. A. R., 411 North Fifth St., Philada.

WANTED

A well-qualified woman Friend as Matron at Friends' Asylum for the Insane, near Frankford, Philadelphia.

Apply to Samuel Morris, Olney, Philada.
John H. Carter, Fisher's Lane, Germantown.

RECEIPTS.

Received from John W. Buzby, N. J., \$2.10, vol. 5; from Beniah E. Sharpless, Pa., 50 cts., vol. 5; from Jonathan Chase, R. I., \$2.10, vol. 5; from Harvey Chace, and Lydia Mitchell, \$2.10 each, vol. 5; from Elwood Comford, Mich., \$2.10, vol. 5; from Richa Mott, Agent, Io., for William Pierpont, Rebecca Aske Thomas Stanley, Stephen Hodgkin, Asenath Edgerton, Joseph Patterson, John Hodgkin, Thomas D. Yoom and Josiah Stratton, \$2.10 each, vol. 5; for Nathaniel Chase, R. I., \$2.10, vol. 5; from Sarah P. Philada., Canada, per Levy Varney, \$2, vol. 5; from Allen Pharo, Pa., \$2.10, vol. 5; from Mary Metcalf, R. I., \$2, vol. 5; from Wilmon Bacon, N. J., \$2.10, vol. 5; from James H. Moon and Martha B. Taylor, Pa., \$2, each, vol. 5; from Samuel P. Carpenter, N. J., \$2.10, vol. 5; from Joseph G. Evans, N. J., \$2.10, vol. 5; from Charles Bell, N. J., \$2.10, vol. 5; from Samuel Bell, \$2.10, vol. 5; from Job Windle, Ind., \$2.10, vol. 5; from Am. M. Warrington, Pa., \$2.10, vol. 5; and for Curtis I. Warrington, \$2.10, vol. 5; from Mary L. Smedley City, \$2, vol. 5; from William B. Cooper, N. J., \$2.10, vol. 5; and for Lydia Cooper, \$2.10, vol. 5; for Sarah P. Johnson, Conn., \$2.10, vol. 5; for Elizabeth M. Acton, N. J., \$2.10, vol. 5; from Henry D. Warrington, N. J., \$2.10, vol. 5; and for George I. Kaser, \$2.10, vol. 5; from Hannah Hutton, Myk., \$2.10, vol. 5; from Nathan Warrington, Agent, Io., for J. L. Pusey, Evan Smith, Thomas Emmons, Jonathan Briggs, and Lemuel Brackin, \$2.10 each, vol. 5; for J. H. Hoge and Joseph Edgerton, \$1.20 each, vol. 5; and 52 cts. from Mary E. Branson, City, \$2, 98 cts. from Elizabeth Mendenhall, O., per Jonah Ogelsch \$2.10, vol. 5; for Edward B. Jones, N. J., per Joseph Jones, \$2.10, vol. 5; from Henry R. Post, L. I., \$2.10, vol. 5; and for Lydia Post, \$2.10, vol. 5; from Ira Craft, Filds, \$2.10, vol. 5; from Jonathan Friedman, N. J., \$2.10, vol. 5; from John Tuttle, City, \$2.10, vol. 5; from Sarah McDonald, Ill., \$2.10, vol. 5.

WESTTOWN BOARDING SCHOOL.

The Winter Session opens on Second-day, the 23 of this month. Parents and others intending to send pupils to the Institution, will please make early application to BENJAMIN W. PASSMORE, *Super.*, (address Street Road P. O., Chester Co., Pa.), or to CHARLES ALLEN, *Treasurer*, No. 304 Arch St., Philadelphia, Philada., 9th mo. 11th, 1878.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual meeting of "The Corporation Haverford College" will be held at the Committee room of Arch St., Monday, the 23rd of Philadelphia, P. Third-day, Tenth month 18th, 1878, at 3 o'clock, P. M. EDWARD BETTLE, Jr., *Secretary*.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia Physician and Superintendent.—JOHN C. HALL, M. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence, near Bloomfield, Province Ontario, the 20th of 31st mo. 1878, GEORGE G. LEAKE, aged 76, his wife, number 44, member of the elder aid of W. Lake Monthly Meeting of Friends. Strongly attached to the Society, of which he was an exemplary member he endeavored to adorn the doctrine of his profession by faithfully walking in obedience to that "Light which lighteth every man that cometh into the world and thereby secured the respect and esteem of a large circle of acquaintance. Mark the peculiar care he beheld the upright, for the end of that man is peace.

—, on Seventh-day, the 21st of 9th mo. 1878, at I residence in this city, GEORGE M. ELKINTON, aged years, a beloved member of the Monthly Meeting Friends of Philadelphia for the Northern District. It was diligent in the attendance of meetings; a true sympathizer in troubles; careful to visit the sick and afflicted, and was often enabled to speak words of comfort and encouragement to those that were weary and cast down. He bore a short but sufficient illness with Christian patience, and was favored, I trust, to have his house set in order, and passed quiet away, leaving a comfortable assurance that our loss is his eternal gain.

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

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JOHN S. STOKES,

T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

An Appeal to our Fellow Christians on War.
Issued by the Society of Friends at their Annual Meeting, held in London, 1878.

The late dreadful conflict in the East, and the lamentable extent to which a warlike spirit has prevailed in this country, have fired us up to present to our fellow-professors of the religion of Jesus Christ the following appeal:

We submit that the deliverance of the world from the curse of war is to be effected mainly by the force of Christian principle. It is this that would make war impossible, by removing the causes, pretexts and practices which perpetuate the system.

Commercial interests and other temporal considerations, however important, can never eradicate the evil, because they do not reach the corrupt passions which engender strife. Christianity alone goes to the root of the matter. Much, therefore, as we value all the agencies which contribute to the maintenance of peace, we confine our present remarks to the religious aspects of the question. The war system will die when all Christian people are willing to accept in their fullest teachings of the New Testament, and to act them out. It is thus within the power of Christians to make war impossible amongst the nations of Europe.

But it is a question of individual conviction and faithfulness; and we are not at liberty to link personal convictions in any supposed requirements of worldly policy or political expediency. The authority of Christ's kingdom to be established in the earth by the practical adoption, *now*, on the part of Christians, of its holy and beneficent laws. The Christian must not postpone his obedience to any requirement of his most holy faith, under the plea that the time has not come for the full realization of the reign of the Messiah; by such an idea all faithfulness is paralyzed.

We are bound to obey the commands of Christ without reference to consequences. He is our Master, not merely our adviser. He is our friends, said He, "if ye do whatsoever I command you." Why call me, Lord! Lord! and do not the things which I say? "Teach all nations,"—"to perseve all things whatsoever I have commanded you."

We are sometimes taunted with pleading for "peace at any price." It is true that we bid all war to be forbidden to the Christian,

not as a matter of policy merely, but as an important principle of our religion; and thus we hold the doctrine of "peace at any price!" in the same way as we hold the faith of Christ, "at any price," or as an honest man is honest, "at any price." If need be, we must be prepared to suffer in the maintenance of God's truth, "committing the keeping of our souls," and our lives and property too, "into Him, in well doing, as unto a faithful Creator." Yet we are persuaded that His immediate power, and the laws of His spiritual and moral government, often interpose a shield between His faithful servants and their enemies. "When a man's ways (or a nation's) please the Lord, He maketh even his enemies to be at peace with Him."

We are bound, under all circumstances, to follow the example of our Master, who was meek and lowly in heart; "who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously."

The leading principles exemplified in the personal work of Christ are love and forgiveness. It is not possible to reconcile His example with the spirit and practices of war. We recall His rebuke to His disciples, "Ye know not what manner of spirit ye are of;" and again, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

Christians dishonor their Lord in doubting the wisdom and practicability of His counsel. Christ understood human nature perfectly, and we accept His plan of dealing with evil as divinely wise.

Evil can never be finally overcome by evil; it is, rather, thereby nourished and perpetuated. "We are to overcome evil with good."

The world as yet knows little of the disarming power of Christian love and forbearance. The evil passions of men are often wonderfully restrained and subdued, and their hearts attracted towards the religion of "the Prince of Peace," by the faithful exhibition on the part of His followers, of "the meekness and gentleness of Christ."

The upholders of the war system seem to us habitually to neglect the command to do unto others as we would they should do unto us.

Personal combat, as a means of settling disputes between individuals, has long been abolished in this country, as barbarous and criminal. Her is substantially international lawless. There is no sound reason why nations, equally with individuals, should not arrange to submit their differences to peaceful settlement on Christian principles. If our statesmen were willing always to put themselves into the place of those from whom they differ, and honestly to examine the question in dispute from their standpoint, we should often be able to gain the love and esteem of our enemies,—a far greater triumph than we could win by the sword!

The arguments from Holy Scripture, by which it is frequently sought to justify defensive war, are drawn either from Old Testament precept and practice, or from a few isolated texts and facts in the New Testament.

But the Jewish traditions upon this matter, which were supposed to be based upon Mosaic precept, were distinctly abrogated by Christ. He put His New Commandment, in emphatic contrast with the Old, and in clear substitution for it. We hold it, therefore, to be neither allowable nor reasonable to seek for the Christian standpoint, upon this question, in Old Testament history. And our assumptions based upon the case of Cornelius, the Roman convert, or upon the employment of the sword by Peter in the moment of sudden trial, have any weight against the clear and emphatic commands of the Saviour Himself?

Whatever may be asserted as to the non-literal character of such commands as that we are not to resist evil, and are to turn the other cheek to the smiter, they cannot possibly be explained so as to cover the spirit and the exigencies of war.

As a matter of fact, can War be conducted upon Christian principles? It cannot, we think, in any shape or with any conceivable modifications, be made consistent with such commands as these:—"Love your enemies;" "Do good to them that hate you, and pray for them which despitefully use you and persecute you."

We do not willingly recall those horrible details of carnage and suffering which lately saddened our hearts from day to day; but is not war from beginning to end and always, a repetition, more or less, of such revolting incidents? Who will say that the religion which is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits," permits such deeds? Consider, too, the awful probability that many of those who fall in battle are hurried into eternity unprepared!

The wars and war establishments of Christian nations are amongst the greatest obstacles to the spread of the gospel amongst the heathen.

Missionaries present the text of the gospel of peace and good-will; and soldiers from professedly Christian hands give the comment and the illustration. The nations of India and China, who probably constitute half the population of the globe, are races peculiarly quick to detect such a contradiction, and to reject and resent the inconsistency. The Churches of Christ—many of them so earnest in missionary effort—should lay this subject to heart, and altogether withdraw their sanction and influence from a system which upholds so much that is evil, and which so seriously obstructs the spread of the gospel.

We respect the difficulties which prevent some sincere Christians from arriving at our

standpoint, especially in relation to the duties of magistrates and citizens.

But we are conscious of a specific difference between a civil and a military force. The former, rightly administered, is used, under strict legal restraint and within very definite limits, to preserve life and property. It is directed solely towards evil-doers, and includes in its aims their reclamation and benefit. We deprecate the introduction of the military element into the police system, of which it forms no necessary part. The citizens themselves, leagued together in a peaceable civil compact, are the legitimate upholders of the good order of society; and if there were no standing army, satisfactory permanent arrangements would certainly be adopted for this end.

War, on the other hand, is the embodiment of lawlessness and violence. All the worst passions and dispositions,—hatred, revenge, carelessness of the value of human life and property, and a disregard of the most sacred personal rights,—are directly fostered, not only by a state of actual warfare, but even by the war system in time of peace.

In conclusion, we would respectfully, but earnestly, impress upon the churches of Christ, everywhere, our conviction that the time is come fearlessly to adopt and to declare to the nations the whole counsel of God in this matter. The true standard of Christian morality in relation to it has hitherto been but feebly upheld. Christians generally have been content to remain "in bondage under the elements of the world."

God has given to this nation a position of high trust in the interests of Christianity and of human advancement.

Upon us, fellow Christians, rests a great and solemn responsibility!

"Blessed are the peacemakers; for they shall be called the children of God."

Selected for "The Friend,"

Richard Shackleton to ———,

Baltimore, 12th of 7th mo. 1785.

Dear Friend,—Having mentioned to thee that I did not know but I should take the liberty of writing a few lines to thee on a subject which there was not then time to discuss, and thou having repeated thy desire that I would, I attempt it (I think I may truly say) in humility, in diffidence, and in a consciousness of my own comparative weakness and inferiority. We were speaking about thy not having had a certificate to the meeting of discipline at —, and consequently not being regularly a member of it. In my opinion, several inconveniences and confusion attend such a situation, and it is incompatible with the good order of Society, a precedent of dangerous tendency: a Friend thus circumstanced may hold himself loose and disengaged, may think he may attend the meeting of discipline or not, as it suits his convenience and inclination, and when he does attend may excuse himself from meddling with any part of the business which he does not like to touch, as not being authenticated a member of the meeting. This I apprehend to be a great hurt to the party, as well as a loss to Society; those who wish well to the cause should wish to be both qualified and authorized to support it, in their several lots and degrees. It is a cause which admits of no neutral professors. The Head of the Church expressly declares,

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." And indeed, my friend, as the cause is the most noble that was ever introduced upon the earth, being no less than the cause of Christ and the salvation of the souls of all men, whoever will become qualified rightly to support it, must be made willing to stoop exceedingly low, they must pass through many baptisms and undergo various operations and dispensations, before they become fit to be honored with a portion of the Lord's service, which dignifies beyond all human honors, and is rewarded with eternal glory. Our great Pattern, when he graciously condescended to leave the bosom of his Father, to descend to this earth and take our own nature upon him, left us an example how we should demean ourselves in fulfilling our duties in the church. In the washing of the disciple's feet, which I think bears a strong analogy to the transacting of the discipline (being cleansed by Christ, and cleansing the feet, that is, the goings of one another,) he did not go about it in an ordinary, cursory, light, indifferent manner, he addressed himself to the business officially, as a servant. He riseth from supper, and laid aside his garment; and took a towel, and girded himself; and after that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. And to this memorable example, replete with instruction, he adds this instructive document: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." And as one, that knew how absolutely, how essentially necessary a thorough humiliation of self was to a right qualification, he makes use of his strongest asseveration to impress it on our minds: "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." I have no doubt, dear friend, of thy attachment to the welfare of the religious Society of which thou art a member; and if thou hast followed on to know the Lord in all his manifestations to thee, if thou hast been faithful to the discoveries of his will in all things, if he has the uppermost room in thy heart, and thou hast dedicated to him all thy faculties, no doubt but our poor Society will reap the benefit of the good fruits brought forth; thy life will be happy and honorable, and thy end (if thou perseverest to the end) will be peace. But if there be a consciousness that something is still lacking, that notwithstanding the filling up the moral duties of life with a good degree of propriety, there has not been a selling all, in the will and affections, a distributing to (those who are poor in religious poverty, and a following Christ in the way and manner of his leadings, in the path of the cross and self-denial, let us remember that time, and what we may term a "more convenient season," are not at our command, that the consummation of all things approaches with inconceivable rapidity, and for aught we know may be just at the door; that there is no work nor device in the long repose of the grave, and that an irreversible decree seals all up forever.

I am, with sincere attachment,

Thy affectionate friend,

Evolution, or the theory of the natural development of forms of organic life from lower or antecedent forms or types.

From a work entitled "Present Conflict of Science with the Christian Religion," by Herbert H. Morris, A. M.

(Continued from page 55.)

The following passage occurs in the valuable and interesting paper read by Principle Dawson before the *Evangelical Alliance* at recent meeting in the city of New York:

"The physical characters of the known specimens of primitive men are unfavorable to the doctrine of evolution. Theories of derivation would lead us to regard the most degraded races of men as those nearest akin to the primitive stock; and the oldest remains of man should present decided approximations to his simian ancestors. But the fact is quite otherwise. The skulls of the most ancient European men known to us are comparable with those of existing races, and further, the great stature and grand development of the limbs in those of the most ancient skeleton which are entire or nearly so, testify to a race of men more finely constituted physically than the majority of existing Europeans. The skull found by Schmerling in the cave of Engis, associated with the bones of the mammoth and other extinct animals, is of good form and large capacity, and presents characters which, though recalling those of some European races, also resemble those of the native races of America. The bones described by Christ and Sartet, from the cave of Cro-Magnon, in France, represent a race of great stature, strength and agility, and with a development of brain above the European average; but the lines of the face show a tendency to the Mongolian and American visage, and the skeleton present peculiarities in the bones of the limbs found also in American races, and indicating probably, addition to hunting and a migratory and active life. These Cro-Magnon people lived at an epoch when France was overgrown with dense forests, when the mammoth probably lingered in its higher districts, and when a large part of the food of its people was furnished by the reindeer. Still more remarkable, perhaps, is the fossil man, as he has been called, of Mentone, recently found in a cave in the South of France, buried under eocene accumulations which bespeak a great antiquity, and associated with bones of extinct mammalia and with rudely-fashioned implements of flint. It appears from the careful descriptions of Dr. Kuerer that this man must have been six feet high and of vast muscular power, more especially in the legs, which present the same American peculiarities already referred to in the Cro-Magnon skeletons. The skull is of great capacity, the forehead full, and the face, though broad as Mongolian and large-boned, is not prognathous, and has a high facial angle. The perfect condition of the teeth, along with their being worn perfectly flat on the crowns, would imply a healthy and vigorous constitution, a great longevity, with ample supplies of food probably vegetable, while the fact that the left arm had been broken and the bone healed shows active and possibly warlike habits. Such a man, if he were to rise up again among us, might perhaps be a savage, but a noble savage, with all our capacity for culture, and presenting no more affinity to apes than we do.

"I have referred to European facts only

R. S.

It is remarkable that in America the oldest race known to us is that of the ancient Alleghans and Tothens and their allies, and that these, too, were men of large stature and great mental development, and agricultural and civilized, their actual position being not dissimilar from that attributed to the earliest cultivators of the soil in the times of Adam Noah.

"So far the facts bearing on the physical and mental condition of primitive man are favorable to evolution, and are more in accordance with the theory of Divine Creation, and with the statements of the sacred word.

"With reference to these pre-historic men, known to us only by their bones and implements, it may not be possible to discover their belief as to the unity of God; but we have distinct evidence on the other points. On the best bone implements—some of them made of the ivory of the now extinct mammoth—we find engraved the tokens or Manitou marks of their owners, and in some cases scratches punctures indicating the offerings made or recesses and delimitations experienced under their auspices. With regard to the belief in immortality, perhaps also in a resurrection, the Mentone man—whose burial is perhaps the oldest known to us—was interred with its fur robes and his hair dressed as in life, with his ornaments of shell wampum on his head and limbs, and with a little deposit of lead of iron, wherewith to paint and decorate himself with his appropriate emblems. Nor is he alone in this matter. Similar provision for the dead appears at Cro-Magnon and the cave of Bruaunig. Thus the earliest so-called palaeolithic men entertained belief in God and in immortality, perhaps the dim remains of primitive theism, perhaps the result of their perception of the invisible things of God in the works that He had made."

"So far, then, as any discoveries of this nature have yet been made, they plainly indicate that *what man now is man always has been*; and that he has ever been separated from all brutes by a gulf practically infinite.

"Upon what, then, it may be asked, do Darwin and his followers ground their arguments in support of their theory of Man's descent? Mainly on *resemblances* between certain parts and functions of the human body to corresponding ones in animal bodies. These resemblances are for the most part distant, often faint or doubtful, and not infrequently merely fanciful; while the inferences drawn from them are altogether unwarranted. This will be sufficiently evident from the following examples.

"Every kind of beast originates in an ovule. Man also is developed from an ovule; these two kinds of ovules are so diminutive (man's not exceeding the one hundred and twenty-fifth part of an inch in diameter,) and so similar in their composition, that the eye cannot distinguish them: from this the astounding leap is made at once to the conclusion that "the human ovule differs in no respect from the ovules of other animals."* This inference will be observed, is based, not on the *proved identity* of the ovules, but on man's *ignorance*, or his inability to detect the difference, and is, therefore, worthless. Here, indeed, is similarity, but not identity; for, if such ovules differed "in no respect," then that of a donkey

under certain conditions might turn out an ape, or an elephant. But such a thing has never been known: throughout the animal kingdom every ovule develops into a creature after its own kind; and this *unfailing uniformity* is a demonstration that the human ovule does differ, and differ essentially from those of all other animals.

"So trivial, so uncertain, so fanciful, are the instances of resemblance which Darwin introduces, and so unwarrantable are his inferences from them, that one is amazed they could aid him in justifying, even to his own mind, the astounding conclusion that *Ape is father to the Man!* His fondness for his favorite theory seems to have enervated his natural power of reasoning, and to have rendered him blind and insensible to everything that tells against it. "He has allowed himself," says an anonymous writer, "to become so enamored of the venerable pair of hairy quadrupeds, with tails and pointed ears, from whom he thinks himself descended, that he skips over mountains more impassable than the Himalayas, and flies on the wings of imagination across separating and unfathomable abysses, that he may embrace them."

(To be continued.)

For "The Friend."

Letters, &c. of Margaret Morris.

(Continued from page 66.)

Margaret Morris to her grand daughter Margaret Morris.

"My beloved child,—In looking toward the time when I shall probably be separated from thee, and the change of scene that will ensue on thy entering into the married life, I have felt my mind tenderly concerned for thy best welfare; and when favored with access to the place of prayer, have besought the Father of mercies to look kindly down upon and bless and preserve thee in the new station of life to which thou wilt be introduced, when removed from my fostering bosom. Let it be thy care, my love, to second by thy own endeavors, the wishes and hopes of thy fond, anxious parent, and by daily and humble application to the Fountain of all good, ask of Him, wisdom to direct thee in all thy ways. As the man who has chosen thee for the companion of his life, has given the best proof of his regard that a man can give, and as thou hast accepted his offers, I find no objection to a connection with him; but keep in mind, that it will depend much on thyself to secure his esteem and confidence, by prudent and circumspect behavior both to *him* and his friends and relations, who are worthy of thy regard; study his temper, and do not suffer thyself to dispute with him on trivial matters: rather give up thy own will than provoke him to make harsh replies; scrupulously avoid every occasion that may arise or tend toward wrangling; be not only so descending, but obedient; it is the duty of a wife so to be. In expressing thy love to him, let it be chastened by the delicate manner which so remarkably distinguished our admired friend and cousin, Susan Emilen, who is a pattern for her sex in all that is worthy of imitation. I think my daughters in their wedded life were much like her. In regard to the article of expense, I trust prudence will direct thee not to go beyond thy husband's means of supplying thee. Practice frugality, which is a virtue, and avoid parsimony, which is as far from a virtue as extravagance is from economy. As neither thyself nor I. C. are

what the world calls rich, though you have enough to begin with, and if carefully managed, I hope, under the blessings of Heaven, it will enable you to live comfortably, and that you will have something for the poor, who I hope will not be forgotten by you, remembering it is more blessed to give than to receive. I entreat thee, my dear, not to aim at living in a high style, be content to live in a plain frugal manner, agreeable to the way in which thou hast been brought up.

"In regard to thy conduct to servants, treat them kindly, rather as humble friends dependent on thee, than as menials who have no ties of love or gratitude to bind them. Maintain thy own dignity as head of a family, without becoming too familiar with thy servants: this may be done without haughtiness, pride or indecorous language. * * * I do entreat thee not to launch out into extravagance in dress: it shows a weak and vain mind; to be continually changing one's dress as the fashions change. Keep steadily to meetings, which, though they may be sometimes silent, the attentive mind often receives strength to perform acceptable worship. I wish thee to refine thy acquaintance chiefly amongst friends of our own Society; this is not an uncharitable wish, but springs from a fear lest thy young and tender mind should be drawn into a snare and tempted to imitate the vain and foolish fashions of the world; "such as our company is, such shall we be." I have good reason to hope I. C. is an improving young man, and that he will become a useful member of our religious Society; endeavor, my love, to cherish in him and thyself a serious turn of mind, and avoid all light conversation: guard against repeating evil reports, and carefully avoid detraction; never speak against the absent; if thou art in company with those who take the liberty of so doing, show thy disapprobation by keeping silence; this will afford satisfaction to thy own mind on reflection; this will be doing to others as we would have them do unto us; a chaste and virtuous wife should be very delicate and reserved in the expression of her conjugal love before witnesses. * * * I am writing just as I should talk to thee on these subjects, but as I do not expect to be much with thee after thy marriage takes place, I commit my thoughts to paper, that when separated, and this seraglio falls in thy way, the hints contained in it may dwell on thy mind and serve to convince thee how desirous I am that thy future conduct in every station of life should be marked by a blameless deportment. I have noticed with pleasure thy readiness to contribute to the comfort of the sick and poor, and though thy means of continuing the practice may not be large, yet be not discouraged; remember who it was pronounced a blessing on the "widow's mite" formerly; if we can't do all we wish to do, let us at least do what we can.

Written by thy tenderly affectionate and anxious grandmother, M. M.

(To be continued.)

For "The Friend."

The Tract Repository.

Since the commencement of its publication there have been printed about 170,000 copies of The Tract Repository, or an average edition of 10,000 copies of each of the seventeen numbers issued. These have been circulated gratuitously, chiefly in Virginia, North and South Carolina, Georgia, Alabama, Missis-

sippi, Louisiana, Texas and Missouri, with a few in Tennessee, Kentucky, Maryland, and some other States.

A large number of letters have come to hand from teachers and others to whom it has been sent, expressive of much thankfulness for it, and some of them have been accompanied with assurances that beneficial results from its circulation among them are quite apparent in some localities. This has been particularly encouraging, and induces a desire that the necessary means may still be had to enable the publisher to continue it awhile longer. There has already been contributed for the purpose, since the first number was printed, the sum of \$811.88. The cost of issuing the seven numbers has been \$820.31, or an average of about \$18.25 per number. This is exclusive of considerable labor gratuitously performed in printing, of which no account has been kept.

There is, perhaps, no other way in which a corresponding amount of reading matter could be placed before these people at so small a cost, as that adopted in issuing The Repository; and though not in so permanent a shape as if in a bound form; yet letters frequently allude to the care used in preserving the numbers, from the value with which they are regarded. Each succeeding issue appears to be looked forward to with interest by many, both old and young; and its appearance among them is hailed with real delight. It is believed that this plan of sending at regular monthly intervals, small instalments of carefully selected reading matter, is the best one that could be devised, and much more likely to confer substantial and permanent benefits upon these poor, ignorant, and long oppressed people, than by sending an occasional, uncertain supply of ordinary tracts, however good and desirable these in themselves may be.

It has afforded me much solid satisfaction to superintend the preparation and publication of The Tract Repository, and I will gladly continue to bestow the necessary care and labor upon it, while the requisite funds for defraying the expense involved are placed at my disposal. A much larger edition than 10,000 copies would be very desirable, could the means for the purpose be obtained, as it is impossible to supply all with more than a part of the quantity they often appear very desirous of receiving.

Friends who may incline to contribute, but who have not seen The Repository, can have some numbers mailed to them if they request it.

Contributions can be handed to Jacob Smedley, at Friends' Bookstore, 304 Arch St., or sent direct to the publisher, David Weston, Frankford, Philadelphia.

About French Farming.

An English expert, — Richardson, has recently published an elaborate account of farming in France, which gives a great deal of useful information on the rural life, industry and production of that rich country. Curiously enough, no Englishman has written on the subject since Arthur Young, a famous authority in his day, published an account of his travels in 1757, 8 and 9. There are many suggestions in Richardson's book that point to new markets and new industries for our farmers; thus French butter is largely sent to Brazil, where it brings fifty cents a pound and finds a rival only in that from Denmark,

and, while it only brings twenty-five cents in Paris, the producers complain that women are leaving the dairies to go to town, and butter-makers are giving up that business to turn their fields to grazing and fattening cattle as a safer business. There are seventy kinds of cheese made in France, and each district has its specialty, that makes its name famous, while the largest makers rarely rent over five hundred acres or pay over eighteen dollars an acre for the land used by them.

Many small farms in France pay their rent with the produce of their poultry yards. A million dollars' worth of poultry produce more than half their value yearly in eggs, favorite breeds laying a hundred eggs a year for over five years. England alone imported eight hundred millions of eggs, at a cost of twelve millions and a half of dollars, and Paris alone buys six millions of eggs weekly. Vineyards, chestnuts, olives, almonds, mulberry plantations, ozier beds, are only a few of the special productions that swell the agricultural wealth of France, and are part of the so-called small industries that aggregate a very large sum, which we, too, in this country, ought to be adding to our national products. The excellence of the French fruits is incontestable; and yet a large portion of the yield is from trees planted around fields, instead of in orchards, and only careful and close management makes the result almost uniformly successful. The farming population in France is not well educated; an average of thirty per cent. of the inhabitants over six cannot read or write, while the decrease in numbers and the diminution in stature, as shown in the rejections for military service, even with the low standard of five feet four, are matters of serious comment. The government statistics of agriculture are notoriously unreliable, but luckily there are agricultural societies, national and local, of the best sort, many members of a high scientific order applying their knowledge to the actual requirements of the farmer, and securing the best advantages to producers of every kind. The skill and patience with which the ravages of time and wars have been overcome now make France prominent in many things that only a few years ago were almost neglected. In spite of the losses of the great Napoleonic wars and of the recent German invasion, France has six millions of horses and supplies the foreign as well as domestic demand, while yielding a handsome profit by carefully improving the race and largely economizing the cost; feeding on parsnips instead of grain, for instance, is a means of very great saving. Then, throughout France, there are many occupations carried on, such as cloth workers, watchmakers and other lucrative industries, by small farmers, who till their little patches of ground, and out of their double earnings save enough to invest a comfortable sum in Governments or in good local securities. The careful extension of railroad facilities and the thorough system of good country roads have revolutionized France, and many districts that were poor a few years ago are now sharing and adding to that prosperity which distinguishes France to-day.

The beet root sugar industry is characteristic of the way in which France has added to its agricultural wealth and its national resources. Invented in Germany in 1799, it was introduced in France in 1810, when its ports were closed by the British fleets and

the supply of foreign sugar was cut off. The beet sugar was introduced into one district after another after years of patient trial and steady Government encouragement and protection, until now France produces five hundred thousand tons of sugar, about a fourth of the total sugar yield of the world, and two thirds of the spirits distilled in France are produced from the residue after the sugar obtained, while the cattle are largely fed from what would otherwise be a waste product. A thousand million gallons of wine produce two hundred millions of dollars. The railroads have doubled the money realized from wine and milk. Scientific farming, draining, irrigation, experimental farms, agricultural colleges, have overcome the evils of ignorance, war, and other drawbacks in French agriculture, but there are still a few outlying districts in which there are bad roads, wretched horses, food of the poorest kind, bread of buckwheat and rye, porridge of chestnuts and potatoes, if they can be spared from the pigs farming backward, education neglected, river running to waste, cattle degenerating, over million of acres in chestnut timber, the chestnuts used to fatten the pigs; the land farmed on shares, but in such a way that all the profit is taken out of the soil and put away in hard coin in hiding. A hundredth part of the farinaceous food of France is derived from chestnuts, and an acre fully planted is said to contain seventy full grown trees, whose yield would support a man for over a year; but it would be a weakly fellow, sure to be rejected for the army; while the horses fed in these chestnut forests are as wild as those of our western prairies, and only serve to supply rough stock for the regular breeders. A large source of saving in France is found in the custom of working the cattle, and oxen are used for draught in all the great French iron and other industries.

Then the timber of the country is carefully managed and economized; the largest forests in France is one of a hundred thousand acres belonging to the Government, but the private owners, too, are regulated by law as to cutting and planting again their trees. The same strict police supervision is applied to every article of food. The seventy-five thousand gallons of milk used daily in Paris, and yielding an average price of five cents a pint undergo regular inspection, although the severe penalties of the law do not always prevent its being greatly "sophisticated." The contrast between France and England in the matter of landed estates is very striking. The greatest landlord in France has an income of two hundred thousand dollars from his property, and Rothschild is satisfied with an estate of eight thousand acres not far from Paris.

Of course the special industries of France yield large profits, for instance the champagne wines, that take their name from a district of country, are produced on only one hundred thousand acres out of two and a half millions in Champagne; but they give the farmers a profit of five millions of dollars, and the manufacturers and dealers make as much more. Many French agricultural districts have their local trades, carried on by farmers living together in villages, and able to economize and compete even with labor-saving machinery. Thus a French farmer often makes on an average forty watches a year, all his family working at some part of the machinery in

ir winter leisure, while in America one is using special patents in a great factory grossing every appliance, turns out a hundred and fifty. It is largely due to this union industries and to the minute subdivision of labor as well as of land, and the multimillioneries by which every product of the soil is carefully economized, that France adds yearly to its national wealth. The population increases only at the rate of a hundred thousand a year, while over a hundred and fifty thousand infants under one year die annually, so that the risk of diminution of our supply is a problem that requires the most careful study of the authorities civil and military. The care of human life in France is therefore, a matter of policy as well as philanthropy, and, as an evidence of this, the Government points with emphasis to its provision of nearly two hundred thousand beds in hospitals, and to its large and liberal endowment of asylums for children, and schools for their technical education and physical development. On the other hand France is necessarily dependent on foreign countries for many of its staples, its wheat supply in 1870 only produced twenty-five millions of bushels, and its meat doubled in value, although it only slightly increased in yield, through the demand made by new markets opened by additional railroad facilities. All these are matters that come close home to us, for, with our boundless resources, we must always watch closely the markets of the world to ascertain where our products find the best buyers, and, with the stagnation of many of our great industries, it is important for us to see how far we can apply our own fields and farms the lessons and the examples of French agricultural economy. Here everything is cultivated to profit, and thousands of ways are found for turning into wealth those natural products that are here so often wasted from ignorance, as well as from carelessness, the besetting sin of our farmers, resulting from the natural wealth of the soil, the cheapness of land, and general prosperity.—*Phila. Ledger.*

While it is true that no one can escape temptation entirely, there is no doubt that we can largely modify its influence. The temptations which inhere in a man's moral make-up, he can not wholly run away from, how much soever he may desire it, because the evil is in him, as disease is in the tainted food. But he can largely modify its actions, and lessen its virulence. One way to do this is to keep himself from sights and sounds and surroundings which inflame his passions and sharpen the edges of his appetites. If his temptation is in the direction of stimulants, then let him avoid the sight and smell of liquor and the companionship of those who drink. So whatever his weakness, let him keep beyond the reach of whatever can penetrate him at that point. The Indian method of fighting is an excellent one in spiritual warfare. The soldier of Christ should keep himself under cover as much as he can. A good deal of dodging is allowable in a contest with Satan. Discretion is the better part of valor, at times, and it is better to beat a masterly retreat, than to have your soul captured bodily. A man who is morally weak at any point, and who, nevertheless, persistently exposes that point to attack, commits the gravest of sins. When the great adversary was striv-

ing to tempt Jesus to expose himself, needlessly, to peril, he said, "It is written thou shalt not tempt the Lord thy God."—*Golden Rule.*

A SONG IN THE NIGHT.

"When I awake, I am still with Thee."—Psalm cxxxix. 18.

In silence of the middle night,
I wake to be with Thee;
And through the shadows as the light
Thy mercy smiles on me.

I talk with Thee upon my bed,
In meditation blest,
And sweetly pillow there my head,
Upon my Saviour's breast.

I think of Him who knelt and prayed
At midnight on the hill;
Then walked the sea, His friends to aid,
And bid the storm be still.

I think of Him who took the cup,
In dark Gethsemane;
And gathering strength from prayer rose up
To die for such as me.

I think of heaven, where never more
The weary age for night,
But ever freshening glories pour
New raptures on the sight.

So lo! I learn a parable
That in my darkest day,
When waves of sorrow round me swell,
The storm will pass away.

Nor will I turn my head aside,
Though bitter griefs be mine;
But say with Him, the Crucified—
Father, my will is Thine.

Thus shall I praise Thee while I've breath,
To sing Thy love to me,
And welcome e'en on the night of death,
To wake and be with Thee.

G. W. Bethune.

From "The Trust Repository—
Conversion at Sea.

Sometime about the year 1840, a young man named Cresson, left a comfortable home in Philadelphia for a career of adventure. His father, without whose knowledge or consent he had gone, followed him to New Bedford. Here he found him intent on going to sea. As he deemed it more wise to direct the future course of his son than preposterously to stop it, he obtained for him a situation on a whale ship about starting for a cruise in the South Pacific. The captain, Wm. P. Howland, was in connection with the Society of Friends, and on this account he felt better satisfied to entrust his son under his care. But, alas! how little can profession do for us! How little do the virtues of ancestry avail! The captain, notwithstanding his religious connection, was a profane and wicked man. The mates were in this respect, perhaps, his equals; so that in the enforcement of the discipline thought necessary on ship-board, the crew were subjected to much abuse. A large share of this abuse fell to the lot of Cresson. It had been in the indulgence of a proud, indomitable spirit that he had absconded from home; and with this disposition still rife in his bosom, he was required to submit to the subordination of seafaring life. His superior mind and education made him a leader among the crew, and thus he became an object of jealousy to the officers of the ship. This spirit of mistrust was especially nursed by the captain, as upon him devolved the responsibility of preserving discipline. In the event of any misconduct, or

assumed misconduct among the crew, the charge was likely to be made out against Cresson.

On one occasion the captain had been arranging some timber for the carpenter to work at, and while doing so, missed the rule he had been using. A careful search failed to discover it. While thus baffled in his endeavors, he commenced questioning Cresson about having hidden or stolen it. The questions soon grew into charges, and these became more and more pointed and furious, until he even threatened that the victim of his suspicion should be "skinned alive" if the rule was not at once produced. But he was restrained from further violence. The conscious innocence of Cresson rose superior to his unfeigned malice. The rule was afterwards found behind a sliding panel of the cabin, where it had dropped from the position in which the captain laid it.

In another instance, when Cresson was at the helm, the captain was on the lookout for whales. Wishing to change the course of the ship, he called out, "Keep here close to." Although his order was obeyed, it was repeated, and again repeated, until the helmsman was induced, in his efforts at strict obedience, to turn so much as to "bring down the sails." This brought upon him the enraged captain in a storm of profane words and physical violence, so that his still unsubdued spirit, was roused to resistance. For this offence, thus brought on, he was tied to the mast and lashed, and his bleeding stripes washed with brine.

As this continuous cruelty seemed unendurable, the crew concluded to petition the consul at one of the South American ports for a redress of grievances. Accordingly, a paper drawn up on their behalf by Cresson, was sent to that officer on arriving at the place. He responded by calling on the captain with the document in his hand. The latter called the crew before him and demanded the author of the offensive paper. Cresson acknowledged having written it, but stated that it was the united act of the crew. This measure was so far from affording the desired redress that it but added to the fury and abuse of the captain. The spirit of Cresson was now broken. Henceforth his conduct was that of abject submission. He hated the officers but dared not on any occasion act so as to incur their resentment.

These incidents have been narrated that we may in some measure comprehend the depth of that Divine Love that yearns for the salvation of all, and the power of that Grace by which man may be rescued from a "pit so horrible."

Sometime after this, Cresson was one day again at the helm, the captain staid out on the davits, and the rest of the ship's company below or out of sight. At a sudden lurch of the ship, the captain lost his hold. No one but Cresson saw him fall into the sea, and whatever were his latent feelings of resentment, he obeyed the better impulse of his nature. He called out, "Man overboard!" and as soon as possible "brought the ship to." The captain was again taken on board. It might be supposed that on being thus rescued from a watery grave, the men at least have expressed thanks to the vessel concerned in his escape. But no; so far was he debased below the common courtesies of humanity, that he paced the deck in wrath,

vainly assuming that the crew or some of them were chargeable with an attempt to "get rid of h. m."

The vessel had now rounded Cape Horn on the homeward voyage. The captain, released from the excitement of the whaling ground, had an opportunity for reflection. Just what those reflections were we know not. He is no longer in this state of existence to tell us. But within a few weeks from the time of his being thrown aboard, the crew noticed a change in his demeanor. Nothing like a profane oath was any longer heard from his lips. No act of violence was committed by his hand. That voice once dreaded for its sternness was now mellowed by a different spirit. The change of character appeared complete. The kindness breathed by his words and actions astonished a crew to whom this conduct was a strange exhibition. He became the object of their frequent remarks; but it does not appear that any one spoke or thought lightly of his motives or procedure. They no longer dreaded him. The more they contemplated the changed captain, the more they respected—the more they loved him.

In the development of his altered behavior, he one day had the crew together and said to them, "Men, I do not wish you hereafter on meeting me to take off your hats; and in addressing me you need not say 'Sir,' but simply call me 'Captain Howland.'"

The idea however was started among the men that if the captain was sincere, he must make an acknowledgment to Cresson, towards whom his conduct had been especially unjust and cruel. The convictions of Divine Grace, the faithful monitor in the heart, did not long permit the captain to neglect the discharge of this humiliating duty. He one day sent for Cresson to come to the cabin. There, with no one else present, and with the open bible before him, he confessed the injustice of his treatment, and asked his forgiveness.

During the rest of the voyage he not only maintained a tone of uniform kindness towards the crew, but also endeavored to restrain the violence of the mates.

Cresson's feelings towards the captain had been wrought to such a pitch of resentment that he promised himself that as soon as released from the discipline of the ship, he would retaliate with personal violence. Even when the captain had with such feeling asked his forgiveness, he felt no disposition to grant it. As had been the case with the captain, he, too, for a time, held out against conviction. The hard heart of the unregenerate man is not commonly changed in a moment. But before they landed, the same convicting influence that had overcome the heart of the stern master of the ship, wrought a happy change in his own feelings. He then could forgive. He could respect and love the man who had so deeply wronged him.

Wm. P. Howland, after his return, lived in New Bedford, and carried out the principles he had espoused at sea. He thus proved that it was no vagary of the imagination that had led him to forsake the ways of evil, but the living, eternal truth of God.

May the circumstances here narrated encourage others to close in with convictions for sin whenever met with. The Grace of God, which bringeth salvation, still appears unto all men. Its visitations are meted out

in Infinite Wisdom, as best adapted to our necessities. The call to repentance and amendment of life, may come at the third, the sixth, the ninth, or the eleventh hour. It may speak to us in thunder tones, amid the perils of the ocean, or in the gentle whispers of conscience when no danger is near. But in all cases it is the same spirit of our compassionate Redeemer; and whoever will submit, shall make his peace with God and experience the record of his sins to be blotted out.

For "The Friend."

Incidents and Reflections.—No. 19.

PROPHETIC VISIONS.

It is an opinion prevalent in the Christian world, that the prophetic visions with which holy men were favored in former ages are no longer vouchsafed; and that in these days we are not to expect manifestations of Divine power, such as the healing of the sick, which was practised by the Apostles, and which no doubt aided them in convincing the people of the Divine origin of the religion they preached to the world. The testimony of scripture does not seem to sanction this opinion, for it was foretold by the prophet Joel, as one of the features of the Christian dispensation, that the Lord would pour out his Spirit upon all flesh, and the sons and daughters should prophesy, the old men should dream dreams, and the young men should see visions. There are many proofs that the spirit of prophecy, in the sense of foretelling future events, as well as of preaching the gospel to the people, is not wholly withdrawn from the Church.

John Richardson mentions that as he was walking in a field with his soul in deep concern, meditating on the things of God, and fervently praying to Him for preservation, his mind was brought into an heavenly frame as in the presence of the Lord, and covered with fear and reverence before the Majesty of heaven. In this condition the language was presented to his mind, "The people are too many, I will thin them, I will thin them, I will thin them." In a religious visit, which he paid soon after, this prophetic vision was published, at such places as he felt called upon to do so. At Kilmone, in Scotland, he was concerned to tell Friends, "that the Lord would take many of them away; which in a short time came to pass, for many died before that time twelve month, it being the time of scarcity of corn; and it was thought many died for want of bread the year ensuing my being there."

John Richardson, in his account of this matter, gives a wise caution to all who may apprehend that they have received similar openings, to be careful, that "nothing of the warmth of their own spirits be stirred up," but that the mind may be purged from its own workings and be fitted to receive the gift.

When the same Friend was about to embark for America, he went aboard a ship in the river Thames. He says: "We had not been long there, and having considered our freedom about going in the ship, it opened clearly in my mind, in the light, that I must not go in that vessel; and I said to the Friends, I could not go in her, for I saw nothing but death and darkness there. The account of what afterwards happened to the ship I had from two particular friends, in two several letters from London into America, wherein they expressed a thankfulness for our deliver-

ance, and magnified that Hand which wrought it, and preserved us from going in that ship which was lost near the islands of either Jersey or Guernsey, and, as it was said, abt seventy people were drowned."

When Thomas Story was in Ireland, at the castle of Shanmagary, on William Penn's estate, he met with a gentlewoman of good sense a character who related to him the following incident:

"That she being in the City of Cork when it was invested by King William's army, as having a little daughter of hers with her they were sitting together on a squab; as being much concerned in mind about the danger and circumstances they were under she was seized with a sudden fear, and strong impulse to arise from that seat, which she did in a precipitant manner, and hasted to another part of the room; and then was in ill concern for her child, to whom she called with uncommon earnestness to come to her, which she did; immediately after which came a cannon ball and struck the seat all in pieces, and drove the parts of it about the room, without any hurt to either of them.

"From this relation," T. S. says, "I took occasion to reason with her thus: 'That intelligence which gave her notice, by fear, the danger they were in, must be a spirit being, having access to her mind (which likewise of a spiritual nature) when in a state of humiliation, under those circumstances; and must also be a good and beneficent Intelligence, willing to preserve them, and furnished also with knowledge and foresight more than human. He must have known that such a piece would be fired at that time and that the ball would hit that seat, and infallibly destroy you both, if not prevented in due time by a reasonable admonition; which He suggested by the passion fear, (the passions being useful when duly subjected), and by that means saved your lives. And seeing that the passions of the mind can be wrought upon for our good, by an invisible, beneficent intelligence in the mind, in a state of humiliation and stillness, without any exterior medium, is it not reasonable to conclude that a evil intelligence may have access likewise to the mind, in a state of unwatchfulness, when the passions are moving, and the imagination at liberty to form ideas destructive to the mind, being thereby depraved and wounded. And when so, is it not likewise reasonable to think, that the Almighty himself, who is thus pure, merciful and beneficent spirit, knowing all events and things, doth some times, at his pleasure, visit the minds of mankind, through Christ, as through or under-vail, so as to communicate of his goodness to a humble and silent mind, to heal and instruct him in things pleasing to himself, and proper for the conduct of man in his pilgrimage through this present world, and lead him to the next in safety?'"

There are many instances on record of persons being brought under exercise of mind and impressed with a sense of impending evil or of a trial of their faith, designed, no doubt by our Heavenly Father, to prepare them for that which was about to overtake them. When Thomas Story visited the West India in 1709, the vessel in which he sailed was captured by a French privateer. In his narrative of their treatment, there occurs an illustration of this experience; which is interesting also in showing how the Lord support

faithful servants in their distress. Heirs:

"On the 19th we were sent for on shore by officers aforesaid, [the Judge, the King's attorney and the Secretary,] and very kindly attended by them; but Jonathan Dickinson and I were under great exercise in spirit, not yetting the particular cause; which afterwards appeared to be this:

"It seems the laws of France require an oath of the owners and masters of vessels in such cases, the better to discover the value of vessels and things; which they administering holding up their hands, then administering to their loss of their part in Him, in case of falsehood, but true answer to make to every question.

"The master, being no Friend, was sworn, there being a man among themselves, understanding English, by whom they acted, and they examined him strictly; and, when they had finished with him, proposed it next to Jonathan Dickinson, but he refused; which was a great surprise upon them, and some of them began to be a little heated and zealous; on I told them in Latin, 'That we were a people differing from all Protestants in several points of religion: that we had suffered great hardships in former times in England, refusing to swear; and many of us had been in prison for that cause: that king James had given us some more favor than any before him; and that king William in his time had passed an Act of Parliament in our favor, the case of oaths; and that I believed king James (to whom we were well known) had given the king of France an account of us in particular, when in his court, in the time of his exile.

"They replied, it was a difficult case, their views being very express in the king's books; and looked into a printed book often on this occasion. My spirit being under great exercise all this time, (especially while they were striving with Jonathan Dickinson, who stood firm against swearing,) at last I found great ease and comfort in that holy, blessed and over-ruling Truth, whose testimony we were thus called to bear against so great a power as the French, then an enemy, and we their prisoners; and very soon after they took his testimony, without swearing or any other reservation, save only a bare and sober relation, by promise only to answer truly.

"After they had begun their examination of him, the comfort of our blessed Lord, whose presence and shield was with us, so increased in my heart, that my spirit was taken in a consideration of his goodness and faithfulness to us, though I had a full recompense for all I had suffered; and, some tears running down as I sat by, one of them observed it; and, being in a surprise and admiration of it, they inquired the reason by me interpreter; but I made them a sign of lence, which they all took, and were still a short time, and then proceeded in their examination. Then I told them, when that was over, I would relate the cause of those fears.

"The examination being over, which was one both with all gentleness and strictness, when they inquired the cause of my weakness; to which I answered:

"That though it had pleased God to permit us to fall into the hands of these men, and bring us under so great a power, under many dangers; yet perceiving He had been

pleased to inspire them with so much gentleness and favor towards us, my spirit was so broken, as they observed, in humble thankfulness to the Lord, who was thus kind to us in a time so needful; and for their favor we were likewise grateful." All which they heard with great attention, and bowed themselves, when they understood it, with gravity and a serene and gracious respect."

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 6th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their report seasonably to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BIDDLE,
CHARLES RHODES,
JAMES WHITALL,
Committee of Correspondence.

Phila., Ninth mo. 1878.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliaries during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase?
11. How many Bibles and Testaments are now on hand?

Communism is substantially a demand that property shall be divided equally among all men, and that there shall be no more rich or poor. But if one man on the frontier can cut down twice as many trees or clear twice as large a field in a day as another, yet at the end of the day the result is to be divided equally between them, what will happen?

The next day the first man will take care to cut only half as many trees, and to clear no larger space than the other. The second evening there will be nothing to divide. That is

to say, the result in society at large would be that each man would do just what was needed to keep him alive, and no more. This is the lowest form of barbarism. It is the end of civilization, of progress, of intelligence, of art and science and invention and literature. It is universal poverty of the most squalid kind. It is sheer savagery, but it is Communism.—*Harper's Magazine.*

THE FRIEND.

TENTH MONTH 12, 1878.

Owing to the finite capacity of the human mind, and its liability to bias from incidental prepossessions, those who write or speak on any given subject, are prone to lay special stress on those phrases which have particularly engaged their attention, perhaps rather to the neglect of other and equally important points of view. This may occur indeed where there is no design to do so, nor any real lack of belief in the truth thus apparently ignored; but rather because of a desire to aim directly at the mark in the mind of the writer or speaker, without needless incumbrance by collateral issues, which may be assumed as granted by all.

It has been, we think, largely for want of allowance for these considerations, that many have unfairly criticised the exponents of the views of Friends, and charged them with denying some of the cardinal doctrines of Christianity. Thomas Evans, in his Exposition of the Faith of Friends, says: "The peculiar views which the Society entertained of the spiritual nature of the gospel dispensation, rendered its members obnoxious to much opposition from high professors who were little acquainted with the practical and renovating influence of true religion. Many and serious were the accusations which their enemies exhibited against them." He then enumerates among these charges the denial of the scripture doctrine of the Holy Three that bear record in heaven, because they rejected the use of the word "Trinity" as one of human invention. That they denied the Divine authority and authenticity of the Holy Scriptures, because they refused to apply to them the title of the "Word of God." That "notwithstanding repeated declarations of the soundness of their faith, the enemies of the Society greatly misrepresented and perverted the doctrine of the light of Christ in the soul of man. They pretended to infer from it that the Quakers denied Jesus Christ as he appeared at Jerusalem, to be the Saviour of men. That they believed the Godhead, or whole Christ to be in them, thereby equaling themselves with Him, and rejecting all belief in Jesus Christ, except as the Spirit in man. They likewise charged Friends with allegorizing away the sufferings and blood of Jesus, by making them only typical of the inward operations of the Light—and with holding the erroneous notion that He was nothing more than a great prophet, supereminently endowed with the Spirit of God which dwelt in Him no otherwise than in us. These unfounded charges were met on the part of the Society with the most solemn and unequivocal denial. Nor did Friends rest satisfied with a mere negative assertion of what they did not believe. In a subject of such high concernment they deemed it an incumbent duty to declare,

in the most explicit and positive manner, what they *did* believe, in order that the world might know they really were what they professed to be—sincere and humble believers in all the doctrines of the Christian religion. To satisfy every doubt, and silence every cavil, they published repeated declarations of their faith, drawn up in language that can neither be misunderstood nor equivocal; and although these are not called Creeds, nor proposed for subscription to those who apply for membership among them, yet they are essentially and properly the articles of faith and the outward bond of union of the religious Society of Friends.

Thomas Evans' Exposition then enumerates these declarations of faith, and gives extracts from them, to show the unjust nature of the aspersions cast upon the Society and its real belief. Among them there are sixty-two testimonies from prominent ministers and other members of the Society in its early stages, and twelve extracts from Epistles issued by the Yearly Meeting of Great Britain respecting the "Divinity and Offices of Jesus Christ," which fully refute the charges of unsoundness on these important doctrines. The work alluded to received the sanction and endorsement of Philadelphia Yearly Meeting in 1827, and has ever since been accepted by that body as a Declaration of its faith; and a new edition has lately been published under its authority. We would commend its perusal to our readers, and especially to the young and those not conversant with the doctrines of the Society.* It is of vital importance that a professing church should give due proportion and emphasis to every branch of Christian doctrine, and in holding forth any which may be esteemed *peculiar views*, that they should by no means be allowed, even seemingly, to overshadow that great and chief corner stone which lies at the very foundation of all Christian profession—the incarnation of God and atonement made by the Son of God for the redemption of mankind. "Other foundation can no man lay than that is laid, which is Jesus Christ;" and, "He is the head of the body the Church; who is the beginning, the first born from the dead; that in all things He might have the pre-eminence." Christ declared that when the Spirit of Truth should come into the hearts of His disciples, "he shall not speak of himself; as he shall glorify me; for he shall receive of mine, and show it unto you."

Thus all who truly receive the Holy Spirit in his blessed offices, and who are favored with the knowledge of the history of Christ's outward appearance and work among men, will be surely led to glorify the adorable Son of God, for His meritorious sacrifice for the sins of mankind in that prepared body of flesh, by which (in the language of Barclay,) "we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the spirit and power of darkness, are, notwithstanding all this, so far reconciled to God by the death of His Son, *while enemies*, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, God is reconciled unto us in Christ, and calls and in-

vites us unto himself." These, as they in living faith take Christ's yoke upon them, and learn of Him in the school of repentance and humiliation for their past sins, realize the further truth, that "it pleased the Father that in Him should all fulness dwell. And having made peace through the blood of his cross, by Him to reconcile all things unto himself," they "have redemption through His blood, even the forgiveness of sins."

There is no incongruity or clashing in the various offices and manifestations of the Three that bear record in heaven; but as declared by the apostle John, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." Says Isaac Pennington: "So now to us there is but one God and Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him; and but one Spirit and one power of life, which we have received of the Son and Father, through which we believe, and lay hold on the pure eternal strength and power of the Almighty, which redeems and saves the soul; and so believing on Him who raised up our Lord Jesus Christ from the dead, here we meet with justification, and are at peace with our God."

SUMMARY OF EVENTS.

UNITED STATES.—Forty-seven years ago, the forty-five acres of farm land upon which Stephen Girard had directed the college to be built, was purchased by him for \$25,000. In the next following year (1832) it was still on the tax-books of Old Penn Township, assessed as farm land at \$200 an acre. At that time it was probably a full mile "out of town." Now the same tract is valued at a million of dollars, without the costly buildings—nearly \$25,000 an acre. The adjacent properties are valued at about the same rate.

During the Ninth month, 187 vessels arrived at the port of Philadelphia from foreign ports. The steamship "Lord Clive" recently left this port with 800 cattle; a few days before the "City of Bristol" cleared with 300 horned cattle and 1400 sheep. The English ship "Dorchester Bay," the largest sailing vessel which ever entered our port, will take out about 600,000 gallons of petroleum.

The total amount of anthracite coal mined during the year ending 9th mo. 28th, is 11,633,487 tons; for the same period last year 14,161,762 tons. Of bituminous coal there were 2,451,904 tons, against 2,439,970 tons last year. The total tonnage for the year 14,884,491, for the coal year just closed, and for previous year 16,601,732 tons.

The public debt statement for Ninth month shows a decrease of \$6,196,534.

The coinage of the United States mints for last month was \$3,343,600; including 2,704,000 standard dollars.

About 100,000 pounds of stereotype metal have been purchased for the Government Printing Office at Washington, to replace that which has been in use for more than ten years, and is worn out. The old material will be sent to the stereotype foundry connected with the Government Printing Office, to be melted and used in the manufacture of stereotype plates.

A shock of an earthquake, lasting about 20 seconds, is stated to have been felt on the Hudson river, from West Point to Peekskill, early on the morning of the 4th inst.

An approximate total of deaths from yellow fever, since it first appeared this year to close of 9th month, is stated to be 729.

Secretary McCarty, on information of the deplorable destitution existing in New Orleans, has renewed his order for the issue of 40,000 rations in that city. Similar misery exists in most of the fever-stricken cities and towns of the South.

The thirteen new life saving stations on the coasts of Virginia and North Carolina, are expected to be finished by the middle of next month.

The removal of the Red Cloud and Spotted Tail Indians to their new reservations, is reported as being effected in a quiet and satisfactory manner.

From the monthly statement of the chief of the Bureau of Statistics to the Secretary of the Treasury, the excess of exports over imports of merchandise, for the eight months ending 8th mo. 31st, 1877, is \$5,558,

951,995; for the corresponding period of present year \$188,501,057. The excess of exports over imports gold and silver coin and bullion, for eight months 1877, \$25,468,554; of 1878, \$621,283. These figures show an increasing flow of specie and American securities toward this country.

From a statement of the export of provisions for the principal Atlantic ports, during the 8th month, it appears there were shipped 44,937,693 pounds of beef and lams, 4,541,699 of pork, \$3,733,341 of beef, 16,922,725 of lard, 4,491,277 butter, 6,452,493 cheese, at 3,590 dozen eggs.

The number of deaths in this city during the week was 243. In New York 516.

Markets, &c.—American gold 100 $\frac{1}{2}$. Government bonds nearly steady.

Flour.—Extra family, \$5 a \$5.50; patent, \$6.50 \$8.50. Rye flour, \$3.25.

Grain.—Amber wheat, \$1.04 a \$1.05; white, \$1.06 \$1.10. Corn, 48 a 51 cts. Oats, 29 a 31 cts.

Seeds.—Clover, 6 a 7 cts. per lb.; Timothy, \$1.40 \$1.45 per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts., p. 100 pounds; mixed, 45 a 60 cts.; straw, 55 a 70 cts., p. 100 pounds.

FOREIGN.—The liabilities of the City of Glasgow Bank, which closed its doors on the 2nd inst., are reported to amount to \$5,000,000, and is the heaviest failure in Scotland since 1857, when this concern was suspended. The liability of the shareholders is unlimited, and this may perhaps secure the depositor. The bank has paid a progressively increasing dividend for several years past, until it reached 12 per cent. Its affairs have caused great excitement throughout Scotland. The disaster is generally attributed to its resources being locked up in bills, shares and debentures of various kinds that were not readily convertible.

The Amerer of Afghanistan is said to be preparing for war, and the India papers state that it has already begun, but this is said to need confirmation.

Three hundred Icelanders emigrated last month to Canada. In the last three years, 1800 Icelanders had repaired thither.

The foreign goods imported into China during 1877 amounted to over \$10,000,000. The value of the opium imported was about \$45,000,000; of cotton goods \$28,000,000.

The latest census shows the population of Japan to be 34,338,404, a steady and large increase since 1875.

RECEIPTS.

Received from Reuben Batin, Agent, Pa., \$210, 1 No. 10, vol. 53, and for Joseph McCarty, John I. McCarty, Abel McCarty, John McCarty, John S. Brown and George Schill, \$210 each, vol. 52, and for Jess McCarty, \$210, 10 No. 12, vol. 53; from Lavina B. Wright, Mich., per David Williams, Agent, \$210, vol. 52; from Mary M. Applegate, N. Y., \$210, vol. 52; from John T. Moorman, 10, \$210, to No. 13, vol. 53 for Thomas Evans, Pa., \$2, vol. 52; for Hannah Taylor Pa., \$210, vol. 52; from Earl Hallock, N. Y., per Aaron McKee, \$210, vol. 52; from Stephen R. Smith, Miss., \$210, vol. 52; from Mercy Herron, Miss., \$210, vol. 52; from Julia M. Powell, N. Y., \$210, vol. 52.

FOR SALE.

On reasonable terms, fifty volumes of "The Friend," Empire of John S. Stokes, at the Office of "The Friend."

A young woman of experience, desires a situation as teacher of small children in the family of a Friend.

Refer to S. A. R., 444 North Fifth St., Philad.

WESTWOOD BOARDING SCHOOL.

The Winter Session opens on Second-day, the 28th of Tenth month. Parents and others intending to send pupils to the Institution, will please make early application to: BUNSWAY W. PASSMORE, *Supt.*, (address Street Road, P. O. Chester, Pa.) or to CHARLES J. ALLEN, *Treasurer*, No. 301 Arch St., Philadelphia, Philadelphia, 9th mo. 11th, 1878.

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WILLIAM H. PILE, PRINTER,
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* Evans' Exposition can be obtained at Friends' Bookstore, No. 301 Arch St., Philadelphia, by order of Jacob Smalley, Jr., enclosing \$1.00, which will cover postage.

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PHILADELPHIA.

olution, or the theory of the natural development of forms of organic life from lower or anterior forms or types.

on a work entitled "Present Conflict of Science with the Christian Religion," by Herbert W. Morris, A. M.

(Continued from page 67.)

Darwin, indeed, speaks of "the Creator and ruler of the universe," but his theory does not recognize Him as such—gods of his own creation are made to usurp and occupy His throne. Darwin's theory," as Dr. Vogt says, "ignores personal Creator, and his direct interference—the transformation and creation of species, *are being no sphere of action for such a being*, even the first starting-point, a first organism, existing organisms are subsequently by natural selection developed from it in a continuous manner through all geological periods, the simple laws of transmission. There are no new species by any creative interference. Even man is *neither a distinct creation, formed in a special manner, and different from all other animals, nor provided with a special soul, nor endowed with a divine breath of life*; he is only the highest product of a *progressive natural selection*, and descends from the simian group standing next to man." Darwin employs such words as "contrivance," "purpose," "adaptation," and "design;" but he uses them, as Mivart truly observes, in a mere figurative sense—as metaphors, and nothing more." He talks also of "laws"—the "law of variation," and the "law of natural selection;" but all that he can mean by the term is the merest chance or accident, though he disclaims this; for what are the main causes of "variations?" These—the character of the mate with which an animal may happen to consort, the soil or climate to which it may happen to lead it, or its enemies appear to drive it. And "natural selection"—what is the naked fact covered by this phrase? The chance issues of chance encounters among beasts, or birds, or other animals—we say *chance issues*, for among brutes among men, "the battle is not always to the strong, nor the race always to the swift." How can anything be well imagined more purely accidental or fortuitous than such matings, whins, wanderings and fightings among irrational creatures? And yet these are "the laws" by which the world has been named!

Indeed, the very existence of the human

race itself, according to this theory, is but an accident. That the Ascidian Tadpoles, after passing through the revolutions of millions on millions of years, at last developed into monkeys and monkeys into men, depended upon as many millions of contingencies. "We have given to man a pedigree of prodigious length," says the great Seer of Development; "if a single link in this chain had never existed, man would not have been exactly what he now is." * To go no further back—if the bodily structure of some member of the Old World monkey family had not happened to be more plastic than the rest—if that member had not chanced to meet with a like plastic mate—if these had produced no posterity, or posterity not inheriting their own qualities, or had their posterity been cut off—if there had not occurred a change in the physical conditions of the region they inhabited, rendering necessary a change in their manner of procuring food—if they had not become less arboreal in their habits—if when they forsook the trees they had not begun to walk on their hind limbs instead of going on all fours—if any one of these contingencies had not occurred, the human race had never existed; there would still have been in the world nothing higher or better than the hairy quadruped, with tail and pointed ears, climbing and living in the trees of the forest; man, "the wonder and glory of the universe," had not come forth to subdue the earth, or to fill it with monuments of his skill and industry, or to adorn it with altars and temples erected to the glory of his Divine Builder.

Hence, according to Darwin, mankind are a fortuitous race, living in a fortuitous world. And what is this but practical Atheism, and Atheism of the most dreary and hopeless kind? If this theory does not expressly deny God, it effectually ignores God. Its tendency is to remove the Divine Being entirely from the view of man, and to lead to disbelief in His providence, in His having any connection with or interest in human affairs. The whole living world is given up by this hypothesis to the blind power of "fortuitous variation," and to the hard, unsympathetic, and relentless rule of "natural selection." The system admits not of the regard or the notice of a loving Father in heaven; of no beneficent providence over man or brute. For anything that it allows the Creator to do in the realm of material nature, or in the kingdom of animalized beings, it might as well have been written, "God has nothing to do with the world." On this hypothesis, Divine benevolence has never been exercised toward man; Divine revelation is a fable; salvation from sin and misery is a myth; and the hope of immortality but the illusion of a dream.

To call in the agency of the Creator to account for any of the phenomena, or for the existence of any of the organized beings

we find in the world, is very distasteful to the advocates of Development; they openly and strenuously object to it; it is put down as unscientific, and deemed derogatory to the standing of a true Student of Nature. Professor Huxley, speaking of the succession of animals upon the earth, says, "When we look at this wonderful history, and ask what it means, it is only a paltering with words if you are offered the reply—'They were so created.' Notwithstanding all this, we discover that Darwin himself has committed, in one instance at least, this very 'unscientific' sin. In order to obtain a starting-point for his system of animal development, he is constrained to resort to Divine agency; for he speaks in one place of 'life having been originally breathed by the Creator into a few forms, or one'; and in another place of 'animals having descended from at most four or five progenitors.'"* If, therefore, it be thus admitted that the immediate agency of the Creator has been concerned in the production of four or five different kinds of animals, why not in four or five hundred, or even in as many as there are of distinct species in existence? There is nothing more unscientific or improbable in the latter admission than in the former. And if it be confessed that the Creator condescended to put forth his power directly and immediately for the production of the first and lowest and simplest of the earth's living tenants, what ground is there to deny, or even to doubt, that He exercised his power in a similar manner for the creation of Man, the highest and noblest of all terrestrial creatures? On Darwin's own admission, therefore, there is nothing incredible, nothing improbable in the Scripture statement that God himself formed man, and breathed into his nostrils the breath of life, and made him a living soul.

Alfred Wallace, one of the authors of the theory of development, makes concessions still more explicit and decisive. He acknowledges even in regard to man's *body*, that Natural Selection "alone" could not have produced it—that an action took place in its formation "different" from that by which brute forms were evolved—and that there is evidence of the action of an "overruling Intelligence" in the evolution of the human form Divine. And to the idea that the human *mind* has been derived from that of the brute, he urges objections drawn from the origin of some of man's mental faculties, such as "the capacity to form ideal conceptions of space and time, of eternity and infinity—the capacity for intense artistic feelings of pleasure, in form, color and composition—and for those abstract notions of form and number which render geometry and arithmetic possible;" he also urges similar objections grounded on the origin of the moral sense or conscience. This writer farther states, that in his opinion, man

* *Descent of Man*, Vol. I. p. 205.

* *Origin of Species*, pp. 424, 429.

is to be placed "apart," as not only the head and culminating point of the grand series of organic nature, but as in some degree a *new and distinct order of being.** And what is all this but a virtual admission that Man, after all, both as to his Body and Mind, is, as the Bible declares, a creation of God—the product of a distinct and immediate act of infinite power and wisdom?

St. George Mirvart, also an evolutionist, but of a somewhat different school from Darwin, while he holds that "the body of man was not an absolute creation, but evolved from pre-existing material, symbolized by the term 'dust of the earth,' by the operation of secondary laws"—affirms that "his soul, on the other hand, was created in quite a different way, not by any pre-existing means, external to God Himself, but by the direct action of the Almighty, symbolized by the term 'breathing,' the very form adopted by Christ when conferring the supernatural powers and graces of the Christian dispensation."† Here, again, this evolutionist like the two preceding, after a whole volume of discussions and illustrations of his special views of Development, finds himself at the close of it constrained to admit the sum and substance of the whole Scripture account of man's creation.

From the Darwinian Hypothesis, then, the Christian has nothing to fear—nothing, indeed, to give him one anxious or uneasy thought as to the ground of his faith. The theory is powerless to affect the Sacred Record—its author has utterly failed to make out the descent of Man from the Ape. The Scripture history of man—of his creation in holiness, of his fall through disobedience, and of his redemption through grace—remains un-moved, unshaken. This daring and desperate assault, like a hundred others before it, to undermine the Holy Book, has been made but to share the fate of the wave that madly rushes on the rock-bound coast—to be dashed into spray and forced to retire, leaving behind it not a trace of its violence. The foundation of God standeth sure as ever and in this additional discomfiture of the enemies of the Word, the believer may find another confirmation of the assurance given, THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

Birds among the Mustard Trees.

"The birds . . . lodge in the branches thereof"—Matt. xiii. 31, 32.

As I was riding across the plain of Akka on the way to Carmel, I perceived at some distance from the path what seemed to be a little forest, or nursery of trees. I turned aside to examine them. On coming nearer they proved to be an extensive field of the plant which I was so anxious to see. It was then in blossom, full grown, in some cases six, seven, and nine feet high, with a stem or trunk an inch or more in thickness, throwing out branches on every side. I was satisfied in part. I felt that such a plant might well be called "a tree," and in comparison with the seed producing it, a great tree. But still the branches, or stems of the branches were not very large, or, apparently, very strong. Can the birds, I said to myself, rest upon them? Are they not too slight and flexible? Will they not bend or break beneath the superadded weight?

At that very instant, as I stood and revolved the thought, lo! one of the fowls of heaven stopped in its flight through the air, alighted down on one of the branches, which hardly moved beneath the shock, and then began, perched there before my eyes, to warble forth a strain of the richest music. All my doubts were now charmed away. I was delighted at the incident. It seemed to me at the moment as if I enjoyed enough to repay me for all the trouble of the whole journey.—*Dr. H. B. Hackett.*

For "The Friend."

Letters, &c., of Margaret Norris.

(Continued from page 67.)

10th mo. 10th, 1810.

The time is now come that I am to resign my beloved child, the last dear pledge committed to my care by her dying parents! And though I claim no merit to myself for seventeen years of unremitting solicitude for the best welfare of my precious orphans, and have good reason to hope my dear girls are worthily bestowed, yet, as the moment of parting is just at hand, my maternal bosom feels all a mother's pangs, in the midst of which I rejoice, in remembering thy affectionate attentions and condescending love in submitting to bear with, and sympathize in the many infirmities of *old age*. Should it please Providence to permit thee to see many days, I hope the love thou hast shown me, will be returned an hundred fold on thy own head, and it is my wish, my prayer, that every blessing which the goodness of Providence may permit his bounty to bestow, may be the portion of my endeared I. C. and his wife, in time and in eternity. With this "wish" and the humble hope that the accompanying "prayer" will be regarded by Him whose gracious ear has oftentimes listened to the petitions of his poor unworthy handmaid, I conclude and remain

Your truly affectionate parent,

M. M.

To the same.

11th mo. 3d, 1811.

* * * I felt my jewel, it was hard to part with thee, but felt thankful that I had been favored to see thee and thy dear child, and that if I never saw you again I was willing to resign you into the same hand which gave thee into my arms at the time He pleased to take thy angel-mother from a world of sorrow, and who has marvelously fulfilled his gracious promise left on record in the Holy Scriptures, "Leave thy fatherless children, I will preserve them, and let the widow trust in me." I have lived to experience the fulfillment of that promise, and now, late in life, can set up my Ebenezer and say, hitherto He has helped me, and shall I now presume to dispute his right to take me hence when He sees my time of duty is nearly accomplished, and I am bending under a weight of years; rather let me hail the approach of the king of terrors as the messenger of peace to conduct me to that happy land where long separated friends shall meet to part no more; and, my dear M., I tenderly counsel thee not to give way to any anxious thoughts about me. I know thou lovest me, and it has been a pleasure to me to feel that my love has met a most grateful return from thee; and now my dear, let it be thy care to look up to Him who can give a blessing, and ask of Him to qualify thee to perform a mother's part to thy dear child. *Begin in time; it is never too soon to in-*

struct him in the important lesson of obedience and this may be done by mildness and condescension. I have often had to remember who once boasted of, that my children, from a time they knew right from wrong, never obeyed my known will. This truly was owing more to the goodness of Providence, than a merit in their poor unworthy mother. I whither am I running. My pen has committed a theft, and ere I was aware of it, I stolen from me the thoughts that have lumbered in my bosom; but let it pass; perhaps thy son may in future time, reap some benefit from them, when the hand that now writes may be forgotten.

Love to all my kind relations. * * *
I am ever thy own,
M. M.

For "The Friend."

Ebensburg, Cambria Co., Pa.

This town, located on the western slope and near the summit of the Allegheny mountains, at an altitude of something over 200 feet, was laid out in the latter part of the last century. It was originally settled by Welsh people, which element still prevails in the town and neighborhood—religious service being regularly held in that peculiar language. This people have generally well marked features, expressive of honesty and integrity of character; meeting them on the road they look us fully in the face, speak, and appear willing to enter into conversation, which, as far as we have met with, is of an intelligent character. The grandfather of the proprietor of the Loyd House, at which we lodge (Ree Loyd), was one of, if not the original proprietor of the town; he gave the ground for two or three of the places of public worship also ground for a cemetery a short distance out of town, which still bears his name. Being a Welsh preacher, and perhaps feeling the force and truth of the scripture declaration connected with the name of Ebenezer: "Hitherto the Lord has helped me," he called it Ebenezer, his grandson says, in remembrance of, and in a sense of the feeling of the declaration; he also on the voyage over from Wales, lost a son called Ebenezer. From the centre of the main street of the town, the horizon sinks away in all directions. The view from the south end of Centre street, near the Academy, east, south, and west, is extensive, embracing a wide field of vision; that of the east, extending down to the "Summit, Cresson and Galtzitz or Tunnel Hill, some ten or twelve miles off, on the Pennsylvania Railroad; on the south, it is said, into Bedford and Somerset counties, distant some twenty to twenty-five miles, whilst the sun sets in the west behind distant hills. Several industries are carried on in and around the village. Steam saw mills for preparing both hard and soft lumber; some tanneries, and one or two manufactories of oak staves for hogheads which are here prepared and put up into "shooks," each containing the staves for one thousand, then shipped to Cuba and perhaps elsewhere for making sugar hogheads, the heads being supplied from other localities. The name of the county is an ancient name of Wales.

One coming from the east is surprised at the amount of land under cultivation on these table lands of the mountains. Clear springs of cool water issue from the sides of the hills in abundance, forming rivulets in the low lands, and the Conemaugh river has its principal source just north of the town. The

* See *Natural Selection*, pp. 324-326.

† *Genesis of Species*, p. 300.

several elevations near, from which quite diverse and varied views are obtained, and the rides in other directions, through what we like primeval forests, are attended with great interest, and in many places impressive. Great logs of hemlock lie upon the ground in various stages of decay, some covered with plentiful, fine green moss from end to end, with an occasional fern springing out of it; sugar maples, with trunks of large dimensions, and extending up 60 and 70 feet without a limb; beeches, and the fragrant birch, are the principal forest productions, whilst the ground is covered in many places with large ferns. Driving through the woods, we stopped to admire the effect of the surrounding one, heightened just there by the top of a tall hemlock which had been broken off by the wind, lodged in the upper branches of another tree across the road, forming a natural gate some 60 or 70 feet up in the air. A ride near, seeing us stop, told us we might drive on, it had been there some time."

One of the most attractive drives through the woods is to the remains of what was once a flourishing town, about two and a half miles off, called "Beulah." It had in its day its usual use of entertainment, shops of industry, private dwellings—from which no doubt went forth funerals as well as bridal companies—a library, its newspaper (printed in Philadelphia) but published here, and presenting, at the period of its existence, a rivalry for the seat of justice for the county, with Ebensburg. Now silence reigns profound, not a trace of any description remains standing, nothing left to mark the site of this once a rowing hamlet, but a few inequalities in the surface, some heaps of stone, where houses once stood, an old orchard and a grave-yard, trees and grass are now growing where busy once stood, "showing how rapidly the work of man yields to the forces of nature when the battle of the former ceases," reminding us of the words of the poet:

"Earth speaks of man.

Her level'd mountains, and her cultured vales,
Town, tower and temple, and triumphal arch,
All speak of him and moulder while they speak."

But we may also remember with feelings of encouragement, "That there is a city which hath foundations," which the tooth of time cannot destroy, "whose builder and maker is God."

Quite an interesting feature in the country is the number of water troughs placed along the road sides, where both man and beast can lay their thirst without having to resort to the places where ardent spirits are sold.

In connection with the sale of ardent spirits, we were informed of the history of the rapidly growing of a prominent family of the place, of which the following is the substance. On one occasion we passed a large commanding looking dwelling, now rented by a family from Philadelphia, but not long since owned and occupied by a very wealthy man, who had accumulated a large estate by the sale of liquor, receiving from the workingman his hard earnings, that should have gone to the support of his family. In one, and perhaps more than one instance, he went so far as to demand of a poor woman whose husband worked for him, and who was to be paid in liquor, and had herself and children to support, the amount of a bill that the poor deluded man would him for excess of drink. She declined paying it, and added in substance, that rich

as he then was she thought that he and his wife would live to see the time when they would want the common necessities of life. A few short years rolled away, and the liquor seller, owing to dissolute children and losses of various kinds, became reduced in circumstances, and the anticipations of the poor woman were literally fulfilled; they both died in great want, and their son became an idle, dissipated man. The children of the poor woman receiving good instruction and brought up no doubt to habits of industry, are now filling useful stations in society. Surely "the way of the transgressor is hard."

For "The Friend."

Incidents and Reflections.—No. 20.

BALAAAN.

The account of Balaam, who was sent for by Balak, King of Moab, to come and curse the children of Israel, is one that is full of interest and instruction. There can be no doubt that he was divinely visited and instructed, and enabled to foretell to others the Lord's purposes. But he loved the wages of unrighteousness; and though, while the holy influence was upon him, he could utter the petition, "Let me die the death of the righteous," yet he was at last slain among the enemies of the Lord's people. Those who have known the Divine command to preach unto others, are by no means exempted from obedience to our Saviour's injunction, "Watch and pray lest ye enter into temptation;" if they neglect this they will assuredly fall away.

Balaam's experience shows also, that the Lord, in his wisdom, sometimes uses as his instruments, to accomplish particular purposes, those who are not fully brought into subjection to his government. Joseph Hoag relates an incident of this kind in his own experience, which occurred when he was 17 or 18 years of age. He was then visiting a relative, in company with a cousin. He says: "It was a time of life when, at times, I indulged myself in such conversation as promoted merriment. In this way I entertained my cousin most of the way going; but on my return, we had not travelled far, before we were overtaken by a man, who soon fell upon me, cursing the Quakers in strong terms, because they would not fight. It was during the revolutionary war, and critical times in that part of the country. I heard him pretty much through, by which time I felt my mind closely arrested with an uneasy feeling, that the principles of Truth, and the people that I believed were faithful to them, should be so censured, though I felt conscious that I was not one of the faithful, which at times I forcibly felt; yet, notwithstanding my embarrassed state of mind, the Lord, I believed for the sake of his own name, and the tender regard He had for his faithful ones, touched my mind, though I was hardly sensible what it was that required me to speak, let the consequence be what it would. As I commenced, all fear departed, words flowed rapidly, and I was enabled to show the difference between the law and the gospel—to open to him our principles, give him our reasons for them, and to prove them by many Scripture passages; and finally, to show him it was impossible for a true Quaker, to be either whig or tory, for they implied opposite parties, and both believed in war, but Friends did not. The man became tender, and with tears running down

his cheeks, acknowledged our reasons were good, and that our principles were right, and wished that Friends would keep to them; if they did, it would be a blessing to the world. This remark came home to my feelings. He added that he was fifty-five years of age, and never saw these things before, and that it was marvellous to him to believe. He said there must be great wisdom amongst the Quakers for so young a man to know so much. He urged me to go home with him; I informed him I could not. When we parted with him, he gave me his hand, wished me well, desiring me to remember him, and to pray for him. This thought went through me like a sword; "How can I pray for thee, when I neglect to pray for myself?"

"As I turned from this man, I discovered a man that had been riding behind us several miles unperceived by me. He suddenly rode up and said, 'I was glad to hear you bang off that old whig, for he is an old rebel, an enemy to his king, and it is good enough for him.' I turned and looked him full in the face; it came forcibly into my mind, 'Thou art one of the vilest of men.' I soon replied, 'I believe thou art mistaken in me, for I can no more be a tory than I can be a whig.' He said, 'Whig?' I replied, that before the war our country got much filled up with a sort of men that hung about the taverns, practiced card-playing, cock fighting, horse racing, and getting drunk, and then would go home and abuse their families; they were in the service of the devil and of course were his children. The Lord had suffered an evil spirit to divide them; for they corrupted the land—one part had taken side for the king, and the other for the country. Both parties were still in the same practices. For these reasons I cannot be tory nor whig.' He went off whistling and left us. My cousin then rode up, and with a serious look, said in substance: 'Joseph, all the way going to uncle's, thou kept me laughing with thy nonsense, and now thou canst talk like an angel;—set the first man a crying, and the last one thou hast pictured out as correctly as I could, that have lived by him all my days. He is a neighbor to father, and is called many things but good, and thou hast been talking to him like a minister; what can I think of thee?' Her-simile remarks went through me like an arrow thrown at venture. It ent me so close that I had to sink down, reasoning with myself, 'Sure enough, what am I?' And as I sank down in my mind, I felt the weight of my folly; then after a while it was opened to me in the Light, and with such clearness that I had no power to disbelieve, that the Lord put a word in Balaam's mouth to deliver to the Midianites and Moabites, though his heart was not right before the Lord; and though he was highly favored, yet he did not give up to cleave to the Lord with all his heart, and keep to the word he had spoken to the people, therefore the Lord cut him off. And now the Lord had put a word in my mouth for those men, and for the upholding of the Truth in the earth, though my heart was not right before Him, and if I did not cleave to the Lord with my whole heart, and keep to the word spoken, the time was coming that I should be cut off as Balaam was.

"The force of this solemn subject turned my justing into heaviness of heart: I marvelled at the wisdom, goodness and tender mercy of the Almighty towards me, in awakening

and instructing me in such a wonderful manner. Adored and praised forever be His holy name!"

For "The Friend."

(Circular of the Bible Association of Friends in America.)

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 6th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,
CHARLES RHOADS,
JAMES WHITALL,

Committee of Correspondence,

Phila.,a, Ninth mo. 1858.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase?
11. How many Bibles and Testaments are now on hand?

Professor Edison's Tasimeter.

Hitherto the most delicate instrument known to science for determining the heat in the different parts of the solar spectrum has been the thermopile. The great improvement of the tasimeter over the thermopile is illustrated in a simple manner by Professor Edison. A few inches from the former he placed a hot iron. It deflected the needle of an ordinary galvanometer one degree; then he held his little finger four inches from the tasimeter with the same galvanometer, and it swung the needle around six degrees. In explaining the workings of his new invention to a *Herald* reporter, in his laboratory at Menlo Park, the inventor made a number of curious experiments. "See here," said he, taking up a thin strip of vulcanized rubber and placing it between two small upright iron posts in his tas-

imeter; "this is highly sensitive to heat; a little causes it to expand. At this end I place my carbon. I found out that silk coated with conducting lamp black pressed in the form of a button, was wonderfully sensitive to the passage of the electric current. Put upon it the pressure of one half millionth of an inch and it will allow a passage of current strong enough to deflect Sir William Thompson's galvanometer one degree. Of course greater pressure deflects the needle more." Professor Edison then took an ordinary galvanometer and put it in electric circuit with his tasimeter and held his hand four inches away from the vulcanite strip. Instantly the needle of the galvanometer moved five degrees. Next he lighted a gas jet five feet away, and the needle moved four degrees. Then he held a match a distance of six inches and the heat indicated eleven degrees in the galvanometer. Breathing slightly on the rubber, expanded it sufficiently to mark thirty degrees. These results the Professor produced without the improved galvanometer, which he explained was infinitely more sensitive.

Professor Edison next introduced between the posts a slip of gelatine, in order to measure moisture. Moistening a piece of paper slightly with his tongue, he held it three inches away. The deflection was eight degrees. A breath on the gelatine moved the pointer thirty-five degrees. A drop of water on the end of his finger, held five inches away, indicated a moisture of eleven degrees.

The Professor next explained the method proposed to be adopted in the astronomical experiments to be made with his tasimeter. Instead of vulcanized rubber, platina will be used, the latter having been found to gain and lose heat much more readily than the former. The tasimeter, unlike the one experimented on as above, is to be smaller and of different material, brass being used throughout. It will be inclosed in a receptacle of tin, which in turn is placed in a second receptacle of the same metal. Between the two will be kept boiling water for the purpose of preserving evenness of temperature, as boiling water attains no higher temperature than 212 degrees Fahrenheit. The spectroscope will then be made to concentrate the heat into a small opening in the tasimeter, where, falling on the platina, it will cause expansion and corresponding pressure of the small carbon button allowing the passage of the electric current in a degree commensurate with the pressure. Attached to and forming part of the tasimeter is an appliance for measuring the degrees of expansion or contraction of different metals under similar temperatures. Professor Edison found the heat of his hand expanded the platina one five thousandth part of an inch.

The great inventor has already taken steps to use his new discovery for the protection of vessels at sea. He stated to the writer his method as follows: "I arrange the carbon button as a highly sensitive barometer, and inclosing it in a case, connect it with the keel of a ship. I then run a wire to the captain's room into an ordinary galvanometer. Any change of temperature, as you see, is at once indicated. Coldness of the water will contract, and warmth expand, and the corresponding deflections be placed at once before the eye of the captain. The approach of an iceberg will, therefore, be known long before there is danger of collision. It may also be used to indi-

cate any abnormal heat in any part of the ship's hold, thus giving timely notice to breaking out of fire."

In experimenting on his tasimeter Professor Edison made a highly valuable discovery telegraph. Ever since the first line was successfully worked by Professor Morse, the great and apparently insurmountable obstacle to constant and uninterrupted communication was the effect produced on the electric current by changes in the atmosphere. It always made the lines work with difficulty and frequently in heavy storms the escape of the subtle fluid into the moist air made the wires practically useless.

The Professor's discovery is what he calls an "electric governor," acting on the telegraph line as a steam governor does on an engine. It obviates the necessity of "adjusting" the magnet armatures along the line. One placed in the circuit regulates the electric line, preserving an evenness of current throughout. The loss of fifty per cent. of the battery power is felt no more than a corresponding gain. Diminution in the strength of the battery from any cause, atmospheric or otherwise, is prevented by the "governor" from having any perceptible effect on the instrument or any part of the line. The Professor desired it to be understood that this discovery was based on a suggestion by a practical telegrapher.

Professor Edison has also found by his experiments with the tasimeter that it weighs infinitesimal articles as well as their moisture. For instance, he took a fibre of paper, and by placing it in his new apparatus found it to be quite heavy. Then he experimented on a quail, connecting the instrument at the same time with this most sensitive telegraph. The result was the deflection of the galvanometer to indicate the weight of the diminutive insect, while the telephone echoed the sound made by the insect's feet on the disk.

By arranging it with an anemometer arm and cap and causing the lever to press on the tasimeter it recorded the pressure of a faint gust of wind.

Notwithstanding the heavy drains on his intellect by the numerous wonders in process of construction in his laboratory the Professor continues daily at work perfecting his megaphone. He placed the field megaphone in front of his laboratory and gave the rubber tubes to the writer so that he might personally test its strange power. Then he hurried across lots nearly a mile, and standing on the brow of a hill whispered, "Do you hear this?" The words came distinctly notwithstanding quite a breeze was blowing at the time. When he spoke in his ordinary tone, the words reached their destination as distinctly as if the distance intervening were a foot instead of a mile. Again he whispered, giving the legend of Mary and her little lamb. Every word was heard by the writer with perfect distinctness.—*Albany Journal*.

Talk to no Practical Purpose.—There is a very suggestive story about the explanation a little girl gave to her mother as to how she had been disappointed by the lecturer who spoke to her school class one afternoon. She said that "he got up, and he talked, and talked—ever so long—and all the time we thought he was going to tell us something, and at last he sat down, and didn't tell us anything."

For "The Friend"

My Salvation is Secure!

Oh! how many religious professors of the present day are resting their faith upon this slippery and insecure foundation. "Let him at thinketh he standeth take heed lest he fall." Having experienced a change of heart, they say, "my salvation is now sure, I am safe," though I may fall into sin again, and having been born into the kingdom—being "passed from death unto life," I am the elect of God and certain for the kingdom. They do not say they are free from sinning, but acknowledge a liability to sin, and to wander far from the Father's house, yet being a child of His, they feel sure by the mighty power of a living Saviour, they will be reinstated and brought back to the fold before their death. Though their punishment may be severe for their departure from the path of rectitude, yet will they be saved, though *as by fire*.

All ye! my dear hearts, who are treading this path, be ye assured that your hope is a certain one, and steer clear I pray you of the uncertain foundation of which I speak. See that you establish your hope on the unchangeable Rock against which the artifices of Satan never can prevail; see that your footing is secure and your hold firm, so that you slip not.

"Nor think the victor won,
Nor lay thine armor down,
The fight of faith is never done
Till thou obtain the crown."

See it to that your faith is built on the Rock set forth by Holy Writ, and "Be ye steadfast, unmovable, always abounding in the work of the Lord;" think not you may safely leave the fold, but keep in it if you are there. We must know, that "as ye sow, so shall ye reap." If after having "sown to the Spirit," ye being led astray, suffer yourselves to be "sown to the flesh," ye *must* "of the flesh reap corruption;" "ye cannot serve both God and mammon." And if we die in this state, no matter what our former life has been, "As he tree falls, so must it lie." "As death saves so judgment finds." It is an awful certainty certain gospel truth, that "there is no repentance in the grave." I fully acknowledge that if we are in Christ and He in us, having experienced the change wrought by the purifying operations of the Holy Spirit, and realized a coming out "from under the bondage of sin and Satan into the glorious liberty of the children of God," that we are indeed children of His, sons and daughters of a once crucified but now risen and forever glorified Lord, (as we continue faithful). "And if children, then heirs, heirs of God," of salvation, and "joint-heirs with Christ," "if Christ be in us," and we obey Him who is "the hope of glory," to our never dying souls.

But if we are His children we must show our love and faith by submitting to whatever cross He may put upon us; we must obey His commands, be willing to work for His cause with those around us, and if need be submit to trials and suffering for His sake, that He may be glorified in and by us. His commandments are not grievous, and the reward is sweet for faithful obedience. Oh, that our very countenances may testify to our having been with Him and tasted of the manna and living water of life, just as He alone can give it fresh, pure and perfect, from the altar of holiness. But all this present hope does not by any experience we have had,

secure a *certainty* of acceptance in the end. As long as we have the *grace* of God in us it saves us from the committal of sin, if we look to and obey it unreservedly, renouncing all strength of our own, asking and praying for this grace to enable us to overcome, for we are saved by grace alone; "this is our only plea, and this salvation must be recognized as a present saving from sin day by day, which if guided by, we will in the end be landed safely on the farther shore, sheltered from all harm, safe on a gentle Saviour's breast. And there, encircled by those loving arms and clasped to His bosom, we shall find what we long have sought, perfect rest and peace. Oh! "shall not we walk in the light as He is in the light" while we have it, for we know not when the night may overtake us, and we "must be faithful unto death" in order "to receive the crown of life." We may "know the blood of Jesus to cleanse us from all *past* sin," but this does not prevent us from "turning again to the weak and beggarly elements wherunto we may desire again to be in bondage." And so, "after we know the truth and the way of life," we turn our backs upon the Master's call, we *most positively* deserve the *greater condemnation*.

Again, we are told by Him that cannot lie, "the son of him that smeth it shall die." And "if ye die in your sins, whither I go ye can not come." Awful warnings for us to keep in the right way, turning neither to the right hand nor to the left, but with a single eye on the Author of our hopes, press forward and we shall obtain the prize.

It is only by keeping close to the feet of Jesus that we are safe, leaning upon His supporting arm and drawing never failing supplies daily, fresh from the fountain head. "Firmly by holding firmly to this Rock and a firm trust in Him that we are sure of refuge from the storm. And ever blessed be our Father in Heaven, if we do keep our eye constantly on Him with unwavering faith and pure trust in His love and care, He will always deliver us from the snare of the fowler and from the noisome pestilence.

"We shall not come into condemnation," but "having passed from death unto life," as "we abide in Him," "the Living Vine," we shall be enabled in unmerited mercy, to gain an entrance through the pearl gates of that "glorious city," "eternal in the heavens," "whose maker and builder the Lord alone is," "whose walls are salvation, and her gates praise."

Philad'a, 9th mo. 19th, 1878.

Selected for "The Friend."

Richard Shackleton to S. R. G.

Baltimore, 8th mo. 22nd, 1879.

My dear Cousin,—I have been writing to some great folk, and dispatched my yearly epistle to thy mother, I now turn to one of the little ones, whom I am glad to be enabled to salute with renewed affection, and to whom, I would, with all willingness, hand "a cup of cold water, in the name of a disciple," if I had it to give. We are, very emphatically called "Friends;" and friends we should be to one another, not sparing friendly advice and reproof, and taking a willing oversight of one another, and so profitably conjoined in laborious labor. If then we should not withstand reproof and correction in proper season, why should we withhold encouragement, and the expression of strengthening unity. If I

have anything to write to thee at this time, my dear friend, it is in this line, the line of encouragement, to hold on thy way. Continue in the littleness of self, and thou wilt continue to witness an enlargement in the service of thy great Master. And be not weary of well-doing; consider whose cause it is, which thou art engaged in, of infinite importance and consequence, and how much depends on every one who is sent on any expedition, or who has any part to maintain, faithfully and firmly discharging their duty. To give way in a little, is to weaken in the general; but every one doing his own part, the whole is strengthened, and the work completely and uniformly carried on. Farewell, my beloved friend; mayest thou take deeper and deeper root in humility, and in the experience of the Divine life, for thy own preservation and nourishment, the more thou advancest in religious stature, and spreadest wide thy fruit bearing branches.

R. Shackleton.

Weariness of Etiquette.

I believe there are many minds among the votaries of fashion which are chafed and irritated by the restraints imposed upon them by the conventional society in which they are born, and such minds would often emancipate themselves, were it not that any attempt to do so is frowned down as ill-breeding, or laughed at as eccentricity.

I know the daughter of an English earl who was so wearied by her training for high life that she eloped with her father's gardener, conformed entirely to her new position, and was very happy in it. She was never noticed by her family. They seemed to ignore her existence. Her husband was intelligent and industrious; he became the owner of a valuable nursery garden near London, exhibited his plants at the horticultural shows, and attended the dinners given on such occasions.

In visiting the retreat of the celebrated ladies of Llangollen, I learned enough about them to convince me that it was a weariness of the ceremonies and restraints of a high life, with a painful sense of the hollowness of worldly profession, that drove them to cut their connection with the society in which they were born, and lead a rural life among the Welsh mountains. Their disappearance from the fashionable world made a great sensation at the time, and it was generally supposed that some love affair was at the bottom of it. It was difficult to make the public renounce that idea, and the newspapers were for years circulating fictions to favor it. There was nothing remarkable in the lives they led, except the privilege of doing as they pleased, but they were kind to their poor neighbors. They abridged the trouble which attends a lady's dress, by wearing all the time cloth riding habits and beaver hats. When young they rode much on horseback, when old they indulged in a carriage, and occasionally dined with a friend, at a distance of twenty miles, but always returned home at night. They were never known to sleep out of their own house, and so it was supposed that they had made a vow to that effect.

The daughters of George III. were often weary of court etiquette, and used to get rid of it by spending their mornings at Frogmore, near Windsor, a small establishment, where they enjoyed rural pleasures, and were never

intruded on by company. There they had their dumb posts, and fed their own chickens, ran out and in, unattended, and were entirely free from the trammels of royalty. I have been there just after they had left the place, and found their work and their books lying about, and everything looking like the home of a private family.

The wife of an officer in the army, who had apartments in Windsor Castle, said that the princesses would escape into her room sometimes, and beg for a glass of beer to quench their thirst, alleging as a reason for their doing so, that if they asked for it in their own home, they must wait for a barrel to be tapped, and that would cause a new office to be created, for serving beer to them between meals, and that barrel would become the perquisite of some one of the household, and a fresh barrel would be tapped every time a glass of beer was called for. So great was the discomfort of a royal household in those days. The great good sense of Queen Victoria has altered many of these things for the better.

A baron of high degree in South Wales, chose a novel way of ridding himself of the form and etiquette which belonged to his rank. He determined so to ally himself in marriage that none of his aristocratic friends should be willing to visit his wife. He married a pretty and amiable milliner in the country town near his estates, had a fine family of children, and led a very happy life, as a farmer. He has been seen, on a market day, with the leaves of a fine large turpin hanging out of his coat pocket. It was one he had been exhibiting to his brother farmers.—*Farrar's Recollections of Seventy Years.*

[We have received from J. P. Wood, of Indianapolis, the following epistle issued last year, (1877,) by the Friends claiming to be Western Yearly Meeting, who withdrew from the larger body also claiming to be that meeting. Neither of these bodies have been officially recognized at any time as a Yearly Meeting by Philadelphia Yearly Meeting.

In a note accompanying the document, the writer says: "Some Friends on both sides of the ocean having expressed a desire to see the Epistle issued by Western Yearly Meeting of Friends in 1877, it was concluded to offer it for publication in 'The Friend,' provided thou thinks proper to print it."

He adds, "I attach the names of the correspondents of Western Yearly Meeting, giving it just as it was forwarded to the several Yearly Meetings, for the reason that I have been informed, that in some of the Yearly Meetings it was stated that the epistle was not signed by the regular correspondents, and this was made the turning point to reject it, without its being read in the open meeting."

As these transactions are of exceeding interest to Friends everywhere, we freely give the epistle a place in our columns.—Eps.]

An Epistle given forth by Western Yearly Meeting of Friends in 1877. Addressed to the different Yearly Meetings.

Dear Friends,—We humbly acknowledge the goodness and mercy of our Heavenly Father in thus permitting us again to assemble in the capacity of a Yearly Meeting, for the purpose of transacting the important concerns of the Church.

In that love which knows no bounds we salute you as brethren of the same household of faith: with earnest desires, that we, with you, may be established on that foundation, on which the Prophets and Apostles stood, Christ Jesus the Rock, where all may experimentally know by the washing of regeneration and renewing of the Holy Ghost, that union and sweet communion with the Father, Son and Holy Spirit, which unites and cements together in one all the children of God.

We deeply mourn over the many innovations introduced into our religious Society, in doctrine and practice, which we cannot conscientiously participate in, nor partake of; hence the harmony and unity of feeling in the Society is so far broken up, that at times the business of meetings for discipline cannot be conducted consistent with our profession, and many of our meetings for worship are so much occupied with a wordy, lifeless ministry, as well as unsound in its teaching, reading, singing, &c., that there is no comfort or edification, to many, in them.

On account of those changes in teaching and practice, and a disposition manifested to press down those who could not unite with them, we believe it to be our duty to stand firm for the law and the testimony of our God, and retired quietly to another room to transact the business of the Yearly Meeting, where we disposed of the various subjects which came before us, in harmony and love.

May you be favored, when you approach the throne of Grace, to intercede for us, that we may be preserved, as in the hollow of His holy hand, and that He will sustain his church in its primitive purity and beauty.

In love we remain your friends and brethren. On behalf of the Meeting.

ALBERT MAXWELL, Clerk.

Names of Yearly Meeting Correspondents.
*Eleanor Bales, Address, Plainfield, Hendricks Co., Indiana.

Robert W. Hodson, Address, Plainfield, Hendricks Co., Indiana.

John P. Wood, Address, Plainfield, Hendricks Co., Indiana.

James Kersey, Address, Amo, Hendricks Co., Indiana.

For "The Friend."

Our Lord Jesus Christ is often near us when we are not sensible of it, waiting to do us good. Happy is he who when he heareth the gentle intimations of His Spirit, knocking as it were at the door of the heart, is ready and willing to open unto Him immediately, and allow Him to take the rule and reign there. These considerations have occurred upon reading the accompanying extract taken from a late paper.

A Reminiscence.

My dinner table was laid for invited guests, and everything was ready for them to be summoned into the dining-room. I gave a parting glance at my well-arranged table, and felt proud and pleased. I knew that the dinner was well cooked, and the feeling of satisfaction which possessed my soul more than compensated me for the extra labor and care I had had in preparing it. I seated my little girl, five years old, fresh and sweet in her clean starched dress, in her high chair,

[* The two first named are said to have been appointed in 1858, the third in 1863, and the last in 1869.—Eps.]

and was about to turn to go into the parlour to call them to dinner, when a sudden c from her made me look back. She had, some accident, overturned a tureen of gravy and the greasy liquid was rapidly spreading itself over the table. My temper rose in twinkling, and an angry exclamation rose from my lips. I was overworked with work and excitement, for a dinner party was not common occurrence in our quiet household, and our guests were those of whom, to tell the truth, I stood somewhat in awe. A minute before, everything was so auspicious and now, what should I do! It seemed to drop too much for my tired nerves—man drops too much for my tablecloth. I was about to jerk my child down angrily from the table, when a blessed influence held me, caught the expression on her face. Such sorry, frightened, appealing look I never saw and suddenly a picture of the past came, and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was when coal oil lamps were first introduced, and father had bought a very handsome one. The snow had drifted up against the kitchen windows, so, although it was not yet night, the lamp was lighted. Mother was sick in bed, up stairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her. I was feeling very important, helping get supper; at any rate, I imagined I was helping, and, in my officiousness, I seized the lamp, and went down cellar for some butter. I tried to set it on the hanging shelf, but alas! I didn't give it room enough, and down it fell on the cemented floor.

I never shall forget the shock that it gave me. I seemed almost paralysed. I didn't dare to go up stairs, and I was afraid to stay down there, and, to make it worse, I heard father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now, there it lay, smashed to pieces! But his voice seemed to give me the impetus I needed to go up, and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt deserved. So I crept up over the dark stairway, and as I entered the kitchen, I met father with such a stern look upon his face that I was frightened. I saw there was no need to tell him what had happened. He had heard the crash, and if he hadn't, I guess my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

As for me, I felt so frightened, so confused, and sorry that I couldn't speak. But upon glancing again at father I saw the angry look die out of his eyes, and one of tenderness pity take its place. I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he had lifted me in his arms and was hugging me close to his breast. Then he whispered, oh, so kindly, "Never mind, little daughter, we all know 'twas an accident, but I hope you will take the small lamp when you go down cellar again." Oh! what a revolution of feeling I

experienced. It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my eye, I sobbed as if my heart were breaking, so punishment could have affected me half so much, and nothing can ever efface the memory it from my mind.

How I loved my father to-day, as the sight of my own little girl's face brought it all so freshly before me! Will she love as dearly, I ponder, twenty years or more from now, be moved, moved by the same God-given impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it, when she is a mother, as I have been helped to-day? Oh, how impossible for parents to estimate the effect of these seemingly little events!

If it had taken as long for this to pass through my mind as it has for me to tell it, my dinner would surely have been cold, and my guests tired of waiting. But it was all one in a twinkling, and buoyed up by a new and sudden strength, I quickly wiped off the tiled cloth, spread a thickly-folded clean one over the place, and called my company to dinner. Strange to say, the awe I had been feeling for my guests was gone. I felt easy and unquill, and such a remarkable spirit of happiness and sociality prevailed, and everything passed off so smoothly, that I couldn't help feeling as if unseen hands and an unseen presence had helped me through it all.—*Christian Weekly.*

"Like a Christian."—I heard of two little children—a boy and a girl—who used to play great deal together. One day the boy came to his mother and said, "Mother, I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother, her expression sounding a little odd.

"Yes," replied the child; "if you take every thing she's got, she don't get angry. Before he was selfish, and if she didn't have every thing her own way she would say, 'I won't play with you; you are an ugly little boy.'"

THE FRIEND.

TENTH MONTH 19, 1878.

In the Editorial columns of a recent issue, reference was made to Wm. Penn's assertion, that the doctrine of the Light of Christ in the heart as God's gift for man's salvation, was the root of the gooly tree of doctrines professed by Friends of his day. In contrast with this, we believe it is true, that roots of a different character have been planted among us, which are producing fruits of a contrary and unwholesome nature.

Prominent among these is a mistaken and inadequate conception of the nature of that saving faith, which is so frequently referred to in the Scripture as being indispensable to a growth in grace; and which the true Christian often feels that he stands in need of, so that he is ready to adopt the petition of the disciples to our Saviour, "Lord, increase our faith."

When the Holy Spirit visits the heart of any; whether it be in mature years or in the earlier stages of life; and impresses on the mind a sense, which may be expressed in the language, "This is the way, walk thou in it;"—the visitation is accompanied with a degree of Divine authority and power, and if this is joined unto, and obedience yielded to the requiring, the blessed purpose of that visitation is effected, and a step is taken in the Heavenly path. The submission of heart to such a visitation is an act of faith, for it implies a recognition of the Divine authority accompanying the opening, agreeably to the Scripture declaration, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Its exercise is also essentially an act of obedience to the will of God thus revealed in the soul through the Spirit of our Lord Jesus Christ. Hence the Apostle James declares, "Faith works by love," and "Faith without works is dead." The power to exercise this living faith accompanies the Heavenly visitation and is from above, whence cometh every good and perfect gift. Therefore the Scriptures speak of faith as "the gift of God." Of similar import is the language of our Saviour, "No man can come unto me, except the Father which hath sent me draw him;" for, as Christ manifests himself in the heart, it is there we must come to Him by faith and obedience.

In every subsequent stage of our Christian experience, the exercise of faith is substantially the same as in its beginning. Faith is exercised in our yielding to conviction for sin, in our turning from our iniquities, in our seeking forgiveness of God, not through any righteousness of ours, but by the washing of regeneration and the renewings of the Holy Ghost, which are shed on us abundantly through Jesus Christ our Saviour.

Living and saving faith is therefore not an ordinary mental operation, which is under the control of the un sanctified will, and which may be exercised apart from the drawings of the Holy Spirit. We cannot therefore regard as sound doctrine, or as consistent with Scripture, and with true experience, the teachings of those who will assure an audience, that they can at any moment secure their salvation by the mere profession of a faith in Christ, originating in this way. Preaching of this kind may stimulate the hearers, and persuade them, that having made such a profession, they are in a saved state; and they may be much elated by this supposed suddenly acquired attainment. But when the excitement subsides, such will find themselves still subject to the power of temptation, and gradually learn that there is practically no difference between their present condition and that in which they were before their fancied salvation. The tendency of this, in some cases, will be to cause them to look with doubt on all profession of religion, as being little more than imaginary and delusive.

That such a result does not more generally follow is due to the goodness and mercy of God, who still pursues with His visitations and strives with all, even with the self-confident and deceived, to bring them into subjection to His Grace and to fit and prepare them for His Heavenly Kingdom.

While we desire to guard our readers against the superficial form of religion, which does not require patient submission to the purify-

ing operations of the Holy Spirit, we are concerned also to allude to the danger there is, of postponing obedience to the still small voice in the soul, when it calls to repentance and the forsaking of sin. "To-day," says the Apostle, "if ye will hear His voice, harden not your hearts;" and the true minister of Christ is still led from time to time to press upon his hearers a similar message, warning and exhorting them no longer to continue in sin and iniquity, but to turn without delay to the Light of Christ in the heart, which shows the sinner his lost condition, points out the way of escape and gives power to embrace the offered help. Blessed indeed are those, who thus come to be joined unto Christ, in an everlasting covenant, and experience their sins to be washed away in the blood of the Lamb. These, as they are faithful unto death, will receive the crown of life.

OHIO YEARLY MEETING.

The sittings of this body commenced on Second-day, the 30th ult., and closed on Fifth-day, the 31st inst. The Meeting of Ministers and Elders was held on the Seventh-day previous. The meeting convened this year for the first time in the new meeting-house at Stillwater, near Barnesville, Ohio. The town of Mt. Pleasant, where the Yearly Meeting has been hitherto held, is several miles from the nearest railroad station, and is difficult of access. The Boarding School located near the meeting-house, formerly furnished convenient accommodations for many of the members, but since the possession of it was lost by the recent legal decision, and the new Boarding School at Barnesville has been built, no sufficient reason remained for continuing to hold the Yearly Meeting in so inconvenient a situation. A committee appointed last year, was authorized to erect a building to accommodate the Yearly Meeting in its present location. This has recently been completed, and is in close proximity to the Boarding School, which has been used for the entertainment of Friends the present year.

Two meetings for worship were held on First-day, and one on Fourth-day morning. Those held on First-day were very large, and were attended by a considerable number who were not members of our religious Society. All of these meetings were seasons of favor, in which the hearts of many, it is believed, were affected with the solemnizing presence of the Master of assemblies, under which some of the more experienced members were led into exercise and sympathy with those thus collected, and to travail in spirit that grace, mercy and peace might rest upon them.

The only minister from other parts in attendance with a certificate, was Joseph S. Elkinton, of Philadelphia.

Among the subjects claiming the attention of the meetings for business, was an appeal from the judgment of one of the subordinate meetings, which was referred to a committee. This committee, at a subsequent sitting, reported it as their decision that the judgment of the subordinate meetings should be reversed. The appellant was restored to membership.

The report on education showed that there were 755 children of a suitable age to attend school, of whom 353 had been attending Friends' schools exclusively, 37 had been attending mixed schools, and 65 had not attend-

ed any school, the most of whom had received instruction at home.

The meeting was brought under considerable exercise on the subject of the right training of children; and that their education at school should be conducted under such circumstances as to shield them from harmful influences, and promote their attachment to the principles of our Society.

In considering the state of Society as shown by the answers to the queries, advice and exhortation were called forth upon several subjects, among which were the importance of bearing a faithful testimony to the peaceable nature of Christ's kingdom; the necessity of supporting our testimony to a free Gospel ministry; of guarding against drowsiness when assembled for Divine worship; and of observing the Scripture injunctions respecting plainness of apparel.

A memorial for a deceased member, Josiah Briggs, was read and directed to be printed.

A feeling of condescension prevailed throughout the several sittings, which was comforting and encouraging; although a diversity of sentiment appeared in reference to one or more subjects, yet the harmony of the meeting was not broken, and the members were drawn closely together by a participation from season to season, in the extensions of Divine favor.

A more detailed account of the proceedings of the Yearly Meeting will probably be spread before our readers when the printed minutes are received.

We must remind those who kindly send us original communications for our journal, that our rules require the author's name to be given to the editor.

SUMMARY OF EVENTS.

UNITED STATES.—An excursion train on the Old Colony Railroad, consisting of about twenty cars loaded with passengers, returning from a race at New River Lake, was wrecked near Quincy, Mass., on the 8th inst. Nineteen persons were killed, and about 100 wounded.

Reports from the large cities in the south-west show but little if any abatement in the number of cases of yellow fever, and it appears to be spreading among the small towns and plantations in the interior, in some places assuming a malignant form. It has extended westward to Chattanooga, Tenn., and northward to Cairo, Ill. The 9th was appointed in New Orleans, by a proclamation of Governor Nicholls, as a day of fasting, prayer and humiliation. The 10th was appointed to be similarly observed in Alabama.

The President of the United States has issued a proclamation respecting disturbances in New Mexico, particularly in Lincoln county in that Territory, warning all insurgents to disperse before the 13th inst., and General Sherman has directed the military forces to be employed if deemed necessary after that day.

The four largest articles of export from the United States ranged according to their value, in the order of rank and grain; hog products (lard, hams, and salt pork) and petroleum. Of the latter more than 360,000,000 worth is now exported annually.

On the night of the 12th, a terrific gale swept the coast of Rhode Island and Massachusetts. Much damage to shipping was done at Newport, Vineyard Haven, Provincetown, and other places, and several lives were lost.

The town of Edenburg, Clarion Co., Pa., was nearly entirely destroyed by fire on the morning of the 13th inst. The total loss is estimated at about \$100,000.

The election in Ohio on the 9th inst., appears to have resulted in a Republican plurality on the State ticket of from 8,000 to 10,000. An increased Republican majority is also reported from Iowa. In Indiana the Democrats claim a plurality of 13,000 to 15,000. The Greenback or National party has elected one Congressman in Indiana, and one in Iowa. The elections lately held in the States of Colorado, Indiana, Iowa, Maine,

Ohio, Oregon, Vermont and West Virginia, indicate a total Republican loss of eleven Congressmen, of which the Democrats gain five, the "Greenback" party five, and one caused by failure to elect. In several districts where an issue was clearly made on the currency question, the advocates of gold won the re-election of specimens, received increased majorities.

The managers of the Grand Opera House in New York, lately advertised a performance on the First-day of the week for the yellow fever sufferers, but notice was given by the city authorities that they would enforce the law forbidding such entertainments on that day, as the amusement would be a nuisance. The payment of \$500,000, in compliance with the act of Congress, has lately been made to Captain Eads towards completing the improvements at the mouth of the Mississippi. It is intended to resume work upon the jetties as soon as the yellow fever disappears in that section.

The average cost of supervision and instruction for each pupil in New York and New Orleans is nearly the same, being \$21.99 and \$21.90. In Boston and San Francisco it is the highest in the list of seventeen cities, \$25.94 and \$24.61. Richmond pays \$13.71 per pupil, while Philadelphia pays \$12.71, or the lowest sum in the list. Incidental expenses for each pupil vary as follows: New York and New Orleans, \$9.12; Boston, \$10.21, and San Francisco, \$9.81; Richmond, \$2.61, and Philadelphia, \$7.26.

At the annual meeting of the stockholders of the Western Union Telegraph Company, held on the 9th inst., the net profits of the year are stated to have been \$3,161,999; and after the payment of quarterly dividends of \$1.00 per share, and the setting aside \$250,000 for a sinking fund, a surplus of \$251,550 remained, about one-half of which had been used in the construction of new lines. The increase in the number of messages sent had been 2,750,000.

A large area of the surface over the Diamond mine in Scranton, Pa., caved in on the 10th inst., completely burying many of the miners and other persons, and causing damages which will require many months to repair. Between three and four hundred men will be thrown out of employment by this accident. The miners had received warning of the approaching danger, and when the catastrophe occurred the mine was deserted. *Markets.*—Am. —American gold 100 1/2. U. S. sixes 1887, registered, 110 1/2. 1887, 105 1/2; 4 per cents, 100 1/2, registered, 99 1/2 to 100.

Cotton.—Small sales of middlings are reported at 10 1/2 to 10 3/4 cts. for uplands and New Orleans.

Petroleum.—Crude, 7 1/4 to 7 1/2 cts. in barrels, standard weight for export, 93 cts.

Flour.—Minnesota extra \$5.25; Penna. and western, \$4.90 to \$5.00; patent and other high grades, \$7.25 to \$8.50. Rye flour, \$4.25. Corn meal, \$2.75 per 100 lb. Grain.—Southern red, \$1 to \$1.01; amber, \$1.02 to \$1.03; white wheat, \$1.04 to \$1.05 per bushel. Rye, \$5 to 58 cts. Corn, 48 to 50 cts. Oats, 26 to 31 cts.

Best cattle, 5 1/2 to 5 3/4 cts. for extra Penna. and western, and 2 to 2 1/2 cts. per lb. for common. Sheep, 3 to 4 1/2 cts.

FOREIGN.—Despatches from India mention that a body of Afghan troops has appeared near the Kyber Pass, in the north eastern corner of Afghanistan, near a garrison of British troops, in command of General Ross. The latter had been directed to await further reinforcements, and 10,000 British troops are stated to be at Peshawar near the border.

A correspondent of the New York Evening Post, at Rio Janeiro, states that famine and pestilence have devastated an area in north-western Brazil, greater in extent than our New England and Middle States combined. This region has been without rain for more than a year, and the crops and wells have dried up, cattle have died, and the streets are noisy cries among the people. The Brazilian Government has voted credits for their relief, amounting to about \$15,000,000, of which \$4,000,000 are to be expended in building railroads.

The relations of Turkey with the European powers continue unsettled. A recent circular of the Porte states that the Sultan reserves sovereign rights over Bosnia and Herzegovina, and concludes with a warning that the occupation of the Bosnian province of Novi Bazar may lead to great disasters. This note, it is said, has seriously compromised amicable relations between Turkey and the Powers. It is stated that 21 battalions of Turkish and 10,000 Albanian troops are now in the

The Russian Charge d'Affaires has informed the Porte that 1000 wages with Christian refugees are following the retiring Russians towards Adrianople, and he has requested the Porte to send a commission and a detachment of troops to retrace the population. The

withdrawal of the Russian troops was subsequently stopped, in consequence of the murders of Christian in the districts evacuated, and a Vienna dispatch to the *London Times* states that Russia, in informing its Powers, it has invited them to join in the energetic pursuit of the Russian Government, and instructed its agents, in order to induce the Porte to take proper measures to prevent further outrages upon the Christians.

During the performance at a theatre in Liverpool on the 11th inst., a panic occurred in consequence of a cry of fire from one of the audience. Four to five thousand people rushed to have Henry Lussell, and in the midst of the crowd to leave the building, thirty-seven persons were suffocated, and many others seriously injured.

The Forty-eighth Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia (Quarterly Meeting) will be held at No. 109 N. Tenth street, on Fourth-day, Tenth mo., 30th, 1878, at 7 1/2 o'clock, P. M. Friends generally are invited to attend.

B. W. BEESLEY, Secretary.

FRIENDS' FREEDMEN'S RELIEF ASSOCIATION OF PHILADELPHIA.

The Executive Committee expect to open their schools in North Carolina and Virginia about the 1st of Eleventh month, with the same number of teachers as last year. They will distribute the cost of travelling expenses for teachers by employing a larger number of colored teachers than heretofore, but will require fund to meet the expenses of those going from the North. As the year begins with a deficit in the treasury account, early contributions will be specially needed. They may be sent to the Providence Life and Trust Company, No. 108 South Fourth St., Philadelphia.

RICHARD CADBURY, Treasurer.

WESTMINSTER BOARDING SCHOOL.

The WINTER SESSION of the School will commence on Second-day the 28th of Tenth month.

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 at the corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such cases 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. Tickets can also be obtained of the Ticket-agent, 204 Arch street. Conveyances will be at the STREET RAILROAD STATION on Second and Third-days, the 28th and 29th inst., to meet the trains that leave Philadelphia 8 A. M., 12.30 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Alexander & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for 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 & Son, N. Tenth street, where it must be put under the care of Alexander & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk. For the same charge they will also collect baggage from the other railroad depots, if the checks are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any caution from the owner, either at the West Philadelphia depot, at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Son reaches them in time.

DURING THE SESSION, passengers for the School will be taken to the Street Road Station on the first and third days of the first train from the City, every day, except First-days, and small packages for the pupils, if left at Friend Book Store, No. 204 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Sixth-days in the Twelfth month, and the expense charged in their bills.

Tenth month 15th, 1878.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HULL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

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PHILADELPHIA.

For "The Friend."

Incidents and Reflections.—No. 21.

DIVINE HELP.

The Psalmist, speaking in the name of the lost High, uses this encouraging exhortation, "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." Many of the servants of the Lord since that day, have experienced the fulfilment of this precious promise; and some of them have left in record their testimony to His goodness, and the gracious manner in which He has appeared for their help in times of trial and perplexity.

When Thomas Story was a young man, and had submitted to the visitation of Divine Grace with which he was favored; and had let his face in earnest to seek for treasures in Heaven; his father was greatly distressed at his son's conduct, which he feared would destroy the hopes and plans he had formed for his worldly success and prosperity; and he used many efforts to turn him aside from the path he had chosen. On one occasion, some of his friends, and his father among them, being at a tavern, they sent for Thomas to join them; thinking, that by the exhilarating effects of spirits, they might change the current of his thoughts. He says:

"While they were contriving this scheme, I was retired alone in my chamber, and favored with a sense of the good and soul-nourishing presence of the Lord; but, after some time, a concern came upon me, which gave me to expect something was in agitation concerning me; and, soon after, an attorney-at-law of my acquaintance, came from the company to me, and mentioned certain gentlemen who desired to see me at the tavern."

"* When we came there, the company all arose from their seats, and seeming generally glad, put on airs of pleasantness.

"In seating themselves again, they placed me so as that I was in the midst, surrounded by them, and then they put the glass round; and, to relish it the more, they began a health to King William. But the secret presence of the Lord being with me, though hid from them, it affected them all in a way they did not expect; for scarce had two of them drank, till their countenances changed, and all were silenced. The glass, nevertheless, went forward till it came to me, and then I told them, I wished both the king and them well, and if I could drink to the health of any at all, I

should more especially to the king's, but should drink no health any more; and so refused it. And the glass never went round, for several of them fell a-weeping, and were much broken, and all of them silenced for a time; which, when over, some of them said, they believed I intended well in what I did, and that every man must be left to proceed in the way he thinks right in the sight of God; and so we parted in solid friendship. It was the secret grace of God which wrought this; and to Him, the Lord alone, did I impute it. And, the company dispersing, I returned to my chamber in Divine peace, and true tranquility of mind; with which I was favored for many days."

When Thomas Story was on his voyage to America, in 1693, "an exceeding great storm" arose, "so that all the yards were brought down upon the gunnels, and the helm lashed and made fast, and the ship let drive before the wind. And we, being met together in the great cabin and stowage, to wait upon the Lord, as at other times, He was pleased to appear in the needful time: for the tempest increased, with thunder and lightning and rain to that degree, that few there, if any, had ever seen the like."

"And in waiting upon the Lord, I became concerned in prayer; and being in a mighty agony, and wrestling in spirit with the Lord, received hope that we should not perish; and having concluded for that time, and my concern returning, I prayed again; and then some stout hearts were broken, and the Lord's power was glorified, and we greatly comforted. For I prayed unto the Lord, who is God of the seas as well as of the earth, and of the winds, the Creator of all things visible and invisible, that He would be pleased to send forth his Word, and command the winds as of old; and that if there was any opposing spirit that stood in our way, to hinder our progress the Lord would please to drive him away. And then I was easy, having fully overcome; and my companions, and some others were also greatly tendered. And as soon as I arose I took the Friends by the hands, and some others also, and, in full assurance, told them the worst was over for that time; and the words were scarcely out of my mouth, and I set down in the cabin, till the storm abated, and the weather became moderate for some time after."

A similar incident is related by Adam Clarke of John Wesley, who had taken passage for Bristol in an English brig which had touched at Guernsey on its voyage from France. They left Guernsey with a fine fair breeze, but in a short time it died away, and a contrary wind arose and blew with great force. John Wesley, who was in the cabin, broke forth in fervent supplication, which seemed, says A. Clarke, more the offspring of strong faith than mere desire. He said: "Almighty and everlasting God, thou hast thy say everywhere, and all things serve the

purposes of thy will; thou holdest the winds in thy fists, and sittest upon the water floods, and reuget a King forever; command these winds and these waves that they obey THEE, and take us speedily and safely to the haven whither we would be," &c. The power of the petition was felt by all present. A. Clarke went on deck and found the wind changed, and the vessel standing on her course with a steady breeze, which did not abate, but carried them at the rate of nine or ten knots an hour, until they were safely anchored at their desired port.

When John Richardson was still a youth, he was driven out from home by his father-in-law, because he would not give up his attendance on his religious meetings. He was weak and poor, and had no place of refuge, when he came out upon a great common near his father's house. He says, "As I was walking upon the common, the sense of my weak condition, not knowing whither to go, nor where to lay my head, although I had many friends, yet I could not be free to go to them, unless I had known they had business for me, being not of a forward, but rather backward and shy disposition. I say, the sense and weight of my condition came over me to that degree, that it appeared to me as though my way was hedged up on every side, inwardly and outwardly; I even thought myself like a pelican in the wilderness, or as an owl in the desert, there appearing to me scarce a man in all the earth in my condition, every way considered; and in the sense and deep consideration of my present wilderness state, I felt myself an utter oppression of spirit, and my heart seemed full, like a bottle that wanted vent: I looked round about me to see that none were near to see my tears, nor hear my cries, and in the very anguish and bitterness of my soul I poured forth my complaints, cries and tears to the Judge of all the earth, who spoke to me and comforted me in this my deplorable state, which was worse than Jacob's when he lay upon the ground, and had a stone for his pillow: he had his near kindred to go to, whom he might expect would receive him gladly, but I had none to go to but such as rather reviled me, and gave me hard language; but the Lord said unto me, as if a man had spoken, 'First seek the kingdom of heaven and the righteousness thereof, and all these things that thou standest in need of shall be given unto thee.' I then desired he would please to show me the place I should go to; and the Lord opened my way, and showed me the house I should go to, and abide in for a time. I said, 'good is the word of the Lord.' I believed, and it was a great means to stay my mind, and settle it in the Truth."

Polished steel will not shine in the dark; no more can human reason, however refined and cultivated, shine efficaciously but as it reflects the light of divine truth from heaven. —John Foster.

Traditions of the "Deluge" among the Tribes of the North-west.

By M. Eds, Shokomish, Washington Territory.

Many of the Indians on this coast have a tradition of a Deluge. The Twanas on Puget's Sound speak of it, and that only good Indians were saved, though there were quite a number of them. It occurred because of a great rain, and all the country was overflowed. The Indians went in their canoes to the highest mountains near them, which is in the Olympic range; and as the waters rose above the top of it, they tied their canoes to the tops of the trees on it, so that they should not float away. Their ropes were made of the limbs of the cedar trees, just as they sometimes make them at the present time. The waters continued to rise, however, above the tops of the trees, until the whole length of their ropes was reached, and they supposed that they would be obliged to cut their ropes and drift away to some unknown place, when the waters began to recede. Some canoes, however, broke from their fastenings, and drifted away to the west, where they say their descendants now live, a tribe who speak a language similar to that of the Twanas. This they also say accounts for the present small number of the tribe. In their language, this mountain is called by a name which means "Fastener," from the fact that they fastened their canoes to it at that time. They also speak of a pigeon which went out to view the dead. I have been told by one Indian that while this highest mountain was submerged, another one, which was not far distant from it, and which was lower, was not wholly covered.

The Clallams, whose country adjoins that of the Twanas, also have a tradition of a flood, but some of them believe that it is not very long ago, perhaps not more than three or four generations since. One old man says that his grandfather saw the man who was saved from the flood, and that he was a Clallam. Their Ararat, too, is a different mountain from that of the Twanas.

The Lummi Indians, who live very near the northern line of Washington Territory, also speak of a flood, but I have not learned any particulars in regard to it.

The Puyallop Indians, near Tacoma, say that the flood overflowed all the country except one high mound near Steilacoom, and this mound is called by the Indians, "The Old Land," because it was not overflowed.

"Do you see that high mountain over there," said an old Indian to a mountaineer, as they were riding across the Cascade Mountains, about seventeen years ago. "I do," was the reply. "Do you see that grove to the right?" the Indian then said. "Yes," said the white man. "Well," said the Indian, "a long time ago there was a flood, and all the country was overflowed. There was an old man and his family on a boat or raft, and he floated about, and the wind blew him to that mountain, where he touched bottom. He stayed there some time, and then sent a crow to hunt for land, but it came back without finding any. After some time he sent the crow again, and this time it brought a leaf from that grove, and the old man was glad, for he knew that the water was going away."

When the earliest missionaries came among the Spokanes, Nez Percés and Cayuses, who with the Yakimas live in the eastern part of the Territory, they found that those Indians

had their tradition of a flood, and that one man and wife were saved on a raft. Each of those three tribes also, together with the Flathead tribes, has their separate Ararat in connection with this event.

The Indians of the Warm Spring reservation in Oregon, and of the Fort Hall reservation in Idaho, as far as I can learn, have no such tradition. It is possible, however, that they may have concealed it from their questioners, if they have one, as Indians do many of their traditions.

When these traditions are compared with those of other Indians in the eastern part of the United States, Mexico and South America, as well as the traditions and records of the Eastern Hemisphere, it forms in many minds a very strong argument in favor both of the truth of the Bible account, and also of the unity of the race.

Some have objected to these traditions that perhaps they were not handed down from former ancestors, but were received from early traders and teachers; but for four reasons I cannot accept the objection: (1) because the first travellers have often learned this tradition; (2) they will even now often distinguish between the traditions of their ancestors and the teachings of the first whites who came here; (3) they have names of their Ararat, the great monument of the flood, as "Fastener" and "Old Land;" (4) the Mexicans, when discovered, although they had no system of writing, yet had a way of representing events by pictures, and this event was recorded among others.

Hence we must either conclude that all the traditions had little or no foundation, which would be absurd, or that there were a large number of floods, which would be almost as absurd, for in that event the tradition of one flood in each tribe could not have been preserved so distinctly, especially when a bird of some kind, and a branch of some tree, is often mentioned in connection with it, or else that there was one great flood, so great that most of the descendants of those saved have preserved a tradition of it, and if so, all must have descended from the few who were saved.—*American Antiquarian.*

Expressions of William Hunt during his last illness.

I was sent for to James King's at Newcastle to meet dear William Hunt and companion, and on my arrival was much concerned to find him so poorly. The next morning he was much worse; he said, "dear Betty, I have longed much to see thee and, if it had been the Master's will, should have been glad to have been in a better state of health to have enjoyed thy company." After a little time he said, "it will be a sore trial to my poor Tommy (meaning his companion) if I am taken away now." I answered, "I hope thou hast no apprehension of that." He said, "I do not know; when I wait I seem quite closed up;" or as he expressed it another time he could see no way open for him from Newcastle. "The manner," he said, "of my being cast here seems very wonderful to me, they having intended for another port, but added he, "my mind is quite content." My husband and I being in his room the next morning, he said, "the Lord only knows how I have loved you since our first acquaintance and longed for your growth and establishment in the blessed truth, and now feel the same renewed afresh." He then exhorted us

to faithfulness and diligence, much desiring we might come up in our duty and fill up the places Providence intended for us, being careful to lay up treasure in Heaven, and saying "what could thousands of worlds avail me now." He told my husband in the afternoon, he wanted to ask a favor of him, which was to have me nurse him awhile, to which he readily consented. On the third the small-pox appeared and it proved the confluent kind. We were apprehensive of danger, but through all his mind was preserved perfectly calm. He one time said, "one would wonder all the world does not seek after a quiet mind; it is such a choice treasure." Not only great peace attended, but also his patience and fortitude were truly great, yea sometimes I thought his victory was so complete that there seemed no impatience left in him, but all resignation to the Master's will who did not leave him, as he said, "it is enough, my Master is here;" and at another time he said, "my Master will not leave me if I mind Him." Under a weight of bodily affliction, he said, "He that laid the foundation of the mountains knows this, and if he pleases can remove it." He would not suffer his much loved companion to stay with him when he knew his distemper was the smallpox but desired he might go to Joseph King's at Kinson; though, he said, he was a choice nurse, and very affectionate, but Morris Birkbeck would supply his place, and he was so happy to think that I furnished that of his wife in nursing him. James King and his wife spared no pains or expense; had a skilled physician to attend him constantly from the beginning of his illness, who did his utmost to restore him and with whose judgment William seemed well satisfied, but said, "they are all physicians of no value without the aid of the Great Physician." I said, "I know thy dependence is upon Him; he answered, "entirely." One time asking him how he did, he said, "I am the better for thee, we partake of each other every way." Some of the family going to meeting, he said, "I hope my dear Betty's service will be acceptable." One time on my observing to him, "we could not get to be so resigned as he was," he said, "do your best and leave it." At another time with great composure he said, "the Lord knows best; I am in His hand, let Him do what He will." A few days after he said to Morris, "do not be alarmed at what I am going to say; I have a request to make, which is, if I am suddenly taken away thou wilt write to my dear wife; let her know all is well. Write also to my children desiring them to improve the hints I have frequently given them for their conduct whilst I was with them and since." Observing me to be very attentive to do all in my power, he said, "the Lord refresh thy spirit for thou hast often refreshed this body; thou hast watched this house completely and whether I live or die thou wilt get thy reward." He asked me about going to rest, I told him that night we would both stay with him, "then," said he, "will you watch with me one night more," which indicated, to me, that he did not expect to live many. On asking him how he found himself, he said, "I am here now and confined to a narrow compass." "This," said he to Morris, "is a trying time, but my mind is above it all." I often perceived praises and sweet melody in his mind when few words escaped him. On third day

said to Morris and me, "what, my dear friends, what have you been to me now? I often asked the time of day and said, when shall I be released!" At night the fever increased, and being restless he said, "I am not to be settled, dear Betty, when shall we be settled?" We were anxiously concerned that his affliction might be shortened, and it did not continue long. Oh the strength of his mind. How divinely was he supported in the midst of his conflict! He triumphantly said, "I trust reigneth over all!" and soon after quietly departed in great peace, about three o'clock on Fourth-day morning the ninth of the sixth month, seventeen hundred and twenty-two.

ELIZABETH COATES.

Dublin in Ireland, the 4th mo. 26th day, 1772.
to the Quarterly Meeting of Ministers and Elders to be held at New Garden in North Carolina.

Most dear and inwardly beloved friends, fathers, mothers, brethren and sisters, companions and yoke-fellows in the pure mystery of the gospel relation, with whom my life in Christ remains hid, that time and distance only seems to strengthen the cords and renew the cordial notes of celestial concern in the fresh springs and unction of true love. God only knows you are written on the table of my heart, and printed in the secret of my mind, where I often read with great consolation in the midst of trials which indeed have not been less since our parting with you, and your connection in this world; but He, who raised our Lord from the dead, hath strengthened us by the renewing our inward man in Himself, in whom we experience sufficiency, till remains equal to every allotment pointed out in His wisdom. Also the mutual help of our spirits, which I feel at times ascend as sweet incense from the holy altar, with the additional concurrence of faithful brethren here in our service, which hath been truly comfortable and confirming, that the God of all grace and glory hath not only called us into a strange land, but hath owned our labor of love in the hope of the gospel to the joy of the sincere in heart. To him, that is all in all, I desire ever to dedicate the first fruits of my labor, who is worthy of salvation and glory forever, amen. And now dearly beloved and longed for in the holy union, where the covenant of our spirits stands firm though far absent in body, yet being fitly framed according to the rule and measure of glory, which our God in His abounding mercy, never to be forgotten by many, hath revealed unto us, through the spirit of His beloved Son. We cannot be separated, but as we draw sap from the root that bare us we are grafted in the Vine and remain members one of another, feeding at the same table. Still I have nothing to communicate, but that which you have known from the beginning. Hold fast, I beseech you, that which you have received, improving in the gift as workmen that need not to be ashamed, learning how to divide the word and work aright, discerning when to speak and when to be silent, which I still find to be a close thing. And oh! that they who are elders and companions with those that bear the ark before the congregation, may go down with them into Jordan and see the wonders of the Most High in the deep, dividing the waters in the holy mystery hither and thither, casting up the way for the seed of promise; so shall they be endued with

sound judgment, and a good understanding, able to speak a word in season to the weary traveller, who may be sometimes halting behind their gifts; also a word of advice, caution, and counsel to such as are in danger of moving before the true anointing of the pure Word which was in the beginning. Herein all is kept in the comely order of truth, and you will flourish as by the foundation and fresh springs of Shiloh, in the unity of the spirit and perfect bond of consolation one in another. And dearly beloved, I entreat, above all things, that you let nothing cold or shy prevail amongst you, under no pretence whatever, for that catch as a canker in the mystery of iniquity to mar the beauty of the fellowship wherein is safety and strength, am free because I love with unfeigned regard, and believing you will receive this little offering; though mean, it is a fragment of my abundance which is often treasured up in my heart to you-ward, who am your younger brother. May it be in faith and patience which hopeth and endureth to the end, is my sincere desire.

WILLIAM HUNT.

For "The Friend."

Extract from Letters of Margaret Morris.

(Continued from page 74.)

Margaret Morris to M. M. Collins.

Burlington, 11th mo. 10th, 1811.

* * * I am, through mercy, very much mended since my last letter, and have resumed my usual seat in the corner, being engaged in making shirts for thy brother, which, I think, will be the last work of the kind I shall undertake.

When I came down stairs, I could not help giving a mournful look at the vacant space where my * * * cradle stood, and was ready to wish for him again to cheer me with a smile; but recollected the words of the poet: "Oh, our fondest wishes want control,

And Heaven grows jealous of the wandering soul; Then, wise and good, the object He removed "Which seemed of evil, and an ill proved."

There is certainly such a thing as sympathy of spirit, and by the letter now before me, I find that you had been sympathizing with me during the late uncomfortable wet weather, which affected me much, and I could not but compare myself to an old house which had been often buffeted by the winds and waves, until it had got so much out of repair, there was no knowing where to begin to stop the cracks and breaches made by time, and that it might as well be left to totter and fall down; however, I at length concluded to prop the old fabric up, and by the application of planks and a warm room, it is now a pretty comfortable tabernacle, considering all things.

Tell thy L. C., thy mention of the "book" he was reading to thee, gave me heartfelt pleasure; it is one I delighted to read when young, and has been a solace to me in the decline of life; although I have had to mourn and lament that at certain seasons of my life it was too much neglected, and a taste acquired, as I was fond of reading, for less profitable books; let my experience, my dear child, warn thee against reading many books that have a tendency to withdraw the mind from serious thoughts, and lay the foundation for many dangerous snares; it is easier to prevent than cure bad habits, which strengthen by unseen degrees.

Thy repeated mention of thy comfortable, happy situation, adds much to mine, and I

have cause to bless the hand that cast thy lot in a family, to every branch of whom I feel nearly united, and am flattered in believing the affection is mutual.

12th mo. 21st.

The weather with us, as with you, has been for some days very severe; but if, *as*, who have warm houses and plenty of fuel, are pinched with cold, what must those feel who have neither? Indeed, it is necessary that we should sometimes visit the habitations of misery, in order to make us more sensible of, and thankful for, the favors bestowed on us by a bountiful Providence—who sometimes lavishes his good things on us, not according to our merit, but by way of trial, to see how we use His benefits; and we ought to bear in mind, that the Hand which opens can shut, and be prepared to receive both good and evil with a chastened heart.

Love, as usual, from thy truly maternal,

M. M.

The same, to the same.

Our cousins left me the day after you did; also, thy brother went to Philadelphia the same day. I have not since heard from him; so that the old proverb has been verified, "after a feast comes a famine," and we are again quite alone; thus it will ever be, while we continue in this sublimary world—one day joy, and the next sorrow. M. M. will tell thee how much * * * has been discouraged in his prospects of success in the little way of trade he was engaged in, and has concluded to go to sea in hopes of succeeding better; it will be a great trial to me, as well as his wife, but we must submit; she, in the hope of seeing him return,—I, in the hope of meeting him where we shall part no more—for, with the poet I can say—

"That added years to life gives nothing new,

But like a sieve lets all my comforts through,"

which has been remarkably verified in my experience; but, having been long learning the important lesson of resignation, I can now say, without a murmuring sigh, "Thy will be done." This, my love, shall ever be my prayer on earth, and my highest anthem in heaven—if I am favored there to join the innumerable company of those whose sorrows here are forgotten.

To the same.

12th mo. 2d, 1811.

* * * In thy next, explain the meaning of thy saying, it will be a "year" before I shall again see thee; surely we shall think it a very long time. For me to look so far forward would savor of presumption; from day to day is what I can hardly promise myself; yet, if it shall please Divine Goodness to gratify me with another visit from the child of my age—as I fondly style thee, my love—it will be esteemed a singular favor. Yet, why should I seek to strengthen the bonds that hold me down to earth, when my feeble frame and increasing infirmities so loudly call on me to bid adieu to all? Yet, humbly hoping, and believing, too, when we shall well have performed the duties allotted us here, we shall be permitted to meet again in happier regions; and, to be prepared for the happy abode of saints and angels, it is highly important that we begin while here on earth to practise the duties and cherish the virtues which will entitle us to the notice of our Creator. I need not point out to thee, my love, what these "duties and virtues" are; the monitor in thy

own heart can tell thee in more forcible language than I can. When its voice is heard, *don't turn away from it till a more convenient season.*"

To the same.

2d mo. 19th, 1812.

* * * Is it not strange that impressions so engraving should long continue, while those of more recent date quickly pass away? But I believe it is always the case with old people, at least it is so with me, for my memory, "too faithful to its trust," brings my past sorrows often to my view, and sometimes almost unfits me for the relish of present enjoyments, of which I am favored with a large share in the affectionate attention of my dear children and grand-children, who seem to vie with each other to make the comfortless season of declining life pass less heavily away. But oh! what would all this do for one, that could not look back on the past transactions of a long life, and with some degree of confidence say, "I have done what I could," and press forward with a chastened hope that the endeavors to do right were not despised by Him in whose awful presence she must shortly appear; these serious thoughts often occupy my mind when I think as I sometimes do, of the solemn change which is approaching with slow but certain pace, when I must bid *adieu and bind me still to earth!* M. M.

(To be continued.)

Expensive Curiosities in the Brighton (England) Aquarium.—The largest item in the commissariat returns is that for dead fish, which is supplied fresh by contract daily from Billingsgate Market. More than sixteen tons are consumed annually, mainly by the mammals and reptiles. The family of sea lions (*Otario Stelleri*) dispose of about 50 lbs. a day, 350 lbs. in a week, or eight tons in a year. They are fed four times a day, either on whiting, plaice, haddock, herring or mackerel, the two latter being their favorite food. The fish is most carefully cleansed and prepared, the plaice filleted, the head and collar bones of the haddock removed, and the herring and mackerel thoroughly searched lest a hidden hook should prove fatal. The food is swallowed at one gulp, disappearing so rapidly down their muscular throats that one would imagine they could not taste it; but "Madame" is excessively dainty, and evidently discerns, both by sight and smell, the nature of the food provided, disdainful of plaice and haddock, and refusing even to attempt to catch a portion of either in her mouth until she is quite sure that the supply of that which she prefers is entirely exhausted. Her consort is troubled with a large appetite, and is somewhat less particular. They are occasionally treated with a basket of sprats at a meal, which are very quickly demolished, and it is amusing to see them diligently searching the pond lest by chance one should have been forgotten. These exceedingly handsome animals were brought from California, and have now been on exhibition for nearly three years. They have much increased in size since their arrival. "Jack" is ten feet long and weighs 1400 weight. In May, 1877, the lioness gave birth to a cub, the first of its species ever born in captivity. A second, a female, was born in March last; but, unfortunately, did not survive. The young sealion is now nearly as large as his mother. When quite young,

she prevented his taking to the water, and brought him to land in her mouth on one occasion when he accidentally fell into the pond. The parent animals are in splendid condition, and are very intelligent and docile. Their performances at feeding time are highly diverting, for they are remarkably well trained, and take food from the hands of their keeper or plunge after it into the water. The cub ate his first fish when two months old.—From the "Commissariat of the Brighton Aquarium," in the *Leisure Hour*.

Selected for "The Friend."

Leave God to order all thy ways,
And hope in Him, whate'er betide;
Thou'll find Him in the evil days
An all sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To wait 'till His mercies begin to fall;
His all-discerning love, hath sent;
Nor doubt our inmost wants are known
To Him who chose us for His own.

He knows when joyful hours are best,
He sends them as He sees it meet;
When thou hast borne thy fieriest test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee love His loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off of unbelief;
Nor that the man whose prosperous life
Thou enviest, is of Him preferred;
Time passes and much change doth bring,
And sets a bound to everything.

All are alike before His face:
'Tis easy to our God most High
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of His grace wrought,
Who setteth up and brings to nought.

Work, pray, and swerve not from His ways,
But do thine own part faithfully;
Trust His rich promises of grace,
So shall it be fulfilled in thee,
God never yet forsook at need
The soul that trusted Him indeed.

George Neumark.

Among the extensive collection of stone and shell implements collected recently for the Smithsonian Institute by Stephen Bowers, in California, were some diminutive, flat, circular shell beads which are undoubtedly the most delicate examples of aboriginal workmanship ever discovered. They are smaller than an ordinary pin's head, the central perforations being so minute as scarcely to admit of the passage of a needle. These specimens of native wampum were probably wrought from a species of *Olivella*. It is impossible to conceive how they could have been fashioned by the aid simply of stone tools. At first they were supposed to be natural crinoid segments, but an examination of them beneath the microscope proved them to have been artificially worked, the delicate striae appearing in parallel rows and not radiating from the centre. They were found in a grave on San Miguel Island, associated with quantities of a large variety of bead cut from the *Olivella biplicata*.—*American Antiquarian*.

For "The Friend"

I have felt much concern, because many of our Society have departed from our primitive belief in all men having a day or time of visitation, wherein they may be restored to the Divine favor from which they have fallen. It has been boldly asserted, that none are visited by the Holy Spirit, until they are converted. Meetings have been appointed, persons deputed by committees or otherwise to attend such meetings, and moneys raised for such purposes, and in them the doctrine I have held forth, that the only condition required for conversion is a belief that Jesus Christ shed his blood on the cross for all their sins, which are there and then forgiven.

William Penn, in speaking of the teaching of Friends in his day, says: "All were directed to the Light of Jesus Christ within them as the seed and leaven of the kingdom of God near all, because in all, and God's talent to all. A faithful and true witness and just monitor in every bosom. The gift and grace of God to life and salvation, that appears to all, though few regard it." Preface to *Geo. Fox's Journal*, page 9.

Job Scott, in 1770, chap. 24, page 29 of his *Journal*, gives an account of his conversion to which I would earnestly direct the attention of our younger Friends, as well as those more advanced and matured. "Thus I continued still in vanity and folly, with intervals of deep distress and mourning, that is, until about nineteen years of age, when I became more fully and clearly convinced, and thereby much by the immediate operations, illuminations and openings of Divine Light in my own mind, that this inward something which had been thus long and powerfully striving with me, disturbing my every false rest, confuting every false and sin-flattering imagination of flesh and blood, or of the grand adversary, and enjoining it upon me to give up all and walk in the ways of virtue and true self-denial, *was the true and living Spirit and power of the eternal God*; the very same that strove with the old world, influenced the patriarchs, prophets, and apostles; and visits, strives with, and at seasons more or less influences, the hearts of all mankind. I now saw this the only principle of true conversion and salvation; that so long as this was resisted and rejected, separation must infallibly remain between God and the soul; but that whenever this is received and in all things thoroughly submitted to, a thorough reconciliation takes place. Some may think this doctrine bears Christ of the honor of our redemption and reconciliation; but I apprehend none can think so who understand the doctrine of salvation by Jesus. It was through the eternal Spirit, this very Spirit that visits and strives with all that Christ offered up that prepared body." It is through and only through the influence of the same Holy Spirit, that any soul was ever converted to God, or savingly benefited by the redemption that is in Jesus."

"This was the doctrine of Friends. It can only be through that which convinces of evil—that any can be converted from the evil of their ways." The churches of Rome and England, so called, and others, may assert that by water baptism the person "is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven," vide Catechism.

[* Who, through the eternal Spirit offered himself without spot to God." Heb. ix. 14.]

Our preachers may assert that Christ only enlightens by his ministers and ordinances, and now, Friends have ever believed that Christ is the true Light, that enlighteneth every man that cometh into the world. Dear young Friends, may you be enabled to learn the ears of your souls to hear Him, who now speaketh from heaven, and may His words have an abiding place in your hearts, so that you may become his, by consent of every defiling thing; that he may fill in you, and become your Teacher, Father, and Director; that you may become faithful bearers of his truth, and against every false way. S. C.
 fillville, Orleans Co., N. Y., 10th mo. 1878.

For "The Friend."

ular of the Bible Association of Friends in America, and again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 6th or Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their reports seasonably to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in fixing what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries which do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every report, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth street, Philadelphia.

SAMUEL BETTLE,

CHARLES RHODES,

JAMES WHITALL,

Committee of Correspondence.

Philada., Ninth mo. 1878.

QUERIES.

1. What number of families or individuals have been seasonably furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been distributed by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within your limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not fully furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish the members of our Religious Society, capable of reading who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

The Evil of Detraction.—There is a story told of a woman who had been in the practice of circulating gossip and scandal to the injury of her neighbors, being at length brought to a sense of her wrong doing. Going to a

priest to confess in order to obtain forgiveness, he procured a ripe thistle-top and directed her to take out the seeds and sow them one by one on the land all around. The poor woman came back and told the priest that she had done what he had required of her; he then, to her astonishment, ordered her to go out and gather the seeds all up again. This, she replied, was impossible; when the priest told her it was no more impossible than it was for her to undo the mischief she had done, by repeating and circulating the evil reports.

From the "Leisure Hour."

A Pet Cormorant.

Among the many strange pets which we in Stuetland delighted to keep, one of the most interesting and amusing was a cormorant, which was brought to us from the nest, when quite young, and which we kept for several years. His earliest days were spent on the well-known Pingra Skerry in the north of Unst, and he became the captive of the most daring and successful fowler in the Shetland Islands, who brought the young "Loring," as the cormorant is called in Unst, to my father by way of a little present.

We soon found that Toby, as we named the cormorant, was not at all fastidious regarding his diet. He speedily proved himself to be a gentle receiver of every kind of food—fish, flesh, or fowl—and when all of these were scarce, he even condescended to partake of huge lumps of cold porridge, cheese-curd, bread, potatoes, or in fact anything which came first to hand. He preferred fish of course, to everything else, but quantity was his motto; quality he concerned himself little about. He had not much to do, as long when he began to recognize and intercept the convoys of provisions which the children of our fisher neighbors brought to our house for the benefit of our motley crew of pets. Toby was looked upon as an "uncanny bird," and, moreover, his powerful bill was capable of inflicting grievous damage upon the bare legs of the little wretches whom he attacked. So as a rule Toby had first choice of the fish that came to our establishment, for the children used to throw down their fish-baskets and take to their heels upon his approach. His first essay in a flesh diet was made in bolting a live mouse which a proud young tabby cat had brought home to her first kitchen. This experiment was so thoroughly satisfactory that he immediately afterwards attempted to swallow the kitten itself, and was only prevented from accomplishing the dreadful deed by the timely interposition of a common friend. Toby's capacity for food of every kind was indeed almost beyond belief.

In the winter following his advent among us fish were very scarce, and Toby had to content himself with what other victuals might be available. On one occasion my brother-in-law, Dr. Saxby, had shot a number of starlings in order to furnish a substantial repast for the snowy owl, and for a cast of young merlins which had been added to our family. When passing through the yard where Toby was anxiously looking out for a meal, I tossed one of the starlings to the hungry bird, hardly expecting him to touch it. But Toby cleverly caught it and bolted it, feathers and all, without a moment's hesitation. Another starling followed, and another, and another; but when five in all had been

thus disposed of we called a halt, remembering that there were other members of our family still to be fed. Moreover, the five plump birds, with their heads, legs, bills, and feathers, appeared to have taken the fine edge off even Toby's excellent appetite, for when he hobbled away to his favorite retreat in a coal-shed near, the legs of the fifth and last starling were to be seen projecting from his bill.

When Toby had been with us about a year he one day took it into his head to try whether his growing wings would carry him to the not distant sea. Taught by instinct, or by experience, that he could not rise from the level ground, he managed to climb to the top of a high stone wall, thereby securing a good start. I well remember the consternation which his departure occasioned, for we all concluded that Toby had left us for good and all, and that, having once reached the sea, he would never think of coming back. But such an act of desertion formed no part of Toby's plan. On the contrary, and as if to reassure our minds, he made his first visit to salt water a very short one, and speedily returned to his accustomed place. He had stayed long enough, however, to provide himself with an ample meal, and having learned how to earn his own living, he thereafter gave us little or no trouble about his food. He went off regularly every morning, sometimes staying only for an hour or two, and at other times remaining on the water all day, the period of his absence being apparently regulated by the abundance or scarcity of fish in the harbor. But he always came home in the evening, and hardly ever failed to report himself in the kitchen, where he liked to get as near the peat fire as he conveniently could. We took measures to guard against his falling a victim to any sportsman's gun during his daily fishing expeditions, and every owner of a fowling-piece far and near in our island was asked to be careful not to shoot at a loring anywhere near the harbor of Baltasound.

I grieve to say that poor Toby came to a tragic end—not at the hands of a fowler nor upon the sea, but at the very fireside which he had loved so well. An aged sheep-dog, whose fifteen years of faithful service had earned for him a pensioner's place in our household, had long regarded Toby's appearance in the kitchen with suspicion and dislike. He had been a sporting collie in his best days, and he had about the same amount of respect and regard for a cormorant that a retriever may be supposed to entertain for a partridge. Some slight difference of opinion between bird and dog as to possession of a snug corner by the ingle nook resulted one fatal day in a dire catastrophe. In a moment of senile rage at having his little comforts interloped with by a bird, whose whole race he had been taught to regard as lawful prey, the old dog attacked poor Toby and killed him on the spot before any one could interfere.

A Judge in the Stocks.—Lord Camden once presided at a trial, in which a charge was brought against a magistrate for false imprisonment, and for setting the plaintiff in the stocks. The counsel for the magistrate, in his reply, said the charges were trifling, particularly that of setting in the stocks, which everybody knew was no punishment at all. The Chief Justice rose, and leaning over the bench, said, in a half-whisper, "Brother, were you

ever in the stocks?" "In the stocks, my lord! No, never!" "Then I have been," returned his lordship; "and I assure you, brother, it is no such trifle as you represent."

His lordship's knowledge of the stocks arose from the following circumstance. When he was on a visit to Lord Daere, his brother-in-law, at Alveley, in Essex, he walked out one day with a gentleman remarkable for his abundance of mind. When they had reached a hill at some distance from the house, his lordship sat down on the parish stocks, which stood by the roadside; and after some time, he asked his companion to open them, as he wished to know what the punishment was. This being done, the absent gentleman took a book from his pocket, and sauntered about, till he forgot both the judge and his situation, and returned to Lord Daere's house. When the judge was tired of the experiment he had so rashly made, he found himself unable to open the stocks, and asked a countryman who was passing by to assist him. "No, no, old gentleman," was the rustic's response, "you were not set there for nothing." Lord Camden protested his innocence, but in vain. The countryman walked on, and left his lordship to meditate for some time longer on his foolish situation, until some of Lord Daere's servants, happening to pass that way, released him.—*Late Paper.*

William Newbold.

For "The Friend."

There are comparatively but few left among those actively engaged in the affairs of our religious Society, who can recall the characteristic traits, the standing in the church, and the labors of the Friend whose name is at the head of this article. But those who recollect him know that he was a man of no ordinary type, but was marked by his intellectual endowments, his religious experience, and the diligence and faithfulness with which he applied the talents with which he was entrusted to promote the cause of truth and righteousness and to benefit his fellow men.

During the painful controversy and other severe trials which preceded and accompanied the separation from the Society of Friends within the compass of Philadelphia Yearly Meeting of the followers of E. Hicks, he was conspicuous for the unyielding firmness, the christian integrity and righteous zeal, with which he strove to repel the tide of Socinian doctrine that swept through the Society in America, to warn and to protect the members from being carried away by it.

As an elder in the church, to which station he was appointed in the thirty-first year of his age, he was faithful in the performance of his duties, and in the Yearly Meeting, though his voice was not very often heard, his opinions and judgment were always received with deference and respect. His loss was deeply felt throughout the Yearly Meeting when he was removed from works to rewards, and many of the citizens of the State in which he lived retain a grateful sense of the efforts made by him to promote the public welfare.

In the first number of the present volume of "The Friend," there was republished an extract from the obituary notice of William Newbold, that appeared in that journal soon after his decease, but having recently been put in possession of a copy of some notes taken of his expressions during his last illness, by members of his family, I have thought them

well worthy of being laid before the readers of "The Friend," containing as they do much that is instructive, and confirming in the christian faith.

Some expressions of William Newbold, formerly of Burlington county, New Jersey. Taken during and directly after the last few days of his life.

Note.—In making the following collection, many of his interesting and instructive remarks are omitted; some because they were not recollecting with sufficient clearness to be given positively in his language. Where changes have been made from his expressions, they are not by additions but by omissions, principally on account of family considerations.

On Third-day morning, the 12th of the Eighth month, 1828, he mentioned he thought his end was near; and to the doctor, he wished him not to administer any more medicine.

Pretty soon after he had his particular family, together with his brothers and sisters, collected, and previous to taking leave of them, addressed each individual in a brief and pertinent manner. Soon after he commenced speaking, he raised his voice, (which during most of his illness had been reduced to a whisper,) so as to be distinctly heard over the room.

At a succeeding time he had the remainder of his family collected, and also saw several individuals he had requested might be present, to whom he communicated much good counsel, mixed with earnest expressions of universal love to all who loved the Lord Jesus.

His sufferings, which he bore with remarkable patience and Christian fortitude, continued to be very great until near his close, which took place at half past one, on First-day morning, the 17th of the Eighth month, 1828, when he quietly breathed his last, in the sixty-second year of his age.

On Third-day morning the 12th, his family being collected in his room, he commenced with, "Behold the Lamb of God that taketh away the sins of the world." It seems as though I must talk to you, though I know by doing so, I dispel the angelic feelings with which my mind is clothed." "Oh the love I feel." To one of his sons, he said, "I want thee to give my love to my dear friends, and tell them that I die as I have lived, firm in the faith of our Lord and Saviour Jesus Christ, who was born of the Virgin Mary, and crucified without the gates of Jerusalem. And if I obtain salvation, it will be by and through Him. Amen."

He said to a friend present, "The Lord bless thee. Indeed He has blessed thee with many blessings. But there is a blessing to which no sorrow is added." Soon after, he was impressed with the belief that his time here was short, and he remarked to his wife, "My dear, the time of my departure is at hand, and I wish to tell thee that I have obtained a good degree of resignation. I have fought the good fight, I have kept the faith. It is too much to say I have fought the good fight, but I have kept the faith as it is in Jesus. And I believe there is a crown of glory for me." Then raising both hands, he deliberately said, "A crown, a crown, a crown."

On another occasion he remarked, "We all have our Bibles. There are at this time, a number of godly young men who are impressed with the importance of maintaining the truth, in such a day as was hardly ever known. My mind has often been pained at the notice, the indiscreet notice which some Friends have shown to some of the young

people, whose faces have been turned, I believe, Zionward. Oh, my spirit has often been pained on seeing the work thus marred. It is unkind to them, and unkind to the truth, no individual in view. It is an observation which will apply generally."

"I have no objections that Friends should know, that I say, there are some Friends who have the seed of God, the seed of the kingdom in them, but I fear there is too much of a high church party spirit in some of their minds. This will not do Christ's work. They want more Christian humility."

Of the dividing spirit in our religious Society, he said: "The doctrines of Elias Hick are as opposed to the doctrines of Christianity, as it is possible for one thing to be to another. If he were here, I should say it came to him. I should be glad to do it." "The evil he has done in the world, oh, how great. How many poor creatures have been deluded by him."

After having been still for a considerable time, he said in a very commanding manner "Get thee behind me Satan, for thou savorest not the things which be of God." "He thut putteth his hand to the plough and looketh back, is not fit for the kingdom."

When his sufferings were very great, he sometimes said Oh; but on one occasion, he remarked, "I do not mean to complain when say, Oh. I must endeavor to fill up my allotted portion of the sufferings of Christ, for Christ's sake."

"Our poor little despised meeting; I do not know what will become of it. I can let go our poor little despised meeting. No, that I am able to do any mighty work, be each one may help. Oh, the weight, the weight, the weight is wanting. Many say they are not spiritual members; they will they were; but if they will bow prostrate in humility at the throne of Grace; then the work is done, and a preparation will be there by experienced to be instructed."

"In our religious Society there will be great trials yet. They are not at an end. They will be siftings and re-siftings, renderings and re-renderings, until it is purged and purified." "For the Lord is determined to raise up and sustain a people, who will follow Him in the footsteps and parity of George Fox. Be none of us may live to see this; yet it will be."

"I hope you will not attach too much importance to your professing correct views of religion. There is a very great difference between a Christian professor and a Christian possessor."

"A man may be a Christian professor and not a Christian at all. But whoever is a Christian possessor, can not fail to be a Christian professor."

"It is too absurd to think there are two ways to heaven. And many poor deluded ones will find there never was a middle path to heaven." "If I die, I wish all to know I die firm in the faith of our Lord and Saviour Jesus Christ." "And a virgin shall bring forth a son, and thou shalt call his name Jems; for He shall save his people from the sins."

"I pray thee, Oh Heavenly Father, not that my sufferings may be diminished, but that may have my full portion of them now; & that at the close I may be favored to depart peacefully and quietly." And after a few minutes in silence, he added, "I thank I see clearly, for which I am very thankful, an

er my acknowledgments, that my prayer granted, and that I shall be favored to delight in more peace and quiet than many." On being requested to take some nourishment, he said, "It is too late. I have yielded enough to convince all of you, that I am not a fanatic. You must now give me up to my heavenly Father." He spoke to one present, of the necessity of attending to small intimations of duty. And said, "there are none of them small, as our peace is dependent on their fulfillment." He then mentioned a circumstance which occurred to himself in early life, which was confirming to his mind, and went through the necessity of surrendering our lives. And then added, "nothing belongs to me; but I mention it, that the name of my heavenly Father may be glorified on the earth."

On waking up, he said, "Cease fond nature, cease thy strife," but soon added, "Oh, I am afraid I am not patient enough." "Oh, virtues, the many virtues that are wanting to make a Christian." "I hope I am a Christian. If I am not, I have sadly deceived myself." "Sweet Jesus give me ease, for I cry I do crave." "And thou wilt grant it thy own time." "If time and circumstances would admit of it, I should have no objection to have as many collected as could be within the hearing of my voice. But not an unbeliever. For one unbelieving soul, says the work, and puts death into the pot." After a severe turn of coughing, he said trying emphatically, "Oh, I want with my dying breath, to express my firm belief in the name and power of Jesus Christ, who was born of the blessed virgin, and was borne to Olivary's Mount, and crucified without the walls of Jerusalem: and that there is salvation in no other name, being, imaginations opinions, under Heaven, let people think that they may."

"I told you some time since, that the time refreshing would come; and now it has come. It is the day of jubilee, the jubilee of a Lord." "Oh, brothers and sisters, and sisters and all, for all are brought pretty much on a level now, join me in rejoicing that this day has come. My joy is unspeakable." "I want you to see with what peace a Christian can die." "My blessings, my blessings, my blessings. They have been as the sands of the sea-shore for multitude." "Thanks to thee, Oh Heavenly Father, for so much peace of mind. What a providential care it that I have so little suffering now, near the close."

"Oh how I crave there may be no impure suffering at my grave; none but what is of the holy union; none but what is sealed with the holy seal. That is, I mean the authority from which it comes, is sealed with the holy seal. And if it is, it will bring comfort to the minds of the hearers."

"Some of our Friends are in the practice of holding up the names of deceased individuals as gallery texts, and of taking the opportunity to preach at funerals, because the occasion is a solemn one, and a time when our feelings can be easily wrought upon; which is wrong."

"This is no time to study language. I do not swerve if the whole world were ordered me. This is no time to balk or flinch, must say what there is given me to say." "Oh the comfort, the inexpressible comfort of having Jesus for our friend, at such a time

as this." "I have had a great deal to say, and if I have been at all instrumental in saving one poor soul, Oh what a blessing!"

Obesinances.—Herbert Spencer writes as follows in the *Fortnightly Review*: Speaking of a party of Shoshones surprised by them, Lewis and Clarke say: "The other two, an elderly woman and a little girl, seeing we were too near for them to escape, sat on the ground, and holding down their heads, seemed as if reconciled to the death which they supposed awaited them. The same habit of holding down the head and inviting the enemy to strike when all chance of escape is gone is preserved in Egypt to this day." Here we are shown an effort to propitiate by actual submission; and from acts so prompted originate obesinances. When, at the outset, in illustration of the truth that ceremony precedes not only social evolution but even human evolution, I named the behavior of a small dog which throws itself on its back in the presence of an alarming great dog, probably many readers thought I was putting on this behavior a somewhat forced construction. They would not have thought so had they known that a parallel mode of behavior occurs among human beings. Describing the *Bataka* salutation, Livingstone says: "They throw themselves on their backs on the ground, and, rolling from side to side, slap the outside of their thighs as expressions of thankfulness and welcome." Whether or not consciously adopted for this reason, the assumption of this attitude, which implies, "You need not subdue me; I am subdued already," is the best means of obtaining safety. Resistance generates antagonisms and arouses the destructive instincts; and by prostration, on the back, which, perhaps more than any other position, makes self-defence impracticable, resistance is negatived. I say perhaps, because another attitude may be instanced as equally complete, which more elaborately displays complete subjugation. "At Tonga Tabu * * * the greatest respect imaginable by prostrating themselves before him, and by putting his foot on their necks." The like occurs in Africa. Laird says the messengers from the King of Pundah "each bent down and put my foot on their heads." And among historic peoples this position, originated by defeat in battle, became a position assumed in acknowledged submission. From these primary occasions thus representing, as literally as may be, the attitudes of the conquered beneath the conqueror, there come obesinances which express in various ways the subjection of the slave to the master—this last being the sequence of the first. Of old in the East such subjection was expressed when the king's servants girded sackcloth on their loins and put ropes on their heads, and came to the King of Israel." In Peru, where the militant type of organization was pushed to so great an excess, Garcilasso tells us that a sign of humility was to have the hands tied and a rope round the neck; that is, there was an assumption of those bonds which originally marked captives brought from the battle-field. Along with this mode of simulating slavery, another mode was employed when approaching the Inca; servitude had to be indicated by carrying a burden; and "this taking up a load to enter the presence of Atahualpa, is a ceremony which was performed by all the lords who have reigned in that land."

THE FRIEND.

TENTH MONTH 26, 1878.

We believe the happiness of man is promoted even in this present life by a sincere devotion to the cause of religion; and yet it cannot be denied that it is through many tribulations the righteous enter the kingdom. Of the Blessed Saviour himself it was foretold, that He should be despised and rejected of men, a man of sorrows and acquainted with grief. And this prediction is shown to have been true by the narrative of His labors and sufferings when personally on earth. He said to His disciples, "In the world ye shall have tribulation," but he added, "Be of good cheer; I have overcome the world." Again he told them, that they should "weep and lament," but that their sorrow should "be turned into joy." In close accordance with these expressions, is the testimony of Paul, who reminded the Ephesian elders of the "many tears and temptations which befell him;" and declared as to the future, that "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me;" but he could also add these noble words, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." In his epistle to the Corinthians, he speaks of himself "as sorrowful, yet always rejoicing," and says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." He tells the Colossians that he rejoices in his sufferings for them; and the Thessalonians, that they "received the word in much affliction, with joy of the Holy Ghost;" and that in the midst of all his "affliction and distress," he had been comforted by their faith.

It was no doubt the fervent faith of the Apostle, that enabled him thus to rejoice in tribulation, for he entered as seeing Him that is invisible; and the blessed recompense of reward that awaited him was made a substantial reality to him by the power of this faith. How animating is his language, when he felt the end of life approaching: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;" and again: "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to whom be glory for ever and ever."

This hope in the Divine goodness and mercy, and the testimony of the Spirit bearing witness within us that we are joined to the Lord in a covenant that will never be broken, unless it be by our own unwatchfulness or willfulness, are amply sufficient to sweeten every bitter cup; and have been a source of inexpressible comfort to the devoted followers of the Lamb in every age. We cannot expect to escape our share of the trials and afflictions which belong to this state of existence, for, as the scripture declares, "one event happeneth unto the righteous and the wicked;" but if we will walk in the Light of the Lord's Holy Spirit, we shall have the sense of condemnation taken away, and a measure of that peace of God which passeth all understanding poured into our hearts; we shall

know the coldness and hardness removed, and at seasons be favored with a sweet sense of tenderness and Divine favor; and in place of a fearful looking for of judgment and fiery indignation in the future, we shall be comforted and cheered by a holy hope, that when time to us is ended we shall be p-mitted, through unmerited mercy, to join the glorious company of the redeemed, who have been gathered out of every nation, kindred, tongue and people, and now surround the throne of God and the Lamb.

Let none then be discouraged at the trials and sufferings which may attend their journey through life, for though they are not joyous at present, yet if we rightly profit from them, they will yield the peaceable fruit of righteousness to those who are exercised thereby.

"We have received the second number of "The American Antiquarian," a quarterly journal devoted to early American History, Ethnology and Archeology, and published at Cleveland, Ohio.

It contains much interesting information respecting Indian Antiquities, the location and history of our Aboriginal tribes, the traditions of the Delago preserved among them, and similar matters.

The Editor is S. D. Peet, of Unionville, Ohio, who solicits correspondence and information on all discoveries, explorations and investigations made on these subjects.

SUMMARY OF EVENTS.

UNITED STATES.—The returns for the present month to the Department of Agriculture, indicate that the corn crop of the United States the present year will not vary largely from 1,300,000,000 bushels, which is about three per cent. less than last year. The wheat crop as a whole will be larger, from present indications, than last year, and it is expected will exceed 400,000,000 bushels. The yield of oats it is believed will also be rather greater than that of last year.

The number of new cases of yellow fever has decreased. Frost has occurred at Memphis, and as far south as New Orleans. In consequence of the change in the weather, many refugees have returned to their homes, notwithstanding the warnings of the Board of Health. The total number of cases to the 21st inst., at New Orleans, is stated to be 12,312, of which 3733 died.

Williamsport has been selected as the terminus of the line of pipe which it is proposed to lay from Bradford, Penna., to convey the petroleum of that district to market. The distance is 104 miles. The pipe will be 6 inches in diameter, and it is expected that from 8,000 to 12,000 barrels per day will flow through it. Three pumping stations, it is supposed, will be required for the use of the summit of the line whence it will flow by its own gravity to Williamsport.

It is stated that one of the Philadelphia firms engaged in the fruit business, has this year brought to this market over 600,000 lbs. of grapes from California, on cars attached to the fast express trains, making the journey in six and a half days. Each car holds about 100 tons, and the freight is from \$1,125 to \$1,150 per car.

The number of mercantile failures during the first nine months of this year is reported to be 8678, and the liabilities \$197,000,000. For the same period last year they were 6565, and the liabilities \$161,000,000. The increase during the present year is attributed to the fact that many firms have sought to avail themselves of the provisions of the National bankrupt law, prior to its expiration on the 1st of 9th mo. last. With the exception of the disturbance of trade arising from the prevalence of yellow fever in the Southern States, the condition of business generally is believed to be more favorable and healthy than in any time since 1871.

A company has been formed in New York, with a capital of \$200,000, to produce light, heat and power by electricity. Thomas A. Edison, the well-known discover and inventor, is one of the incorporators. In consequence of the reported discovery of the means of lighting cities by electricity, the number of shares of stocks of gas-lighting companies in New York, Boston, Montreal and London, has fallen from time to time twenty per cent.

The annual report of the Inspector General of steamships, shows that during the year ending 6th mo. 30th, 1878, 1436 steamers were inspected in the district extending from the eastern part of Maine to Cape Charles. There were 109,212 passengers, and 10,725 crew members licensed 4906. Total number of lives lost by various casualties 117.

Markets.—American gold 100 to 100½. U. S. sixes 1881, registered, 107½; do. 1867, 105½; 4 per cents, 1907, registered, 99½ to 100.

Cotton.—Small sales of middlings are reported at 10½ cents for 40s for uplands and New Orleans.

Petroleum.—Crude is quoted at 73 cts. per gallon in barrels, standard white 9½ cts. for export, and 13 to 13½ cts. for home use.

Flour.—Minnesota extra, new wheat, has been sold at \$4.75 to \$5.50 extra; Penna. extra family, at \$4.50 to \$5.00; Ohio extra, new wheat, at \$4.75 to \$5.00; and other high grades, at \$7.25 to \$8.00. Rye flour, \$3.50. Corn meal, \$2.65 per bush.

Grain.—Red wheat, \$1 to \$1.01 per bushel; Delaware amber, \$1 to \$1.02; Penna. 1 to \$1.01, small lots of white wheat \$1.02 to \$1.03. Rye, western, 55 to 56 cts. Penna. 57 cts.; southern, 50 cts. Corn, western yellow, 49 cts.; Penna. and southern, 48 to 49 cts. Oats, fair, 27 to 28 cts.

Beef cattle, 5 to 5½ cts. for extra Penna. and western, 4½ to 4 cts. for fair to good do., 3 to 4 cts. per lb. gross for common. Sheep, 3½ to 4½ cts. Hogs, 4½ to 6 cts.

FOREIGN.—A bill has been passed by the Reichstag intended to regulate and suppress the movements of the Socialist party in all the provinces, and to prohibit and modified their passage, in consequence of the strong opposition which it met with. It finally passed by a vote of 221 against 149. During the discussion it appeared that the Socialistic element had obtained a strong hold upon the popular mind in many localities, and that the government apprehended serious danger from their domination.

Vienna dispatch says that the Austrian reply to the Turkish circular, in dignified terms repels the Turkish charge of atrocities by the Austrians.

The Sultan of Turkey states that he has written to the Ameer of Afghanistan, urging him to come to a good understanding with England.

In consequence of the negotiations respecting reforms in Asia Minor, it is stated that the mixed Christian and Mussulman police are to be commanded by English officers. An English assistant judge will be added to each court of appeal. The Governor and head tax-gatherer will be appointed and dismissed subject to English approval. These and some other equally important clauses have been approved in principle by the Porte.

The official report of an investigation into the affairs of the City of Glasgow Bank shows a loss in the balance sheet of upwards of five million pounds sterling, which with the addition of one million pounds, the capital of the bank must be met by the shareholders. The report states that a practice of systematic deception had been carried on by the directors. All of the directors, six in number, with the secretary and managing director have been arrested. It is said that the failures of private firms since that of the Bank of Glasgow, amount to \$28,510,000. In consequence of the financial and mercantile panic resulting from the panic this occasioned, the Bank of England has advanced its rate of discount to six per cent.

A royal order, dated in Madrid on the 12th ult., has been promulgated, which directs that henceforth if any slave, from whatever cause, shall enter the territorial or maritime jurisdiction of Spain, or of any of her colonies or possessions outside of the Island of Cuba, such slave shall be declared free, and all children born of slave mothers, after the latter have touched the soil of Spain outside of Cuba, shall also be declared free. The owners of slaves liberated by the order will be duly indemnified.

21st, the awards to exhibitors at the Paris Exposition were announced, of these 607 were assigned to American exhibitors.

Sir Stafford Northcote, Chancellor of the Exchequer, speaking at Birmingham on the 18th inst., condemned over-anxiety respecting the fulfillment of the provisions of the Corn Law. It was his conviction that the Powers would not suffer the treaty which cost so much, to be set aside. The English government's policy would be one of firmness and prudence, and it would watch over the interests of England's Indian colonial empire. The great principle of its policy is the preservation of the Ottoman Empire, and it intended to introduce matters of a similar kind in Asia, Turkey, and Afghanistan. The Chancellor reiterated the statements made by the Home Secretary, that the government had

no desire to extend the boundaries of the Empire, that direction, adding that the government will allow its attention to be distracted from the extent of its empire.

An inundation has carried away the dyke on Damietta branch of the Nile, by which 80,000 acre land have been overflowed, upon which were five villages.

ERROR.

In the notice of the epistle issued in 1877, by Erie claiming to be Western Yearly Meeting, published week, the address of J. P. Wood, (from whom the document was received,) was erroneously given as Indianapolis. It should have been Plainfield, Hendricks Indiana.

The Forty-eighth Annual Meeting of the Auxilliary Bible Association of Friends of Philadelphia Quaker Meeting will be held at No. 109 N. Tenth street, Fourth-st., Tenth mo. 30th, 1878, at 7 o'clock, p. Friends generally are invited to attend.

B. W. BEESLEY, Secretary.

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION of the School will commence on Second-day the 28th of Tenth month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets at depot of the West Chester and Philadelphia R.R. corner of Thirty-first and Chestnut 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, the passage, including the stage fare from the Rail Station, will be charged at the School, to be paid with the other incidental charges at the close of term. Tickets can also be obtained of the Treas. 304 Arch street. Conveyances will be at the S.R. and T. Co. to meet the train at the depot Philadelphia, S and 10 A. M., 12.30 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at latter place, it must be put under the care of H. Alexander & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 40 cents per trunk, to be paid on delivery. Those who prefer can have their baggage sent for to any place in the built-up part of City, by sending word on the day previous (through post-office or otherwise) to H. Alexander & Son, N. corner of 18th and Market Sts. Their charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk, for the same day, they will also collect baggage from the other rail depots, if the checks are left at their office corner of 11 and Market Sts. Baggage put under their care, if properly marked, will not require any attention from owners, either at the West Philadelphia depot, or the Street Road Station, but will be forwarded direct to the depot, and will go on the same day to the owner, but it will go on the same day, provided notice in H. Alexander & Son reaches them in time.

DURING THE SESSION, passengers for the School will be met 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 First Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two *Sundays* in the Twelfth month, and the expense charged their bills.

Tenth month 15th, 1878.

DIED, at his residence in Winona, Louisiana, C. OHIO, on the 28th of 9th mo. 1878, JOHN S. STRAYTON in the 57th year of his age, a member of New York Monthly and Particular Meeting. Firm in his religious convictions, and regarding religion as the crown and all, he was careful that nothing in conduct should mar the beauty and harmony of Christian character. His relatives and friends bid the comforting hope that through redeeming love he now he has been permitted to enter that "to which remaineth for the people of God."

10th mo. 10th, 1878, at the residence of 1. son-in-law, Wm. R. HUNCOCK, near Columbus, N. ELIZABETH CARSLAKE, widow of the late Joseph C. Lake, in the 71st year of her age, a member of Upper Springfield Monthly and Mansfield Particular Meeting.

WILLIAM H. PALE, PRINTER,
No. 422 Walnut Street.

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JOHN S. STOKES,

at No. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

George Moore.

For "The Friend."

One of the recent biographies of that admirable writer, Samuel Smiles, is that of George Moore, an eminent and successful London merchant; whose history presents several points worthy of notice.

His early life was spent in Cumberland, at the borders of Scotland; where he acquired that vigor of constitution and physical strength, which, under the impulse of a powerful will, enabled him to undergo an amount of exertion, at which most of those who read "Life," must look with unfeigned amazement.

His father inherited a small farm, which his elder brother was expected to cultivate in his turn—George determined to seek a wider field for the exercise of his abilities; and after acquiring some knowledge of the dry-goods business in his native county, went to London to seek his fortune, when still very young, where he made numerous unsuccessful efforts to obtain employment, till money and courage were both nearly exhausted. Finally, when most ready to despair, a linen-trapper, named May, who himself had been a Cumberland boy, received him into his warehouse. Here George's zeal, faithfulness and untiring industry, won for him the esteem of his employers.

He thus relates his own experience:—"Compared with the young men with whom I was associated, I found my education very deficient. The first thing I did to remedy my defects was to put myself to school at night, after the hours of employment were over; and many an hour have I borrowed from sleep in order to employ it on the improvement of my mind. At the end of eighteen months I had acquired a considerable addition to my previous knowledge, and felt myself able to take my stand side by side with my competitors. Let me not only rely in such cases, but what is termed Luck. Depend upon it, an ill will make his way, unless he possesses knowledge, and exerts all his powers in the accomplishment of his objects."

After he had been about six months in his position, he one day observed a bright little girl come tripping into the warehouse, accompanied by her mother; and, on inquiring who they were, was told they were his employer's wife and daughter. "Well," said George, "if I marry, that girl shall be my wife." It

was a wild speech, which awakened the ridicule of the other lads, but the idea took possession of his mind, and was a motive-power in after life. After many years of hard work the dream of his youth was fulfilled, and the girl *did* become his wife.

In 1826, when about nineteen years of age, he left the retail establishment in which he had first obtained employment, and entered the service of Fisher, Street & Robinson, a wholesale lace house, then one of the most prominent in London. Of this position he says:—"After I had been in the house some weeks, Mr. Fisher began to blame my stupidity. He said he had had many a stupid blockhead from Cumberland, but that I was the greatest of them all. The conceit was thus entirely taken out of me,—a very good riddance for a lad of nineteen."

In after days, George Moore used to say that he had two strong reasons for bearing cheerfully and resolutely the trials of that time. One was, that he knew the fact of his ignorance, and was conscious of how much he had to learn; hence his laborious nightly studies, sometimes until two and three o'clock in the morning. But the other and more powerful reason was his love for Eliza Ray. He had never forgotten his boyish resolution when he first saw her,—"If I ever marry, that girl shall be my wife." This resolution had settled down into a firm and steady purpose. Eliza Ray was his guiding star. He would be faithful, honest and true for her. He would work night and day for her. He knew that if, through any ignorance or neglect, he was expelled from his situation at Fisher's, he would have to relinquish his fondly cherished hopes. Hence his settled determination to cultivate his mind, to improve his business education, and to win the approval of his superiors.

At the end of a year, the firm which employed him promoted him to be town traveller. Here his energy and perseverance distanced all competition, and he sold more goods than any traveller had done before. A few months later he was sent on the Liverpool and Manchester circuit, where the business had greatly fallen off. Here he worked early in the morning and late at night. Sometimes he "worked" a town before breakfast; making early appointments with the drapers beforehand. After breakfast he packed up his goods, drove off to another place, (for there were no railways in those days,) and finished his work at a third town within the day. He wasted no time.

His extraordinary success surprised his employers. His quickness, his shrewdness, his integrity, his honorable dealings, his knowledge of character, were the subject of their constant admiration. They determined to send him to Ireland, where the trade had been carried off by an active traveller named Groncock, partner in a firm which had recently been established. Here he worked

very hard, from morn till night. He was up in the morning early, called upon his customers during the day, packed up his goods in the evening, and set off by the night coach for the next town upon his route. For weeks together the only sleep he secured was on the outside of a coach; but he slept soundly. In the intervals of his work, when he felt unwell, he would throw himself on a sofa and fall sound asleep.

Whilst travelling in Ireland, he frequently met his competitor, Groncock. The competition between them became keen. Moore worked harder than ever, and at last succeeded in getting back all the best customers for Fisher. He once met Groncock at a town in the north of Ireland, and they supped together at the house of a friend. In the course of the evening George mentioned the town at which he was next due. He afterwards found that Groncock had started the day before him, reached Belfast, and taken up all the orders for lace in the place. George immediately left Ireland for Liverpool. He worked this place thoroughly, then started for Manchester, and travelled through the great northern towns, working night and day until he had gone over the whole of the ground, and returned to London full of orders. This in its turn greatly chagrined Groncock, who had intended to take Lancashire on his way home.

In fact Groncock found it necessary to come to terms with his indefatigable competitor, and offered him what Moore called "the incredible salary of £500 a year," if he would travel for his house instead of for Fisher's. His salary then was only £150 a year, but he at once refused the offer. "I will be a servant for no other house than Fisher's. The only condition on which I will leave him is a partnership." Groncock yielded to his terms, and in 1830, at the age of twenty-three, George Moore entered as partner into the firm, long known as Groncock, Copestake & Moore.

Like most successful enterprises, their business began on a humble scale, and was gradually increased, by the industry and thrift of the partners, till it finally became one of enormous proportions, including many hundred persons among its employees. Groncock and Moore were constantly on the road selling; and Copestake remained at the warehouse and managed the finances. Moore says of him, "For half the time that I have been a partner with him he never took a day's holiday. I never took a day for the first thirteen years, during all the time that I travelled." They all lived economically, and their savings were added to their capital. With such efforts, joined with even ordinary business ability, wealth was almost sure to follow. Moore says, "I was strong as a lion, and worked generally sixteen or eighteen hours a day." He was cheered by the hope that his first love was coming nearer to him. "I believe," he afterwards said, "that I never could have surmounted the difficulties and

hardships which I had to encounter, but for the thought of her. I thought of her while going my rounds by day, and I thought of her while travelling by coach at night. The thought of her was my greatest stimulus to exertion."

During all this time he had continued his friendship with his former employer, her father, and saw his little ros-bad growing up into womanly grace and beauty. At length he told his secret and was refused. It was a terrible disappointment; but five years afterwards, when, as he expresses it, "he had served for her with an aching heart longer than Jacob served for Rachel," he renewed his suit and succeeded. He was married to Eliza Flint Ray in 1840.

(To be continued.)

An Epistle to Friends in the Ministry by George Fox.

All Friends in the ministry everywhere, to whom God hath given a gift of the ministry, and who use to travel up and down in the gift of the ministry, do not "hide your talent, nor put your light under a bushel, nor cumber yourselves nor entangle yourselves with the affairs of this world." For the natural soldiers are not to cumber themselves with the world; much less the soldiers of Christ, who are not of this world; but are to mind the riches and glory of the world that is everlasting. Therefore stir up the gift of God in you, improve it, and do not sit down, Demas like, and embrace this present world, that will have an end; lest ye become idolaters. Be valiant for God's truth upon the earth, and spread it abroad in the daylight of Christ, you who have sought the kingdom of God, and the righteousness thereof, and have received it and preached it; which "stands in righteousness and peace and joy in the Holy Ghost." As able ministers of the Spirit sow to the Spirit, that of the Spirit ye may reap life everlasting. Go on in the Spirit, plowing with it in the purifying hope; and threshing, with the power and Spirit of God, the wheat out of the chaff of corruption, in the same hope. For he who looks back from the spiritual plow into the world, is not fit for the spiritual and everlasting kingdom of God; and is not like to press into it, as the faithful do. Therefore you that are awakened to righteousness, and to the knowledge of the truth, keep yourselves awakened in it; then the enemy cannot sow his tares in your field; for truth and righteousness is over him, and before he was. My desires are that all may fulfil their ministry, that the Lord Jesus Christ hath committed to them; and then by the blood or life and testimony of Jesus you will overcome the enemy that opposes it, within and without. All you that preach the truth do it as in Jesus, in love; and all that are believers in Jesus and receivers of him, he gives them power to become the sons of God, and joint heirs with Christ; whom he calleth brethren; and he gives them the water of life, which shall be a well in them, springing up to eternal life; that they may water the spiritual plants of the living God. So that all may be spiritual planters, and spiritual waterers; and may see with the spiritual eye the everlasting, eternal God over all to give the increase, who is the infinite fountain. My desires are, that you may be kept out of all the beggarly elements of the world, which is below the spiritual region, to Christ the head; and may hold him, who bruise the head of enmity, and was before

it was; that ye may all be united together in love, in your head, Christ, and be ordered by His heavenly, gentle, peaceable wisdom to the glory of God. For all that be in Christ are in love, peace and unity. In him they are strong, and in a full persuasion; and in him, who is the first and last, they are in a heavenly resolution and confidence for God's everlasting honor and glory. Amen.

From him who is translated into the kingdom of his dear Son, with all his saints, a heavenly salutation. And salute one another with a holy kiss of charity that never faileth.

G. F.

Ford Green, the 25th of the 9th mo. 1890.

For "The Friend"

The Fugitive Cheyennes.

The following account of the escape of the band of Cheyenne Indians from the Cheyenne and Arapahoe agency, in the Indian Territory, is taken from a letter dated 9th mo. 21st last, written by John D. Miles, the Agent, to Dr. Wm. Nicholson. This band of Indians was persuaded to emigrate from their former homes in Dacotah some two years ago, to join the Southern Cheyennes who have been long located in the Indian Territory. They have so far baffled the troops sent in pursuit, and are supposed now to be near the Yellowstone river. Their flight has been accompanied with serious encounters with white settlers in Kansas and Nebraska, and many of the latter have fallen victims to their attacks. The military measures taken by the agent to restrain them, were certainly inconsistent with Friends' principles, as were those used by him on a former occasion, when the Associated Indian Committee publicly expressed their disapprobation of his conduct, and requested his resignation; but the Government retained him in his position.

The discontented portion of Northern Cheyennes, numbering about 350 souls, did finally leave us, and from reports, are giving trouble on the Kansas border as well as to troops in pursuit. Many reasons can be assigned for their leaving this country and agency from their standpoint. First, There were so many things promised them, as they claim, before they consented to come South. Second, The line of rations guaranteed in the treaty of 1876 has never been furnished in full, and a portion of the time, only a very small allowance outside of beef. They claim, too, that houses, wagons, cattle, hogs, fields, &c., &c., were to be given and furnished them as soon as they reached this country—all, too, without any 'sweat of their brows.' The Southern Cheyennes and Arapahoese endeavored in many ways to pacify them, and have them affiliate with the other Indians of the agency, and in this they were successful to the extent of about 550 or 575, under 'Living Bear,' 'Standing Elk,' 'Turkey Legs,' 'Calf Skin Shirt,' 'American Horse,' and others, who are well contented and have their children in school. The 'discontents or seceders' under 'Dull Knife,' 'Wild Hog,' 'Little Wolf,' 'Old Crow,' &c., separated themselves from the balance and were so opposed to the general conduct of the other Indians and manner of issues [of rations] as to make themselves in dispute amongst the well disposed. In council and in private they would still insist on their preference for their old homes up north, and I had really expected that some of their young men would go north,

but I never could have believed that the would have undertaken so rash an act as go in so large a body. Southern Cheyenne and Arapahoese have lately been making complaint that they were losing their best horse and that they believed Northern Cheyenne were stealing them. Finally on 5th inst. was reported by Southern Cheyennes that party of Northern Cheyennes had gone north and that others were preparing to leave. I order that I might know the strength of the charge, I ordered a roll-call of all adult males from the northern wing, which was promptly done by those who had affiliated with Southern Cheyennes; but the 'seceders' refused answer—but at the same time denying that any of their people had gone, and giving 'no excuse' that so many of their people were sick and could not report. In order to meet this objection, on the 8th inst. I sent J. Covington and Dr. Hodge to their camp, the doctor would excuse all the sick men at Covington would enroll them. No men were found too sick to travel, though a great many women and children were, and Covington urged them and fully explained to them that the roll call would not affect those that we found present, but only those who were absent. It was the decision of a large portion of the camp to move in as requested, and stand roll, and they began to pull down their lodge. This decision did not suit the *soldier elite* of the camp, and was stopped under threats of violence to those who left. The following day 9th inst., (Ration day), 'Wild Hog,' 'Little Wolf,' and 'Old Crow,' visited my office and continued to offer excuses. Colonel Mizner present, we each assured them that we had no desire to work a hardship for them, but inasmuch as it was charged that some of their young men had gone, the only way had to verify the charge was to get a count and that the *count must be had*. This we backed up by a firm but friendly statement. Col. Mizner who informed them that his troops were here for the purpose of enforcing the orders of the agent in all lawful and just requests, and that this order was just at right. That night they quietly packed up and struck north, leaving their lodges standing. This information was given me by two Cheyennes at 3 A. M., on the morning of the 10th inst., whereupon I immediately notified Col. Mizner of their escape, and requested that 'all the available troops of his garrison might be sent in pursuit to bring them back and that the Indian police of the agency would accompany as scouts and trailers.' At 5 A. M., 10th inst., they were on the trail. The information gathered from the other Indians was to the effect that they would fight overtaken. The Commissioner was telegraphed promptly of their escape; also Col. M. Wright (trailer) at Dodge City, Kansas in order to put the cattle men and citizens of the border, on their guard, as the Indian would undoubtedly strike some of their herds and likely show resistance, if checked in the march. We now have an Indian courier from Camp Supply, giving the information that the Cheyennes were overtaken on the 13th by the troops from Fort Reno, about fifty miles north-west from Camp Supply, on south side of Cimarron (Red Fork of the Arkansas) and that before hostilities were commenced Major Randbrook, commanding detachment sent two Arapahoe scouts, ('Little Sittin' Bull' and 'Chalk') to their camp (a strong

ld in the sand hills) offering an opportunity to surrender without bloodshed. This offer was made the third time and stubbornly refused. A battle ensued, which is counted by the Indian scout, "Little Sitting Bull," as very strong; lasting over twenty four hours which the troops lost three men killed, two fatally wounded, one of the latter being poor "halk" and two others slightly wounded. The scout says the troops suffered greatly for water, and were forced to come in to [Camp] apply. We feel very anxious in this matter, but yet cannot see how we could have done differently and accomplished better results.

"One thing I do know, that but few persons will be able to fully appreciate the efforts put forth to reconcile them and our nervous strain to the failure to accomplish what we desired. My fears are that the young bucks will scatter on the frontier, and perhaps do some raiding and escape north."

By information through the public papers appears that on the 24th ult. 150 of the 6th Cavalry, with their chiefs Dull and Old Crow, were captured near the Niobrara river, in Nebraska, by the United States cavalry.

From the "Episcopal Recorder."

The Christian in Business.

The Christian in business will meet with one of the severest tests of his Christian principles, of his discretion, prudence, consistent talk and conversation, and of his patient continuance in well doing.

Our poet, Cowper, wrote (what may be very true)—

"The calm retreat, the silent shade
With prayer and praise agree,
And seen by Thy free bounty made
For those that follow Thee."

But the young man in business must bring his principles into contact with the world—with its temptations, its frowns, and its ridicule, as well as its smiles.

While his fellow Christians in more retired walks of life may choose their companions, and shut themselves up, if so disposed, and scrupulously shun all intercourse with worldly-minded persons, he is compelled to be in the world (though not of it), and this may produce a continued conflict of the spirit from which others are happily exempt. But he must not shrink from avowing his principles; it would be at his peril were he to associate intimately with all with whom business brings him into contact, without letting it be known whose he is and whom he desires to serve.

By commercial transactions a man's honesty and truthfulness will also be tried and tested, almost more than by any other occupation in life.

These temptations may come upon him very gradually. Archbishop Leighton has said, "Seldom will Satan come at first with a gross temptation. A large log and a caudle may safely be left together. But bringing a few shavings, and then some small sticks, and then some larger, and soon you may bring the green log to ashes." The apparent and immediate gains by a departure from literal truth, and by the adoption of "business customs," are great and sore temptations to the young Christian, and these temptations never entirely cease, because the more a man's character is known for honesty, whether a servant or a merchant, the more will he be trusted with the interests of others, which, if

he were so disposed, he might the more easily sacrifice to his own aggrandisement.

As long as the Christian lives he will have occasion to arm himself for the temptations and trials of the day's business by private communion with God's word, which reminds him that "lying lips are an abomination to the Lord, but they that deal truly are his delight; that divers weights and divers measures, both of them, are alike abomination to the Lord." In circumstances of trial and temptation, God says, "Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long," and the Christian's response is, Lord, hold Thou me up, and I shall be safe." "Set a watch, O Lord, before my mouth, keep the door of my lips."

There is another "sunken rock" to be guarded against. A thriving business will, like a well managed ship, answer to the rudder and the favorable winds that fill the sails, and it may become the idol of the tradesman's heart; so that he who began business from the laudable motive of providing for his family and fulfilling his duties in that state of life to which it had pleased God to call him, insensibly becomes one of Mammon's most devoted worshippers, and lives as though his sole object in the world were to "buy and sell, and get gain."

Such a one will, doubtless, continue the routine of religious observances which he adopted in the early days of his Christian life, and the words "Holy unto the Lord," originally inscribed on his business, will probably, as to outward things, not be erased; and we know that when a man doeth well unto himself all men will speak well of him; and even "bless the covetous, whom God abhorreth." But the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, and much that is highly esteemed among men is abomination in the sight of God." "Therefore let him that thinketh he standeth take heed lest he fall."

Progress.

There is a great deal of easy talk about progress, but very little close thought as to what it really means. Eulogies and panegyrics of it are numerous, but exact ideas are few. People believe in it, and congratulate themselves upon it, without knowing very clearly what it is they believe in. The progress of the world is usually thought of as of some vast spectacle passing before the view, great and glorious indeed, and rightly calling forth admiration and joy, but with which the individual looker on can no more meddle, to hasten or retard, than he can interfere to change the procession of the celestial spheres. Such an idea, however, is utterly foreign to the real nature of progress. It is something which can only be wrought out by the combined efforts of individuals, and in which every man and woman has not only a deep interest, but a deep responsibility. In whatever way it is considered, whether as the growth of civilization and the increase of material comfort, or as the development of mental power and the accretion of knowledge, or as the moral improvement of mankind, in the spread of justice, mercy, truth, purity and love, it is wholly dependent upon the spirit and action of individuals, and no one can stand I outsid and decline to take part in the matter.

Each person is a producer and a consumer, but there is a great difference as to the proportions. The idler who is content to live upon the earnings of others and consumes almost without producing, is by so much hindering the material progress of the world, while the selfish one, who only labors that he may enjoy, surely makes the world no richer for his presence. But he whose heart is in his work, as well as in its reward, who strives for excellence as well as for money, who is not afraid of giving to the world more than the world gives to him, but who rejoices to know that while he is pursuing his daily toil he is benefiting mankind—such a one is actively contributing to the progress of the world.

So in intellectual progress. It matters little how highly a man or a woman be cultured, how much knowledge they may accumulate, or how much mental power they may have, if they possess it for themselves alone. The value to the world of a Newton or a Kepler is not in their vast stores of knowledge, or their wonderful insight into nature's secrets, but in the liberality with which they have diffused the results of their labors, and brought what was hidden to the light. This motive should ever be presented to the student as the great aim of his work. It is the soul of culture—that which makes it a living and growing power in the world. No one has a right to absorb knowledge without again diffusing it any more than to accept a living without earning it.

In the moral improvement of mankind, which is of all progress the most valuable, there is a still closer connection between receiving and giving. The very presence of virtue diffuses virtue. He who is pure insensibly purifies others; he who is just spreads the growth of justice; he who is loving draws forth the loving spirit. Yet even here the motive should ever be larger than self. He who is so wrapped up in his own improvement as to forget others, who is so busy cultivating himself that he has no time to stretch forth the helping hand, will awake to find that he has failed even in his small and narrow purpose. The effort of man to perfect himself can never be successful while that only is his aim. It is rather in the forgetfulness of self for the sake of others that self arrives at the best possibilities. It is while actively engaged in promoting the progress of the world that man attains his own highest progress.

After all, it is the spirit that actuates the life, more than any definite endeavor, that is the mainspring of human progress. The civilized world has succeeded in implanting almost everywhere the freedom that gives to each man the ownership of himself. There is, however, a still higher law, which dwells in the conscience and speaks to the heart, declaring that such ownership is only held in trust for the good of the world; that whatever of value may be thus held, whether of physical strength or mental culture, of money or talents, of skill or genius, of character or accomplishments, of wisdom or virtue—all are to be bestowed with a glad heart and a bounteous hand, for the benefit and happiness of others. Those who treasure this law in their hearts and carry it out in their actions, who rejoice in their possessions, their knowledge, their power and their character, that they may make them all subservient to the

pressing needs around them, are the true benefactors of their race, and by the lives of such men and women is the world's progress evolved.—*Public Ledger.*

Isaac Penington on Prayer.

Question. How did God teach you to pray? Surely ye never learned the Lord's prayer; for ye do not practise that among you.

Answer. As God brought us into a sensible condition, so we came to feel our wants, and the need of our souls, inwardly and spiritually. Now, waiting on the Lord in this sense, when we meet together, and when we are alone also, the Lord breatheth upon us, and kindleth in us fervent desires and longings of soul after that which is pure, and to be delivered from that which is impure; and that we might be ingrafted more and more into Christ; and that judgment and condemnation might pass upon all that is not of God in us; and that our hearts might be so united to the Lord, as that we might fear his name fully. For we feel and observe, that all our life and strength flows from the union of our souls with the Lord; and therefore, above all things, we cry for that, and for separation from that spirit, which captivateth into the things of the earth, and in the earthly mind and nature.

So we watch unto prayer, and watch for help from God in our calling upon Him; and are deeply sensible that we have need both of watching and praying continually, the enemy is so near, and the soul's snares and dangers so many. And truly, Christ, our Lord and Master, who taught his disciples to pray formerly, hath taught us also to pray that way; though not to say the words outwardly in the will of men, or in our own will; He hath taught our hearts to breathe after the same things, even that the name of our heavenly Father might be hallowed or sanctified more and more, among all that call upon his name in truth, and especially in our own hearts; and that his kingdom might come more and more, that He might reign more in men's spirits, and the kingdom of sin and Satan be thrown down; and that his will might be done, even in our earth, as it is done in the heavenly places, where all the hosts of God obey Him; and that we might have every day a proportion of the heavenly bread, whereby our souls may live to Him; and convenient food and provision outward also, according as He seeth good, who careth for us. Now, as we are kept in the light, and watch to the light which discovers things, we see what we are kept out of, and what we are at any time entangled in and so trespass against the Lord; and then we are taught to beg pardon, and to wait where pardon is to be received, through our Advocate, even as God hath taught us to forgive. Yet this does not embolden any of the little ones to sin; but they pray that they may not be led (or fall) into temptation; but may witness deliverance from the evil, which the enemy watcheth to betray and ensnare them with. And these cries are put up to Him, who is ready to hear, and who can answer and fulfil the desires of them that love and fear Him; and indeed not only so, but they are also put up in faith, that in the way of God the soul shall obtain and receive what it prayeth and watcheth for. Now we witness this to be true religion, and undefiled before God; and we are sensible that the Lord hath taught us this, and is with us in our faith, which He hath given us; in our obedience,

in our praying to Him in the name of his Son, in our watching, in our waiting, in the silence of our spirits, before his mighty and glorious majesty.

THE GOLDEN SUNSET.

The golden sea its mirror spreads
Beneath the golden skies,
And but a narrow strip between
Of land and shadow lies.

Selected.

The cloud-like rocks, the rock-like clouds,
Dissolved in glory float,
And, midway of the radiant flood,
Hangs silently the boat.

The sea is but another sky,
The sky a sea as well,
And which is earth, and which the heavens,
The eye can scarcely tell.

So when for us life's evening hour
Soft passing shall descend,
May glory born of earth and heaven,
The earth and heavens blend;

Flooded with peace the spirit float
With silent rapture glow,
Till where earth ends and heaven begins
The soul shall scarcely know.

—S. Longfellow.

Selected.

THE PILGRIM.

Art thou a pilgrim? Dost thou travel straight
By Calvary's cross, to find the narrow gate?
Is Christ thy hope, thy trust? yea, day by day
Thy guide, thy staff, thy lantern, and thy way?
Canst thou for Him renounce thy worldly pride?
Is he thy riches? Is all dross beside?
Is He thy sword and shield in perils' hour?
Thy rock, thy refuge, thine abiding tower?
If with thy wealth around thee thou canst bend,
And seek with all thy soul the sinner's friend,
A beggar still at mercy's open door—
Then art thou rich indeed; if not, then thou art poor.

That Rotten Spot.—A man from the car shops of a western city, once testified as follows:

The other day a freight car came into the shop, damaged by a collision. I saw that a new end-sill was necessary in repairing it. We had but one in the shop, and that had a rotten spot one side. I told the man to run it through the planing machine, and we would see then if it would do. When it came through, the rotten spot was on it yet. I laid on my rule, and saw that it would bear considerable planing on that side, and yet answer our purpose, if the spot came out. We put it through again and again and again, until the rotten was all planed away. The stick was framed for its place, and the car was sent out upon the road again.

Now if that stick could have talked, perhaps it would have said, Why do you plane me so much on one side? Why don't you treat me as you treat others? And I would have answered, I am afraid to trust you. If you ever fail it will be at that rotten spot. That must all come out before you will answer our service.

And so my friends, if there is a rotten spot in our characters, there is where we will fail first. The spot in you may not be where it is in others, but God knows where it is. If we will submit, he will plane it all away. It may take us down a good deal. We may not be large enough for a prominent place, or an important place; but there will be a place for us, be it ever so little. And it is better to have the rotten spot out, and do good work in a little place, than to fail in a prominent place.—*Ernest Christian.*

A Monster Skeleton.

The Stuttgart mammoth, which Professor Ward, of the University of Rochester, New York, purchased and brought to this country, is now fully mounted. It is said to be the only restoration of the kind in the world, and beyond question the greatest achievement in zoological science. A Rochester paper gives the following account of the mammoth. The bones from which the original restoration by Martins was made are in the possession of the Royal Museum at Stuttgart (Wienberg). They were of such class and character that by the additional assistance of quantity of hair and other portions of the gigantic frame, found in various parts of the world, a restoration authentic and reliable was easily made. Its fame spread over the entire scientific world, and at once Stuttgart and Martins became celebrated on its account. A few years ago Professor Ward, in one of his European tours, went to Stuttgart and endeavored to negotiate for the purchase of the mammoth. The price placed upon it however, was so exorbitantly high that a bargain could be made. Later, while the learned professor was travelling in Abyssinia he wrote the proprietors, telling them that upon a certain date he should be in Paris on the way to America, and that if they had any proposition to make to him regarding the mammoth, he could receive it there. Arriving at Paris he found a letter asking him to make an offer. He responded by telegraph and his offer was accepted. He therefore delayed his expected return to this country went to Stuttgart, and began the long and tedious job of taking down and packing for transportation the gigantic specimen of past ages. In this task he had the assistance of several skilful artists. The monster restoration occupied, when ready for travel, fourteen large boxes, which weighed in the aggregate over seven tons. The freight upon the animal from Stuttgart to New York was \$682 and from New York to Rochester, by canal, \$86. Several of the largest freight wagons were required to convey his lordship to the working buildings of Professor Ward, at the rear of the University buildings, and a new building had to be erected to accommodate him when he should be dressed in reception regalia, clothed, and, so far as the image of an animal could require, in his right mind. Two skilful artists from Germany, and several others from New York, were procured to assist Professor Ward in the work of putting the affair together again.

Since that time Professor Ward has been busily at work upon the restoration of this mammoth, and now has it complete. Saturday, an opportunity was afforded a reporter of the *Democrat* to examine the wonder, and we can assure our readers it is indeed a wonder for any one to examine. The building erected by Professor Ward for its special accommodation is situated a little east of Cosmos Hall. It contains nothing else than the mammoth, with the exception of the skeleton of an elephant in one corner, which is so small as to be insignificant beside its prehistoric rival. The animal stands facing the door, and hence upon entrance the visitor finds himself suddenly face to face with a startling, but at the same time an innocent looking monster. It stands before him 16½ feet in height, 13 feet between the tusks, 20½ feet from tusks to tail, and 30 feet in girth about

thickest part of the body. The tusks are a foot in thickness at their greatest, and are truly enormous in appearance. The eyes, located high up in the head, are of size quite small in proportion to the size of the body, as is the case with all animals of species to which he belongs. The hair, brown, dark, rough and shaggy, as was that of the original wearer. The legs are about a foot in diameter, and a man can easily walk between them and under the animal's legs standing upright. In order to obtain a satisfactory view of the monster, it is necessary to ascend a flight of stairs into the gallery which has been erected for that purpose. That brings the visitor nearly upon a level with the eyes, and enables him to form a good idea of the great size of the restoration. When the visitors were looking at it from this elevated point, a little daughter of Professor Ward, aged about four years, came into the building, and seating herself upon the platform upon which the monster stands, leaned back against one of the gigantic forelegs and looked up with a smile at the spectators in the gallery. A sterner or more interesting picture could not be conceived. There sat a beautiful little child, born in the civilized year of 1874, side by side with the monster whose birthday no one can tell, save by approximation, away back in pre-historic ages.—*Lite Paper.*

For "The Friend."

Extract from Letters of Margaret Morris.

(Continued from page 84.)

To her grand-daughter M. M. Collins.

3d mo. 9th, 1812.

* * * S— told me thy boy was the prettiest child he ever saw.—don't believe in my dear. I know the danger there is in being too well, and I know, too, how difficult it is to keep our affections within the proper bounds, and that we should look through the gifts to the bounteous Giver of all; as would give us a check when fond nature attempts us to cling too close to the endearing smiles of children. Take warning from what my mother suffered on this score. My two first born sons, to whom my heart was much attached, were suddenly required to be given up, and great was the trial before I could with submission say, "Thy will be done." When this is arrived at, none but the resigned can know what peace is connected with, and from it: 'tis like the philosopher's stone, which is fabled to turn all things into gold; resignation to the Divine Will turns every fleeting dispensation of Providence into real substantial good.

* * * finds very little business to do; at present the times are very gloomy; people seem as if they could not tell what to do in their hands to. Surely there is a better way than this, and happy they who are prepared to enter it, when tears and sorrow if forever cease. 'Tis to that happy land, my love, I am hastening, and hope to meet separated friends to part no more; and when, in due time, I shall be permitted to stand before the "dread tribunal," with all my dear children on either hand, and exclaiming, "Here they are: not one of them is lost!" not the thought of these things animating the drooping mind?

* The war of 1812 may account for this. J. J. S.

To the same.

8th mo. 9th, 1812.

Thy letter brought the truly acceptable tidings of your safe arrival at your peaceful home. May it please the Almighty long to continue it so, is the unfeigned wish and prayer of your affectionate parent.

I cannot tell thee how much I have missed my darling * * * and whether I shall ever be favored to see him again, is to me, very doubtful, as I daily feel increasing weakness and pain in my poor old back; but, through mercy, am yet favored with patience to bear the increasing infirmities of a long and wearisome journey, without murmur or complaint, and hope to hold out to the end, which I think is not far distant; and if I am permitted to steal quietly away without becoming a burden to my kind, affectionate children and attendants, it will be a favor to them and me, which I hope we all shall be thankful for. My kind, good M. is well, and as attentive to me as it is possible for a child to be to a mother—how much have I to be thankful for.

8th mo. 24th.—I have myself got a strange feeling in my head ever since the cough I had in the spring—a sensation as of water falling in a mill, and so loud at times I can hardly bear it, and my own voice sounds like thunder. It may be a gentle warning voice which I wish carefully to attend to, of being bound on the watch tower, and ready at whatever hour the messenger may be sent to call me hence, and to give up my account with joy—for truly I have had a tribulated path allotted to me; yet has not my wayward heart murmured at the appointments of Infinite Wisdom, but with resignation and awe to say, "Thy will be done," and shall I now, when near the goal, repine at the infirmities of age, and wish to be exempted from their effects? May this be far from me, and may I with a thankful humble heart acknowledge that all my sorrows were sanctified to me, and my comforts and blessings multiplied far beyond my deserts. I have been favored to see all my dear children walking worthy of their dear father; and my second offspring, for whom I was anxiously concerned, giving me pleasing hopes of their coming forward in the right way. What more can I wish to live for; a longer life than mine has been, would be too short to commemorate the mercies I have received. Oh! then, may my beloved children, one and all, unite in resigning, when called for, the fond anxious parent, whose life was bound up with theirs, and who presumes to hope a place of rest is preparing for her and her children, where they shall meet to part no more! Once more I salute thee in that love which I hope flows from the true source, and will increase to full fruition.

To the same.

* * * Yesterday, the 8th of 9th month, my dear Margaret, completed nineteen years since I followed my eldest son, thy dear father, to the grave, in the prime of life; and oh! how many days and years of sorrow I have since waded through; yet here I still remain, and who can say, what is yet in reserve for me? This world is a fluctuating changeable scene, and when my measure is filled up, may I humbly hope to be gathered, as a shock of corn fully ripe, into that happy rest where all tears and sorrows will forever cease. Let it be thy daily and increasing care, my precious child, to secure an interest in that happy

land, and then, whether long or short thy stay in this world, all to come will be peace and joy. I am very anxious for thy welfare, both here and hereafter; and when I have been favored with access to the place of prayer, the children of my dear departed son have not been forgotten, and I have besought the blessing of the orphans' Father for my fatherless children. To that Friend I commend thee for counsel and direction in all thy movements, and remain, as ever, thy tenderly affectionate grandmother.

MARGARET MORRIS.

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 22.

DIVINE HELP.

John Richardson relates that in his youth he was much afflicted with lameness caused by a disease in one of his limbs, which had resisted all the efforts and skill used to heal it; and with a stammering tongue, which was a disengagement to him in yielding to the duty which he felt to be laid upon him to speak to the people as a Gospel minister. Soon after he gave up freely and cheerfully to answer the Lord's requireing, he says,—The Lord healed me of my lameness; and then I cried unto Him, that He would also heal my tongue of its stammering, believing that the Lord was able to take away the impediment of my tongue, as He was to stop the violence of that humor which had attended my body, and had a recourse to my leg, and made it sore from above the ankle to the knee; and notwithstanding several men had given their advice and had showed their skill, all proved ineffectual, until I came to believe in Jesus Christ, and to press through all to Him, and to touch the skirt or lowest appearance of His blessed truth and power, in which I found true healing virtue to my soul, and also to my body, and to my tongue, even to my admiration; so that I did not only speak plain in the testimony the Lord gave me to bear, but also spoke plain in my intercourse with men.

When he had taken cold, it often caused sore throat which so affected his voice that he could scarce speak so as to be heard. On one of his religious journeys, he found himself in this condition, and sat in a meeting under great exercise of mind. "Having," he says, "left all, as I believed, to do what the Lord required of me, and yet I apprehended myself, by means of this affliction not likely to be of any service; and after some reasonings, and a fervent seeking to the Lord to know the cause of this great trouble, and withal to bring my mind to a true resignation to the will of God in this, and in all the trials the Lord might see good in his wisdom to exercise me in; I had not been long brought into this devoted and resigned state to be and to do what the Lord would have me do, but oh! I felt of the virtue of Christ as a sweet and living spring, by which I was healed: I was, and am to this day (when I remember the Lord's kind dealings with me), very thankful to Him."

When John Richardson visited the West Indies, he landed at Barbadoes on a Sixth-day of the week, so ill of a violent fever, that his life was considered in danger. The next day but one, he went to a meeting, though with great difficulty, being very weak. During his sitting there, he says, "Under much weak-

ness of body, yet quiet in mind, the living virtue or heavenly power of Christ sprang up in my inward man, like healing and suppling oil, which so effectually helped me every way, that I could say feelingly and experimentally, miracles are not ceased; for I was raised beyond my own expectation, and all others who knew my weak state, to give testimony to the glorious coming and manifestation of Christ in power, spirit, life, light and grace, for the help, health, and salvation of all the children of men who receive, believe in and obey his spiritual knocks, reproofs, and heavenly calls in the soul, without any lessening to his humanity. Great cause have I, with all the living, to love, value, honor and reverence the great and mighty name of Him who hath helped and healed, by sending his eternal Word of living power into our hearts."

When Thomas Story was travelling in the north of England in the year 1717, he was very unwell, yet he attended a meeting appointed at the request of another Friend. He had been ill all night and had little rest from cough and pain, so that he was unable to go to the meeting till sometime after it had gathered, "yet," he says, "within a few minutes after I was there, I found my heart bound up and surrounded with the gristle of Truth so close and fast, that the healing virtue thereof overpowered every other power in me both of body and mind; so that I had no present sense at all of any ailing." He adds that the distemper afterwards appeared again and ran its course, yet "this work of Truth did not only set my mind over all apprehensions of danger," but facilitated his recovery.

In 1699 he came to Philadelphia in company with Roger Gill, at a time of much and fatal sickness. When they heard of many dying there, before their arrival, Roger was so affected that he said, if he had wings, he could fly to his distressed friends. After sometime, he was taken with the prevailing distemper. As meetings had been appointed for Thomas, he could not stay with his sick Friend. He says, "When I took leave of him he told me he was pretty easy and not very ill: Yet I departed under a very great load upon my spirit, and suspected the worst; for he had prayed in the Yearly Meeting, with great zeal and earnestness, 'That the Lord would be pleased to accept of his life as a sacrifice for his people, that a stop might be put to the contagion;' and I had thought in the meantime, he would be taken at his word, though no such sacrifices, in such cases, are required; only therein appeared his great love and concern for Friends, whom he had come so far to see."

Roger Gill died of the disease, and the fever shortly after disappeared. T. Story does not assert that one event was the result of the other; he simply relates the incidents as they occurred.

The goodness of the Lord is often manifested in the healing of our spiritual, and mental diseases, as well as of those more purely physical. Joseph Hoag mentions visiting a sick woman, who had been long a sufferer. He says, "I had not been long in the house, before it opened in my mind, that the sick woman was in despair,—wearing out in a decline, under the affliction of all the terrifying ideas that the human mind was capable of realizing. I was led to state her condition to her, and how she came into it, and that if she labored to get into the quiet, and then

turn her attention to the Lord, and pour forth to Him her prayers, they would be heard and she would experience reconciliation with her God, and her peace to be made, witnessing the seals of redeeming love, before she went hence to be seen of men no more. * * * I was informed afterwards, by her sister that nursed her, that she soon became very quiet; and sometime before she died, she expressed that she had become reconciled to her Maker, and was willing to die; feeling that peace and love that was an evidence to her that her sins were forgiven, and she should be happy."

Joseph Hoag in one instance, in his own case experienced the power of the Lord both to wound and to heal. He was visiting meetings in New York State at the time. He says: "While at Smith's Clove meeting, the last I expected to attend in this vicinity, except one in course next day, near the close of the meeting it came over my mind with weight, to appoint three more meetings before I left. I exclaimed in my mind, I can not, for I have been five months from home, spring work is coming on, and I am in low circumstances and must go home. I broke up the meeting—a Friend came to me at the door, and expressed that his feelings were such, that he wanted me to have three more meetings, and named the places that had opened to me. I told him bluntly, 'I have set my face homewards, I do not intend to turn to the right or left;' feeling determined that home I would go. I had not rode far, before my horse in a brisk trot, fell through the frost and threw me over his head with such force, that I dropped on my head. A Friend riding behind, said he heard my neck snap like a dry stick, I suppose it parted one joint; I rose upon my feet with a smile as was observed, then fell on the ground, remaining unconscious until I found myself sitting up, being supported, feeling as though I had awoke out of sleep. My neck and head soon commenced paining me very severely: it seemed almost insupportable. I was taken by short stages to the Friend's house, where the meeting was held that I expected to attend, which I think was the next day. I kept my bed mostly that and the following day until meeting time; my neck being swollen with a hard ring around it, that felt more like a bone than flesh, and looked nearly black, so that my case was thought dangerous; but through divine mercy I had a number of hours for reflection, in which my feelings were solemn. When meeting time came, I was placed on a bed in the room where the meeting was held, it being my desire. In the early part of the meeting a voice spoke to me, as intelligibly as ever I heard a vocal sound. 'If thou wilt go back and have the meetings, I, the Lord, that have wounded thee, and stopped thee in thy course, will enable to perform all I require of thee; and this shall be an evidence to thee, that I, the Lord, I speak to thee—thou shalt be enabled to bear a testimony for me in this meeting.' Under the impressions of this voice my mind was brought into a calm and I was led to view, why it was, that I was brought into this situation; and also that it was offensive to the Almighty, and dangerous for man who knew the Lord's will, stubbornly to disobey. My mind was seriously humbled, my spirit contrited before the Lord, and glad to feel the smiles of forgiving mercy once more, being made willing to give up all to His disposal. Towards the close of the meet-

ing, with the help of my companion, unexpectedly to my friends, I rose on my feet, as was enabled, I believe, to bear an acceptable testimony to my friends, and felt great peace of mind for the obedience; my pains all were much mitigated.

"At the close of the meeting I called Friend to me, agreeably to the opening of the light on my mind, and desired him to go to the nearest place, and give notice of a meeting for the next day; and word was sent to the other two places, one in the day and the other in the evening. He answered me, 'I have not faith to believe thou canst possibly do it.' I answered, 'My faith is enough for both of us—the meetings must be appointed. He went and did accordingly. Next day rode twelve miles, reached the place in good season, and had a satisfactory meeting. The following day and evening, attended the other two, to the relief of my mind—having to endure considerable pain, which I endeavored to bear with cheerfulness, as I brought upon myself. I had thought to omit the event; but finding an uneasy feeling to pervade my mind, therefore I have recorded it, much desiring that when my young Friend read these lines, they may pause a little, and behold the tender mercy of Jehovah, who we are brought under the chastening rod, to spare life, even when apparently in the jaws of death; and when rightly sought unto equally tender to forgive, heal, and give ability to do all He requires of us; and then richly to reward the obedient with heavenly peace. Adored forever be His holy name!"

The Present Condition of the World.

At the recent Midway-park conference Dr. Horatius Bonar gave an address on "The days of Noah and the days of the Son Man," which is published in full in the *Christianian*. We give the following abridgment:

One special object which I have in view in speaking on these days of Noah is, that we may have a right apprehension of the present condition of our world. We are so apt to underrate the evil and to exaggerate the good. Not that I would, for a moment, be unthankful for the way in which God is working in the midst of us, by gathering in thousands and tens of thousands everywhere. Still we find evil advancing. We find infidelity advancing. We find atheism growing bold. We find men telling us that all religions are equally right or equally wrong. We find philosophic men and theologians leveling up the false religions and leveling down the true, in order to make one vast plain of all religions together. We find men calling the good evil and the evil good, the sweet bitter and the bitter sweet, putting light for darkness and darkness for light. We find men alive to the gross crimes and immoralities around us, but not in the least alive to the fountain head of all these evils, the want of the knowledge of the true God, for by wanting understanding the people perish. We find many, even among Christians, congratulating themselves upon the progress which the human race is making, and imagining that now, by means of civilization, science, and the like, we shall succeed ere long in regenerating our race, and in regenerating the world. We find among Christian men, strange forms of belief and strange forms of unbelief. Men profess to believe in Christ, and yet there seems to be very much of antichrist in their creed.

find men believing in science, believing in philosophy, believing in literature, believing the illimitable power and progress of our age; we find them believing in all these, but going aside that Gospel of the grace of God, going aside that cross of the Lord Jesus Christ by means of which God will, in his time and way regenerate this fallen world. We are apt to be deceived as to progress. The progress of modern time is, Progress! progress! brethren, what can be the progress of men to know not God? It must be downward, downward. What can be the progress of men without the Holy Spirit? It must be downward, not upward. In all this we see man as an angel of light deceiving the sons of men. In some parts of the world, and in many parts of our land, we see him in his proper forms as an angel of darkness, the emissary of the power of the air. We see him such exercising dominion, and leading men into all the grossness of lust and sin. But we see him in other parts leading men captive as his will far more subtly as an angel of light, putting on fair appearances, and making error so like the truth that it deceives the sons of men, and so leading them on, step by step, till they have left Christ behind them, and left the blood behind them, all the while aiming, "There is no religion like Christianity, and never was there a character upon earth like Christ." Satan, as an angel of light, is doing all this. That which gives such prominence, such interest, and such importance, we may say, to the days of Noah as their termination. They terminated in a flood. That which gives such importance to such solemn interest to our day is this—that it is to terminate in the coming of the Son of Man. The similarity of the two terminations, the marked likeness of the two periods—what a profound solemnity! Just as certainly as the days of Noah ended in the deluge which swept all men away from the face of the earth, so surely shall our days end in that more terrible consummation—not the deluge of water again, but the flood of fire; that fiery deluge in which earth and the works of wickedness, earth and its sons of wickedness, are to be destroyed.

But in our days we are beginning to think at God is, if I may use the expression, so unheated that He has departed from His throne of judgment, and that we are therefore to proclaim only grace, and not coming judgment. But, if judgment be really coming, the Lord be really coming, if the fire be really coming, if the last trumpet be really to sound, and sound in such a way as to waken and alarm the whole earth—then it is time for those who believe that to proclaim the coming judgment. And is not Satan specially engaged in putting aside this coming judgment? He is telling us that there is no future punishment, no hell, and that if there is a hell there is nobody in it; he is telling us that there is no judgment; he is telling us that there is no judge; he is telling us that God is far too kind to punish the sons of men—at least for any lengthened period of time. In other words, he is putting away that very thing which God raised up Enoch to proclaim in the days of Noah—"Behold, the Lord cometh to execute judgment." And we shall be unfaithful to our testimony if we only proclaim the grace, and forget the coming judgment. We shall be unfaithful to ourselves; we shall be unfaithful to the Gospel; we

shall be unfaithful to our God; and, above all, we shall be unfaithful to the dying souls of men. We shall allow the world to go down to hell with a lie in its right hand, so that it shall say to us in the day of judgment, "You never told us about a judgment; you never told us about a hell; you never told us about a devouring fire. You preached a Christ that had come to die; but you never told us of a Christ coming to execute judgment."

I will close with just reminding you of another similarity between the two periods in reference to their termination. "The flood came and took them all away." The flood came suddenly. The flood came overwhelmingly. The flood came after long warning. The flood came with terrible power. So is the coming of the Son of Man to be. When men are saying "Peace and safety," then sudden destruction cometh, and they shall not escape.—*Episcopal Recorder.*

Fruit in Old Age.—I was at the Monthly Meeting at Pardslow, a large body of Friends, where, for a short season, I was permitted to stand as upon Mount Pisgah; for I think I never had such clear views of the efficacy of the power of Christ in effecting the redemption of such as believe in and follow Him. * * * Just before we parted, (James Graham and himself) he made some mention of the mercies attendant upon his old age, in which I thought he evinced much tenderness and liveliness of spirit. It is pleasant and very encouraging to see young people dedicating the strength of their day to the service of the Lord, and to observe the middle-aged steadily bound to the same great cause; but I am never more comforted than when I think I can perceive that those who have been led along in the path of Christian obedience, are flourishing in their old age, bearing the precious fruits of meekness, humility, and brotherly love.—*Journal of Wm. Forster.*

Within the town limits of Glasgow Junction, Kentucky, a wonderful cave has recently been discovered. This has been explored in one direction for the distance of nearly twenty three miles, and a number of embalmed or mummified bodies have been discovered, similar to those found some years ago in the Mammoth and Salt Caves of the same State. The accounts of these discoveries are as yet meagre, but important results are looked for. The bodies had been placed in rude stone coffins, which presented every indication of great age.—*American Antiquarian.*

THE FRIEND.

ELEVENTH MONTH 2, 1878.

To any one conversant with the history of the early Friends, it must be a striking feature of their character to observe their conscientiousness, or sense of strict accountability to their Creator for every voluntary action of their lives. They regarded themselves as acting for God and to Him, not only on those occasions which are usually considered as involving important moral results, but even in such as are thought trivial by the majority of men. William Penn, in writing of them, ob-

erves: "In that day we were an exercised people; our very countenances and deportment declared it." * * * "We held the Truth in the spirit of it, and not in our own spirits, or after our own wills and affections; they were bowed and brought into subjection, inasmuch that it was visible to those who knew us that we did not think ourselves at our own disposal to go where we listed, nor to say or do what we listed, nor when we listed. Our liberty stood in the liberty of the Spirit of Truth, and no pleasure, no profit, no favor, could draw us from this retired, strict and watchful frame. Our words were few and savory, our looks composed and weighty, and our whole deportment very observable." * * * "I cannot forget the humility and chaste zeal of that day. Oh how constant at meetings, how retired in them, how firm to Truth's life as well as Truth's principles! And how entire and united in our communion, as indeed became those who profess one head, even Christ Jesus the Lord!"

That the foregoing was no picture of the imagination, but a true description of the primitive church, as gathered under the instrumentality of George Fox, is amply proved by reference to contemporary writers. It arose from their literal acceptance of the conditions of discipleship as laid down by Christ and the apostles. That Christ's sayings were to be not only heard but obeyed. That a believer in Him was not his own, but being bought with a price, was to glorify God in his body and spirit; in eating and drinking; in the storehouse, the farm, and the domestic circle. Thus the Society became distinguished for its practically moral character among other religious professors, and many of what are known as our minor testimonies grew from this root. It may seem a trivial thing to one whose faith in the immediate presence of Christ with men is weak, to suppose that He would take account of the motive which prompted lifting the hat to a fellow being, or the use of a false compliment in speech to one not a master or mistress; but the faithful christian will regard his Master as requiring implicit obedience when He prohibits his followers from calling men masters, or being so accosted by others in vain titularity. And when He declares that for every idle word that men speak they shall give an account in the day of judgment, and that believers cannot receive false honor one from another, He is to be accounted as profoundly in earnest as when He treats of the weightier matters of the law.

We believe neither the church nor the world can, in this day, dispense with just such conscientious witnesses to the government of Christ in the heart and daily life, as these men and women of two centuries ago were. The present storm in commercial affairs is testing the foundations of many professors whose spiritual edifice has seemed stately and firm to the public eye in fair weather, but which it is now painfully evident was built upon a sandy basis, only to crumble away in the hour of trial. How essential to the true prosperity of general society that there should be more of that class of God-fearing and Christ-loving men and women spoken of by Penn, whose liberty stood only in the liberty of the Spirit of Truth, and whom "no pleasure, no profit, no favor could draw from a retired, strict, and watchful frame!"

We have not received a copy of the printed

minutes of either body claiming to be the "Western Yearly Meeting" though reports of some of the proceedings of both have been circulated. The following extracts from a letter written by one of the Friends composing the smaller body gives some interesting information.

"I may say in much humility that we who withdraw from the larger body last year in order that we might be enabled to hold our meetings for worship and discipline consistently with our profession, and maintain the principles, practices and testimonies of the Society in its earlier days inviolate, have so far been enabled, through unmerited mercy and Divine assistance, to move forward in harmony and unity of feeling, to the rejoicing of many hearts. Yet there are those amongst us who come short of that deep inwelling of spirit before the Lord at all times, which becomes frail finite dependent beings as we are, and who have not experienced that regeneration of heart through the baptisms of the Holy Spirit, which alone qualifies for usefulness in the militant church. But our meetings for worship and discipline are well attended, and are often seasons of comfort, edification and the renewal of spiritual strength, far different from what was experienced in the mixture and confusion.

It was remarked by many Friends that our late Yearly Meeting was the most orderly, quiet meeting of the kind they had ever attended. About three hundred were regularly in attendance, mostly attended consistently with our profession. A deep interest was manifested in the various subjects that came before the meeting by the younger portion of our members, of whom a goodly number were present.

As to their labors of the London deputation and their labors amongst us, time may develop the effects thereof. They asked an interview with us, which was granted in a special meeting for the purpose. They read their credentials from London Yearly Meeting, and a letter from its Meeting for Sufferings to us: each of the deputation supplemented the documents at considerable length; the burden or drift of the whole of which was, that we should return unconditionally to the body we had left. They refused to hear from us any reason or cause why we had taken the step we had, on the ground that they could not go behind the instructions of London Yearly Meeting. I think their labors and presence among us have not unsettled or caused to doubt any of our members, but rather tended to confirm us in the course we have taken.

As to their labors with the members of the larger body, I only know of them by report. We see no good fruit from them yet, but rather the contrary; more overhearing and stringent measures. May the Ruler of the universe, in his great goodness and mercy, be pleased to show them the true position they occupy in His divine sight, is the breathing desire of many amongst us."

SUMMARY OF EVENTS.

UNITED STATES.—A violent storm, which it is stated originated off the coast of Florida on the 29th, struck the Middle Atlantic coast before daylight on the morning of the 29th. Its greatest force appears to have been expended in New Jersey and Pennsylvania. In Philadelphia, the wind for three hours blew with a velocity of 60 to 72 miles per hour. About 100 buildings were ruined, and 118 partly demolished—five persons are known to have been killed and a large number injured.

The rainfall was comparatively slight, reaching only 37 of an inch during the entire storm. The storm of course a few hours before high tide, caused a great rise in the rivers, and serious damage to result therefrom. The southern part of the city known as the "Neck" was submerged, and large numbers of cattle and hogs were drowned. In some parts the water is said to have been as high as the second floor of the houses, and the inhabitants were obliged to flee. The damage to shipping has been light, attended with much loss of life. The storm moved north, passing Montreal about 12 o'clock the following night.

For the three months during which the yellow fever has been epidemic in the South, the total number of deaths probably exceeds twelve thousand; about four thousand in New Orleans, and nearly as many more in Memphis. The present has been the most fatal epidemic since 1853, when there were nearly eight thousand deaths in New Orleans alone, within two months. The loss occasioned through the destruction of crops by neglect, stoppage of trade, and minor causes, is estimated at \$200,000,000.

Snout fell in Kansas and Western Missouri, on the night of the 29th ult. This is stated to be the earliest snow storm in those sections for sixteen years.

Prairie fires continue to cause great destruction of property in Iowa, Nebraska, and Kansas. Many persons are known to have perished in the flames, in different localities.

The estimate of the amount required for the postal service during the next fiscal year is \$39,571,900, which is \$8,315,527 more than the appropriation for the present year.

On the morning of the 27th ult., the vaults of the Manhattan Savings Bank, in New York, were opened by several masked men and robbed of securities to the amount of \$2,750,000.

A party of hostile Cheyenne Indians have recently been captured by Major Carleton's forces, in the Sand Hills near Camp Robinson. The number is variously stated at from 60 to 150.

The imports of merchandise for the past week, at New York, amounted to \$5,563,516; and the exports of home products for the same time \$7,455,045.

The number of deaths in this city for the week ending on the 29th ult., was 265. Of these 137 were adults and 128 minors.

Markets.—Gold 100 l. U. S. sixes 1884, 101; 5-20 coupons, 1895, 103; do 1807, 105; do 1808, 108; 4 1/2 per cents, 105; 4 per cents, 100.

Cotton.—Small, 17 1/2; heretofore at 9 1/2 cts per pound for uplands and New Orleans.

Petroleum.—Grade 74 cts, and standard white 91 cts, for export, and 122 1/2 cts, per gallon for home use.

Flour.—Minnesota extra, \$4.75 a \$5.00; Penna. do, \$4.50 a \$5; putent and other high grades, \$5.75 a \$6.00. Rye flour, \$2.75 a \$3.50.

Grain.—Red wheat, 95 cts, to \$1.00; amber, \$1.00 a \$1.02; white, \$1.03 a \$1.05. Eye, 54 a 55 cts, for western, and 56 cts, for Penna. Corn, 43 a 45 cts, per bushel. Oats, mixed, 24 a 25 cts, and white, 20 a 22 cts, per bushel.

Hay and Straw.—Prime timothy, 55 a 65 cts, mixed, 45 a 50 cts, and 40 a 70 cts, per 100 pounds.

Beef cattle, 3 a 5 1/2 cts, per pound. Hogs, 4 1/2 a 5 1/2 cts, per pound. Lambs, 5 a 5 1/2 cts.

FOREIGN.—Reports from Great Britain indicate but little improvement in manufacturing interests. Of thirty companies engaged in the manufacture of cotton goods, it is said one will pay a dividend of 4 1/2 per cent, and 12 in delicate health for many months, and often expressed a belief that she should not live long, always coupling therewith an earnest desire to be in readiness for the great change when it should come. And although at the last called suddenly from time to eternity yet the remembrance of her faith and hope, and of her innocent and thoughtful every-day life, afford her loved family and friends a comfortable belief that through Divine love and mercy, her spirit has been gathered into the Redeemer's kingdom of rest and peace.

—, at her residence in New Hope, Bucks Co., Pa., the 11th of 10th mo, 1878. SARAH M. BALDRESON, widow of the late John D. Balderson, in the 63d year of her age, a member of Buckingham Monthly Meeting of Friends.

—, at her residence in West Marlborough, Chester Co., Pa., on the morning of the 18th ult., MARY H. COPE, widow of the late Abiah Cope, in the 79th year of her age, an esteemed member of London Grove Monthly and Particular Meeting.

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meteoro-logical bureau, in which will be centralized the information relative to the great movements of the atmosphere, and the warnings to be given to the state in the seasons.

The Japanese Government has agreed to grant a lot for the purpose of working some of the coal fields which spread over an immense area in the island of Venice surveys by geologists, it is said, warrant the belief that one or two workings of that kind alone, to produce a yearly yield for hundreds of years equal to that of all Great Britain.

Advices from Santa Cruz represent that the condition of that island since the insurrection is hopeless. About one hundred negroes have been executed, but the remainder of the population remains alive. St. Thomas has lost over 50,000 souls by the insurrection, and that island would not cover the damage done in Santa Cruz.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Committee room of Arch Street Meeting-house, on Thursday, 4th inst., in 8 o'clock P. M.

WILLIAM EVANS, Secretary.

11th mo, 1878.

CHEAP BIBLES.—The American Bible Society have recently issued a copy of the whole Bible at the price of 25 cents, in a small Post-office form. It can be purchased at the Office of the Bible Association of Friends in America, No. 116 North Fourth street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankfort, (Twenty-third Ward), Philadelphia
Physician and Superintendent.—JOHN C. HALL, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at Moncy, Lyncome Co., Penna., on the 15th of 10th mo, 1878, SUSAN E. LIPPINCOTT, wife of James S. Lippincott, aged 53 years, a beloved member of the Hanfield Monthly Meeting, New Jersey. She was possessed of superior intellectual endowments, and was frequent contributor to the columns of this Journal. Being favored in early life with strong religious convictions, which were accepted by her as the vitalizing principle of her life, she was ever ready to give cheerfully and sincerely attached to the Christian principles of Friends. Her last illness was protracted and painful and was attended at times with a fervent exercise of spirit that a state of acceptance with Divine purity might be attained. She was favored with the animation of a blessed immortality, through the mercy of Christ in whom she trusted as her Saviour.

She died before her death she remarked, "I do not know me that is going on around me, but one thing I know, shall soon be in heaven: I have had glimpses of it already." The following morning she observed, "there is a great brightness around me, what can it be?"

Her relative replied, "It is the Sun of righteousness that is shining upon thee." "Yes," she said, "I think it is," and soon after passed quietly away.

—, at Coal Creek, Iowa, the 11th of 9th month 1878, SEMIRA S. EDGERTON, wife of Jesse Edgerton, in the 35th year of her age, a member of New Garden Monthly Meeting of Friends, Ohio. This dear Friend had been in delicate health for many months, and often expressed a belief that she should not live long, always coupling therewith an earnest desire to be in readiness for the great change when it should come. And although at the last called suddenly from time to eternity yet the remembrance of her faith and hope, and of her innocent and thoughtful every-day life, afford her loved family and friends a comfortable belief that through Divine love and mercy, her spirit has been gathered into the Redeemer's kingdom of rest and peace.

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WILLIAM H. PILE, PRINTER.

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JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

George Moore.

For "The Friend."

(Continued from page 90.)

George Moore was an energetic, prompt business man, who acted with great decision and quickness on whatever was brought before him. Without these qualities, he would have been altogether unable to accomplish the great amount of business which he transacted, both of his own private affairs, and the multitudinous concerns of a public and charitable nature, which gradually devolved upon him in the later years of his life.

As an illustration of his character his biographer relates, that at one period, when his health seemed failing from long continued and unremitting labor, his physician advised him, and a change of scene. He decided to take the prescribed holiday. One evening he went home to his wife and said, "You must do my things ready I am going to America tomorrow." She was of course surprised. "Why did you not tell me before?" "Well, was of no use unsettling your mind beforehand. Now I am ready to go." His preparations were easily made—commercial travellers are ready to start in any direction on a moment's notice. His things were accordingly ready, and by cock-crow the following morning, he was off on his journey to America. His papers he says: "I have always been obliged to act from sudden impulse, never giving had time to think or mature my thoughts. I have always been obliged to act on thought, or my poor brain would have been overwhelmed with the variety of subjects I had to deal with." Every minute was precious to him. Nothing tried his temper more as sleepy-headed people, who did not know the value of moments; who came languidly late, some ten minutes behind time. One day he wrote in his diary: "I have not moment to call my own. I fear my temper not so good as it was; for I have been twice irritated to-day. Lord forgive me!"

One of his employees, who afterwards removed to Dubuque, Iowa, thus describes his character: "Few of the many who received a hearty welcome, and the firm, manly of his hand at Whitehall [his Cumberland county seat], knew anything about the king was at his place of business—how all will went to him,—what a change his presence brought, from the basement to the garret overlooking Bow-bells. Speaking to us conveyed the magic word 'George Moore' throughout

the house. Like magic, too, the house was in dry order. There was a shaking amongst the dry bones. The loose joints rattled into their place. The sleepers awoke. Smart young men looked even smarter; and all the machinery worked noiselessly and well.

"When George Moore came round, he could see a department at a glance. No flaw could possibly escape his never resting eye. He was quick and decisive in action as in word. Nothing like an impossibility ever dawned upon him. I remember how furious he used to be at any one who said he 'couldn't do it'! 'Couldn't,' he said, 'What d'ye mean, man? I don't know what ye mean. There's no such word. It isn't in the dictionary. Go, and do it at once.' He could brook no defeat.

"An incident will illustrate this decisive trait in his character. I had been some time suffering from an ailment, and finally had to undergo a painful operation. Unthinkingly, I omitted to tell Mr. Moore. I left the firm, and took lodgings near the surgeon's house. About a week or so after the operation, and while I was just able to walk, a rap, almost like a policeman's, rang through the house. The door was banged open, and a quick firm step mounted the stairs, almost frightening my good old nurse out of her senses. In stepped George Moore! 'What's happened? What are you doing here? Why didn't you tell me?' 'Thank you sir, the doctors have ordered me not to move for at least a fortnight, not to eat any meat, and to lie perfectly still.' I told him this. Do you think it baulked him? Not a bit. His mind was made up. 'Doctor's orders? Fiddle-de-dee. Doctors know nothing. Get back to Auld Cumberland, my lad, and come to me at Whitehall!' That night I dined off beefsteak, and next night I was speeding on my way home at 'George Moore's' expense, in a carriage labelled 'Engaged,' with soft cushions and every comfort that could enable me to rest during my three hundred miles of journey."

This anecdoté illustrates not only the decision of character of George Moore, but also the practical benevolence which was so marked a feature in him. In reviewing his efforts in that line, one may well be surprised at the wide range of his sympathies, the number of charitable institutions with which he was connected, the amount of his private benefactions, and the exertion which he underwent for the good of others. In these exertions and varied labors, the business qualities which had brought him success and made him wealthy (under Providence), enabled him to accomplish far more than most men can do.

One of the first of the charitable institutions, which he was instrumental in founding, was a school for the education of the children of Commercial Travellers, to which body he had long belonged. It grew and prospered. He continued actively interested in it to the close of life, making liberal donations to its funds and laboring energetically for its pros-

perity in various ways. The schools were erected at a cost of £25,000, and 200 children (boys and girls), fed and educated therein. To use George Moore's own words, "I made the institution a part of my business. I canvassed the various business houses in London for funds. I travelled to Bristol, Manchester and Liverpool to summon meetings of the commercial men, and appeal to them in favor of the charity." He was declared to be an "indefatigable beggar," but he did not mind the nickname provided he could get the necessary subscriptions.

For nearly twenty years of his life, he went round in this good work. With his friends, he was often very abrupt. When he entered their offices they knew what he was about. "What is it now, Mr. Moore?" "Well, I am on a begging expedition." "Oh, I knew that very well. What is it?" "It is for the Royal Free Hospital—an hospital free to all, without any letters of recommendation. I want twenty guineas." "It's a large sum." "Well it's the sum I have set down for you to give. You must help me. Look sharp!" The check was got, and away he started on a fresh expedition. He sometimes met with rebuffs, though his perseverance usually carried all before him. Sometimes the money getting merchant would look up from his desk and growl, "What do you want?" "Well, my friend, I want £10 for the Field Lane Ragged School." "Ragged humpus! List people work for themselves, and there would be no need for ragged schools. I began without a penny." "Stop, let me go, I have called upon the wrong man." And away he went to some more charitable soul. On some occasions, he met with rebuff after rebuff. This sickened him for the day; and he went home tired of his work. But he returned to his begging next day, until he had made up the sum that he wanted. "I must not be discouraged," he said: "I am doing Christ's work."

He joined the Free Hospital, he said, "simply because it was in difficulties. I have continued to stick to it, because it is free to all who are poor and destitute, without any order of admittance." In 1857 he raised 1100 guineas for its use—200 out of his own pocket. In 1863 he determined to clear off the mortgage and ground-rent on the premises occupied by it. In working for this purpose, he used to say that he wore off the soles of a pair of boots. On the 7th of 4th month, he says: "I am persevering to get the money to buy the freehold of the Royal Free. Morrisons have sent me a hundred pounds. If I did not think it Christ's work, I should not submit to the unpleasant duty of begging." On the 17th he says, "Had a long day canvassing for money for the Royal Free. I think that few men would take the trouble and unpleasant office of begging money that I do." On the 24th, he says, "Canvassed the West-end bankers for the Royal Free. I am worrying my-

self every day about it." On the 1st of 5th month he says, "I have collected myself £1300 for buying the freehold of the hospital, and obtained about 400 annual subscribers." As might have been anticipated from the zeal manifested, the effort was successful.

He organized a benevolent Institution for the porters in his employment. In his memoranda, we find a reference to this work. He says: "All true Christians are bound to one another by ties of the most sacred and enduring nature, and are conscious of a natural interest in each other's welfare."

He took an active part in the support of reformatories for released prisoners and refuges for fallen women. He became connected with twelve different orphanages, of which he was a liberal helper. He helped the ragged children of the streets, the diseased, the blind and the forgotten. But above all, he helped on the work of education. "We must begin at the beginning," he said; "every boy and girl born into the world is entitled to a fair start in life."

He entered in his diary that he did not wish to die a rich man. "The money," he said, "belongs to God; let me give it back to Him." He made a fortune, he gave away a fortune, and he left a fortune. As he used to say, "Whatever I give in good works, it all comes back again." During the last three years of his life, he gave away an average of £16,000 a year. He not only gave liberally, but he gave with sympathy and conscientiousness.

(To be continued.)

For "The Friend."

The following letter from Arthur Howell, written during the prevalence of the yellow fever in Philadelphia, in 1798, it is thought would be interesting to the readers of "The Friend." It is dated Philadelphia, 8th mo. 21st, 1798, and addressed to his daughter "Mary Howell, at Abraham Davies, Mount Pleasant, upper end of Beggars Town." It is understood that the northern part of Germantown was at that time called "Beggars Town."

"My dear daughter,—[I] received thine of Seventh-day evening, which was acceptable. [I] expect you received mine, with the bundle, on First-day evening; want of opportunity has since prevented any information from me, as well as (my) not hearing from son Joseph, for whose welfare I was much exercised last evening. A letter from him by post this day, dated yesterday, as enclosed, removed my fears; [I] have written him which I intend forwarding to-morrow, if spared.

Times begin to be very serious, and I believe will be increasingly so; hope to continue resigned to my lot, either for life or death, having this comforting belief or hope, with the apostle, whether I live or whether I die, I am the Lord's, in whose protecting Providence I fully rely. [I] expect you have regular information through the medium of the public prints, of the state of this city, if not [I] have it in prospect to have them conveyed to you, as I expect Brown or Fenno, will send them to some stated place in Germantown, of which I mean to inform myself to-morrow if health permits. From present impressions [I] apprehend mother begins to be uneasy about my welfare in not having a line since First-day. [I] wish her with you to rest easy should there be a space between my letters,

as thou knows writing is rather a burden than otherwise, unless I feel a qualification therefore, which I cannot at all times command or come at. Should anything happen me more than common, you will soon hear of it, as bad news fly fast, and my intention is to send word by a messenger as speedily as possible, and in the interim I wish, ye, sincerely so, that my dear offspring would consider their ways and be wise, and not do anything to grieve their mother or cause the enemies of Truth, (or its friends), to reflect on either of us for an apparent want of care in their education. Remember, my dear children, that the fear of the Lord is the beginning of wisdom, and to depart or keep from iniquity is good understanding. Don't suffer your minds to be carried away, or be beguiled with transitory enjoyments, for however pleasant to the natural man, or the eye of human reason they may appear, they are delusive, and in the very enjoyment of which there is no real or solid happiness, but will end in vanity and vexation of spirit or disappointment. It is not so with those super-excellent things which God has in store for those who love Him and keep His law; verily so, for though these may and do meet with exercises, (as none are exempt, as man is born to trouble as the sparks fly upward), yet, they have something in their own minds to flee or recur unto, which supports the drooping mind under every exercise and trial, and the joy of God's salvation flows at seasons into their souls, and raises them above all, so that they cannot only sing of His mercies, but of His judgments too, as on the banks of deliverance. I have enlarged far beyond my expectations when I sat down to write; but so it is, and may it prove like a good legacy left by an exercised father for his children's welfare. I have never coveted riches for you, my dear children, though many might, or may suppose it has been the bent of my mind in pressing business as I have; but as a wise man once observed in my hearing, Mankind were very wrong in judging, or forming their judgments about industrious men, calling them worldly minded; it is not, added he, the most industrious that are the most worldly minded; thanks be to God, in that I know this, not only from heartfelt experience, but observation. How many have I seen, who, not endowed with an industrious turn of mind, and by some thought not to be worldly minded, when the poor and necessitous have applied to them for assistance, turn from and reprove them, or order them (with a stern countenance and speech, and perhaps a heart barren, or void of feeling another's woe), to go to the house of employ, or apply to the overseers of the poor; saying, I pay my poor tax, &c. Alas! for such, saith my spirit; where is their love to God; "Inasmuch," was the language of dear Jesus, "as ye did it not unto one of them, ye did it not unto me." I don't wish to dwell on this subject, neither do I know or see at present why I am thus led; but as David said, "Is there not a cause." My dear Master blessed me with an industrious turn of mind from my youth up, and had it not been so, where had I been, or what would have become of me, in the days of trial and distress, when I could not find peace anywhere but in my cellar among my leather, with my mind turned to God. I leave it as a legacy to you, my dear children, and to the world at large, that industry, under His kind Providence, has been my preservation. Let

none, then, judge from the sight of the poor, &c., but judge righteous judgment, (as we prophesied concerning our dear Saviour,) as then they will not err, but at times will led into sympathy with others where the little expected it, and instead of judging, they will commend and justify. Be industrious my children; never eat the bread of idleness be content with small beginnings (which is oftener blessed than great ones.) "Fear God and keep His commandments," for this is the whole duty of man, then I have no doubt in blessing He will bless you, and in multiplying He will multiply you, not only will the fatness of the earth, but above all, will the dew of Heaven, which is the desire of your poor father, more than for you to obtain the riches of the east.

ARTHUR HOWELL.

For "The Friend."

English Prison Notes.*

To those familiar with the valuable services of Elizabeth Fry in connection with prison visitation and reform, it will be a surprise & disappointment to learn that, consequent upon a recent parliamentary enactment by which all the prisons in the kingdom have been placed under government control, the access to prisoners on the part of religious concerned visitors, has been very much curtailed.

The new Prison Act which went into operation Fourth month 1st of this year, will, it is stated, effect a large saving of money, owing to the closing of many county jails, which are now, it is believed, be dispensed with. These prisons have been closed in Scotland whilst in England and Wales the number has been reduced from 113, in 1877, to 76 in 1881. Above half the jails in Wales have been closed by the new act. In Ireland, however, where the measure might have been especially serviceable—there being some prisons very nearly as many officers as prisoners—the operation of the act was forestalled by the insertion of a clause that each county should have at least one jail.

Nevertheless, experience will show whether this plan of concentration will really be beneficially, or whether, on the other hand it may not prove prejudicial to the moral improvement of the prisoners by fostering the gang system, and thus materially interfere with any effective service on the part of prison visitors. Where, as is the case in many prisons, the industrial labor of the convicts is leased to outside contractors, no encouragement course will be extended to visitors during working hours. The reformation of prisoners is too often made subordinate their present productive value.

But the change most to be deplored in the British government's present management of its prisons, is the rapid substitution of militia control in lieu of that by civilians. It is stated that in the new Prison Board there is but single member who is not connected with the "service;" and further, that the half-dozen Inspectors of Prisons just appointed under the new act, are all soldiers. One of these emphatically expressed the opinion that "irregular" is the fundamental, if not the only principle of prison management. The same increase of the military element extends to the wardens and prison officials generally.

* Chiefly collected from the Report (1878) of the Howard Association of Great Britain.

on this undesirable substitution the *Lancet*, prominent English journal, remarked:

"As a matter of fact, soldiers are not the suitable persons to deal with criminals. They are so entirely imbued with the belief that a man is so much raw material to be tamed and beaten into a required shape, that they overlook the fact of his being a man to be worked by a *mind*. There is no place in the military system, and it is left to the account by military men in dealing with convicts. But it is the mind which is at fault in a criminal. To disregard the mind and moral influences, in such a case, is to over-ride the *pivot upon which everything turns*."

Capt. Macnechie, who is considered to be an authority upon matters of prison discipline, wrote: "The ultimate purpose of military discipline is to train men to act together; that of penal discipline is to prepare them antagonistically to separate. The objects being opposite, the processes should equally be; but we make them the same and reap disorderly." These considerations, it is pertinent at this juncture to remark, may operate disastrously with respect to the aborigines in our country, if they, too, should be placed under exclusive military surveillance.

Upon the subject of the inequality of sentences, and the frequent imprisonment of children in tender years, a committee of the Board of Prisoners having memorialized the Secretary of State for Home Affairs, were asked that the Government should shortly be able to effect some improvements. With respect to offences committed by young children, the opinion was expressed by the Assistant Secretary that "he would like to see youths compelled in many cases to enter into organizations for the future good behavior of their children, and he believed that such a course would satisfy many magistrates. Nothing, in his opinion, could be more injurious to the children than to place them under the degrading influences of imprisonment," it appears that there were incarcerated last year, at a single prison in London, 21 boys not more than nine years of age, and 170 children not over twelve years.

Respecting the general causes of crime, the use of intoxicating liquors is of course placed foremost. Reference is made to the fact that one of the clergy have formed a Temperance Society in three grades, thus: (1.) Those who never drink intoxicants in the presence of their children, or to allow the latter to drink such. (2.) Those who agree only to drink with solid food, or at regular meals. (3.) Those who can abstain altogether. We would say that there is but one safe course of a three for "clergy" and all others, if we desire not to come under the condemnation of those who, like a certain unfortunate mentioned in the report, having many times edged himself over the Bible, to abstain, it in vain, cried out despairingly—"Indeed goodness, I do try; indeed to goodness, I try; but as soon as I see, or smell, the drink, cannot keep myself from it." The report

* Quoted in pamphlet on *English Convict Prisons: the needed Reforms*, by Wm. Tallack.
* To this class of moderate drinkers might be referred the case of a late wealthy merchant of a neighboring city, who, having disinherited his son, a young man of dissipated and intemperate habits, bequeathed the stock of choice wines in his cellar, to his wife. The young man died a few months after his father—the victim of deviated appetites which his own parent's example had

further disseminating the drink-evil and the manifold crimes springing out of the ready licensing of the traffic, says:

"Whilst there is such an overplus of public houses as to constitute temptation rather than supply; whilst the hours they are open are so prolonged; whilst those magistrates who are disposed to be more stringent are counteracted by the facilities for granting 'off' licenses; whilst boys and girls are depraved, in thousand ways, in many 'penny gotts'; whilst a way-faring man may, in many districts, and even in London itself, travel mile after mile, in vain, to find any cheap and comfortable prompt supply of non-intoxicating refreshments; whilst the earnest friends of temperance in Parliament and in the Government are so few; whilst, from day to day, the newspapers contain reports of women and children brutally kicked, bruised, mangled and outraged, through the deluging supply of highly-spirited liquors in every locality; whilst these and other conditions of evil exist—the opposition to them needs to be [intelligently directed, firm in purpose and] unintermitted."

Mis-education and imprudent habits are dwelt upon as two other principal crime-sources. The education which prepares the youth to read nothing but sensation stories and scandalous picture-papers, is of a sort which may well make us exclaim, "Better nothing, than this!" Some advancement appears to have been made in the promotion of prudent habits by the institution of "Friendly Societies," which, now numbering two million members, have accumulated funds to the extent of nearly ten million pounds. In this country, the plan proposed of making the post-offices the depositories of small savings, a small per centum of interest to be allowed by the government, would probably result beneficially in encouraging frugal habits on the part of many who might otherwise be deterred by the formality of opening a regular account in a Saving Fund.

L. P. Alden, superintendent of the State Public School for Dependent Children, Coldwater, Michigan, in an essay recently read at a convention in Pittsburg, gave some interesting facts concerning the diminution of crime and pauperism as resulting from the establishment of industrial schools and the careful training of neglected children.

As a notable instance of the happy results of such efforts in England—where, thirty years ago, Mary Carpenter, of Bristol, was instrumental in founding the first industrial training schools—it was stated by L. P. Alden that, mainly through M. C.'s exertions, more than one hundred strictly preventive institutions for young children not charged with crime, have been established in the kingdom. And whereas, in 1836, before this beneficent system went into operation, the total number of sentences to imprisonment, penal servitude and transportation, amounted to upward of 18,000, yet in 1875, notwithstanding an increase of fifty per cent. in the population, the sentences numbered under 11,000. The surprising, and withal very encouraging, statement is made with respect to the county of Gloucester, (where particular efforts have been put forth to save the neglected children,) that although that county had, in 1836, seven prisons, with an average annual population

* But, is not every public drinking-house a "temptation?"

of 850, there remains now but a single jail—the others having been pulled down or otherwise disposed of. The average number of prisoners for several years has been under 200. Somewhat similar facts with respect to France, Sweden and our own country, were also cited.

Now, as at least three-fourths of all the crimes committed—those at least of which the law takes cognizance—are referable to the use of intoxicating liquors, there would appear to be much hope for the future, if legislators, by firm and intelligent dealing with the rum traffic with the view to its suppression, would thereby co-operate with the efforts being put forth in behalf of neglected youth, to teach them habits of industry, frugality and self-restraint.

J. W. L.

For "The Friend."

Extract from Letters of Margaret Morris.

(Continued from page 93.)

To her grand-daughter M. M. Collins.

11th mo. 13th, 1812.

* * * To look back to the year '93, when I had five dear little orphans thrown into my arms, the eldest not nine years old, I seem lost in amazement that I should have lived to see them grown up and settled, and becoming heads of families. I feel as a wonder to myself, and cannot but cry out, "What shall I render to the Lord for all His benefits?" What, indeed, *can* I render, but the tribute of love, gratitude, and praise? And may they ever ascend from a heart prepared to acknowledge its unworthiness, and adore the Hand that has led me and fed me all my life long, and who, in passing through some of the most tribulated parts of a long life, has not left me without a comfortable hope that the most dreary part of it has been under His notice, and the invisible arm of His power has been my support; and now, when near the *close*, I can say, "hitherto He hath helped me." May the same Good Hand, my beloved child, be thy companion in youth, thy stay in the noon of life, and thy evening song when all earthly comforts are withdrawing from thee.

5th mo. 15th, 1813.

* * * All this preface, my dear, is to prepare thee to hear that I have lately had a slight paralytic stroke, which came unexpected on me as I sat at breakfast on Sunday last, without pain, and I wondered what was the reason that my foot dropped out of my mouth; and when some of the family came in, I found on attempting to speak, my voice faltered, and I could not articulate. I sent for the doctor, and told him, as well as I could, that an "embargo" was laid on my tongue, and suspected I had a slight paralytic affection, which he confirmed, and gave me some medicine, which I think has been useful, but I can't speak plainly yet; perhaps it may go over, but I am content. I have written more than I expected, feel tired, and must bid thee tenderly adieu, my own sweet, my darling child, till we meet to part no more.

To the same, without date.

* * * But why should I mourn the absence of your company, seeing that I am myself on the wing, and hourly ready to land on that happy shore where dearest friends will meet to part no more. I shall be glad to know how you get along. I kept you company in sleep, till bed time, and then retired myself,

not to sleep, but to think of you till near morning. Don't let Willie forget us. On telling my dear brother Dillwyn I hoped the children would remember their grandmother, he said there was no danger of that—their forgetting they had one. How natural it is for people to love to be remembered by those they love; and with this selfish love I conclude my scrawl.

To the same. No date.

* * * But a truee to complain, and let me tell thee I have got a nice little "Sedan" to go abroad in, as Ann can tell thee. I have paid several visits, and could not believe the fresh air could have been so enlivening; it seemed as if I never before had felt so revived, and I now more than ever regret that I did not embrace the opportunity of going to New York when thou went first there. Now, I shall never see where you live; but I must content myself with the hope of meeting you in a better and more enduring habitation.

Thy own affectionate mother,

M. M.

To the same, without date.

Although I have hardly strength to guide my pen, I am not willing to omit a good opportunity, as it may possibly be the last attempt I shall ever make to inform thee of my present low and declining health. My life seems wearing heavily away, and I have not strength enough to walk across the room without help, which my good child M. S. is always, like my shadow, at hand to afford. I feel sensibly my obligations to her and others, and that it is not, or ever will be in my power to reward her and them for all their kindness and care bestowed on such an unworthy creature. I am now fixed as on a post of observation, as Young expresses it, "Where the scene, as to outward observation, grows darker every hour," for there is no relief to be hoped for from outward means; but when the mind is supported by the unfailing Helper, these light afflictions, though sometimes hard to bear, are of little account to the mind that can look forward with a hope that, in a little time, all will be over on earth, and the long chastened heart be centered in a happy rest, where the toils and sorrows of a long life will forever cease and be forgotten. If I should live to see thee once more, my dear child, and be permitted to fold thee again to my fond bosom, with thy babes, it is more than I can reasonably expect; but I still look forward to the time.

And now, my dear, I must bid thee adieu, a long adieu, if I never see thee more; yet hope to meet thee in a better place, where long separated friends, parents and children, shall meet to part no more! Susan can tell thee I rode out last week, and was refreshed by the fine fresh air; but, on stepping from the carriage, my feet being heavy with the swelling, I unluckily missed the step, and got a fall, which added to the pain in my back.

M. M.

This appears to be the last letter Margaret Morris wrote. She deceased 10th mo. 10th, 1816.

* It was in this "Sedan" that her grandsons carried her to meeting before it assembled, and sat her in the 2d gallery. To reach the seat at the end of the bench on the middle aisle, but a few steps, was the utmost exertion her rheumatic and palsied limbs admitted; with all this, she was cheerful.

J. J. S.

Incidents and Reflections.—No. 21.

EXERCISE OF FAITH.

The apostle Paul describes Faith as "the evidence of things not seen." By which description he may well be understood to refer to that conviction of the truth of the openings of the Holy Spirit in the heart of man, which gives him as positive an assurance of the certainty and reality of things yet distant and unseen, as if they were actually present and visible. The great object of the saints' faith is and always has been, as Robert Barclay shows in his "Apology," the voice of God speaking in the soul. That voice we are bound to listen to and obey in all things; whether it warns us against danger, points out the way in which we should walk, reproves us for our sins, or leads us to seek forgiveness for our past transgressions through the mercy of God manifested in the atoning sacrifice of the Saviour of mankind.

If we obey this voice of God, which teacheth as never man taught, then we show our faith by our works. But we may hear it, and be convinced of its Divine authority, and yet refuse to submit to its directions; thus manifesting that our faith is a "dead faith," which doth not profit us. By that living faith which is inseparably connected with obedience, the apostle assures as the saints of old wrought many mighty works; and the same principle operates in man to the present day, producing the fruits of righteousness in all in whom they are brought forth.

A striking example of this faith is found in the life of a poor Cornish miner named William Bray, but in his neighborhood familiarly called Billy Bray. He had been a reckless, profane, drunken man for many years; but was converted to righteousness without much outward help, by yielding to the visitation of Divine Grace. He became as conspicuous for his piety and devotion to the cause of Christ, as he had before been for his service to the world, the flesh and the devil. He was a man of much originality of mind, quickness of wit, and decidedly eccentric. Many amusing incidents are preserved which illustrate these traits; but with them all, there was a sincerity and earnestness in his devotion to religion, which made him useful in the circle in which he moved.

The following anecdotes show the unshaking faith with which he relied on the Divine openings in his mind. He says:

"There was Justin T—, who was with me in Debonshire; we were companions in drunkenness and came home to Cornwall at the same time. I was converted before he was; and when I told my comrades what danger the wicked were in, and where they would go if they died in sin, they would persecute me and call me a fool. But J. T. used to say, 'You shall leave that man alone and say nothing to him, for I knew him when he was a drunkard, and now he is a good man; I wish I was like him.' Then my heart went out after J. T. One day when at work in the field, I knelt down to pray for him. The Lord spoke to my mind, 'I will save him soon.' When I next saw him I told him I had good news for him, for while I was out in the field praying for him, the Lord told me he should be converted soon. And so he was. Shortly after his conversion he was taken ill. I saw him many times in his illness, and he told me he

was happy in Jesus, and going to heaven to praise God forever."

On one occasion, in his capacity as captain-dresser, he engaged to dress a quantity of ore, and had to employ a number of young persons. But the general opinion was, that the lot was all but worthless, and for a time it was a great trial to Billy as there would be nothing for him, and worse still, nothing for those under him. "Why, the people will say there's that odd (old) Billy Bray, an old Bryanite, an old rogue, he hath cheated boys and maidens of their wages. A prett' Christian he!" But Billy wrestled and labored in prayer, until he got the assurance that the Lord was on his way. (Dan. x. 9.) "I will bring thee through," the Lord said to him one day while he was praying; to which glorious word he at once answered, "I believe it, Lord, I know Thee wot (Thou wilt) praise the Lord, amen, glory, I don't care now what the devil says. If Thou tell me that Thou wilt bring me through, I believe Thou wilt. And his foot once placed upon the rock, it was not to be moved. The struggle was again and again renewed, but to all suggestion from whatever quarter or they came, his answer was, "I don't care whether the stuff is worth anything or not. The Lord hath told me He will bring me through, and I believe Him. And did the Lord disappoint His servant? I leave 'him at last in trouble to sink?' No! No! On the 'sampling' day the 'stuff' was found to be more valuable than any person expected, enabling Billy to pay the boys and girls their wages, his own, and then have 4s left for himself.

At one time he had a child seriously ill, and his wife feared it would die. She wished Billy to go to the doctor, and get some medicine. He took eighteen-pence in his pocket, all the money there was in the house. On the road he met a man who had lost a cow, and was then out begging for money to buy another, whose story touched Billy's heart, and to him the money was at once given. He said afterwards, "I felt after I had given away that money that it was no use to go to the doctor for I could not have my medicine without money so I thought I would tell Father abt it. I jumped over a hedge, and while telling the Lord all about it I felt sure the 'cheeld' would live. I then went home, and as I entered the door, said to my wife, 'Joey, the cheeld better, isn't it?' 'Yes,' she said. 'The cheeld will live, the Lord has told me so,'" was his answer, and the child soon got well.

During his wife's long illness, which ended in death, he "had many blessed seasons while praying with her, and promises from the dear Lord." At one time the words were so deeply impressed on his mind, "She is mine forever that tears came into his eyes. At another time he was greatly comforted by the conviction, in wrought into his heart by the power of the Holy Ghost, that he himself, his wife and family, should be saved. Therefore he said, "I had no reason to doubt of my wife's going to heaven; nevertheless the devil often tempted me that, because I was not home with her when she died, it was not well with her. But the devil could not make me believe it. Since the dear Lord has settled the matter the old king of the blacks does not tempt me that she is not in heaven. When the dear Lord speaks to His children's hearts, He speaks the truth; He is a God of truth, and all who love Him are children of the truth."

The Swift Meharoe.

The present system of commerce across the Sahara to Soudan has existed from time immemorial. The Carthaginian and Roman merchants used the same paths that are now covered by the Arab caravans. It is evident that the enterprising Carthaginians held a regular communication with Soudan, and that they received their elephants from this country, of which they had a great number. Hannibal, the Carthaginian general, had elephants in his army, and passed the Alps with them in his celebrated march to Rome. African elephants were also found in the train of Scipio Africanus when he made his triumphal entry into Rome, after the conquest of Carthage—thus clearly proving that the Carthaginians had a large number of these animals, and they could only have obtained them from Soudan. It is from the ports of Morocco, Algeria, Tunis, and Tripoli, that the people of Soudan receive their European merchandise; and the Arabs and natives of the Sahara are the only merchants engaged in conducting its trade across the desert. The common camel is almost exclusively used for the transport of goods—the meharoe or the swift camel being reserved for services requiring expedition. It appears that this last animal is an inseparable companion of the Tawarek and Berber. It seems to bear the same relation to the common camel that the racer does to the draught horse; but of all the animals it is perhaps that which, from the nature of the country it inhabits, and of the service it is doomed to perform, has been the least made an object of observation and study. The only country that agrees with it is the central Africa; it cannot live in the northern part of the continent, or in the mountainous country of Soudan; even some parts of the desert do not appear to agree equally well with it. These animals seem to be as well adapted to the mode of life of the Tawareks and Berbers as they had all been cast in the same mould. The meharoe is tall, and, from being of light and slender make, appears to stand considerably higher than the camel; his neck is remarkably long, his legs thin and delicate, and his bunch projects but little. His countenance, like that of the camel, is careless and imperious, but under this sorry aspect and seeming indolence he conceals qualities which might almost make him the king of beasts, a delicacy and gentleness which is proof against every trial, a sagacity resembling that of the dog, and a swiftness far superior to that of the horse. Like his masters, he has physical organization adapted to the region in which his lot is cast; he renders valuable assistance to caravans, when, preparing to set out, generally despatch avant-couriers, mounted on swift coursers, to reconnoitre the route, and ascertain whether it is supplied with water, and whether beset with any dangers. It is said that a good meharoe can travel about eighty miles, day by day, continuously. The mode of rearing this valuable animal is various. As soon as he is born, he is plunged to the neck in fine shifting sand, lest his soft and slender limbs should be bent by supporting the weight of his body, and for fourteen days he is fed on a diet chiefly of butter and milk, the composition and quantity of which varies every day, according to established and well known rules. At the end of a month he is allowed to run; an iron ring is then passed through his nose, and his education com-

mences. When well trained, he displays remarkable sagacity.—*D. Mackenzie's Flooding of the Sahara.*

For "The Friend"

Some Memoranda of the Massey Family.

We believe that many of the readers of "The Friend" will be interested in the honest simplicity of some of the documents that follow; and will feel their hearts touched by the piety, love and living faith that appear in others.

Thomas Wight, of Cork, Ireland, who is first noticed, was the father of Sarah; who married Samuel Massey and removed with him to Pennsylvania in the year 1710. Of this worthy elder, Dr. Baily gives the following account, in his "Rise and Progress of Friends in Ireland."

"In the year 1724, and the 8th of his age, died Thomas Wight, of the City of Cork. He was the son of Rice Wight, minister of the town of Bandon, who was the son of Thomas Wight, who was also minister of the same town, who came from Guilford in the County of Surrey.

His father, Rice Wight, was a zealous man in the discharge of his office, and more devoted and tender in that respect than the generality of the priests, and very strict in the education of his children according to the manner of the Church of England.

His son Thomas served a hard apprenticeship with a clothier in Bandon, and whilst in his service hearing of a Quakers' meeting to be held in that neighborhood, he went to it out of curiosity; but finding that the people sat silent for a long time, he began to be very uneasy and to think within himself, that as he had heard the Quakers were witches, he might be bewitched if he should stay any longer. However, he waited a little longer, until Francis Howgill stood up and uttered these words: "Before the eye can see, it must be opened; before the ear can hear, it must be unstopped, and before the heart can understand, it must be illuminated.

These three sentences, as Francis opened them to the congregation with great clearness and energy, made a deep impression on his mind, and he became, in a great measure, convinced of the truth of the doctrine preached; but the prejudice of education, and the shame and reproach he underwent from his relations for going to the Quakers' meeting, did very much war on the impression received, until Edward Burrough came to visit Friends and the people in the work of the gospel in those parts, whose preaching was so powerful and re-aching to the state of his soul, and accompanied with such an evidence of truth, that he (with many others) was no longer able to withstand it, and now he resolved, through divine assistance, to be faithful, according to the light received, through all difficulties that might attend; and indeed he became as a proverb, and a by word among his relations and acquaintances, which he bore with patience, not running into unnecessary disputations, but rather giving himself up to silence, solitude and reading the Holy Scriptures, and in a short time betook himself to plain language and plainness of apparel, from a principle of conviction in himself, upon which account he was rejected by his relations, and lived for some time with his master, who had a great respect for him because of

his singular faithfulness and trustiness in his service.

In the year 1670 he married Susanna Harwood, and in process of time had a numerous family, whereupon he betook himself to pretty much business, both in the clothing trade and in commissions from abroad, and in all probability might in a short time have acquired a considerable share of worldly riches; but he was stopped in the pursuit thereof by an illumination as he thought, from Heaven, deeply affecting his mind with a sense to this purport; that he could not be heir of two kingdoms. Hereupon he grew more retired from the world, and the concerns thereof, and devoted in his mind to the service and promotion of truth, preferring this before transitory riches; and, particularly, became an able scribe and clerk of the meeting of Cork, and for the Province of Munster, from the year 1680 till his death, discharging this office from a religious impression on his mind, and zeal for the good cause. He was also the person principally concerned in compiling an historical account of the first Rise and Progress of Truth in this Nation, which he finished in the form of Annals to the year 1700, and which was the ground-work of the present history.

He was a man of an exemplary life and conversation, and good conduct in the education of his children, a pattern of plainness, and a diligent attender of meetings both home and abroad, being zealous for the promotion of truth, both in the particular and in the general.

He was seized with an indisposition which proved mortal, in the 9th mo. 1724, under which he showed great composure of mind and resignation to the Lord's will, and on his death-bed testified his great satisfaction that he had not put off the great affair of the salvation of his soul to the last, signifying that God had sealed his salvation to him, to the great comfort of those present.

The following notice from the Journal of Joseph Pike, will show the esteem in which Thomas Wight was held by his friends. He says: "The Half Year's Meeting recommended that every Province Meeting should appoint *clean handed and faithful* Friends, to inspect and visit every particular meeting, family and person, &c. When the aforesaid minutes came to our meeting relative to the nomination, Samuel Randall and myself, with our dear friend and elder Thomas Wight, and some others, were appointed to the service.

His son Joshua thus describes the last sickness of this good man. He is writing to Sarah Massey, his own sister, and daughter of the deceased.

Cork, 11th mo. 23rd, 1724.

Dear Sister Sarah, * * * Now I tenderly desire thee amongst the rest of thy sorrows, (she had lost her husband and some of her children,) and great exercises, to labor to be patient and thankful for what the Lord has been pleased to do and try us all with. * * * It hath pleased the Lord in great mercy to take our dear and honored father to Himself. [He] departed this life the 9th day of the month past, about four in the evening. * * * having kept his bed about a fortnight. * * * My two sisters Susanna and Betty were both with him, who were tenderly concerned for him, as likewise all Friends, * * * [he] fell as it were into a lethargy all the first day of the week and most part of second day, being

the time of a Province meeting, but after meeting was over, several of his dear Friends both of the Province and of Cork, came to visit him; upon which he roused up as from sleep, and being renewed in his spirit, after being joyful to see them, broke forth into great tenderness, signifying to Friends, that though he was under great affliction and weakness of body, yet what he enjoyed inwardly of the Lord's refreshing presence was more than tongue could tell, saying, "It was well for him, that he missed not the day of his visitation, and that it would be happy for thousands, that at such a time as this was, that they may experience and feel what he then enjoyed, being sensible of his salvation sealed to him," with many more such like sayings, to the great satisfaction and overcoming of his friends, children and relations, some [of whom,] he being so filled with the love of God, that though a pretty great number of Friends would be in the room, yet [he] would speak to them by way of counsel in particular and general, and after having had a large time and opportunity with several ministering Friends and elders, &c., he taking his leave of them so heartily, as that he could scarce part with them, saying, "Oh! don't leave me yet; stay a little longer; are you going away?" &c. He then seeing his grand-children about him, put forth his arms to them, and tenderly embracing them all, exhorted them to fear the Lord and be obedient to their parents, saying, "Honor your parents that your days may be long in the land which the Lord your God giveth you," "and beware of pride and haughtiness and the vain fashions of the world;" and more to this purpose, adding, "Many of our Friends are growing into great height and pride." And remembering that one of his grand-sons was wanting, desired him to be sent for, * * * when come, he said to him, "Richard, I have something to say to thee; thou hast been disobedient to thy parents, and [has] been a trouble to Friends by thy conversation, and hast taken up to liberty and loosed the fashions of the world, and thou hast been often admonished by Friends," and giving him good advice, charged him with great earnestness to remember the words of his dying grandfather. Then clearing him self of what was upon his mind (it being the evening of the Province meeting aforesaid,) [he] called for me, and said, "Joshua, I have cleared myself to my grandchildren, and have had several good opportunities with Friends, and now I desire to be kept quiet, and not to be disturbed." * * * He remained after this for about twelve days, * * * during which time, several ministering Friends had opportunities with him, to his and their great satisfaction; and at the conclusion of one little meeting by his bedside, with lifted up hands, said, "Friends, we read that, Jacob said, 'The Lord was in this place, and I knew it not,' but we can say, the Lord [is] in this place and we are sensible of it," and so concluded in praise to the Lord. * * * He was sensible to the last, helping himself, being but very little trouble to the nurse, tenders, or those about him, and seemed to waste away gradually without much pain, and for seven hours of his last, was quiet and still; he drew his breath fine and easy, only short, without sigh or groan, (as could be perceived,) and departed this life the 9th day of the month, about four in the evening, and the 11th instant following,

his corpse was carried to the meeting house, and at or many living testimonies to the truth in which he lived and died, with mention of several of his dying words, he was decently accompanied to the grave [by] many Friends and others. * * * I conclude

Thy loving and affectionate brother,
JOSHUA WIGHT.

(To be continued.)

The Feather Business.

The business done in New York city alone in a single year is almost incredible, especially when one considers that plumes are only one small unit among many unnecessary requirements of fashion. The forests and marshes of the whole world contribute to a well stocked feather emporium. Ostrich plumes, natural, colored, make into a thousand different forms of trimming, skillfully knotted and curled into "willow feathers" or combined with other species of plumage—marabou, natural, or adorned with trembling spangles; peacock skins and tails; breasts of glossy grebe and blue heron; delicate egrets; the iridescent purple and green head and skin of the Impayan pheasant; thousands of humming birds, birds of paradise, red birds, birds green, black, yellow, blue—of every conceivable tint and mixture, are found here, each suggestive of foreign lands and wild forest life.

The chief business in feathers is with ostrich plumes, which are used for every variety of purpose. They come principally from South Africa, although the long soft Egyptian feather known as the Mogador, is of a finer quality than the "Cape" feather, and brings a higher price. The Cape feathers are pure white, often tipped and streaked with a soft gray tint. Some varieties are gray throughout and of the most delicate texture. Those from the wild Egyptian bird are sometimes as long as twenty-four inches, and the down on each particular spine is longer and thicker than on those from the Cape. They are of pure white, or of an almost invisible yellow tint. The price per pound, which contains from eighty to a hundred long feathers, runs as high as three hundred dollars for the best qualities. There is often a considerable quantity of guano and other dirt, which must be carefully removed by the manufacturer. Acids are used in cleansing feathers, after which process they are assorted and prepared for the market. The thick quill is scraped with glass on the under side until about half its substance is removed, which leaves the feather soft and graceful from stem to tip. Many are left in their natural purity, or soft gray coloring, while others are prepared in various tints to suit all tastes. The feather manufacturer uses mineral dyes adapted to the delicate nature of his plumes. Cloth dyes should never be applied to valuable plumes, as however well the feather may appear at first, it is rotted, its natural gloss and softness gone forever, and it remains only a sorrowful relic of its former splendor. A feather once dipped in cloth dye soon wears out and can never be renewed, while it may be cleansed or dyed every season by a professional worker in feathers, and still retain its brilliancy and valuable qualities for years.

Marabou, egret, and some other of the light, airy plumes, are sold in quantity by the ounce, and are worth from eight to sixteen dollars, according to quality. Birds which are imported whole, like humming-birds, birds of paradise, and hundreds of more common vari-

eties, are reckoned by the dozen or hundred. Thousands of humming-birds are brought from South America. The Indians shoot them with blow-pipe made from a small palm from which the pitch is removed, leaving a polished bore. The tiny birds are in this way stunned and captured without injury to their exquisite plumage. They are rudely stuffed, the wings secured by a narrow strip of paper fastened tightly around the body and in this form they reach the feather manufacturer, who then cures them with acids, arranges them artistically securing the wing open by means of fine wires, and displays them, a gorgeous show of glistening color, in his cases. Neither humming-birds nor whole birds of any kind are as much in use as a few years ago, and it is to be hoped the fickle changes of fashion will soon put an end to the wholesale slaughter of these small denizens of the forest and meadow.

No plumage is of more service to the manufacturer than that of the peacock, whose magnificence has been called the "consummation of art in feathers." Every feather on this noble bird is turned to some use; its long tail plumes, the tuft upon its lordly head, every one of its glistening scales, are of value.—Harper.

For "The Friend."

In the Morning of Life.

"Oh, that we had hearkened to the commandments of the Lord, then our peace would have been as a river, and our righteousness as the waves of the sea."

How forcibly was this impressive language brought to my view, while meditating on the condition of the younger members of our religious Society, as it is presented to our view at the present day, as we behold with sadness the wide departures in many ways from that ancient purity that was once so visible in the lives of those young in years, in an earlier period of this Society, when there was nothing too near nor too dear for them to part with for the cause of Truth, and to gain that peace which the world cannot give neither take away, but ever flows as a living stream into the hearts of all the true followers of the Lamb; which was their strength in weakness, riches in poverty, and a present help in every needful time. Even amidst persecutions, and while their parents were many of them in prison for bearing precious testimonies, they faint not, but were as bright and shining lights, and faithful to their leader, in spreading the precious cause of truth and righteousness in the earth, still holding their meetings in the face of their persecutors; for they chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures in Egypt, for they had respect to the recompense of reward.

But let us query thus with ourselves, and you with me, my friends, How is it with us at the present day? Do we feel the assurance of that same unfailing Arm of power underneath to support! Do we follow the same inshining light! Do we experience his ways to be ways of pleasantness, and all his paths to be paths of peace! Do we take heed to the same small voice in the soul, speaking as never man spake, but to deny ungodliness and the world's lusts, and live soberly, righteously and godly in this present world! Or do not some rather endeavor to persuade themselves that these

very small things, or say there is plenty time yet to think of these things; go thy way for this time, at a more convenient season will call for Thee. But, oh! are there not any who can but mourn day after day because of these things, feeling that they have snatched of their own to do any good for themselves, or others; yet for Zion's sake, all they not rest, and for Jerusalem's sake they will not hold their peace, until the righteousness thereof goes forth as brightness, and a salvation thereof as a lamp that burneth, at which shall we arise and shake ourselves from the dust. Oh! loose thyself from the hands of thy neck, captive daughter of Zion, then shall we ag in shine with more brightness, showing to the world the pure fruits of the Spirit, as in the days of old and as in former years. Then shall we hearken to the commandments of the Lord. Then our peace will be as a river, and our righteousness as the waves of the sea. J.

Iowa, 10th mo. 28th, 1878.

For "The Friend."

The Chemistry of Plant Growth.

It is intended in the present article, to name one of the most important substances which plants use in their growth, the manner in which they are taken in as food, and the sources whence they may be derived. Modern chemistry has revealed some of the mysteries which hang around plant growth, while it leaves others still in the dark. It tells us that the addition of cell to cell, under the influence of the vital power, depends entirely on the possession of certain elements, which have a definite part to perform in the plant economy; some of them being universally distributed, the necessary accompaniments of all vegetation, others being only adapted to the appetites of certain plants; some being taken in from the air, by the leaves, some from the soil, through the rootlets; and that by the addition to the soil of such necessary substances, as are lacking, the farmer may vastly increase the productions of his land.

The four elements of which the great part of the vegetable, as well as the animal world, is composed, are carbon, oxygen, hydrogen, and nitrogen. These united in an almost endless number of combinations, some very simple, some exceedingly complex, form the starch of the potato, the gluten of the wheat, the woody fibre of the tree, the sugar of the cane, and the various acids of the fruits, which give them their diverse flavors. When vegetable fibre is burned, the ash forms but a very small portion of the original substance, and yet but little has passed away with the escaping gases but combinations of these four elements, and vegetable growth consists mainly in heaping, one on another, their less than microscopic particles. Every growing plant is a laboratory, continually taking from the soil and air the necessary elements, transforming them into its particular form of cell growth, and secreting them where needed. There are no blunders made. The starch in the wheat plant is not stopped in the stalk, but goes to the grain. The apple always manufactures malic acid, and not citric. The farmer places his fertilizers in the ground, sure that if the proper conditions are complied with, they will find their way to the right spot.

These elements constitute, then, by far the most important constituents of plant food.

Let us consider their uses, and their sources separately.

The first is Carbon. This is such a universal accompaniment of life, that organic chemistry is considered the chemistry of the carbon compounds. In every particle of vegetable growth, it is to be found one or more atoms of carbon. When wood is burned, with insufficient access of air, the carbon remains, showing all the rings and knots of the original growth. This charcoal is about three-fourths of the volume, and one-fourth of the weight, of the wood used to make it. Charring of vegetable substance is produced, by driving off the more volatile parts, and leaving the black carbon. This may be done by the application of heat, or by the action of some substance, as sulphuric acid, that will unite with them. It is fortunate that a material so essential to plant growth, does not need to be furnished by man. A boundless supply is provided wherever the atmosphere penetrates, which is continually renewed and forever fresh. From the lungs of all animals, from the chimneys of all burning fires, and from all decay, there issues this carbon, combined with oxygen, as an invisible gas. In this combination, it is of no use to the plant. The plant needs oxygen, but it obtains it from other sources. It must then separate the compound, appropriate the carbon, and send out the oxygen. This separation requires no small amount of power. The bonds which hold the molecules of carbonic acid together, are not easily broken. When charcoal is burned, the carbon particles rush to the oxygen particles of the air, and heat and light accompany the union. Now this heat and light, show us the exact amount of force necessary again to break asunder the molecules of the carbonic acid formed. Without noise, without any manifestation of power, the leaves of plants all over the earth, are using the force of the sunlight to effect this decomposition, are taking up the infinitesimal particles of carbon, and giving out the oxygen, to go again on its errand to the lungs of the animal, there to combine with carbon, which is of no use to the higher life, and convey it to the plant. The oxygen particle is the carrier paying its alternate visits to the animal and vegetable life, and in its course removing the poisons from one, and providing for the necessities of the other. Every 10,000 volumes of air contain about 4 volumes of carbonic acid, and the two kinds of life preserve this proportion over the globe. Experiments seem to show that plants derive their carbon almost exclusively from the air. When planted in soil destitute of carbon, they flourish; but when fed with air from which carbonic acid is filtered out, they pine and die. It is evident therefore that man can do nothing to supply this great need of vegetable life. He may safely trust, that natural causes will give all the carbon that natural causes will give all the carbon that the leaves of his crop, acted on by the sunlight, are capable of absorbing. But any other substance which causes a vigorous growth of leaf tissue will increase the machinery of the plant for appropriating this food from the air.

Carbon is in the form of carbonate of lime, or limestone, is entirely useless. The burning in the lime kiln drives off all the carbonic acid, and leaves the quick lime, which slowly dissolves in the soil. Oyster and clam shells, composed also of carbonate of lime, no matter how finely ground, are also without value, while bone dust, containing but little carbon,

is extremely valuable on account of the phosphorus which is one of its ingredients.

Oxygen exists still more plenteously than carbon. Ninety per cent. of all green plants is water, and of this eight-ninths is oxygen. It is also an element of starch, sugar and vegetable compounds generally. This excessive demand is met by an equally abundant supply. The free oxygen of the air is not available, but the roots draw it up in connection with almost all their nourishment. It is combined with all but one of the known elements, with some in many proportions. It constitutes a large proportion of all soil, and fertilizers; even such hard rocks as limestone and flint, contain about one-half their weight of this, in its free state, light, transparent, mobile gas. Man would find it difficult to add fertilizers that were not largely made up of it. He may therefore safely leave all care for it also to the agencies of nature.

(To be continued.)

For "The Friend."

FROM A CORRESPONDENT.

The accompanying extract taken from a letter of John Barclay, written near the close of his life, I have thought might be encouraging to some of the younger readers of "The Friend," who may at times, with heavy hearts, view the fast thinning ranks of the fathers and mothers in the church, and the seeming unfitness of those who most surron, in all probability, take their places. Words like these, coming from one who lived so pure and dedicated a life as dear J. B., may well have weight, even with those of us who have not his bright and holy faith.

S. B. H.

"I am cheerfully confident, that if those, to whom we some what look, as watchers, as seers, as stand-ard-bearers, as counsellors, are removed, (and they are removing,) to their rest,—or, if any of these that remain, should not keep their habitations firm and unshakable, but turn aside in any respect from the ancient testimony,—that He who raised up such a people as we were at the first, will never cease to raise up others, and put forth some into the foreground,—into the very seats of the unfaithful. I have seen it wonderfully in my short day,—I have read it of those that have gone before: and therefore, let me never throw away their shield, and weakly compromise the trust devolving on them."

Selected for "The Friend."

From Richard Shackleton to B. C.

Baltimore, 23rd of 9th mo, 1779.

I doubt not, but — has his buffetings and conflicts as well as other folk. The enemies of our own houses watch their opportunity to hurt and annoy us. The enemies of the cross of Christ and of the discipline of the church, wage and have waged long war with the house of David; but whether it be Scripture or not, it is most true, that the Lamb and his followers, will get the victory. Whoever stands on the bottom and ground of Truth, and keeps in the meek, innocent spirit, will assuredly sooner or later prevail.

The continuance of our Christian Society, as a light in the world, depends much on the visited youth giving up all, surrendering at discretion, without any capitalizing, in order to preserve this or that favorite object alive, which ought to be slain. We have many half baked cakes, flitting morning clouds, and

momentary early dews among us. All states have their trials and temptations, and in faithfulness or disobedience lies our increasing strength or weakness. Little trivial circumstances of dress or other light matters are presented by the enemy to young and tender minds. The sure Friend and monitor in their bosoms, dissuades from entering into the temptation; here the conflict begins, army against army; the free agents have to make the choice, which standard they will join, and in this choice is involved their safety, their preservation, and capacity for further growth in holy stability and religious experience. In their making a right choice, and in their diligent waiting for renewed help to persevere in that choice (through Divine mercy,) consists their happiness in time and in eternity.

Thy truly affectionate friend,

R. SHACKLETON.

From R. Shackleton to —

Baltimore, 1st of 8th mo., 1772.

I have a secret hope, thy little ones will grow up to be a help and comfort to thee, and in order that it may be so, and that the Lord may delight to bless them, I doubt not but it is thy solicitous care, to watch over the tender plants, lest any budding of pride, or any wrong shoot spring up and frustrate the gracious intentions of Heaven in any degree towards them; and carefully and assiduously to nurture them up in that simplicity of manners and appearance which Truth leads into. Many parents, it is to be feared in our day, have been deficient in the education of their offspring; checking, hindering and preventing that which ought to be cultivated in them, and cherishing, forwarding and encouraging what ought to be rooted out and destroyed; and hence it comes to pass, that so little tenderness of spirit and amiable simplicity is to be seen in our youth, and very little of a succession of testimony-bearers in its prospect.

One of the first temptations thrown in the way of children after the age of infancy, is a little finery in dress, and the convictions of grace remonstrating against it being resisted, the reproofs of that Divine Monitor, (tho' repeated resistance,) becomes less forcible, less clear and less felt, and so disregarded too much; and hence for want of faithfulness in the little, and in the early discoveries, there is not a right growth experienced, but the contrary prevails, and here is one great reason that the city of our Father's sepulchres lies waste. I write not, as doubting thy care in this respect; but may it be our care, more and more, by example and precept, to train up our children in the way they should go, as the most probable means, with the Divine blessing, of preventing their departure from it in their riper years.

And if there should in our families, fall out some exception to this general rule, yet we shall have the comfort arising from a conscious sense that we have done all in our power, and are clear, in the sight of our great Judge, the chief Shepherd, who committed this little flock to our charge. And being thus consciously careful concerning ourselves and our own private families, we are drawn farther to look over the more extensive family of our religious Society, and as Truth gradually opens our minds, and enlarges and sanctifies our understandings, we may find it our concern to speak a word in the church, and in the families of our friends by way of discipline,

expressive of our own experience and feelings, revolving in the remembrance of others, the zeal and piety and christian care of our forefathers, and magnifying and making known in their eyes, the laws and statutes, the rules and minutes, and queries delivered down to us. This branch of duty also, I doubt not but that has looked at, but a contemplation of the extent and weight of it, and the want of helpmates in discipline, have much discouraged thee from putting a hand to it. I am not for putting myself, nor any other, in forward in this, or any other religious service, than the Master himself shall require, in whose hands are gifts and qualifications, which alone can edify His Church, and in whom alone is the right putting forth, and the times and seasons for it; but there is in the Church a form of discipline prescribed, and when we are at the stated times assembled, for the support of it, having our own hands measurably clean, and our eye single to God's honor, and the welfare of our brethren and sisters, we find a duty in these matters naturally devolving and incumbent on us, as our reasonable service, and as woe is to those who are called to the ministry, if they preach not the gospel, so also, woe is to those concerned in discipline if they do not faithfully and honestly and assiduously support it.

R. S.

Jesus Seen in Death.—The only true light in a dying chamber is the light which comes from "the Light of the World," "Jesus, the Resurrection and the Life." "I see Thee! I see Thee!" exclaimed a devoted Christian in the dying hour. The eye of faith rested on Jesus. It saw not death. O God, grant that in my dying hour I may see Jesus, and never see death!

THE FRIEND.

ELEVENTH MONTH 9, 1878.

SUMMARY OF EVENTS.

UNITED STATES.—The weather report for Tenth month, gives the mean temperature 58.1 degrees—which is nearly one degree higher than the same month in either of the preceding seven years; and more than three degrees above the average of the past eight years. The total rainfall was 2.04 inches. Maximum velocity of wind 75 miles per hour, on the morning of the 29th, during the great storm. At Cape Henry during the same hurricane, the wind attained a velocity of 81 miles, and the damage along this portion of the coast, especially to the life saving stations, is reported to have been heavy.

Telegrams from the South announce that quarantine at Montgomery and Mobile against New Orleans travel, is raised. Through lines to New Orleans have commenced running. It is not however considered prudent for refugees from the cities to return to them.

The annual report of the Patent Office shows 19,657 original applications were received, and 11,110 new patents issued. There were 672 reissues, and 722 patents granted for designs, and 2737 cases were filed. The total receipts of the office were \$734,888, and the total expenditures—\$665,906. Of the amount expended \$50,000 was for the restoration of models injured by the fire last year; 5503 trade marks were registered, against 938 the previous year.

The total coinage of the United States Mints during last month was \$6,255,400, including 2,070,000 standard dollars.

The public debt account for Tenth month, shows a decrease of \$1,708,492. The payments made from the Treasury during same period were, on account of civil and miscellaneous, \$5,339,814.69; war, \$5,174,639.77; navy, \$128,533.55; interior (Indians and Pensions), \$1,296,877.35; total \$13,253,865.56; this does not include payments made on account of the interest or principal of the public debt.

An instance of quick despatch in unloading and loading a large steamship, was the case of the City Bristol—she arrived at this port from Liverpool on 1 26th ult., and cleared for the same port on the 30th.

The British Empire took out recently, perhaps its largest cargo ever shipped from this city. Among the commodities it were 7000 barrels of flour, 100 bales of cotton, 2000 barrels of apples, 1000 tierces lard, and 1400 boxes of bacon. The whole was valued at \$256,000. The exports of grain from Philadelphia this year, in common with the other ports, has wonderfully increased. The amount to 10th mo. 25th, was nearly 25,000,000 bushels of wheat and corn. Last year to same date it was about 10,000,000 bushels; 53,000,000 gallons of petroleum have been exported during the year, against 29,000,000 the same period last year. The imports during 9th mo. 1878, were over \$400,000 in excess of same month last year.

The number of burials in this city for the week ending on the 2nd inst., was 293. Of this number 4 died of consumption, 13 of old age, diphtheria 10, an scarlet fever 14.

Markets, &c.—Gold 101. U. S. sixes 1881, 108 5/8; 105 1/2; 41 per cent, registered, 104 1/2; do. coupon 104 1/2; 4 per cent, 100 1/2.

Cotton, 9 1/2 a 9 1/4 cts. per pound for uplands and Not Orleans.

Flour.—Market dull. Minnesota and Penna. extra \$4.50 a \$4.75; patent and other high grades, \$5.75, \$6.50. Rye flour, \$3 per bushel; corn meal, 2.65.

Grain.—Red wheat, \$1 a \$1.03; amber, \$1.03 a \$1.04; white, 93 a \$1.05. Rye, 50 a 57 cts. Corn, 46 a 47 cts. Oats, 25 a 31 cts. per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts., per 100 pounds; mixed, 45 a 60 cts. Straw, 65 a 75 cts.

Beef cattle were a fraction higher, 2700 head sold from 2 to 2 1/2 per cent, as to quality. Hogs, 4 1/2 a 5 1/2 cts. per pound. Sheep, 4 a 5 cts. Lambs, good, 5 a 5 1/2 cts. per pound, common, \$2 a \$2 1/2 per head.

FOREIGN.—In London silver is quoted at 50 1/2 per ounce. At this quotation the new silver dollar is worth 85 1/2 cts. in gold value.

English papers speak of the course being pursued by the United States Government in reference to the Canadian Fishery Award, as unfriendly. *The Pall Mall Gazette* says: "All the world can see that we have on our hands just now quite as much as we can well deal with, and a really friendly Power, with a grievance against us, which, holding to its position, would refuse to back out of the matter in an irritating way before the public until our affairs had assumed a more peaceful aspect."

On the night of the 1st inst., a fire occurred at Maynooth College, in the county of Kildare, which destroyed both wings, and slightly damaged the library. The loss is estimated at \$30,000. The students lose all their personal property.

The subscriptions in Paris for the relief of yellow fever sufferers in the United States, amounted to \$24,000.

During the first eight months of this year, the number of arrivals in Paris by rail amounted to 15,820,315. On the 29th of the capture balloon at the Exposition, had made 748 ascensions, taking up 24,604 passengers, while 250,200 persons paid the admission fee to the space beneath. The receipts amounted to \$128,626.20.

According to the last report to the Minister of Public Instruction, there are 24 public libraries in Paris, open to all. The largest is the National, with over 500,000 volumes.

The original estimate for the construction of the St. Gotthard tunnel was £7,500,000. It has since been ascertained that the cost of construction will exceed eleven millions sterling. Plans for raising Switzerland's portion of the debt which is now carrying the quantity.

An international exhibition is to be held in Melbourne, Australia, in 1880. Parliament has granted \$350,000 for the erection of the buildings.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward), Philadelphia.
Physician and Superintendent—JOHN C. HALL, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence, on the 27th of 10th mo. 1878, JOSEPH R. CHEYNEY, in the 71st year of his age, an esteemed member and overseer of Birmingham Monthly Meeting, Pa.

WILLIAM H. PILLE, PRINTER,

No. 422 Walnut Street.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend,"

Incentives and Reflections.—No. 21.

EXERCISE OF FAITH.

Billy Bray thus describes his labors in the erection of places for worship in the part of Germantown in which he lived:—

"In the neighborhood where I lived there were a great many dark minded, wicketed people, and chapels were few. The Lord put it into my mind to build a chapel. My mother had a small place; and by one of her little girls there was a small piece of common. The Lord opened my mother's heart to give spot on that piece of common to build on. When my mother gave me the ground, I began to work as the dear Lord told me, and to make away the hedge of my mother's field, and to dig out the foundation for a chapel, or a aisle to worship God in, which was to be called *Bethel*. Many will have to bless God for ever that *Bethel* Chapel was built, for many are in heaven already that were born here. In that day there was but one little house in our neighborhood, at a place called 'Zweitsche'—which belonged to the Wesleyans. Our people had a little old house to preach in, which would hold only twenty or thirty persons. So we wanted a place to preach in, and the people a place to hear in. I had a thorn in the flesh, and so had I. For I had not only the wicked against me; but a little class which was held in the house where we preached; most of them turned against me, and tried to set the preachers against me. But with all they could do, they could not hurt me, though they made me uneasy at times. I went to work, and raised a toke, and got mortar, and set the masons to work. And the dear Lord helped me, for I was very poor, and had no money of my own. But the dear Lord raised me up friends, who lent me money to pay the masons; we got the chapel walls up, and timber for the roof; and then got it sawed and put up. But we did not timber enough by one principal; and asked my Heavenly Father to send me some timber, or money to buy some. That morning there was a Wesleyan local preacher home raying; the Lord said to him while he was in his knees, 'Go down and give William Bray a pound note.' At that time there were no sovereigns; there were one pound notes, rawn on the banks. After he had taken his rackets he came down to me by the chapel, and said to me, 'What do you want a pound

note for?' and I replied, 'To buy timber to put a principal up on *that* end of the chapel. He said he never felt such a thing in all his life, 'for while I was home praying this morning it was always coming into my mind to go down and give you a pound note, and here it is.' So I had the note, went to Truro, bought a principal, put it up on the chapel, and there it is to this day. When the timber was on the chapel, I went round, and got two pounds towards covering the chapel. At that time we had young children, and the youngest of them was taken very ill. When my little maid was taken ill, Satan tempted me that I would take seven pounds to cover the chapel, and I had but two pounds; and our little one would die, and it would take one pound to bury her, and then I should have but one pound left. The devil tempted me very much on that point; for if I wanted it I had a right to take it, for the dear Lord and I in this place kept but one purse; and I paid any money that I earned at mine to the chapel, when I wanted it. So I had but one to give my account to, and that was the dear Lord, the very best comrade that man can ever have. So the devil tempted me that the child would die. While I was of those some tempted, it came into my mind that I should be applying to build this chapel, and it was applied to me. 'Because thou hast built this chapel, I will save thy child's life. And I said, 'Where is this coming from?' And it was said to me, 'I am the God of Abraham, Isaac, and Jacob; he nothing to doubt, it is I, saith the Lord; and I believed it; and it was so. When I went home I told my wife that the child would not die for the Lord had told me so. She replied, 'Don't say so; for all the neighbors say she will die, she is so very ill.' Then went to the mine to work; when I came home the child was not any better, and had not eaten any meat. On that night the child was very ill; and got no better all the forenoon of the next day. She was very ill when I came home to dinner. That day I was afternoon 'score' at the mine. We knelt down to pray; the child was lying in the window-seat; we had for dinner what was very plentiful at that time, fish and potatoes; and in my prayer I said, 'Dear Lord, thou hast said that my child shall live, but she has not eaten any meat yet.' And she began to eat meat there and then. She is living now, and is the mother of ten children; so the Lord made the devil a liar once more. The devil did not do me any hurt; he only made me bolder. I had only two pounds; and the cost would be seven pounds by the time the roof was on. I borrowed a horse, and rode ten or twelve miles from where I lived, up among the farmers, and asked one of them whether he had any need to sell, for I wanted three hundred

sheaves. He told me he had, and that it was £2 for a hundred. So I told the farmer to bring three hundred sheaves to me as soon as he could, and some spears for them. But I did not tell him that I had only two pounds. He brought down one hundred first, and some spears. I had three pounds when he came; so I paid him for the hundred of reed, and the spears, and had a few shillings left. I asked the farmer to bring down the rest of the reed as soon as he could; but didn't tell him I had not money to pay for it. And it wasn't necessary that I should, for by the time the other two hundred sheaves were sent a friend gave me money to pay for it. Then I put a man to work to cover the roof, and that would cost one pound ten shillings with a little other work besides; and when the man came to be paid I had but one pound; so I wanted ten shillings more. The Lord put it into my mind to go into a high road near where a great many people went up and down to work; and the first man I met was P. B. I said to him, 'You have not given me anything yet towards my Father's house.' And he said, 'No; nor do I intend to.' I replied, 'What are you amind' for the Lord to say to you in *that* day. You saw me a hungered, and gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me not in; naked, and ye clothed me not.' And he said, 'Well, I don't mind if I do give you ten shillings.' I said, 'That is just the money I want.' So he gave me the ten shillings; and I went home and paid the thatcher.

"After that I wanted timber for the door and windows and forms. A mine had lately stopped; and they were selling off the timber. There was a bargain in timber, for one pound six shillings; but I had not money to buy it. To a friend who asked me whether I had been to the mine, and bought any timber, I said I had not, because I had no money. Then he gave me one pound, and with that and some other sums the Lord sent me from other places I was able to buy what I wanted. As the timber had to be brought home to the dear Lord's house, I wanted a horse and cart. One of our neighbors had a horse, but he said she would not draw anything. I asked him to lend her to me. He told me I might have her, but she would not draw; but I took the mare and put her in the cart, and brought the timber home. I never saw a better horse in my life; I did not touch her with whip or stick, though we had steep hills to come up over. When I took back the mare, and told my neighbor, 'I never saw a better mare,' he said, 'I never saw such a thing; she will not draw with any one else.' That mare was working that day for a very strong company, Father, Son, and Holy Ghost; horses, angels, men, and devils must obey them. If there had been no one there more powerful than Billy Bray, she would have been as bad with him as with anybody else. But, blessed and praise the name of the dear Lord, He said,

* This expression may be misunderstood without an explanation. He freely used his own money, when he had any, but what was given him for the Lord's cause was sacredly appropriated.

'The horse shall work, for the timber is to seat my house;' and what the dear Lord says shall be obeyed.

"I went on and finished the chapel. Then some of them said, 'Now your chapel is done, you shall not have preaching there.' When they said that, I locked up the chapel door, and carried the key home, and hung it to a nail behind the door. I said, 'Lord, there is the key; I have done what Thou hast told me to do; the chapel is built, and there is the key; if it is Thy will the key should stay there seven years, or that it should be taken down every minute in the day, Thy will be done, my dear Lord.' That very day our preacher appointed services at the new chapel even more frequently than I should have asked had I been present."

For "The Friend."

The Chemistry of Plant Growth.

(Continued from page 102.)

The same may be said of *Hydrogen*. This lightest of all gases exists in water, combined with half its volume of oxygen. The necessity of water to plant growth needs no proof. Not all its value, however, depends on the use made of it directly by the vegetable. It dissolves various inorganic constituents of the soil, and puts them in a condition to be absorbed by the rootlets, and carried up in the sap. The plant thus fed becomes better and better fitted to imbibe other nourishment from the air which in decay is partly returned to the soil. Hence a rainy season so far from exhausting the soil, is really a cause of a permanent increase of its richness, unless the farm products are sold off the farm without any adequate return in the shape of fertilizers.

We now come to *Nitrogen*, the only one of the four elements which it is necessary and practicable that man be careful to supply in large quantities to his growing crops. For though it exists in unlimited quantities in the air, in a free uncombined state, the following experiment, repeated several times by English and German chemists, seems to show that, in this state, it can not be used by the plant: A seed was carefully analyzed and the amount of nitrogen in it accurately determined; a similar seed was planted in a soil from which all substances containing nitrogen were excluded. The air with which it was brought into contact was deprived of all gases, such as ammonia, that contained nitrogen chemically combined with other substances, while possessing its full proportion (about four-fifths) of the free nitrogen which always exists in the air. After the plant had grown it was analyzed, when it was found that the contained nitrogen was exactly the same as that previously determined in the seed; thus showing that while it had used all the nitrogen of the seed, it could not assimilate the uncombined nitrogen that existed in such profusion in the air. Whenever, then, a nitrogenous substance is decomposed, and the nitrogen given off into the air, it seems probable that it is lost as plant food. It certainly is, unless there are natural causes in operation which induce the nitrogen to combine chemically with the oxygen, and thereby again become available. The electricity in the atmosphere does produce this combination in a slight degree, as nitric acid is found to be more abundant in the air after thunder storms. It is also claimed that there is sufficient elec-

trical action continually going on between a growing plant and the atmosphere, to effect this union. But all of this seems inadequate to compensate for the amount of free nitrogen that is poured forth into it. All decay of animal and vegetable substances, under circumstances where the nitrogenous gases are not retained, is an occasion of loss. The immense amount of drainage that is daily swept into the sea from the large cities all over the earth, involves a tremendous waste of nitrogen—a waste that will not be recovered for a long time, if at all. The explosive force of gun-powder is due to the sudden formation of gases, which take up several hundred times the volume of the original powder. One of these is nitrogen, derived from nitre, one of the constituents. This goes to swell the vast amount of nitrogen in the air, useless as plant food. Here we may then derive an economic argument against war. If the nitrogen lost, perhaps forever lost in a great battle, had been applied to the sustenance of vegetable growth, there would have been food enough produced to have maintained for a long time, all the victims of the battle field. The old method of warfare by sword and battle-axe, involved no such waste. But the civilization of the present, applied to the barbarous custom, robs the future of its means of sustenance, diminishes the food supply of the earth, and is thus indirectly responsible for famine and want.

It should be stated in this connection, that a French chemist, Basset, claims to have discovered a method of manufacturing ammonia, by combining hydrogen with the free nitrogen of the air. If this is to be relied upon, this most costly portion of plant food may be supplied in inexhaustible quantities and at a trifling cost. Worn out fields may be resupplied with a most indispensable element, and their yield increased almost indefinitely.

The sources of nitrogen adapted to the use of vegetables, are ammonia, and combinations with various bases in the forms of nitrates. These are largely supplied by the manure from barn yards, and give to this article the greater portion, though not all of its value. Ammonia chemically belongs to the class of bases, but is so weak that almost any other base may drive it away. Hence if lime and barn-yard manure are added to the soil at the same time, the effect is to expel the ammonia into the air, and thus lose it. This may be proven by mixing lime in a vessel with moistened manure, when the odor of ammonia is usually distinctly perceptible. Plaster, which is sulphate of lime, has an entirely different effect, tending rather to retain the ammonia, by effecting a combination as sulphate of ammonia, which is dissolved in the soil.

Another source of nitrogen is nitrate of soda, or Chili saltpetre. This is found in large quantities on the western coast of South America, and is supposed to be due to the decomposition of immense masses of sea-weed, which have been washed on shore in geologic times, by storms. It contains about 14 per cent. of nitrogen. It is largely exported, partly for use as a fertilizer, principally as the material from which saltpetre is manufactured, and is not very expensive.

Hence, with the exception of nitrogen, the supply to growing vegetation of the four great organic elements will take care of itself; the carbon coming from the carbonic acid, always in the air, the hydrogen from the water, which

cannot be supplied in large quantities by man and the oxygen in combination with almost every thing which the roots draw up. They remain yet to be considered, certain inorganic elements, more or less widely diffuse through the vegetable kingdom.

For "The Friend."

Some Memoranda of the Massey Family.

(Continued from page 102.)

There is something very touching in the account of a dear child, early gathered to Heavenly home, drawn up by Thomas Wight

An Account of Joseph Massey, son of Joseph and Elizabeth Massey, of Bandon, Ireland.

He was born the 13th of 7th mo. 1707. From his cradle he was observed to be a lively plant, and more than ordinary, subject to the words of his parents, * * * When he came to know between good and evil, he was ready to do the good and refuse the evil. When instructed thereunto, very forward he was to learn his books; and when attained to read in the bible or other religious books he was inquisitive to be informed about such things as started in his mind from thence not usual with children so young; and would be speaking of God and Heaven; and sometimes in the school, would utter very notable expressions which would cause his schoolmates to admire [at] it, and speak of it as never to have heard the like from one so young. When he was about five years old being in a meeting at Bandon, where a Friend was preaching, something that was said, reached his heart [so] that he was broken into many tears; after the meeting was over, his cousin of his asked him what made him to weep; he said he was crying to his Maker for his sins; "for," he said, "if I don't cry to Maker for my sins, He will not forgive my sins." Note the reason understood for his using the word Maker, instead of God, was out of fear of taking God's name in vain, in compliance with the 7th commandment; such was his reverent regard thereto. Several times after that, he was observed to be tendered in meetings in that town.

When his mother removed to dwell in Cork and put him to school there (as his manner was at Bandon to reprove his schoolfellows for speaking bad words, and which they took in good part), he used the same liberty in Cork; for which, some of the scholars derided and mocked him, which so troubled his mind, that he spoke of it to his mother; for he was apt to take notice of old or young, that would speak, or do anything that he thought was amiss.

In his seventh year, he sickened with the small-pox; in which time, words dropped from him (and not only then, but some time before) as from one sensible of his latter end. He would often be relating one passage or another which he had heard or read concerning God or Jesus Christ; as, once he said, "The fear of the Lord is the beginning of wisdom." Another time, "a liar is an abomination to the Lord." Once he prayed to the Lord to deliver him from evil. Another time said, "The Lord knows my misery," repeating it again and again. And added, "The Lord preserve me." He also said over the Ten Commandments and the Lord's Prayer.

Two days before he died, he said to his mother, "I am going out of this world into Eternal Glory—into Eternal Glory." Before

he died, he of himself sat up in the bed and was heard by the nurse and his mother to make a melody to himself; from which his mother said, she thought he had received an earnest of a future glory and said to him, "My dear, what pretty song was that thou wast singing?" At which words, he embraced her with his arms and said, "Oh! my dear mother!" and blessed her, and laid himself down. After which a hoarseness and strangeness took him off from his speech except single words two or now and then. But in the remainder of his time notwithstanding the malignity of his distemper, he kept in patience till he died, being next morning having a blessed pattern and example for all young children and others to follow; that their latter end may be like his, and that they may receive an earnest of that future glory which he did, before they go hence, and be men of no more.

He died the second day of the Sixth month, 1714, not fully seven years old.

THOMAS WIGHT.

The certificates of character and station with which Friends were furnished in those early days, when removing to another place of residence, are much fuller in their statements, and must have furnished much more information to those to whom they were sent, than the very condensed forms which are now in use. This is shown by the following.

Certificates of Samuel and Sarah Massey from the Meeting of Cork, Ireland, to the Meeting of Philadelphia.

From the Men's Meeting of Cork, in Ireland, 7th Fifth month, 1710, to our beloved Friends in the Province of Pennsylvania or elsewhere: where this may come. Whereas Samuel Massey the bearer hereof, one of our Men's Meeting, by occupation a tallow chandler and soap boiler, having had inclinations for several years past (as he informs us) to settle in Pennsylvania, and finding the same to continue with him, concludes, if the Lord permit, to proceed in it. In order to it (as an opportunity is like soon to present) he desires Certificate, as in such cases are usual, and being asked the question, informs us that his going will be clear in respect to debts. So, as Friends have understood his mind before, about two years past, and discoursed him now, what seems needful, have thought it to leave him to his liberty. The chief motive represented to us for his remove is, the want of trade to answer the great rents here and charges of his family, which he hopes will be easier to him in that country; is industrious and careful and his conversation orderly: having a wife and five children besides servants. So, desiring all their welfare, conclude with the salutation of our dear love to Friends.

Your friends and brethren, 18th Seventh month, 1710.

George Griffith, Samuel Randall,
Joseph Pike, Richard Pike,
Ebenezer Pike, Robert Pollock,
Walter Phillips, William Allen,
Tho. Wight, and several others.
At our Three Weeks' Men's Meeting in Cork, 28th Third month, 1711, upon the sorrowful news of the above, Samuel Massey and family being taken by the French, whereby as he writes from Antigua, he was deprived of his certificate and desiring the copy thereof to be sent him; we the undernamed do cer-

tify that the above is a copy of the original, delivered the said Samuel Massey the 18th 7th month past.

Signed in behalf of the said Meeting.

Joseph Pike, George Griffith,
John Dennis, Joseph Forn,
Tho. Wight.

Certificate of Sarah Massey. From Cork, 1710.

From our Womens' Meeting in Cork in Ireland, the 18th of the 7th mo. 1710. To our well beloved Friends and sisters in Philadelphia in Pennsylvania or elsewhere. These are to certify that the bearer hereof our well beloved Friend Sarah Massey, wife of Samuel Massey and daughter of our Friend Thomas Massey of Cork, having intentions of going to America with her husband and tender babes, and being one of a blameless life and conversation and a member of our Womens' Meeting many years, and one whom we are loath to part with, but that her husband's inclinations, bending much for those parts, it can't well be otherwise, we therefore let you know that she is one who is in the true love and unity with us, and accordingly do recommend her to your notice as such; desiring and hoping no other, but that her conduct and example with you there may bespeak the same; so dear Friends in the same true love and bond of unity, wherein our holy fellowship in the Truth stands, we dearly salute you, and bid you farewell in the Lord.

Signed in behalf of the above meeting, by your loving Friends.

Elizabeth Pike, Jane Morris,
Frances Griffith, Martha Devonsher,
Sarah Devonsher, Rebecca Randall,
Mary Shigh, Elizabeth Allen,
Sarah Fenn, Jane Wheldon,
Susanna Wight, and others.

A letter of advice, written by Sarah Massey to her children shortly before her decease, has been preserved, and is subjoined.

The advice of Sarah Massey to her children some little time before her death in 1712.

This is for you, my children, Sarah, Wight, and Mary,* I not knowing how short my time may be, nor how I may be favored with opportunity (many being taken away suddenly) it seems to rest upon my mind to leave these few lines with you as though it were my last words.

I hope I need not say unto you as unto children (you being all arrived to years of understanding) to know your duty, both to God and man, and now that which is required of you is, to walk answerable to what the Lord has been pleased to make known unto you in the secrets of your own hearts.

However, that which I recommend to you is, fear and serve God, and let him be obeyed by you in all things, so that you may expect a blessing to attend your undertakings; be just in your dealings; true to your words; however, be not forward to promise, but when you have endeavor to perform to the utmost, so that the truth may not be evil spoken in your behalf; and you that have children, see that you discharge a good conscience towards them; do not indulge wrong things in them; but be good examples to them in all things, both in plainness of apparel and plainness of speech, and although some make light of it, yet how deeply have many of our worthy elders suffered for it, and many other vain

customs! And see that you be mindful in coming to meeting, the week-days as well as the First-days, and also meetings of business, and remember you were not made to serve yourselves only, but to do some good in your day, age, and generation, according to your several abilities. And if it please the Lord to bless you with outward things, be not lifted up with them, but be ye the more humble, for riches have wings and they flee away. Remember the advice of our blessed Lord which was, "Labor not for the bread which perisheth but for that which will endure."

I have little of this world to leave you, but yet have made a will, and if there be anything, I have left it amongst you, and I desire you may not be as strangers to one another, when I am dead and gone, but live in love and remember what your blessed Lord said, "By this shall men know that ye are my disciples, if you love one another." So to Him who is able to preserve you, and keep you from falling, do I recommend and commit you, desiring you may so walk, as becomes your holy profession, that when day and time in this world shall be no more, you may have a place and an inheritance amongst the sanctified, through Christ Jesus, which is the earnest desire and prayer of your concerned and affectionate mother,

SARAH MASSEY.

Bible Distribution in China.

BY J. THORNE.

In some places, the streets will not allow a moment's stoppage of traffic. To raise a crowd is only too easy in almost any place, but in a frequented street it is hazardous, and the least tendency is met by counter cries to "move on." The man who carries a cup of oil or piece of bean curd, in his hand, becomes as uproarious as the coolie bending under two immense pails of water. All want their own way, and the correct policy is to bend to the wishes of the people. The only way to make known to every one what you have to dispose of is to speak out, as loud as you can, "The Glad Tidings!" so that shopkeepers on both sides of you may understand, as well as the passenger who jostles your elbow. If a person stops you, tell him to move along with you, and thus inform him of the books and price. The counting out of the "cash" is the only hindrance to free locomotion, and it is sometimes laughable to see the deliberation in which one "cash" after another is dropped into the palm of your hand, and as carefully counted, while the human tide is beginning to boil up and surge round you most threateningly. Any one who has tried to stop or stem the current of life on the sidewalk of a large city at home, has only a faint idea of what happens here in China. To get out of this current into an eddy, or open space, where traffic may go on unimpeded though you may have hundreds closing around you, has its advantages and disadvantages. One advantage is, that the crowd will know all about you, and what you have for them; but the intending purchasers on the outskirts of the crowd are prevented from offering their cash, or they do not feel that direct interest the speaker is trying in every way to excite. I have found it of advantage to retrace my steps after walking for miles. There are always people on the lookout for "the book," waiting this chance. Men, women, and chil-

* Married to David Ferris in 1735.

dens frequently have been met in this manner, with their change ready in hand.

From what had told me at Nanking, I was led to expect that the Chinese were generally respectful to foreigners, Nanking Chinese having the name of being particularly ill-mannered; I was not therefore prepared for the storm of abuse I received at some of the canal villages. I am something of an old stager in China travel, both in the north and in the south; but never until now have I had small boys and infants thrown against my legs, and pushed in my way, hurled forward by unruly masses of young and old—"sons of Belial," shall we say? At one place I was so served, besides being hooted and yelled at from one end of the street to the other. I believe at one time the flesh was weak enough to feel the pressure, and I lost my command over the crowd, and when that is gone, goodbye to all comfort! They set upon me to trip me up, and used the small fry as projectiles. I walked on as quietly as I could, assuming the while that I was free as the air, whatever I may have felt. I stopped at a shoemaker's stall at his invitation, and he rose from his bench to get me ten "cash," the crowd being momentarily hushed by the incident, and the shoemaker unaware of any row, so narrow and so close, so twisting and turning are Chinese streets, and the trouble being all behind me. This break allowed me a breathing spell, and from the extreme limit of my weakness I was made strong again, and felt I was permitted to receive all the protection I craved. Leaving the bootmaker bowing over his new treasure, I turned to walk ahead again, when again the crowd became riotous. Entering something like a fishmarket at this juncture, the boys that were pushed against me came to grief. One tumbled over crying. I picked him up, and while doing that another bounced off of me into a tub of fish! The market men were now up in arms. Here I fortunately caught the ringleader, and twisting him around in front of me I told him plainly before the fish dealers my opinion of him, then ordering him off, gave him a shove back. The fish men took my part, and in another minute I was walking indeed, as free as air!

It is like pouring oil on the raging sea to turn and face a crowd of men and boys—the sea even, it may be, of a city—and tell them firmly and quietly why you come to their place, showing them plainly the "Book" so they can read its title, and telling them simply, so that they can understand, the story of Jesus. Then all is plain; for if God is with us, who can be against us?—*Bible Soc. Record.*

The old minute-books of the Society's meetings for discipline, present some curious instances of the zeal of our early Friends; their care of the poor, and their anxiety to carry into every-day practice, the principles of our religious profession. One entry, of the date of about 1674, would in the present day, it is certain, if the principle were acted on, render many of our members subject to *denting*. Margaret Fell and Deborah Salthouse were appointed to visit a female member for the *selling of lace*, which the minute states to be *needless*, and Friends cannot own her in it, nor the covetous *spirit* which sells it for *advantage*. At the ensuing meeting the matter was cleared up by the visitors declaring that the delinquent was broken and tender, and

had promised not to buy any more lace to sell.—*Select Miss.*

LITTLE BY LITTLE.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet,
"Little by little, and day by day,
I will tempt the careless soul away,
Until the ruin is complete."

"Little by little," sure and slow,
We fashion our future bliss or woe,
As the present passes away,
Our feet are climbing the stairway bright
Up to the regions of endless light,
Or gliding downward into the night,
"Little by little, day by day."

—*Early Dev.*

TIRED MOTHERS.

A little elbow leans upon your knee—
Your tired knee that has so much to bear—
A child's dear eyes are looking lovingly
From underneath a tath of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight
Our feet are treading the blessings overmuch—
You do arms are too tired to pray tonight.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That while I wear the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow on your tired knee—
This restless curly head from off your breast;
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into the grave had tripped—
I could not blame you for your heartache then.

I wonder that some mothers ever fret
At their dear children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little niddy hat,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I!
But ah! the dainty pillow next my own
Is never rumpled by a shining head!
My singing twinkling from its nest has flown—
The little boy I used to kiss is—dead.

For "The Friend."

George Moore.

(Continued from page 98.)

In his dealings with his partners and those in his employment he was liberal and generous. After the death of his two original partners, he gave to the firm, into which younger men had been introduced, the increase in value of the real estate they occupied, and which belonged to him, amounting to £45,000. Not long before his death in 1876, he carried out the wish to reward those who had been so long in his service at Bow-Church-yard, and who had so zealously helped to make his fortune. "I am proceeding," he says in his diary, "to make large presents to each of our employes that has lived about five years in our service. I have long wished to do this, and Mr. Copestake [the son of his old partner] willingly joins me in giving away between thirty-five and forty thousand pounds out of our private money, to our old servants.

They have done much, by their industry a probity, to enable us to do so. It is one of the best acts of our lives."

All who had been with the old firm for fifty years received a donation of £50, and an additional £50 for every other five years' service. No distinction was made as regards position in the firm. That had already been acknowledged in the usual way by successive rises of salary. The reward was for fidelity of service. Even the porters, with one or two exceptions, received the same measure of acknowledgment as the heads of the different departments.

The benevolence of George Moore was in no means confined to public institutions. It began in his own household, all whose inmates even those in the lowest positions, were treated with affection and sympathy, which he once said, "is the best word in the English language." His diary contains this passage, "good master and mistress will seldom I afflicted by bad servants. Woo unto thee, O my house, when thy master and mistress to get thy duty, and when those who rule in thee care not for those who serve!" As consequence he was served honestly and faithfully. At his death, some of his servants had been with him upwards of twenty five years.

The young men and women who lived at the warehouse in Bow Churchyard, were treated as if they belonged to his family. He provided religious instruction, and founded libraries and reading-rooms for them. He got some of the most distinguished and influential men of the day to lecture to them. Finding that many of the married men, with large families had borrowed money of the firm which was a clog to them, he paid them all out of his own pocket, with a remonstrance not to get into debt again.

Finding through the City Missionaries, with whom he was in constant communication that there were multitudes of people in London living together without the ceremony of marriage having been performed, he paid the marriage fees for thousands of persons in order to protect the women and give them a tie upon their husbands. It was all done privately, and neither the person who performed the ceremony nor those who were married, knew the donor of the fees. He did this for about twenty years to the close of his life, and paid out in this way more than £500.

He was the constant resort of young men wanting situations. He kept in remembrance his own early struggles, and felt a lively interest in those adventures. When he could not employ them himself, he took great pains in finding places for them elsewhere. One whom he had thus helped said, that when he called upon George Moore, "he told me there were more hands in his own place than he had work for," but, said he, "keep up your spirits, and I'll get you a place." Accordingly he wrote for me a letter of recommendation to a draper at Blackheath. He said, "If you do not succeed, come to me again, and I will give you a letter until I get you a place." He asked me how much money I had. I told him I had just received a post-office order for three pounds. He said, "you can have the loan of two or three pounds now, or come to me when you have finished your three pounds." He next asked if I had dinied. I answered "yes." "Well," said he, "Cumberland lads can always take two dinners; follow me." He led the way through the warehouse to a private

om, where I dined again. When leaving, he said, "Any time you are passing, come and dine with the young man."

After his young friends had obtained situations, he continued to look after them. He took down their names and addresses in a special red book, and repeatedly asked them to dine with him. There are repeated entries in his diary to the following effect:—

"Dined twenty-two of the boys that I have had in situations. I never forget that I had one to invite me to their homes when I first came to London."

Another feature in Geo. Moore's character as his extensive distribution of religious books. He ordered them by the hundred and thousand, to give to his young men and to send to the home missionaries through the country. As an illustration of this one entry in his diary says: "Bought 552 of *Mr. Cheyne's letters*, and 500 of *Bonar's Way of Peace*, gave them to each of our young people, and to the country-town missionaries. I am always watering other people's vineyards. Let me not neglect my own!" He circulated the Bible far and wide. He sent thousands of copies to Cumberland, to be distributed among the poor people. He distributed it through the work parishes of London by the hands of the City Missionaries. He made presents of it to his young men and women, to his porters and to the poor people whom he entertained. He tried to introduce it into the bed rooms of very first class hotels in Paris. He succeeded in ten cases; but failed in three. His biographer says, he was perpetually giving books. He sometimes had as many books on hand as could stock a bookseller's shop. During the last year of his life he sent out seventeen thousand *British Workmen's Almanacs*.

One of the entries in his diary is as follows: "Again I went out amongst the poor with my missionary, and relieved them. Such fearful filth, rags and poverty!" Many thought it undignified on the part of a rich merchant to go about amongst ragged and filthy people; amongst thieves, tramps and vagrants. He himself said, he felt that nothing could reach to the depth of human misery, or heal such sorrow as *thine's*, but the love of Jesus—the Good Shepherd who earned over them with infinite pity, and laid in His life for the sheep.

It was not only money, but thought and sympathy, he gave to these afflicted people. The poor and the destitute were constantly a his mind. He could not sleep for thinking about them. The weary eyes of the hungry children haunted him.

(To be concluded.)

I entreated them to turn their minds to Christ, the inward Teacher—the Teacher sent of God to teach them the way of life and salvation; and then signified to them that our footing them to turn their minds inwardly to Christ was not to take them off from the Holy Scriptures, or faith in Christ crucified southwardly. Though we press men to believe in the light and to walk in the light, yet we do not declare that, as though they could do it of their own will or power, but that they ought to look to and wait upon Christ or ability so to do. God hath provided a means sufficient for the salvation of men, and his means is Christ Jesus, the one Mediator between God and men, the great and alone sacrifice of propitiation.—*Richard Cardy.*

For "The Friend."

William Penn's Travels in Holland and Germany, in 1677.

In a recent number of the "Pennsylvania Magazine of History and Biography," published by the Historical Society of Pennsylvania, is a paper by Oswald Seltensticker, Professor in the University of Pennsylvania, on the above subject. Its object is to show that, "short as that journey was, it had a very potent influence on the settlement of Pennsylvania, preparing the way for an immigration, that rapidly filled the wooded hills and fertile valleys of the young colony with city farmers, and gave to the population of that State features of a peculiar mould." In fact, that journey, far from needing the accidental circumstance of date for rising into prominence, has an independent interest of its own, that entitles it at any time to careful consideration.

As many of the facts brought to light by this pains-taking writer are interesting, we extract some of the more striking of them.

In this journey, undertaken in the Seventh month, 1677, William Penn's companions were: George Fox, Robert Barclay, George Keith, George Watts, John Furly, William Talloct, Isabella Yeomans (Geo. Fox's step-daughter), and Elizabeth Keith.

There is no question but that in both countries, and notably so in Germany, the doctrine and peculiar habits of the Friends met with a strongly-marked antipathy. The word Quaker, sufficiently reproachful in England, had been adopted in Germany as an epithet designating the very acme of wild fanaticism, unsoundness in religion, and daring innovation. For once, the clergy, the civil government, and the mob were in unison, all assailing what they gracefully termed the Quaker abomination. When a Lutheran or a Calvinist was to be denounced for not strictly keeping within the beaten track, the most damaging reproach that could be hurled against him was that he was no better than a Quaker. The very titles of the books which appeared at that period betray the acrimonious temper that pervades them.

William Penn and his companions "landed on the 26th of that month in Briel, a seaport of Holland, and were there met by several old friends, of whom the journal names Aaron Sonneman, Benjamin Furly, S. Johnson, and Vettekeuken. B. Furly was an Englishman, doing business in Rotterdam, perhaps a brother of John Furly, who belonged to Penn's party. He had joined the Society of Friends in Rotterdam, and became subsequently very useful to Penn as agent for the sale of Pennsylvania lands. The name Vettekeuken, also, is found in the account of the first emigration from Germany. When Francis Daniel Pastorius, in 1683, came to Rotterdam, he took lodgings at the house of his friend Marjacket Vettekeuken, and was met there by Benj. Furly, Jacob Teller, and the others.

"By way of Leyden the travellers, accompanied by Jan Roelof, Jan Arents, and Jan Claus, went to Haarlem, where they attended a meeting consisting of Friends and Mennonites. On the 2d of August, the party, increased by some Friends of Haarlem, Alkmaar, and Emden, arrived in Amsterdam, the famous metropolis of Holland. Pain would we hear from Penn how that busy mart of the world, the Venice of the North, impressed him, what he had to say on the political complexion of

the country, of the people and their ways. But in vain do we look in the traveller's notebook for information of a secular character, remarks on architecture, national peculiarities, government, improvements, scenery, and the like. He had only one object in view, the spread of his faith, and all other interests were sunk, as it were, below his horizon. Holland, it may be briefly stated, was at that time prominent for its progress of war, its maritime enterprise, its art-culture, and learning. After passing through a long series of bloody contests, it had just sustained a war against the combined forces of England and France; with the former peace was concluded in 1674, with the latter hostilities continued while the preliminaries of a treaty were being discussed at Nimwegen. At the head of the government stood William III., by the revolution of 1672 Stadtholder of Holland; he had in this very year espoused Mary, daughter of the Duke of York, thus paving his way to the English throne.

While Penn is silent on the affairs of the world, he apprises us of an event that soon after his arrival occurred at Amsterdam, and which in the history of the Friends, unquestionably, was of great importance—the holding of a General Meeting.

In Amsterdam a congregation of Friends had been in existence since 1657, the year in which William Ames converted Jacob Williamson Sewel, and his wife, Judith Zinspenning. Other Quaker missionaries from England, John Stubbs, Wm. Gator, John Higgins, Stephen Crisp, and Benjamin Furly, who visited Holland shortly after, associated with Ames in gaining proselytes. Small societies sprang up in Rotterdam, Leyden, Haerlem, Alkmaar, Utrecht, and other towns. At length a general meeting was called, and William Penn, with Fox, Barclay, &c., had come purposely to attend it, and to lend their aid in effecting an organization. In the first session (2 August), the establishment of monthly, quarterly, and yearly meetings was determined on; the time for holding them was fixed, questions of discipline and jurisdiction were considered and settled. In the Select Meeting, held the evening of the next day, rules on marriage, printing, collections, and disbursements were adopted. To the Yearly Meeting at Amsterdam, not only the Friends of Holland, but also those in the Palatinat, Hamburg, Lubec, and Frederiekstudd (a town in Holstein), were to send delegates. Thus the system of Meetings, the most simple and democratic that can be devised for the government of religious societies, was to be extended over the Continent in the same manner as it had been introduced in England, and other English-speaking countries. We cannot help noticing here, how much superior the Friends were as organizers to other sects that struggled into existence."

"The harsh treatment to which the Quakers of Dantzick were subjected, had been the occasion of Penn's consulatory letter written in 1673; hence it was not natural that they turned to him for advice, when their wrongs continued unabated. The petition to John Sobieski, drawn up in the name of his suffering brethren, is couched in that fearless, plain, and impressive language, which has the true stamp of a manly soul. '*Le style est l'homme.*' After giving a succinct account of the belief of the Friends, and their reasons for separating from the Church, the petition thus addresses

the king: 'O king! When did the true religion persecute? When did the true Church offer violence for religion? Were not her weapons prayers, tears, and patience? Did not Jesus conquer by those weapons, and vanquish cruelty by suffering? Can clubs and staves, swords and prisons, and banishments reach the soul, convert the heart, or convince the understanding of man? Very opportune allusion is also made to the tolerant principles of Stephen, one of Sobieki's predecessors on the throne of Poland (1576-1586), whom Penn quotes as saying: 'I am king of men, not of consciences; king of bodies, not of souls.'

"What the valiant king thought of Penn's missive is not recorded. That religious opinions conscientiously held should not be interfered with, restrained, or punished by the State, was an idea far in advance of the age, and the reasons that Penn puts forward for toleration, clear and forcible though they are, have even to the present not found general recognition.

"And now, on the 6th of August, the Friends, who had set out together from England, separated at Amsterdam; George Fox, with others of the party, went to Emden, Bremen, Hamburg, and Frisia; Penn, accompanied by Keith, Barclay, and Farly, took the boat to Naerden, and then the stage-coach to Herford in Westphalia, to pay a visit to Princess Elizabeth Stuart, niece of Charles I.

"The abbey at Herford (Herwerden), founded about a thousand years ago, by a grandson of Wittekind, was under exclusive imperial jurisdiction, a privilege, which the town itself had lost by the peace of Westphalia, when it was annexed to the Electorate of Brandenburg. To the abbey still clung certain traditional attributes of sovereignty, the shadow of a court, consisting of a few hereditary dignitaries and other honors, more ornamental than exalted. Elizabeth, who had been solemnly invested as Abbess in 1667, was one of the most remarkable women of her age. She was born Dec. 26, 1618, the year when the war that proved so calamitous to her house broke out, being the oldest daughter of Frederick V., Prince Palatine of the Rhine, who in 1619 accepted the crown of Bohemia, and, soon after, lost in consequence of the unfortunate battle of Prague, not only the newly-conferred dignity, but also his hereditary throne in Heidelberg.

"Thus Elizabeth had from infancy a share in the sad disappointments of her parents. The earlier years of her childhood she spent, in company of two of her brothers, with her grandmother, Juliana, the widowed Electress of Brandenburg and mother of Frederick William, the Great Elector: when she was ten years old, she joined her parents in the Hague, and, naturally averse to frivolous pastimes, pursued the severer studies of mathematics and philosophy with eminent success."

(To be continued.)

Selected.

To habituate children from their early infancy to *silence* and *attention*, is of the greatest advantage to them, not only as a preparative to their advancement in religious life; but as the ground work of a well cultivated understanding. We are almost the only professors of Christianity who acknowledge the use of this absolutely necessary introduction to Christian knowledge and Christian practice. To have the active minds of children early put

under a kind of *restraint*, to be accustomed to turn their attention from external objects, and habituated to a degree of abstracted quiet, is a matter of great consequence and lasting benefit to them. To this they are inured in our assemblies, and to sit in silence with decency and composure: though it cannot be supposed their young and active minds are always engaged as they ought to be; yet to be accustomed thus to quietness, and initiated to curb and restrain the sallies of their youthful dispositions, is no small point gained towards fixing a habit of patience and recollection, and a regard to decorum, which seldom forsakes those who have been properly instructed in this entrance to the School of Wisdom, during the residue of their days.

From "The British Friend."

Man's Salvation God's Work.

"Serious thoughts for the thoughtful, that they may still further consider in the fear of God, what is herein written, and that the inconsiderate may be led to consider from whence the issues of life do flow, and so be led to prostrate themselves in spirit before God."

"Such was the foundation of all the testimonies of Friends at their rise, and such must remain the great distinguishing testimony of the Society, or, in the very nature of things, they must speedily, as a people, pass away, as having no place in God's economy. To everything there is a purpose, so in proportion as the true import of our position as individuals or as a people is lost, must weakness and blindness be our lot, until in the confusion into which we are brought, we are lost in the mass, and our testimony to our God and for the world is lost also, and the question then asked, Where are we?"

"That the great testimony of the Society is not understood by many of its members is a matter that seems too evident, and that many who have undertaken to point out the cause of our weakness as a people, have themselves far from rightly understood that cause, simply from their having so little experimentally known what was the secret of the strength of those principles as propagated by the first Friends. God's work in man in order to his salvation, and the turning of men's minds to this work was their and is our great mission as a people, if we are still to hold our place in the visible Church of Christ upon earth. For however true it is that the Church has to bear testimony to the work of Christ, as finished externally to us, the still greater and all important testimony is to the effect of that work wrought in the soul; that it is that is paramount to the well-being, vitality, and growth of the individual, and consequently of the Church.

Many were, and still are, the forms of man's devising to keep religion alive in the mind of man, but our great testimony is this, that as all true religion alone can spring from God, so He alone by His Spirit can maintain that which He Himself has created; hence our dependent condition as men and creatures, and our necessity to wait in humble dependence, upon the dictates of the Spirit in our daily life and conversation. For as the spirit of a man alone understandeth the things of a man, so the spirit of God alone can unfold to man the things of God.

The work of God in man is first to unsettle, to wound, to undo, before the great Healer can restore, comfort, or bind up. Man's mind

in the fall is separated from God, and consequently is not subject to the law of God nor indeed can be. The first effect of the unsettlement, by whatever means it may be pleased God to use, is to bring man to an inward prostration of soul before God, who he hath offended, and to make the sinner sensible he has no hope but in God's mercy. Thus it is that the Saviour is revealed an Almighty Helper, and the returning prodigal made to feel his salvation is all of God, an having entered into the Holy of Holies, the blood or life of Christ revealed unto him therein and thereby makes covenant with God, if He will be with him, giving him food for his soul as well as for his body, and will clothe Him by His Spirit inwardly as well as his body outwardly, then will God be his God and he will follow wheresoever He is pleased to lead. This is entering into the condition of a true spiritual worshipper, even such a our Saviour said the Father seeks to worship Him, those who do so in spirit and in truth.

"This has been and is the great teaching Friends, being truly old Christianity receive that God through Christ is the spring whence all good comes to man, and that man as man is powerless to effect any good as to his own or his fellow's salvation, unaided by the Spirit of the Lord. So that all man's works fall the ground, however good, unless prompted by the Spirit of Him, who is Lord of heaven and earth. Hence the weakness of man's works and the little good they effect, because so little is the offspring of the child-like nature which is begotten of God. The self-denial that is essential and pleasing to God is that which removes both inwardly and outwardly whatever hinders our coming into perfect subjection to the Divine will. To walk before God is to worship God in spirit and with truth in the inward parts—in short, being a true Friend, as well as a living Christian, because man's dead works are done away; such being dead to the world, but alive in Christ through the Spirit. Here is the true looking-glass for us to behold ourselves in, and by which we may know whether we are bringing forth the fruits of the Spirit, yea or nay; for such as are led by the Spirit are God's and are the Sons of God, and not every one who saith "Lord, Lord, shall enter into kingdom, but he that doeth the will of the Father which is in Heaven."

Friends, if faithful to their principles, cent the people in an entire dependence upon God and a wholehearted and willing obedience to the dictates of his Holy Spirit in the heart and as God is the author of this great work of man's salvation, so it is He, the Almighty One, by His Son and Spirit's work in the heart that can alone carry on, and ultimately perfect and complete it; hence the necessity for the individual mind to watch, and pray for continual preservation. The mind so kept grows vigorous in the fervor, and service of God; it knows God to its habitation and dwelling place. The Gift to such is a precious treasure, but the Spirit stands first, inasmuch as these know that it is only by the Spirit and its teaching the can rightly comprehend the truths contained in that treasure-house.

It is the great mission of the Church to leave the world and to gather out therefrom; but how can that be otherwise than by first knowing the leaving power of Christ in our own hearts, bringing us into subjection

God in all things. For we are called to lead, even as we are called to follow. It is our duty to follow Christ: it is also our duty to lead by precept and example to Christ. That which His Spirit leads out of, or exerts upon, should lead none into, or we become transgressors, and accountable to God for the sins of others. To call all unto a subjection to God, so as to know the government of ourselves, and of the Church to be laid upon His shoulders, whose right it is to rule and reign, both ancient and new, and will admit of no interference. Let all come to honest self-examination in this matter. What works, let us ask ourselves, are wrought in God, and by His power and Spirit? What a stripping would this bring us into, and what an emptying of our hearts before God! such a rending of the heart, instead of the garments, as would indeed lead to a true turning to the Lord, who would then, indeed, have mercy upon us, and pardon still abundantly pardon. We shall then be felt a renewal of power from on high to work for His name, and who will be rich, honored, and adored by a holy people, which may we become in His hand, but if unfaithful and unwilling, God will raise up those, comparable to the stones of the street, who will give glory to His name by bringing forth into the world repentance.

CHARLES W. THOMSON.

Stoke Newington, 2nd mo, 1878.

A Wonderful Escape.

A correspondent of the *Eric* (Pa.) *Dispatch* gives the following account of a remarkable rescue which was accomplished on Lake Erie, five years ago:

In the autumn of 1833 Captain Gilman Appleby, of Conneaut, Ohio, was captain and art owner of the schooner *New Conneaut*.

The steambow was then being built at Conneaut (the North America,) of which Captain Appleby had charge, and was for many years her master. An aunt of his, then residing at Lack Beck, below Buffalo, was at Erie on a visit, staying with a brother, who was then resident of the town. The lady went to Conneaut in company with a nephew to visit her brother there. After remaining for some time she became exceedingly anxious to get home. Captain Appleby, who was busy with the steambow, endeavored to dissuade his aunt from taking the home journey until he could be going out with his vessel, when he could take her home. His efforts in that direction, however, were unavailing, and he had her taken on board the schooner to go to Buffalo in charge of the crew. The vessel being light, and the time of the year August, the captain had entire confidence in the ability of the crew to manage the craft and land her relative safe at her destination. Everything passed off quietly until after the vessel had passed Erie, when a sudden squall struck and rolled her over upon her side, when she was early filled with water, but continued to float. The crew, loosening the vessel's yawl, jumped in, and pulled for the shore, leaving the woman in the cabin, as they supposed, drowned. The party landed at or near Port Clinton, Chautauque County, N. Y., and made their way, as best they could, back to Conneaut. Three days after the accident, Captain Wilkins, of the steambow *William Peacock*, in coming down from Detroit, was brought by Captain Appleby to board the wreck, if he saw it, and if possible get the

body of his aunt out of the cabin, and convey it to Buffalo. Captain Wilkins discovered the disabled vessel drifting down the lake, and after coming alongside, Capt. Wm. Henton, then first mate of the *Peacock*, boarded the wreck and made search. The schooner lay upon her side, and to all appearances, was full of water. A pole was employed, and it was supposed every part of the cabin was touched, and as no object in the shape of a human body was felt, the conclusion was reached that the remains had floated out of the cabin into the lake; hence further search was given up. Two days afterward Captain Appleby came down with a vessel with facilities to right the schooner and tow her into the nearest port, the drowned woman's son being allowed to assist in the recovery of the body. The vessel was finally righted, and when the cabin door had nearly reached a level position, the woman walked through the water and came up the stairs upon deck. She was caught by Capt. Appleby and supported, while her son wept and the sailors screamed. Five days and nights had she been in the water, while a portion of the time she was up to her arm pits. She could not lie down, and what sleep she got was in that position, and all the food she had was a solitary cracker and a raw onion, which floated on the water. She stated that after the vessel capsized and was abandoned by the crew, she found herself alone in water waist deep. The cabin door was open, but the flood was two feet above it, and the sea made constant changes in her position. When Captain Wilkins stopped she could hear the boarding party talk and walk on the vessel, and, although she used her voice to the utmost to attract attention, she could not make them hear. She saw the pole thrust into the cabin door by Captain Henton, and asked if she could hold on to it and be pulled out, but no answer came, the captain hearing no noise other than the splashing of the water, and having not the remotest idea that the woman was there, alive or dead.

First Useful—then Ornamental.—“A girl who can put on a square patch, may not be so accomplished as one who can work a green worsted dog on a yellow ground, but she is of far more real value in the community.”

It is possible that in olden times too much stress was laid on the importance of teaching girls to mend and darn so expeditiously that it would be difficult, almost impossible to discover that there had been any necessity for the labor; but if there was any error in teaching and exacting such perfect work, it was a fault “that leaned to virtue’s side,” and beyond all comparison better than the wretched “botching” to be found on the garments of some—of many—of the girls of the present day. Landresses that wash for school-girls, could make strange revelations of neglect of garments and careless repairs; were not their lips sealed through fear of losing good customers.

When a broken stitch is allowed to go unrepaired, until it has become a hole so large that the mending cannot be longer worn without some repairs, it is then drawn up in an ugly bunch—hard enough to blister the face—instead of being nicely darned; or when a tear or rip on a dress or under garment is pulled together with thread coarse enough to injure the fabric, who is to blame—the mo-

ther or the daughter? What instruction has ever been given the young girl about looking out for the beginning of evil in her wardrobe? Has she been taught to darn or mend every rent or rip the first possible instant after it was discovered, and to do it neatly?

Oh, no! There are far too many young girls from whom the most rigorous application to fanciful accomplishments is exacted, whose mothers have never taught them to sew decently, if at all. When the mothers of these young ladies were girls of ten or twelve, they would have been ashamed to have had no more practical knowledge, or have proved themselves such utterly worthless members of the home circle. Why should they defraud and dwarf their own children? It is not a very remote period to look back to, when if mothers had permitted their daughters to enter womanhood ignorant of domestic arts, or unable to keep their own garments in proper order, they would be thought incompetent to have the charge of children, destitute of that affection, that seeks the present best good of those committed to their charge, and is anxious to secure their future prosperity.—*Christian Union.*

THE FRIEND.

ELEVENTH MONTH 16, 1878.

There has recently been held in this city a convention of Unitarians, attended by prominent members of that body from different parts of the country. How far the essays and speeches that were delivered, expressed the sentiments of others than their authors, does not clearly appear. Probably all present did not unite in some of the utterances.

The first essay was entitled, “The New Criticism of the Old Testament,” and from the report printed in the *Public Ledger* of this city, we infer, that it denies to the writings of the Old Testament any claim to revelation or prophetic character; and asserts that the method of criticism advocated in the essay “does not leave one stone of the popular conception on another; but from the widespread ruin it builds up again, with slow patience and indomitable resolve, another and a better.”

The doctrine of the vicarious atonement of our Saviour, or that the forgiveness of our sins is through the merits of His sacrifice, was stated to be the real point at issue “between true and false Christianity,” compared with which “the doctrines of the Trinity, of the Deity of the Saviour, of the place and eternity of punishment, and of the peculiar inspiration of the Bible, have ceased to be of practical importance.” We suppose that Unitarians generally unite in the rejection of this doctrine of the atonement, and that this circumstance draws a dividing line between them and other Christians.

“What we want,” said one of the speakers, “is the faith in a living God, not afar off, but close to us and within us.” The inward manifestation of the Holy Spirit to the soul of man through our Lord Jesus Christ, is one of the fundamental doctrines of the Gospel, as believed by the Society of Friends; and so far as the sentence above quoted inculcates a belief therein, we believe it is consistent with the teaching of our Saviour and his apostles. It was largely the mission of the first mem-

bers of our Society to call the attention of the people to the inviolable Spirit of Christ, as that which must lead all in the way of salvation, must wash, purify and redeem from sin and corruption, and prepare them for admission to the Heavenly Kingdom. But while they and the modern Unitarians appear to be one in sentiment as regards this most precious and practical doctrine, the Society of Friends differs from these, in receiving in simple faith the scripture testimony as to the Divinity, atonement and mediation of the Son of God; and further declares that these great truths were confirmed to their minds by the openings of the Spirit within them which did bear witness to their reality, and gave them a living faith in their verity.

We can readily conceive, that one who attempts to bring these deep and mysterious subjects under the control of his intellectual powers, and to make his own reason the standard by which to judge of spiritual matters, will very probably become confused and darkened, and may end in rejecting some of the most solid and substantial truths. Our Saviour himself rendered thanks unto God, "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And the Apostle Paul declared to the Corinthians, "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."

Here is the place where we believe many well-meaning persons have erred. They have felt within them the strivings of the Spirit of God convincing them of sin, and causing them to feel that they are unfit to dwell with purified spirits in the presence of a holy God. But instead of simply yielding to these Heavenly visitations, and in humility and faithfulness following them to the foot of the cross, they have trusted too much to their own intellects to guide them in religious things, and thus have erred from the faith. We are confirmed in the belief that this has been the case, from observing to how large an extent, where Unitarianism has prevailed, it has been among the more educated classes of the community; in whom the consciousness of possessing trained and developed intellects is most likely to produce an undue dependence on these possessions. Such results are nothing new. Paul declared nearly 2000 years ago, that the world "by wisdom knew not God," that "the Greeks seeked after wisdom; but we preach Christ crucified, * * * unto the Greeks foolishness;" that "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

The error of those who direct their attention solely to the outward coming and offering of our Saviour, and who expect salvation as a result of that, without knowing Him to accomplish His work of purification by His Spirit in the heart, is equally dangerous with that to which we have above referred. It was a frequent concern of our early Friends to guard their hearers against this delusion. Edward Burrough in his tract entitled "The everlasting Gospel of repentance and remission of sins," says, "All that will be saved must be sanctified, cleansed and purified from all unrighteousness by the Spirit and Word of

God, whereby every heart must be made clean." "It is not enough [to bring] unto eternal life only to believe that there was such a one as Christ and that He did and spoke such and such things at a distance without you; for many may make belief and profession of this, and yet perish; but Him that was, of whom you read without you, must you receive and witness within you." He further declares, "There is no other Christ Jesus but He which lighteth every man that comes into the world with the true Light; and except this Christ Jesus is revealed by the Spirit of the Father within, salvation is not received by him."

From a letter subsequently received from the same Friend that wrote the one from which we gave an extract in our 12th number relating to the action of the London deputation and the "smaller body" in Western Yearly Meeting, we take the following. He states that he had no expectation that any part of his former letter would be made public.

Though the more detailed and explicit statement thus furnished does not materially vary the impression given by the former one, we believe it best to publish it; being very desirous that no inaccuracies in reference to such matters should be found in our columns, without correction.—Eps.

"I was not quite explicit enough in giving the story of the visit and labors of the London deputation. After they had gone through their supplementary remarks in the meeting granted them, near the close they informed Friends that they did not wish any reply from us. None was made. As they were about taking their leave it was remarked by one of our Friends, that judging from their remarks it was evident they were laboring under misapprehension in regard to the causes that had led to the position we now occupied; and asked if they would be willing to grant us another interview, in order that we might have the opportunity of correcting them. To this they consented. Accordingly at a conference of our members the nomination of a few Friends was approved to meet with them. In that interview we pressed the privilege of bringing our grievances to view; then it was when they refused to hear us, and said they could not go behind the instructions of London Yearly Meeting. This was said more than once.

We did not ask them to go into an examination of the subject in meeting when all our members were present; neither did we ask for the appointment of a committee.

There was no official action taken by our Yearly Meeting in regard to their visit."

SUMMARY OF EVENTS.

UNITED STATES.—The Fire Marshal of Philadelphia reports that the whole number of fires during the year, 1870, of these 350 resulted from carelessness, 73 accidental, 8 from incendiarism. The total loss is estimated at \$718,518; the insurance on which amounts to \$,502,555. The Superintendent of the Police and Fire Alarm Telegraph reports 186,512 messages were transmitted, the means of which 746 persons were restored to their friends; 2,922 lost children restored to their parents; 8840 messages relating to fires were sent; 6,042 relating to lost property.

In the House of Correction there were received during the year, 7,523 inmates; of this number 2,200 were self-committed. The population of the Alms-house is 2,751.

A very destructive fire occurred at Cape May, N. J., on the 9th inst. Nine hotels, twenty-one cottages, about 1000 bath-houses, and 5000's pier were burned. The estimated loss is about \$200,000.

On the 5th inst. elections were held in thirty States

for members of Congress, and in a number of them State officers. The results show Republican gains in the North and Democratic in some of the Southern States. The next Congress will probably be Democratic in both branches. The Senate will consist of Democrats, 33 Republicans, and 1 Independent. 75 House 153 Democrats, 133 Republicans, and 7 Independents.

The Commissioner of Patents, with the approval of the Secretary of the Interior, has issued an order providing that the fee of \$25, required by law for the registration of trade marks, shall hereafter be payable in instalments—the first of \$10, on the filing of the paper and the remainder when the registration is granted. A circular has also been issued by the Board of Health of New Orleans, physicians have reported 12 cases of yellow fever treated by them during the epidemic, not previously reported. It is estimated that have been 40,000 cases during the past four months, New Orleans and vicinity. The report, for last week shows 11 new cases in New Orleans, 35 in Mobile, 9 Chattanooga, and 33 deaths in Memphis.

The total amount of subscriptions forwarded through the authorities of the various cities and their committees, is \$1,320,000. This sum is exclusive of private religious and society contributions. From foreign countries \$200,000 have been received.

Thirteen ocean steamships were fitted up in port New York last week, with a sufficient aggregate tonnage for 250,000 bales of cotton.

The mortality last week numbered 275. For the year the health officer reports the general sanitary condition of the city as follows: In the month of January the year there were 18,270 births, 6,117 marriages, & 16,004 deaths.

Markets.—Wheat—Gold 100½, U. S. sixes 1881, 100½, U. S. 105½; 41 per cents, 104½; 4 per cents, 100½.

Cotton.—Sales are reported at 9:3 a. m. per lot for 100 bales and New Orleans, 49 cents.

Petroleum.—Crude 7½ cts. in barrels, and standard white 9 cts. for export, and 11½ 12 cts. for home use.

Flour.—Minnesota extra 4.50 for medium and \$4 for choice; western, \$4.75 for medium, and \$5.25 fancy. Patent and other high grades, \$6 a \$8, as quoted.

Grain.—Wheat market is quiet. Red, \$1.02 a \$1.04, amber, \$1.03 a \$1.05, white, \$1.06. Corn, 74 a 50 cents, mixed, 26 a 27 cts., and white, 28 a 33 cts.

Hay and Straw.—Prime timothy, 60 a 70 cts., per pounds; mixed, 45 a 60 cts. Straw, 65 a 75 cts. per 1000.

Butter and eggs were dull, but prices remain about same. Good Penna. and western stews brought 5½ cts. per pound. Sheep, 3 a 4½ cts. per pound as common. Hogs, 4 a 5 cts. per pound.

FOREIGN.—The subscriptions in Glasgow for the relief of the City of Glasgow Fair, which had amounted on the 11th to £23,000, and in Edinburgh £27,000.

A parliamentary paper, recently issued, shows that paper-money is increasing and crime diminishing in England. There are one and a half per cent. more paupers than in 1869, and one and a half per cent. more deaths of trade, as it is confined to the north, the northrop showing a decrease. In regard to crime, it is also there that there were fewer sentences for penal servitude recent than in any year on record, except 1873.

Ten years ago over one million of acres were devoted to raising sheep in the State of Wyoming, and 87,000 men are thus employed. The decrease is attributed to the great uncertainty attending the crop, and to a method of foraging cattle.

Telegrams from northern and eastern Europe, announce heavy snow falls. The Appennines and Alps present an appearance of the Siberian mountains, all black with snow. In France the rivers are very high.

The coming sugar crop in Cuba promises to be excellent. It is estimated that the yield will reach 70,000 tons.

Death, on the 4th of the 9th month, 1878, PREMISE SURIN, in the 80th year of her age, beloved mother of F. per Springfield Monthly and Mansfield Partisan Meeting, Burlington Co., N. J.

—, on the 3rd of 11th month, 1878, Enoch ELLENOR, in the 32nd year of his age, son of Royal and Ann Eldridge, of the Society of Woburn, in the Parish and Goshen Monthly Meeting, Chester Co., Pa. It was the concern of this dear young Friend, to lead "a clean and blameless life." He said, "I have endeavored to 'keep a conscience void of offence.'" "This has been a life time work with me, not the work of a day, and it is by no means finished." He again, "I am a firm believer in the religion of Jesus

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PHILADELPHIA.

For "The Friend."

William Penn's Travels in Holland and Germany, in 1677.

(Continued from page 110.)

"When Elizabeth was 17 years old, she was offered the hand of Ladislaus IV., King of Poland, provided she was willing to become Catholic. The offensive condition did not originate with the king, but was forced upon him by the prelates and Woiwods of Poland, who boisterously protested against a heretic partner of the throne. The Princess, less pliant than was Henry IV., spurned to purchase her elevation by the sacrifice of religious convictions.

"Many had been the afflictions that checked Elizabeth's life. Her childhood and youth were passed in exile; at the age of 13 she lost her father; a beloved brother, Frederick Henry, found a sad death by drowning in the *ro Zuyder Zee*; the heroic struggles of her other Rappert at the head of the Cavaliers ended in failure; her uncle, Charles I., died by the hand of the executioner; her brother Philip, taking vengeance for an affront, killed with his own hand a French nobleman, and fell at the siege of Bethel; the apostasy of her brother Edward, and her sister Louise, the dissolute Abbess of Mautuisson, could not at shock one so sincerely attached to the Protestant faith; finally, the immoral conduct of her brother, Charles Louis, after his restoration to the throne, was to her a source of bitter grief.

"In the tranquil retreat at Herford, Elizabeth found at last the promise of a quiet, contemplative life, such as was best suited to her cast of her mind. She owed the position of Abbess to her cousin, the great Elector of Brandenburg, Frederick William, who ever stood at her side as friend and protector."

"Penn arrived with his companions at Herford on the 9th of August. Let us cast a glance at the two principals in the remarkable interviews that then took place. Penn, the age of 33 years, in the flush of manly manly, blending all the graces of the courtly gentleman with the fire of the religious enthusiast, looking back upon a strangely checked life, that had led him from the lawns of Herford to the prison walls of Newgate, the determined champion of religious liberty, and remaining, perhaps, of a distant domain, that could be blessed with it; opposite to him

Elizabeth, who was then in her 60th year, the granddaughter of a king, and who herself might have been a queen, an adept in philosophy, the friend of the sages of her time, still seeking an answer to life's enigmas, which science did not give, in religious experience, in an inward revelation, such as the ministry of Labadie had led her to hope for. And now the young Quaker stood before the old Princess, to teach, to convince, to inspire her.

"On the morning of the 10th of August the first meeting took place by appointment, at which the Princess, the Countess of Hornes, her intimate friend, and a few others were present. The impression that Penn made buoyed his hopes, and other meetings were held in the afternoon, and during the following days. Penn, fully realizing how great issues hinged on the present opportunity, opened the floodgates of his heart, and spoke with the unrestrained fervor of conviction. The effect of his pious eloquence appears to have been marvellous. 'The eternal Word,' he says, 'showed itself a hammer at this day, a sharper than a two-edged sword, dividing asunder between the soul and the spirit, the joints and the marrow. Yes, this day was all flesh humbled before the Lord! It amazed one, shook another, broke another.'

"As long as the Friends stayed at Herford, they were entreated, morning and afternoon, to renew their calls, an invitation to stay to dinner having been respectfully declined. Others also came under Penn's powerful influence. The young Countess of Hornes was very much interested; a French lady, a companion of Elizabeth, 'from a light and slighting carriage towards us became intimately and affectionately kind and respectful to us.' The servants of Elizabeth, lodgers at the inn where Penn stayed, and inhabitants of Herford that attended meetings were reached by the 'quickening power.'

"At last the hour of parting came, and most affectionate was the leave taking. The Princess wished to unburden her mind, but overpowered by emotion could stammer only, 'I cannot speak to you, my heart is full,' at the same time clasping her hands upon her breast. Penn, 'melted into a deep and calm tenderness, was moved to minister a few words softly to her.' She recovered, and cordially invited him to visit her again upon his return. This he did, arriving at Herford on the 22d of September. As the proceedings differed very little from those at the first visit, a short reference to them will serve our purpose. There was a new series of 'tender opportunities,' fervent exhortations, and startling effects. Emotion must have run high. The Princess exclaimed: 'I am fully convinced, but oh! my sins are great!' The Countess of Hornes, Penn says, was so overpowered, that she was broken to pieces; the French lady is reported as improved, zealous, and broken. Very likely Penn was led to hope that the Princess would accept the 'testimony,' but she never was

definite in her declarations. 'I can say little for myself,' she wrote in answer to a letter that Penn addressed to her between his two visits, 'and can do nothing of myself, but I hope that the Lord will conduct me in his time, by his way, to his end.' Though in full sympathy with the aspirations of the Friends, she took no step to become one of their number. She died in February, 1680, and Penn paid to her memory a touching tribute in the second edition of 'No Cross no Crown.'

"In Frankfort, the pilgrims arrived on the 29th of August. Their coming had been announced to persons of a kindred mind, and so they were met, before they reached the city, by two prominent men. One of them was the merchant Vandewalle, who introduced the three Quakers to a circle of eager friends, that gathered in his house. Of all persons whom Penn became acquainted with on that occasion, decidedly the most interesting was the enthusiastic Johanna Eleonora von Merlau, a woman of more than ordinary mental abilities. She is quite a prominent personage in the history of the German revival, and her peculiar views on important doctrinal points, as set forth in her writings, drew upon her general attention. Johanna was born 1644, and consequently of the same age as Penn. Being the daughter of a nobleman, she moved in aristocratic society, and was for several years court lady to the Duchess of Holstein, but the giddy pleasures of her companions had no charms for her, and in spite of taunts she led a devout, religious life. During this time Johanna formed the acquaintance of an officer of the army, a Mr. do Bretewitz, the offer of whose hand she accepted; but she was glad, when, owing to some misunderstanding, the engagement was cancelled, as Bretewitz was for her too much a man of the world. Much to the regret of the Duchess, Johanna at length left her court, and went to reside in Frankfort with the widow of a nobleman, M. J. Bauer von Eisenek (born 1641), who, like herself, was deeply interested in Jacob Spener's *Collegia Pietatis* at the Saalhof. She stayed six years in Frankfort, from 1674 to 1680, when she gave her hand to the famous theologian, Dr. Wilhelm Petersen, a voluminous author, and now Johanna herself began to write works, explanatory of Apocalypsis, and in defence of the doctrine of the 'Restoration of all Things.' Her views entirely agreed with those of her husband, but were reached independently.

"It was Johanna Eleonora von Merlau and Mrs. Bauer von Eisenek whom Penn met at Vandewalle's house. Both ladies took a great fancy to the Quakers, or as Penn has it, 'their hearts yearned strongly towards us.' Johanna gave the Friends a particular invitation to her house the next morning, which they complied with. They had, says Penn, a most blessed opportunity; the Lord's power appeared, a student, who resided with a Lutheran minister, whom the young woman sent for, was

broken to pieces, and a doctor of physic who accidentally came in confessed to the truth.

"When, after some days spent in Worms and Krishem, the Friends returned to Frankfurt, it was again the house of these two pious ladies where a meeting was arranged, 'whither resorted some that we had not seen before.' The religious exercises lasted till 9 o'clock at night, and then the Friends had to stay to supper. The ladies joyfully consented to another meeting the following morning (August 29th), which proved to be 'a blessed and heavenly opportunity.' On the same morning, a more public meeting was held at Vandewalle's house, which was likewise a great success, those present being in a tender and broken frame of mind.

(To be continued.)

George Moore.

(Continued from page 109.)

Some of the foregoing extracts from the memoranda left by George Moore, evince the religious thoughtfulness of his mind, and his conscientious concern to be found a good steward of the outward wealth committed to him. His earlier years were those of a business man of the world. The sudden removal of his brother-in-law, his own severe illness, and the death of his worthy partner, Groncock, in 1853, were instrumental in awakening him to a serious consideration of his spiritual condition. He passed through a season of great depression of mind, in which he underwent many conflicts of spirit. While in this condition, he wrote, "Oh that I could feel that I had at length entered the strait gate, and was travelling the narrow road that leadeth to eternal life! As Newton says, I know what the world can do, and what it cannot do. It cannot give or take away that peace of God which passeth understanding. It cannot soothe a wounded conscience like mine, nor enable me to feel that I could meet death with comfort. I feel a constant conflict of conscience with inclination, of the desire to do right against the promptings of evil. I feel that I am unstable as water—poor, weak and simple." In another entry, he says, "I have been earnestly praying for the last two years, for God to give me some sudden change of heart, but no sudden change comes."

"At length some light and comfort began to dawn on his soul. 'I am determined,' he says, 'for the future not to perplex my mind with seeking for extraordinary impressions, signs or tokens of the new birth. I believe the Gospel, I love the Lord Jesus Christ.' 'The new birth must be a change of mind, from ungodliness to belief in and worship of God through our blessed Mediator. This is expressed in the Old Testament by the promise of God: 'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.'"

"He became anxious to show his faith by his works. 'Profession,' he says, 'must be accompanied by practice. At the same time good works are no justification before God, for by the flesh shall no man be justified. The believer is justified, but good works must prove his claim to the title. Good works are the evidence of faith.' Therefore it was that he became so abundant in his efforts to promote the spiritual and temporal welfare of his

fellows; that he recognized the poor, the destitute and the degraded as brethren and sisters, who had a claim upon his help and sympathy; in short that he so used his time, talents and wealth as to make the language of the patriarch Job applicable to himself—"When the ear heard me then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him: the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

He was not ashamed on suitable occasions, to avow his religious views. When dining with a friend, one of the guests remarked, "Surely there is no one here so antiquated as to believe in the inspiration of scripture." "Yes, I do," said George Moore from the other side of the table, "and I should be very much ashamed of myself if I did not." Silence followed, and the subject was changed. When the company had retired to the drawing room, the non-believer in inspiration asked of one of the women, "Can you tell me who is the gentleman who so promptly answered my inquiry in the dining-room?" "Oh, yes! He is my husband." "I am sorry," said he, "that you have told me that so soon, for I wished to say that I have never been so struck with the religious sincerity of any one. I shall never forget it."

The death of George Moore was sudden. While standing in the streets of Carlisle, in the fall of 1876, he was struck by a runaway horse, and so severely injured that he lived but twenty-four hours after. But though his death was sudden, it could scarcely be said to be unlooked for. For some time previous, the thought of death seemed almost ever present, and he often said, "Let me be ready, ready!" He began his diary of 1876 with the following entry: "It may be that I have entered on the last year of my mortal career. If so, what have I to rescue me when stripped of all that I can call my own? I do believe that Jesus will go with me through the dark valley, and that I shall have abundant entrance into the presence of God."

As the time of his death drew near, his wife says he often spoke of this and that having been finished, done with, and ended."

He had been invited to attend a meeting of the Nurses' Institution at Carlisle, and having learned that the object of the meeting was to set apart some nurses to help the poor and helpless, he said to his wife, "I must go; it will be the last time I shall be in Carlisle." As he descended the stairs to his carriage, he called to his wife, "What is that passage in St. Matthew?" "Do you mean, 'I was sick and ye visited me?'" "No!" he said, "I remember: 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'" These were the last words that passed between husband and wife in their happy home.

When the accident had occurred, George was carried into an inn near by, where his wife soon joined him, she thus describes the last scene:

"He had so often talked of death while in health, and of wishing to be told he was dying, and that he hoped I would say three texts to him; so I felt that I must tell him. At first I said, George, darling, we have often talked about Heaven. Perhaps Jesus is going to take you home. You are willing to go with Him, are you not? He will take care of you!

He looked wistfully in my face and said, 'Yes! I fear no evil. He will never leave me nor forsake me.' Several times after, he said: 'I would or two, expressive of the same trust. He was soon past much speech. But he knew perfectly that he was dying, and his faith failed not.

For "The Friend."

The Black-throated Bunting, (*Eupstiza Americana*.)

Though this bird may not be familiar to most of the readers of "The Friend," yet it is not by any means rare in some of the States though in the eastern portion of our own (Pennsylvania), it is not frequently met with. It appears to inhabit certain localities, while in others it is rarely seen; for instance, there is a district of country about six miles north of Philadelphia, where some five or six pairs of this species can be seen every summer, and these birds are confined to an area of not more than one mile square.

The sides of the head of the male and sides and back of the neck are of an ash color; the crown tinged with yellowish green, with a superciliary and short maxillary line; the middle of the breast, and edge of the wing yellowish, belly, and under tail coverts white; a black notch on the throat diminishing to the breast; wing coverts of a chestnut color; interscapular region streaked with black, rest of the back immaculate; length, about six and a-half inches. The markings of the female are less distinctly indicated.

They make their appearance in Pennsylvania, from the South about the 12th of 5th mo., and commence nest building about the 1st of 6th mo. The female chooses the site of their domicile; the male accompanying her from burdock to burdock, and from daisy to daisy, until she finds a place to her liking; but, he it said to her credit, she consults her mate as to the fitness of the situation for their proposed home, and if the place proves satisfactory to both, the male evinces his pleasure by mounting to the nearest tree top and chants his feeble attempt at a song of chee-chee-chee-chee, while his little mate goes in search of building material for the construction of their nest. She, like the Indian squaw, performs all of the labor, aided by the incessant chanting only of her mate; and though he does not render her any assistance he will occasionally descend from his perch to inspect her work.

The nest is placed in a bunch of daisies or burdock, generally three or five inches from the ground, and is composed of fine dried grass, and the smaller roots of plants; it is lined with horse hair. The eggs, which are four or five in number, are of an uniform pale bluish color about the size of a blue bird's; in fact they resemble the eggs of that bird so closely that it would be extremely difficult to distinguish them, were the nest not found by which they may be identified at once.

Incubation lasts about fifteen days; during this time the male performs his humble chant which unmusical as it may be to our ears, is no doubt very cheering to his mate. When the young are hatched, there are five hungry mouths to be fed, and a great many grubs and insects are required to satisfy those mouths, tiny though they be. When the young are able to fly their parents' labor does not end, for we can see five little birds ranged along the fence, crying out eagerly to be fed.

In the course of a few weeks they are old

nough to shift for themselves, but they accompany the old birds when they depart for the South; for which journey, they commence to prepare about the middle of 9th mo. From this time we see them no more until the sunny days of the Fifth month bring them to us again.

W. L. C.

For "The Friend."

Will the Editors please insert the following, taken from "Evans' Exposition," if thought suitable for the pages of "The Friend," and oblige
A. R.
Iowa.

It appears from the ancient records of the religious Society of Friends, that at a very early period after its rise, a fervent concern was manifested by the body, for the preservation of its members in the unity of the blessed faith of the gospel. A godly care was also exercised to guard against the promulgation of those ungodly and speculative notions, which, under various alluring and specious forms, the deceitful adversary of man's happiness is so often presenting to the active and inquiring mind, to beguile the unwary and draw them from their love and allegiance to Christ Jesus, the Shepherd and Bishop of souls. Our worthy Friends were fully aware of the danger there is, in endeavoring toathom the inscrutable counsels of an all-wise and incomprehensible God, by the finite powers of human reason; and in attempting to explain away, or to accommodate, the "wful" mysteries of the kingdom of heaven" to the narrow conceptions of men. They therefore encouraged their members to exercise that humble, confiding faith, which works by love; and which, without seeking to comprehend "the why and the wherefore," delights in simple obedience to the will of God; and in expressing their views on doctrinal points, to keep close to the plain and explicit language of the Holy Scriptures, relying upon their divine testimony, as the most authentic and perfect declaration of Christian faith, containing a sufficient explanation of all things necessary to be believed in order to salvation.

For "The Friend."

Incidents and Reflections.—No. 23.

EXERCISE OF FAITH.

A little while after William Bray had done building Bethel Chapel, he believed himself called on to become instrumental in building one at Kerley Downs. He thus continues his relation:

"When this was applied to me I believed it, and rejoiced greatly to think that I was honored to work for so good a Master as the King of heaven, and earth, and sky. Kerley Downs was near a mile from where I lived, in the same parish. At this place there was preaching in a dwelling-house, and a class met in the same house. The friends had been trying for some time to get a spot for a chapel, but had been disappointed. They had made a collection for the chapel they intended to have, but the site was sold to a man for a higher price after it had been promised to the society. One of the neighbors who owned a farm said to one of the class, 'Where is the money you collected so long ago towards a chapel? which you have not begun yet.' He said, 'If you have a mind to build a chapel, you may have ground of me.' I told the preacher we could have a spot for a chapel, and if he did not call a meeting to appoint trustees I should begin about

the chapel myself. So he appointed a day and got trustees; but all that promised to help left me to myself. So my little son and 'me' went to work, and got some stone; the good friend who gave the land lent me his horse and cart; and we soon set the masons to work. Those who read this must remember that I was a very poor man, with a wife and five small children at that time, and worked in the mine underground. Sometimes I was forenoon 'core,' and when I had taken my dinner I should go to the chapel and work as long as I could see, and the next day do the same. The next week I should be afternoon 'core;' then I should go up to the chapel in the morning and work until the middle of the day, and then go home and away to the mine. The week following I should be night 'core;' I should then work about the chapel by day, and go to mine by night; and had not the dear Lord greatly strengthened me for the work, I could not have done it. When I was about the chapel, I had potatoes to till in my garden; and every Sunday I was 'planned.' Sometimes I had to walk twenty miles, or more, and speak three times. I have worked twenty hours in the twenty-four; and had not the Lord helped me I could not have done it. Bless and praise His holy name, 'for in the Lord Jehovah is everlasting strength.' I do know He is a friend when all other friends leave us; and He will help us to overcome our enemies.

"Sometimes I have had blisters on my hands, and they have been very sore. But I did not mind that, for if the chapel should stand one hundred years, and if one soul were converted in it every year, that would be a hundred souls, and that would pay me well if I got to heaven, for they that 'turn many to righteousness shall shine as the stars for ever and ever.' So I thought I should be rich enough when I got there. The chapel was finished after a time; and the opening day came. We had preaching, but the preacher was a wise man, and a dead man. I believe there was not much good done that day, for it was a very dead time with preacher and people; for he had a great deal of grammar, and but little of *Father*. 'It is not by might, nor by power, but by my Spirit, saith the Lord.' If it was by wisdom or might, I should have but a small part, for my might is little and my wisdom less. Thanks be to God, the work is His, and He can work by whomever He pleases. The second Sunday after the chapel was opened I was 'planned there.' I said to the people, 'You know I did not work here about this chapel in order to fill my pocket, but for the good of the neighbors, and the good of souls; and souls I must have, and souls I will have.' The Lord blessed us in a wonderful manner.

"After this the Lord led me to build another chapel in the parish of *Greenpark*. The Lord put it into the heart of a gentleman to grant me a piece of land; and after we had dug out the foundation, we wanted stone to build with. The Lord put it into my heart to go down by the railway and try to raise stone. Some one had been there before, and their quarry was poor. They had worked to the east and to the west, and left a piece of ground untouched in the middle. We went to work on this piece, and the dear Lord helped me, as He said. Some wonder to see what a lot of stone we got out. But they must know I was working for a strong com-

pany, the Father, Son, and Holy Ghost, and that company will never break. I worked in my 'core' at the mine all the while I was raising stone; and as I was living a great way from the place where I was building the chapel, the Lord helped me again by putting it into a gentleman's heart to give me five shillings a month while I was raising stone for the dear Lord's house. At a coffee-house near the quarry, when I came up from mine last 'core' by night, I had my breakfast for sixpence or sevenpence, and then away to raise stone. When the masons were set to work, I had no money in hand, and no bank to go to but the bank of heaven. But, thanks be to God, that is a *strong* bank; and I had often to go there by faith. At this time the Lord sent Mr. T. to me, who said, 'You will want timber, and lime, and slate, will you not?' I said, 'Yes, sir.' Then he told me to go to his stores, and have what I wanted. When the masons wanted money I went round collecting, and the friends were very kind and gave me money. I went to Camborne, and farther west. Amongst other places I went to Helston, where there lived a miser said to be worth a great deal of money, who was never known to give anything to any object. When I asked him for something for the chapel, he said he could not afford to give me anything. I said, 'You can give me some money if you like, and if you do not you may soon die, and leave it all behind. I am very rich, but he soon became poor. I am begging for the Lord's house, and if you do not give me something the Lord may take you away from your money, or your money away from you.' When I told him further that the gold was the Lord's, he said, 'Go round the town and see what you can get, and come to me again by and by.' I said to him, 'No, you have got money, and I must have some now,' and talked to him about what the Lord would do with *greedy* people. Then he wiped his mouth, put his hand into his pocket four or five times and talked away, but at last he took out two shillings and sixpence, and gave me. It was a hard job to get even that from the old miser. I do not think Satan let him sleep that night because the dear Lord permitted me to take half-a-crown from his *god*. When I told some of the friends that I had got half-a-crown from him, they said, 'it was the greatest miracle ever performed in Helston.' I had a 'plan' at St. Just, and after I had done my work there I went on to St. Ives, and was directed to find out a good man named Bryant. St. Ives was a small place about the year 1833. Friend Bryant told me that I had come to St. Ives at a very poor time, for there was but little fish caught that year; and some of the people were almost wanting bread. 'It was poor times,' I said, 'with Peter when the Lord told him to let down the net on the other side of the ship.' Br. Bryant missed for I had come at a very good time, as the event proved. We went up to the Wesleyan Chapel; there were a great many lively members and we had a good meeting. We prayed to the dear Lord to send some fish, and He did. After the meeting was over, we went into a coffee-house to get a little refreshment; then we began our meeting, and continued it till midnight, praying to the Lord to send in the fish. As we came out of the meeting to go to our lodging, there were the dear poor women with the pitchforks on their plates, and the fish was shining in the moon-

light. The women were smiling, the moon was smiling, and we were smiling; and no wonder, for the dear Lord put bread on many shelves that night, and blessed many families. We asked the women what fish was taken, and they told us that many boats had taken ten thousand, and some twenty thousand. Against the next day there were, if I mistake not, eight thousand eels taken. Some of the fishermen said to me, 'Now you shall have some money for your chapel; and if you will get a boat and come out we will give you some fish.' A friend with me, a carpenter, a bit used to the sea, got a boat and rowed me to the place where the fish were. They looked 'pretty,' for they were shining and leaping about, and the fishermen dipped up the fish, and threw them into our boat. I thought of the church-ministers, who took their *tithes* of the corn; but I took mine of the fish. When we came to land, the carpenter 'told' up the fish to the people that bought them, and I took the money, which amounted to £6, 15s.

'A Druggist, also, promised me the profits of one week on medicine sold, which brought me two guineas more. Altogether I brought away from St. Ives £17 towards the chapel. So when I came home I could easily pay the masons and carpenters. You see how the Lord helped me through all,—first by putting it into a gentleman's heart to let me have a spot to build on; then to get good stone in what had been only a poor quarry; also, in sending Mr. T. to tell me, when I was not worth a penny, to go to his store for timber and lime and slate; then in enabling me to collect so much towards the expense of building; and particularly at St. Ives, when the dear Lord sent the fish in answer to prayer. He has said, 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.' And we are 'in everything by prayer and supplication with thanksgiving to let our requests be made known unto God.' Bless His holy name: I will praise Him and glorify Him for ever and ever. 'O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. * * * This poor man cried, and the Lord heard him, and saved him out of all his troubles.'"

For "The Friend."

Charles Wheeler.

The closing days of the life of Charles Wheeler, given by his father Daniel Wheeler, have been much before me since witnessing, during the past week, a deeply instructive scene, that of the closing hours of a dear young man who finished his course in the 32nd year of his age; leaving his relations and friends with "a comfortable hope" of a blessed and happy immortality.

He was exercised amid his great physical sufferings for those who were about him: "Faithfulness—Faithfulness!" to our God, was the burden of his deeply exercised spirit: pressing it upon us, to "Bring all the tithes into His store-house," &c.

11th Mo, 8th, 1878.

"Although my dear Charles has been nearly two years in a critical state of health, and for the last six or eight months rapidly declining, he did not appear *entirely* to lose the idea of recovery, until about a fortnight before his decease: of its great uncertainty he was fully aware. In the early part of his illness he

would say, 'if it be the will of my heavenly Father, I could enjoy life a little longer;' but in its more advanced stages he would acknowledge, that 'life is no longer desirable, under such an accumulation of suffering: but the will of the Lord be done.' About twelve days before his close, he said to me, 'I am going, I see it plainly;' and then adverted to a check which had occurred in his disorder, and had been the means of allowing him to see all his family; speaking of it as a mark of Divine condescension, quite incomprehensible to himself. 'It is one of the links in that chain of providences, with which I have been so marvellously encompassed.'

He used frequently to compare his own case with those of others in the family who had preceded him. Speaking about this time of dear William,* [his brother] he observed, 'I know little about his death, but I know how he lived; he fed on heavenly food.' O! that I were as much prepared for the change as he was,—to him it die was but to sink into his Father's arms; adding with much emphasis, 'blessed are those who can die as he did!'

He often spoke of his own unworthiness, saying, that his only dependence was on the mercy of God in Christ Jesus; and on this he seemed to rest without a sense of fear. Once or twice, when referring to the composure he felt, he said, 'surely I am not self-deceived;' shortly adding, 'O! no; it cannot be that the mercy, which has so signally followed me up to the present time should now forsake me!'

On one occasion he said to one of his brothers, 'heed not the world nor the things thereof; I wish I had heeded it less; and once when in great bodily extremity, he exclaimed, 'here is the end of pride!' He was frequently engaged in fervent prayer for patience and support, for the pardon of all transgressions, and a release in the Lord's time. Three days before his death he was heard to say, 'Bless the Lord, O my soul! and forget not all His benefits. Even though He slay me, I will trust in Him. Blessed be His name. He has granted me a little relief. One crowning mercy yet remains; and for that I desire to wait his time. O! grant me grace for this. Thou, O Lord! art full of compassion and gracious, or thou wouldst have abandoned me long ago: even yet I feel my proneness to rebel. O! let thy Holy Spirit support me through the few fearful hours that may remain; and grant me patience to wait thy time. I ask it for the blessed Saviour's sake.'

A text on which he frequently dwelt, was that in Revelations, 'They shall hunger no more, neither thirst any more,' &c.; and perhaps his own sufferings from thirst, which were at times distressing, led him to realize more fully the blessedness of those thus set free from the infirmities of the flesh. A few days before his death, when parched with fever, and much exhausted, he exclaimed, 'I shall soon be where all is rest, and more than rest,' referring to the passage, 'Eye bath not see,'

* William Wheeler died on the Isle of Wight, to which place he had resorted for a more genial climate: his illness was a consumption, which rapidly terminated his life.

The life of William Wheeler had been marked by watchfulness and prayer, and a conscientious regard to the pointing of Divine wisdom in the discharge of his religious duties, as well as by an active and diligent attention to his concerns in business; his end was eminently crowned with peace, and an humble and confidently trust in redeeming mercy."

&c. One evening when in a very suffering state, he remarked, that this was a new kind of conflict to him,—he had long been accustomed to mental conflict; but such positive physical suffering, he had neither known nor imagined. On being asked which he thought the more difficult to endure, he replied, that in his present state, he greatly preferred the contest allotted him; but, that when in health, when the mind was vigorous he thought the mental struggle less severe.

On the morning of the 5th of Second month 1840, we thought him very near his close; but he afterwards revived and seemed disappointed at being again delayed. O the same day, when in severe pain, he supplicated thus: 'O Lord, if it please thee, grant me a little patience; for without thy holy aid, it is past all mortal endurance.' As evening approached, he seemed to have an extraordinary dread of the coming night, exclaiming despondingly, 'another night, another night; and truly it proved a season of severe conflict, though the last of mortal suffering. About nine p. m., a change was noticed which he soon detected himself, saying, that he thought he was dying; and shortly afterwards, 'O Lord, if it please thy righteous will, release me. Blessed be thy holy name!' A short time before the close, on being asked if he felt peaceful, he replied calmly, 'I feel no fear.' He bade us separately farewell; and I believe his last connected expressions were, 'You are very kind—the Lord Almighty bless you.' The pains of the body seemed all he had to contend with: the struggle continued till about four a. m., when he quietly expired, being apparently sensible till within a few minutes of the last.

Dear Charles' desire that I should pray for him, when on the bed of sickness, often tended greatly to my own humiliation, it being at that time frequently my lot to be as one unable to pray even for myself; and when the spirit of supplication was at seasons permitted to influence my mind, it was not that length of days should be added to his life or that it should be shortened; but that the will of his heavenly Father should be done, whatever it might be; and that all his afflictions might be sanctified to his eternal benefit; and strong were my cries to the God and Father of our Lord Jesus Christ, that though the dear sufferer might not be permitted to give us any strikingly comforting assurance of his being 'accepted in the Beloved;' yet that an evidence might be vouchsafed of his having been admitted into that heavenly kingdom, which shall never have an end. On looking at his remains some hours after his departure, to my unspeakable comfort, I saw on his placid countenance that evidence for which I had besought the Lord. In the midst of death, there was a sweet angelic smile, surpassing that of life, its loveliness none can describe.

In the course of the illness of my dearest Charles, and the frequent opportunities we had of close converse on subjects of the highest importance, he never once brought into view his having forsaken all from an apprehension of duty to accompany me on the long voyage in the South Seas. To have reminded him of a sacrifice which had cost him so much; and which I humbly believe was not only called for, but accepted at his hands, by Him who had prepared the offering, would have raised a feeling of honest indignation in his mind,—that an idea should be entertained of any

rit being due to him, or that he had any of dedication to lean upon, or to plead his se. On the contrary, he seemed truly to see nothing of his own, but the infirmity incident to the frailty of human nature; an dwelling on his own unworthiness of least of all the Lord's mercies extended him, and alluding to them in humble gratitude. Doubtless it was best that he should wish so humble a view of himself; and I ever found it my place to throw out any, by way of encouragement to his often opening mind: preferring to commit him to the hands of Him who judgeth righteously, whose compassions fail not; and who ever faithlessly to forgive all that have bring of their own to pay unto their Lord, who are truly poor and of a contrite spirit.

DANIEL WHEELER."

For "The Friend."

The Yellow Fever.

The following narrative, written by S. Andram, a clergyman of Memphis, detailing personal trials in the pestilence which has lately swept away so many of our fellow-citizens in the South, probably represents the experience of hundreds of others; and will be a more vivid picture of the serious character of such a visitation than could be derived from general statements. It was published in the *Religious Herald*.

On the first of August we occupied for the first time a beautiful new residence, in one of the healthiest portions of the city. Our only consisted of parents, two sons, and a cred woman. One of these sons was city editor of a daily paper, and the other a student. We were all pleasantly occupied, and our family gatherings for meals and devotion were happy indeed.

Early in the month the fever made its appearance in North Memphis, a mile or more from our home. Then began the stampede of citizens, going by day and night, amounting to such a panic as I never saw before. I considered the question; I knew what the plague of 1873 was, and of course, dreaded a second trial of its horrors; my course was clear; I was to remain, never might leave. I went to the citizens' meeting; aided in its organization; took my seat on a ward committee, and went to work. I requested my wife and sons to leave. The first one said his duty was to remain with me, and there was no place for discussion. S. L. and the younger son agreed to retire a few miles only.

On the 29th of August, my son brought the postmaster, and also one of the proprietors of the *Avalanche*, to our house; he had an attack of the fever. My son, in his magnanimity, put — Thompson, the postmaster, in his own room. Up to this time there had been no fever in our immediate neighborhood. My wife — Thompson was dying at ten o'clock at night, my family physician sent for me, and I found him hopeless with the fever. Such quantities of black vomit as he threw up, I never seen before. 'My pastor,' he said, 'wanted to tell you my peace with God is fact. My mother taught me about Jesus, I shall soon see him and her.' Later in the night he was trying to sing. On reaching me just before day, I found — Thompson just passed away. With a little group of attendants, I buried those two the next morning. From four to six was a large attend-

ance at a funeral; later in the epidemic there were generally no attendants at all.

"On the 8th of September, my son Herbert was attacked violently. We watched him, O how anxiously and sadly, for three days and nights. He died on the 11th. On the morning of that day his mother was smitten, and at six o'clock in the evening I was seized with the plague. For two days I had from time to time talked with him about his death. He professed faith in Christ in Savannah, during brother Earle's meeting there, and declared to the last his firm confidence in the merits of Jesus Christ. He told me about his affairs; suggested the character of his burial, and affirmed his willingness to die. I called his attention to the fact that he might have gone away, and that he was dying for me. He replied, 'I would do the same thing again in similar circumstances.' 'Only this,' said he, 'I regret; I leave my life so unfinished.'

"On the 19th of September, our cook, Eliza, who had been with us for years, and whom we all loved, died with the fever. I left my son several times at her request to read and pray with her as she was passing away.

"It is a bitter thought that, for the last six hours, Herbert was left in the hands of a strange nurse; neither parent being able to see him and speak a last word of farewell.

"When Herbert died, George was in Georgia at his grandfather's, having carried my friend, Dr. Boggs' children to their relatives. I had a telegram sent to each of my children not to come to Memphis. On learning, however, that his brother was dead, and his parents sick, George set out at once to cast his lot with ours. * * * To my great surprise, on Sunday, the 15th, George entered my room. I shrieked with horror: 'You are a dead man! Is not one son enough to sacrifice to this plague! Fly from this place!' He quietly said: 'Father, be quiet. We are not afraid to die. I have laid aside all my ambitious views, and do let me help you while I live. I have felt that God was with me all the way, and especially since leaving Chattanooga.' I yielded to his wishes. He found our house in the hands of strangers—black and white. Some of these yellow fever nurses are drunkards. They seek a good supply of stimulants for their patients, and they drink freely themselves; and often appropriate what they find of valuables in the rooms and houses of the dead. Changes of nurses were needed in our house, and he made them promptly; thus contributing to our recovery, and especially that of his mother. Three days after his arrival, George was the subject of the fearful fever. He went out a mile and a half to pass the night at the residence of Dr. Boggs. After suffering all night, he was moved to a house a little distant, and placed under the treatment of Dr. McFarland, of Savannah, Ga. Our reports of him for three days were favorable. He grew worse on Sunday, the 22nd, and on Monday I left my house for the first time; indeed I had not been out of bed for a day; and went to my son. Most persons thought it would kill me, but God kept me. I watched him and directed his nurses for two days and nights; frequently talking with him of death; repeating Scripture, hymns, &c., and praying with him.

"When he died on the 25th, I returned with the heavy message to his feeble mother. Now we had 'sorrow upon sorrow.' The next morning early we went to bury our dead.

We were both very feeble, and there was no church member, no neighbor, no citizen to go with us. The two nurses, one an Italian and the other a Negro, were our only attendants to and from the grave. There was no neglect in this matter, no one to censure, but it shows to what extremities the plague reduced our people."

For "The Friend."

The Chemistry of Plant Growth.

(Continued from page 106.)

The general distinction between organic and inorganic substances, is the fact that the former are carbonized or charred by the application of a dry heat, while the latter are not. Many of the latter are also indispensable to plant and animal life. Thus without phosphorus it would be impossible for higher forms of life to exist. It must not then be supposed that because carbon, oxygen, hydrogen and nitrogen are supplied in abundance to vegetation, it has all needed to complete its full development. Unless certain inorganic elements exist in the soil in abundance, growth is stunted.

Animals too require the presence of these inorganic materials. Phosphorus is a very important element of bone and nerve tissue. About one-half the weight of bones is phosphate of lime, and one-fifth of this is phosphorus. In an infant eight per cent. of the brain is phosphorus, which increases to sixteen or over at maturity and diminishes in old age. While the brain of an adult idiot contains no more than that of a child. Iron exists in the blood, sulphur in the muscles, and chlorine and sodium in various fluids of the body.

But animals are not constituted so as to derive their materials directly from the soil. The plant first seeks them out, appropriates them to its own growth, and puts them in a condition to be useful to the animals. We have seen that the two great kingdoms of life, are entirely dependent on each other, for keeping the proper supply of carbonic acid in the air. Here we have another dependence of the higher life on the lower, for bringing these essential elements to its existence, into a form which adapts them to its use.

Though so essential to animal and vegetable life, these inorganic materials, are really but a very small proportion of the plant. They constitute the ashes which remain after complete combustion. Sulphur and phosphorus belonging to this class, pass off as gases, with the organic element.

The following table gives their proportion in a few common crops.

	Grain of Wheat.	Straw of Wheat.	Potatoes.	Clover hay.
Carbon,	46.1	48.4	44.0	47.4
Oxygen,	43.4	38.9	44.7	37.8
Hydrogen,	5.8	5.3	5.8	5.0
Nitrogen,	2.3	0.4	1.5	2.1
Inorganic,	2.4	7.0	4.0	7.7
	100.	100.	100.	100.

From this we notice that over 90 per cent. of vegetable matter, is provided by natural circumstances, and in most cases a large proportion of the remainder. Yet all of this will not sustain plant growth, if the few ingredients which often have to be supplied by human agency are lacking. Man is asked to perform but a trifle of the work, of crop nourishing, and that trifle consists largely of transport-

ing to the soil, the elements elsewhere provided by nature. There are about eighteen inorganic elements, which plants use more or less in their growth. Of these it will only be necessary for us to notice eight, as being the most extensively diffused, viz.:—iron, chlorine, sodium, calcium, potassium, sulphur, phosphorus and silicon. Iron exists combined with oxygen in sufficient abundance in most soils. It has been found that plants cannot perfect their green coloring matter without the presence of iron. Sodium and chlorine are used in only moderate amounts, by vegetation, and may be derived from common salt. If in the ground they are used in small quantities. But healthy plants have been raised in soil destitute of them. Sulphur is obtained from sulphate of lime (plaster), and is also an ingredient of all artificial phosphates. In the form of sulphuric acid it seems to be necessary to agricultural plants. Calcium comes from lime, which in an unslacked state is calcium oxide, and combines in slacking with water or with moisture from the air. Besides being a necessary constituent of vegetation, it has other offices to perform, for the plant. Most soils contain a quantity of animal or vegetable matter, which if not decomposed, can be used as plant food. This is very often surrounded by a quantity of carbonic acid gas, which prevents the access of oxygen. Without oxygen the decomposition cannot go on. The burnt lime absorbs this oxygen going back to its original state of carbonate of lime, and permitting the air to facilitate decay. It also assists in the decomposition of some mineral substances, which are thus prepared for use, and has a value in certain heavy soils, by making them more loose and friable, thus permitting the passage of air and moisture more readily. Lime is also added in the form of land plaster. As this requires about 400 times its volume of water to dissolve it, it is most efficient in damp ground, or during a wet season. Its value in retaining ammonia has already been spoken of. Silicon does not exist in a free state, but combined with oxygen. It is most commonly known in the form of the beautiful six-sided crystals of quartz or amethyst, or in irregular masses, which are then called flint. Sand usually consists largely of silica, and when cemented together by some natural cement, it constitutes a rock variously called sandstone, freestone and brownstone. In these forms it is entirely insoluble in water and acids, and of no possible use as a fertilizer. Silicates of potassium and calcium existing in many soils, are however slowly decomposed by carbonic acid, the silica unites with water, and forms what is usually known as soluble silica, and is thus taken up by the plant. As there is abundance of it in all soils, it is probable that this action, though very slow in its operation, produces sufficient soluble silica for all purposes of growth. It goes into stalks of wheat, corn, and the stiff grasses that grow on marshy land, and forms the hard, shining outer sheath. It does not seem to be like calcium indispensable to these plants, as healthy wheat has been matured with almost no silica, but when present it is taken up in large quantities.

(To be continued.)

Peace in this life consists not in an exemption from suffering but in a voluntary acceptance of it.—*Penelon.*

Novel Reading and the Young.

For "The Friend."

There is a class of literature very extensively published and read at the present day, which it is to be feared has an influence for evil largely under-rated; and which cannot but be viewed with anxiety by all those truly concerned for the welfare of our country, or interested in the education of the rising generation. I allude to those publications known as novels, weekly story papers, and magazines. It may seem strange to imagine that any readers of "The Friend" should need a caution on this subject, but the evil is so widespread, so specious, and so frequently overlooked, that the writer, feels like protesting against what he considers a fruitful source of trouble to parents, and moral and mental injury to the young.

Any one living in one of our large cities, will observe that books and periodicals of the description mentioned are for sale at most stores and news-stands; that they are sold very cheaply, and in such a form as to be easily secreted by their youthful readers. Some lay claim to greater respectability than others, but it is questionable whether the very best do not but inspire a dislike for serious reading, and whet the appetite for something still more exciting and hurtful.

What is the general character of these works of fiction, and what is their tendency? In the first place they almost invariably give incorrect ideas of life as it really is. They tell of impossible actions by boys and girls; represent vicious deeds as noble; and portray vice in brilliant colors. They speak of virtue as cowardice; are apt to ridicule religion and religious people; they frequently make the good appear as hypocrites, and misrepresent the true relations between parents and children. Their tendency is to familiarize their readers with wickedness, either in its more gilded or hideous forms; and to teach that riches are the great aim in life. They almost universally give a distaste for study, and teach a habit of superficiality; while in many instances they are undoubtedly a cause of nervousness to children, and directly tend to weaken the mind.

Novel readers would have us believe that at least some stories are effective agencies of good; that they are instructive, that they teach noble principles, and inculcate good morals; and that reading them is a pleasing and harmless way of passing the time. Unlucky to this it can be said, that instances (if such exist) are exceedingly rare in which a novel teaches a good moral; for generally they are compelled to picture vice in some way or other, in order to illustrate the good effects which they claim to produce; and it certainly cannot be desirable to teach children the temptations and sins of the world, supposing that by so doing their feet will be turned into the right direction. As regards reading these works being a recreation, any one candidly viewing the subject, cannot fail to see that the cost far counterbalances any supposed benefit derived from doing so. To sum it all up, then, we find there is hardly anything to recommend, and much to be said against them; they are a deadly poison to cast before the young, whether in the shape of juvenile books or papers; and too diligent care cannot be exercised to prevent boys and girls acquiring a taste for such works, either

from possessing them, or having access to them in our public libraries.

I have read somewhere that, "True culture brings out the common human mind in it, and the rare gifts in few." There is nothing more promotive of true culture than the reading of instructive and well selected books. They elevate the mind, enlarge the ideas, teach the reader to form just opinions of men and things. How important is it, then, that young people should have placed before them that style of literature, which will tend to instruct, and not degrade them; not that it is necessary to tire their brains with essays, a scientific or philosophical character; but their attention can be turned to truthful and quiet recitals of home-life, to biographies, history, to the wonders of nature, and above all to the truths of the Bible. They should learn to depend on literature entirely free from exaggeration, and from the objectionable features mentioned above, and which would direct their affections and thoughts toward the truly beautiful. Such publications can be found for them, and will be appreciated by them. When these facts shall have become generally recognized; and when parents and guardians of the young shall more correctly estimate, than many now do, their responsibility in the matter; then will the rising generation grow up, not only intellectual but also morally and spiritually the better for it.

11th mo. 1878.

[In transferring, at the request of the author, the following from the journal in which it originally appeared, to our columns, we have taken the liberty of omitting a few lines. The Friend to whom it refers was a valued contributor to the pages of our Journal; and we doubt not many of our readers will recall with interest the series of interesting and interesting articles, entitled "Random Notes," in which she had gathered some of the reminiscences of her travels in Europe. Those who have not attempted to prepare such a series of sketches, (extending in this case to thirty in number), can scarcely appreciate the amount of time and mental labor required to provide in this way for the entertainment and instruction of their readers.]

For the "Nancy Laminin"

In Memoriam.

The dark shadow that has passed over our valley has saddened many hearts. The removal of Susan Eeroyd Lippincott has brought poignant sorrow to her relatives and loving friends. Near the home of her childhood a youth, and among scenes she so fondly loved, and so sweetly sung, they have laid down in fair form to be seen of them no more on earth.

Our lamented friend was endowed with exquisite sensibilities, and drew inspiration from every scene of beauty and sublimity. Whether among the grand old canons and high peaks of Colorado and California, or the Alpine glories of Switzerland, the sweet quiet greenery of her beloved England, or the rich coloring of classic Italy, her poetic and artistic sympathies throbbled in rapturous response. But from all these her heart ever turned to the vale of her childhood with yearning that would not be stilled. Her five nobility of character was adorned by the graces of the humble christian. Years of intimate acquaintance with her did not incre-

admiration that casual intercourse awak-
ed, and the perfections of her character con-
tinued to develop as age and experience ex-
panded her sphere.

A friend writing of her remarks: "I have
felt for her a tender affection and a very
high appreciation of her native refinement of
character and superior intellect. There was
nothing so truly womanly and sensitive in
her nature, that her literary taste never car-
ried her beyond the range of the affections
of the domain of domestic duty. But to me
her spiritual attainments and sympathy, her
firm love for her Saviour, were the diadem
adorned the whole, and gave her society
harm I shall never forget. I have, I trust,
benefited in such intercourse with her, and
learned from her attractive example that 'the
ways of wisdom are those of pleasantness, and
her paths peace.'"

An intimate friend of her early years writes,
in our youthful days we were fast friends,
and the intimacy then formed continued
rough life, and time never impaired in any
part the friendship and attachment of early
years. Her many rare qualities of mind and
heart were always appreciated by me, and as
well upon the life thus ended upon earth,
I truly thankful to have been permitted to
know and to love, as I did, so beautiful a
character."

To few, perhaps, can the following lines,
Whittier, be more appropriately applied,
they sum up the graces of her christian
manhood:

"She kept her line of rectitude
With love's unobscured eyes;
Her kindly instincts understood
All gentle courtesies.
The dear Lord's best interpreters,
Are humble Christian songs,
The gospel of a life like her's
Is more than books or scrolls.
From scheme and creed the light goes out,
The saintly fact survives,
The blessed Master none may doubt,
Revealed in holy lives."

Our precious friend left many proofs of her
etic powers, but none can we more appro-
priately address than the following, written
on the steamer after having bade farewell
to her English friends, the last of whom was
beloved cousin, on the eve of her return
inward. They are the last metrical lines
she wrote, and now seem to us to have been
duly prophetic:

"She slips away from her river moorings,
And spreads her wings for a seaward flight;
A blue mist falls on the toll-worn city,
As we speed away in the dusky night.
Fading away—fading away!
I shall fade from their life away!
As the ship sails down to the distant bay,
As the sun dies out of the summer day,
So shall I fade from their life away!"
But memory dwells with a softened pleasure,
On pictures that time will never efface,
And ever within the golden setting,
There lingers the charm of a fair sweet face.
Fading away—fading away!
I shall fade from their lives away!
As the ship sails down to the distant bay,
As the sun dies out of the summer day,
So shall I fade from their lives away!"

J. S. L.

Opposing duties, though sometimes talked
out, do not, as I conceive, exist. That
which God does not require is not duty, and
never requires exertions inconsistent with
each other. What we need is wisdom to

draw correct lines, and the vigor to fill them
up with our might.—Ann Taylor.

The Power of Gentleness.—It is related that
a belated stranger stopped all night at a
farmer's house. He noticed that a slender
little girl, by her gentle ways, had a great
influence in the house. She seemed to be a
bringer of peace and good-will to the rougher
ones in the household. She had a power over
animals, also, as the following shows:

"The farmer was going to town next morning,
and had agreed to take the stranger with
him. The family came out to see them start.
The farmer gathered up the reins, and, with
a jerk, said, 'Dick, go 'long!' But Dick
didn't 'go 'long.' The whip cracked about
the pony's ear, and he shouted, 'Dick, you
rascal, get up!' It availed not, then came
down the whip with a heavy hand; but the
stubborn beast only shook his head silently.
A stout lad came out and seized the bridle,
and pulled, and yanked, and kicked the re-
bellious pony; but not a step would he move.
At this crisis a sweet voice said: 'Willie,
don't do so.' The voice was quickly recog-
nized. And now the magic hand was laid on
the neck of the seemingly incorrigible animal,
and a simple, low word was spoken. Instantly
the muscles relaxed, and the air of stubborn-
ness vanished. 'Poor Dick,' said the sweet
voice, and she stroked and patted softly his
neck with those child-like hands. 'Now, go
along, you naughty fellow,' in a half-chiding,
but in a tender voice, as she drew slightly on
the bridle. The pony turned and rubbed his
head against her arm for a moment, and
started off on a cheerful trot, and there was
no further trouble that day."

The stranger remarked to the farmer:
"What a wonderful power that day pos-
sessed!"

The reply was,
"Oh, she's good! Everybody and every-
thing loves her."

THE FRIEND.

ELEVENTH MONTH 23, 1878.

From the accounts now received from the
extended district within which the Yellow
Fever has been prevailing during the last
four months, it may be hoped that its ravages
have ceased, and that the inhabitants of that
section of our country are entering on the en-
joyment of their usual share of health.

Much has been said and written respecting
the causes producing the destroying pestilence,
and of the means supposed to be adequate for
its prevention, or to control its spread, and a
commission has been appointed to make a
thorough investigation into the subject, and
report the result of their labors.

The remote causes of epidemic diseases are
generally, if not always, outside the body,
affecting, when absorbed, the natural func-
tions of different organs, so as to produce ir-
regular action and excite a morbid condition.
Although names have been given to these
supposed morbid agents, as "malaria," "or-
ganic virus," &c., produced by natural causes,
in some occult way, yet little or nothing is
really known of their constituent elements or
the manner in which they are compounded.
Yet medical science and hygienic art have
done much to remove or modify the agents

believed to give rise to different diseases, as
well as to ward off their fatal effects when
unhappily developed, and it is a pressing duty
carefully to investigate the conditions that
experience has proved are generative of these
causes, and to store up and use the knowledge
that may enable to avert the spread, or lessen
the fatal characteristics of diseases that prey
upon the human family.

Man's own willfulness and perverse indul-
gence of his natural appetites are, in one way
or another, fruitful sources of the pain and
sickness he suffers, and it is hardly probable
he will ever fully understand the nature of
all the uncontrollable agencies that give rise
to the phenomena of disease; certainly he can
never free himself from the effects resulting
from the incessant variation in the weight,
temperature and moisture of the atmosphere
in which he lives and breathes, each of which
exert a potent influence on the functions of
his body.

Perhaps the most fatal diseases are those
generally spoken of as "contagious"; that is,
they are propagated by some emanation from
the bodies of those affected with some one of
them, passing to another who is in health,
and producing a specific train of symptoms,
ever the same in character, though varying
in their severity. These emanations are sup-
posed to be *organic poisons* generated in the
diseased system, thrown off by some one of
the excretories, and absorbed by those ex-
posed to them; but little or nothing is known
of their intrinsic nature.

It is an humbling consideration that the
human system may become so vitiated as of
itself to distil a poison that renders approxi-
mation to it dangerous and often destructive,
and it has been contended that there must
always be some external generative agency.
But *contagious* diseases, such as Small-pox,
Diphtheria, &c., must have had a beginning
somewhere, and at some time, and there is no
good reason given why the system may not
become so terribly deranged and depraved by
physical or mental causes, that some of its
secretions will be converted into a poison
communicable to others exposed to its con-
tact. Sudden fright has been known to change
the color of the hair in the course of a few
hours, and a case is recorded where the same
cause covered greater part of the body with
warts in a short time; there is therefore noth-
ing incredible in the theory of other corrupt-
ing agencies changing some of the secretions
into a poison analogous to that of the serpent.
But these are questions that may be left to
doctors to discuss and decide, and perhaps the
report of the Commission appointed may
throw some light upon them.

Our object, when we took up the pen, was
to call the attention of our readers to a con-
sideration of this subject, rarely if ever allu-
ded to in the various disquisitions put forth on
the awful scourge that has been passing over
so large a section of our beloved country.
Formerly it was a common opinion that pes-
tilences—whether epidemic or contagious—
were of direct supernatural origin, inflicted
on communities as chastisement for sin. But
with us at the present day, the attention of
the people is so constantly turned to theories
relative to the natural or secondary causes
supposed to have originated, or invited the
lodgment and propagation of the Yellow
Fever in the South, and so much has been
said—and properly said—of the manifested

sympathy and generous aid extended by the North for their suffering brethren, as contributing to the removal of the hostile feeling so rife during and since the civil war, that there is danger of altogether overlooking the serious lesson we ought to learn from the visitation that has swept so many thousands into eternity, and desolated so many once joyous homes.

With full belief in the production of the "pestilence that walketh at noon-day" from natural causes—as before expressed—we are equally convinced that it is permitted and intended by Him, in whose hand are the issues of life and death, to awaken the forgetful and rebellious people to a sense of their sins, their estrangement from and ingratitude to the Author of all their blessings, and rightful claim of their obedience and love. But alas! it is the fashion of the day, among a numerous class, to strive to thrust the omnipotent and omniscient Jehovah away from the immediate superintendence, ordering and support of the workmanship of his holy hand, to substitute therefor what they call the reign of law, and so do away with all supernatural interferences, even in the being, and in the affairs of men. But the true Christian knows that He is the source and centre of all life, and in Him we live, and move, and have our being. Though "He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers," yet is He the Dispenser of life and the means for supporting it, and He gives heed whenever it ceaseth; He heareth the young ravens when they cry for food, and not a sparrow falleth to the ground without his notice.

There is abundant evidence in Holy Scripture that the Most High ruleth in the kingdoms of men, and sendeth forth death-dealing maladies to execute punishment on communities that persistently rebel against his laws. He commanded Moses to tell his chosen people of old, "If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight, and will give care to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that health thee." We must confess that the people of these United States in practice fall very far below the Christian standard which they profess to acknowledge as binding upon them. Wickedness stalketh abroad throughout the land, and He who looketh at the heart and knoweth the way that we take, hath shaken his rod over us in judgment, and it may be in mercy, if the people will be willing "to hear the rod and who hath appointed it," and learn righteousness while his judgments are in the earth.

Let none flatter themselves with the idea that wickedness abounds more generally among the people where death has been reaping so large a harvest, and that other communities may escape; the lesson taught by our Saviour to those who told Him of the Galileans whose blood Pilate had mingled with their sacrifices, is applicable to every part of our nation, "Think ye that they were sinners above all who dwell in Jerusalem? I tell you, Nay, but except ye repent, ye shall all likewise perish."

May we lay these considerations seriously to heart, and be concerned individually so to walk, day by day, in the Lord's counsel and fear, as to find favor in his holy eyesight, and

move Him to withhold the farther display of the rod of his anger, and bless the nation with his preserving care.

SUMMARY OF EVENTS.

UNITED STATES.—The managers of the coal combination have decided to make the current year 17,000,000 tons, an increase of 2,000,000 tons. The allotment to the Reading Coal Company is 832,587 tons.

The annual report of the operations of the postal money order system, shows there were 4143 offices at the close of the fiscal year; 5,613,117 domestic money orders were issued, amounting to \$8,442,257; 128,000 international orders were issued, representing about \$2,000,000. Deducting all expenses the money order service yielded a net profit to the Government of about \$8,000.

The aggregate expense in operating the Bureau of Engraving and Printing of the Treasury Department during the year was \$5,800,000. During this time counterfeit has appeared on any of the work executed by the Bureau.

The United States Government has purchased, through a New York banking-house, sterling exchange to the amount of about \$5,500,000, required by the Halifax award, to be paid to the British Government in London on the 29th inst.

Last month 13,568 immigrants arrived at New York. For the nine months of the present year the total number was 64,963; during the corresponding period of 1877, there were 69,522.

The statistics of marine disasters for the 9th month, report 85 sailing vessels, 7 English and one Italian steamers lost.

Some of the members of Senator Saunderson's Committee to examine into the advisability of transferring the Indian Bureau to the War Department, have returned from an extended trip West, where they have taken much testimony from different persons interested in the subject. Army officers generally believe the transfer would be advantageous to the Indians and the Government; but they do not desire the increased responsibility. Nearly all citizens of the West, especially on the Pacific slope, favor the transfer. The Indians were mostly opposed to the change, preferring to remain under control of the Indian Department. The Winnemuccas, and Indians in California, desire to become citizens in the West, and the Committee will not be prepared to come to a decision till after additional testimony is taken in Washington.

A frightful accident occurred on the Reading Railroad, at Mahanoy City, on the 16th, by the explosion of a special engine standing in front of the station. The superintendent was in the office at the time the boiler exploded; the engineer, a man standing in the door of the station house, and four boys who were near the engine, were killed; several others were injured, and considerable property destroyed.

There were 284 deaths in this city during the past week. Of these 44 were in consumption; diphtheria 9; scarlet fever 15; typhoid fever 7; disease of the heart 10; old age 10.

Markets.—Gold 1001. U. S. sixes, 1881, coupon and registered, 100½; 5's, 1881, 100; new 4½ per cents registered, 103½; do, 5's, coupons, 104½; 4 per cents, 100½. Cotton was in demand, and steady at 9½ a 9½ cts. per pound.

Flour.—Extra, \$4.25 a \$4.75; patent and other high grades, \$5.50 a \$7.50. Rye flour, \$2.75 a \$3.

Grain.—Wheat, red, \$1.02 a \$1.04; number, \$1.04 a \$1.06; white, \$1.06 a \$1.08. Rye, 27 a 33 cts. Corn, 38 a 44 cts. Oats, choice white, 25 a 28 cts.; mixed, 27 a 28 cts.

Seeds.—Clover, 5½ a 6½ cts. per lb.; flaxseed, \$1.30 per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts., per 100 pounds; mixed, 45 a 60 cts. Straw, 65 a 75 cts. per 100 pounds.

Beef cattle are dull, and sell at 5 a 5½ cts. for extra; 4½ a 4½ cts. for fair to good; and 3½ a 4 cts. for common. Sheep, 3 a 4½ cts. per pound gross as to quality. Hogs, 4 a 4½ cts. per pound, as to condition.

FOREIGN.—Part of the city of Norwich is reported to have been inundated by a rise in the river Wisnau. Two of its most densely populated districts are several feet under water. Four or five miles of streets are submerged, and the basements of factories, warehouses, granaries and dwellings along the course of the river are flooded. From three to four thousand dwellings have been rendered uninhabitable. The flood has been caused by a fortnight's continuous rain.

The Furness Iron and Steel Company, at Barrer Furness, have determined to close their iron mine consequent of the depression of the iron trade. It will throw 2000 men out of employment.

It is estimated that in consequence of the stoppage of machinery at Burnley, the amount paid in wages one-third less than before the strike.

The continued depression of business has caused a heavy fallures among the chemical works at New Castle.

England and Germany have agreed that after the year 1879, telegrams between any points in two countries will cost three pennings (about six cents) per word, without restriction to the minimum number of words. The Dutch and Belgian States have agreed to prorate on this basis.

The Marquis de Lorne, the new Governor-General for Canada, and the Princess Louise, sailed from Liverpool on the 15th inst. for Halifax. Great preparations are being made for their reception.

Emperor William, replying to an address presented by a deputation of the Town Council of Wisbaden, he was invited to restore the Government. "He trusts that Prussia's wars against criminal tendencies will be limited by other States. "The peril," he said, common, and so ought to be the defence."

Premier Tisza, speaking in the Diet on the 15th, declared that the policy of Austria-Hungary was to prevent Turkey from becoming a prey to Russia. He expressed a firm hope that the Berlin treaty would prove a permanent or observational basis.

The Russo-Turkish war has added 70,000,000 roubles (upwards of \$50,000,000) to the annual interest on Russian debt, and inflated the currency by 500,000,000 roubles.

A dispatch from Erzeroum declares that the Rus army in the new Asiatic provinces of Russia, has as yet been placed on a poor footing.

A dispatch from Pesth, says, there have been serious floods in the river Save, attended by considerable loss of life, and an immense destruction of military stores.

There have been violent storms throughout Central Italy, and the damage caused by them is almost unparalleled. Travel on all the railways between Rome and Naples is interrupted. The Tiber overflows its banks, and the lower part of the city of Rome is inundated.

As King Humbert was entering Naples, on the 1st an attempt was made to assassinate him. The would-be assassin is a young man, says he belongs to no party, but being poor, nourished hatred toward the king.

The Macedonian insurrection is said to be daily increasing in dimensions, and spreading towards Epiros and Thessaly. The insurgents are divided into 16 bodies variously located. For many, it is stated, political trouble is a mere pretext for robbery; plunder. The Porte has sent a large force to subvert the insurrection.

A new map of Cyprus, published by one of the eminent British geographers, says that the average temperature of the island is 52.8 degrees centigrade in January, and 82 degrees in the 8th.

City of Mexico advices of the 4th say, that the fall silver has caused business depression. Exchange Speculations for gold, 22 cent. premium, London pence, and on Madrid 25 cent. premium.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in Allowaytown, Salem Co. New Jersey, on the 13th of 10th mo. 1878, WILLIAM F. REEVE, in the 77th year of his age, a member Salem Friends' Meeting of Friends.

At his residence, Cedar coast, Iowa, on the 16th of 10th mo. 1878, JAMES PENRO in the 37th year of his age, a beloved member Hickory Grove Monthly and West Cedar Partien Meeting of Friends. During his last sickness, which was of long duration, he was preserved in a calm and composed mind, often praying for strength to bear the pain, and at other times wishing to be released, saying, "not my will but thine, O Lord be done." He closed was quiet and peaceful; leaving his family a friends the consoling belief that a crown of everlasting joy awaited him.

WILLIAM M. PILE, PRINTER,
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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

The late Total Eclipse of the Sun, as seen from Denver.

There could scarcely be a more favorable position for observing the grand and impressive features of a total eclipse of the sun, than the plains and mountains of Colorado. The Rocky Mountains occupy the western half of the State, and there are said to be one hundred and thirty peaks, that rise more than 5,000 feet above the level of the sea. Fifty-eight of these have been named, and a list of them with their altitudes is before me. If this list can be relied on, thirty-four of these peaks have an altitude of 14,000 feet or more. This great mountain chain rises rather abruptly from the rolling plain or plateau that extends over the eastern half of Colorado and upward across Kansas and Nebraska to the Missouri river. This great plain itself has, on its western boundary, an elevation of from five to six thousand feet, and it gradually slopes off to less than one thousand feet to the Missouri river. As the distance from the base of the mountains to the Missouri is about 500 miles, the average inclination of its plain is less than ten feet to the mile. The City of Denver is situated on this great plateau, about 13 miles from the base of the foot-hills," and at an elevation of 5,200 feet above the level of the sea. The foot-hills themselves rise to an average altitude of about 600 feet above the sea, some of them, however, being considerably higher than this. From Denver and other like situations on the plains, numerous higher summits and ridges loom the eastern part of this great mass of mountain land can be seen over the foot-hills, many of them partly clothed with perpetual snow. The streets of Denver cross one another at right angles, and one set run nearly the north-west and south-east. Up these streets Long's Peak can be plainly seen, a prominent and grand object, apparently a dozen or perhaps a score of miles distant, but really forty-eight miles away. Its altitude is 14,271 feet. Almost exactly south of Denver, Pike's Peak can be plainly distinguished when the atmosphere is clear enough, peering grandly over the shoulders of the intervening foot-hills. This fine peak is 63 miles distant, altitude 14,147 feet. At Denver we can see the foot of the Rocky Mountains from below Pike's Peak, in the south, to a considerable distance beyond Long's Peak in the north-

west, a total length of about 130 miles in a direct line; and almost innumerable peaks and ridges, some bare and some snowy, rise up to view from this great extent of mountains, forming a beautiful and magnificent picture. Over these grand mountains and the plateau in front of them, the moon's shadow was to sweep in its rapid flight across our planet, on the 29th of the month. Can we imagine a more favorable arrangement of mountain and plain for the display of this interesting phenomenon?

It had been a question with us whether an open situation on the plains in front of the mountains, or some place up among the mountains would be preferable for observing the eclipse. We were well aware of the tendency of clouds to form and congregate on the sides and summits of mountains, and that they often remain there for a long time while the plains below are bathed in bright sunshine. From inquiries on this subject we had learned that these Colorado mountains are no exception to the general rule in this respect, and that therefore the probability of our having an unobstructed view of the sun would be much greater on the plains than on the mountains. Besides, on the latter, unless indeed, we scaled one of the high peaks such as Gray's or Pike's Peak, we might be much more hemmed in, and our view of the surrounding region more limited than on the summit of even a moderate elevation on the plain, especially if this latter were far enough back from the foot-hills to give us an extensive view of the great chain of lofty mountains before us. We therefore concluded that Denver or its vicinity would be a very favorable location, perhaps the most so of any, for observing the rare and interesting phenomenon. As this place is only about 15 miles from the central line of the shadow (to the north-east of it) the time of continuance of the total phase would be only a very few seconds shorter than on the central line itself.

We arrived at Denver on the evening of the 25th of Seventh month, and on the afternoon of the 26th we rode to some of the higher situations near the City, in order to find the most suitable position from which to view the eclipse on the 29th. The result of this examination was, that we selected a broad elevated swell of the prairie, a mile and a half east of the town, known as "Capitol Hill," from which there is a commanding view of both the mountains and the plains. That afternoon it was somewhat cloudy, and on the previous afternoon it had rained on us copiously as we travelled from Cheyenne to Denver. We learned that there had been a continuous succession of rainy or cloudy afternoons for nearly a week past, and that the weather had been very unsettled for two weeks. This was discouraging; and our experience during the next two days was by no means reassuring. The 27th was cloudy nearly all day, but towards evening the clouds

dispersed sufficiently to make a beautiful sunset, presaging fine weather on the morrow. Accordingly the early morning of the 28th was clear and bright; but near noon dark and threatening clouds formed as usual over the mountains, entirely obscuring the western sky, and a storm could be seen in that direction. In the afternoon this storm reached the plains, and we had at Denver both rain and hail. Again it cleared off towards evening, and again the descending sun lent brilliancy and beauty to the scattering clouds; but we had learned not to place much reliance on this indication, in this elevated region, where the broad, heated plains and the lofty, snow-clad mountains are within a few miles of each other. The 29th opened beautifully clear; and as the air was decidedly cooler, we began to hope that there had been a real change for the better, one that would continue for ten or twelve hours at least; and our hopes were not disappointed, for it remained clear, or very nearly so, throughout the day.

We had engaged a carriage to be at the door of our hotel at half past one o'clock; and accordingly soon after that hour our party of five set off from the hotel, having with us a good supply of colored glass, some opera glasses, a very good spy-glass with a 24 inch object glass, and a tripod that had been extemporized for the occasion. We were soon on Capitol Hill, whither others from the town had gone for the same purpose. Selecting a favorable place on this high but gentle swell of the prairie, we erected our tripod and telescope, and waited for the first appearance of the edge of the moon on the sun's disc. The sky was almost entirely clear. There were a few clouds near the horizon, but none that threatened to interfere with the grand exhibition. The sun shone with great fervor, as it usually does in the clear and rarified atmosphere of this elevated region; but by using our umbrellas, and retreating occasionally to our carriage, we escaped the burning effect of his rays.

About the appointed time, 2h. 20m. Denver time, we noticed a little notch on the west edge of the sun. Slowly it increased and extended across the face of the orb of day. The diminution of light and more especially of the heat of the sun's rays was very noticeable as the moon advanced, and ere long we needed neither umbrella nor carriage to shelter us from the heat. A peculiar darkness like that produced by an approaching storm, seemed to be settling around us and on the whole landscape. When the remaining edge of the sun's disk was reduced to a very narrow crescent, we noticed that Long's Peak and the mountains near and beyond him, were apparently enveloped in a dark sombre mist or cloud; and some of the party really supposed for a moment that clouds were gathering on those distant mountains. Then soon we saw this misty gloom approaching us, producing mingled feelings of awe and admiration that

cannot well be described; and now, directing our attention again to the western sky, we presently saw the last or southern edge of the sun broken, and then immediately the corona broke forth, a beautiful halo or ring of light, with rays extending from it in perhaps every direction but more especially to the right and left. To my eyes the body of rays on the right appeared forked like the tail of some bird, while that on the left was nearly straight at the ends. On either side these rays were discernible to the distance of one and a half or perhaps two diameters of the sun.

During the absence of the sun we observed a long line of fleecy, broken clouds near the northern horizon, which from the effect of the diminished light, were of a dark salmon or bronze color. The line was a peculiar one, and there was almost a metallic lustre about it. The whole appearance of these clouds and of the dull golden sky seen between and above them, was very fine, and we thought this one of the most beautiful features we had noticed in connection with the deeply interesting and magnificent phenomenon which it had been our privilege to witness under circumstances every way so favorable.

While the southern edge of the sun was still shedding his light upon us, and before the apparent cloud of misty darkness had settled on Long's Peak, there was heard from some of the numerous spectators near us the exclamation "There's a star." On casting our eyes in the right direction, we perceived a bright little luminary in the west, not very far from the horizon, which by its position and appearance, was at once recognized as *Venus*. I noted the time, 3 h. 25 m., which was 31 minutes before the commencement of total obscuration; and doubtless if our attention had been turned exactly to the right spot earlier, we would have seen this brilliant planet while there was a much larger portion of the sun uncovered.

During totality *Venus*, *Procyon*, *Castor* and *Pollux*, *Mars*, *Regulus* and *Mercury* were all seen, I believe, by one or other of our party, also a star to the north, far distant from these, which was probably *Capella*. The position we occupied, commanding, as already stated, a view of the Rocky Mountains for 130 miles from north to south, with its numerous lofty and snow-crested summits, was so pre-eminently fitted for observing the approach and the receding of the moon's shadow, and the effect of the growing darkness and returning light on the landscape, that we had not calculated on making much use of the telescope during totality, presuming that the observation of the landscape, the search for the stars that might shine forth, and the study of the corona, would fully occupy the two minutes and three quarters of total obscuration. The several members of our party and a number of the bystanders had looked through the instrument, some of us several times, during the partial phase, but after the total phase commenced, the view of what was going on around us was so engrossing, that a very hurried look at the corona through the telescope was all that I attempted. As thus seen, it was a beautiful object, even more so, perhaps, than when viewed without the glass. The lower part of the coronal ring on the right hand or northern side appeared to be of a rich rose color for about 30 or 40 degrees. I had but a few seconds view of it, however, and for

this reason cannot speak positively of its character, nor say anything about the red protuberances which were seen by others at that part of the sun's surface. While thus examining the corona through the telescope, the sun broke suddenly forth on the right hand edge, the two minutes and forty seconds of total obscuration having passed even more rapidly than we had anticipated, and the most magnificent and interesting part of the exhibition, whether viewed through the telescope or with the naked eye, was over. Upon quitting the instrument and looking up, I was surprised to find a cloud—a small thin veil of white—interposed between us and the sun; but it was so light and thin that it could scarcely have interfered at all with our view of the phenomenon.

Turning our eyes about this time to the northern landscape, we saw that Long's Peak and all the mountains in that direction were lighted up again, the snowy patches glowing beautifully in the renewed light of the sun's rays; but Pike's Peak and the mountains in that direction were still in the shade, and the most remote of them must have remained so for nearly two minutes after the sun broke forth upon us.

The moon's shadow as thrown upon the earth's surface is nearly elliptical, except in the very rare instance where the moon is vertical at the time of central eclipse. In the present case and in this region, the elliptical shadow measured approximately 128 miles in its greatest diameter—extending from 101 degrees north of east to 101 degrees south of west,—and 94 miles in its least diameter at right angles to the former. It entered Wyoming with a velocity of 291 miles per minute, swept almost due south-easterly across that Territory and the State of Colorado, and when it left the latter it was moving at the rate of 34 miles in a minute.* On a pocket map of Colorado and the adjoining territories, I had drawn the outline of the shadow showing its approximate size, form and position at the time when the *middle* of the eclipse was to occur at Denver. From this we learn that at that time, 3 h. 30 m. p. m., the north edge of the moon's shadow was just leaving the snowy summit of Long's Peak, 48 miles to the northwest, while the south edge was then so near to Pike's Peak, that in a quarter of a minute it would darken his bare and storm-beat summit 63 miles to the south of us. I cannot say that any of us verified this by observation. There were so many things to look for and enjoy during the total obscuration, that the time was much too short to see every thing.

After the sun re-appeared, we did not remain long at our station on Capitol Hill, but drove back to the City, noticing on our way the crescent shaped images of the sun interspersed among the shadows of the trees by the wayside; a phenomenon which the absence of trees at our station had prevented us from observing. Erecting our tripod and telescope near a window in our room at the Alford House, we witnessed from that convenient and sheltered position the gradual withdrawal of the moon's opaque body from before the face of the central orb of our system. The sphericity of the moon was well brought out by the glass, and it had exactly the appear-

* In an article copied into "The Friend," (page 20 of the present volume,) the velocity of the moon's shadow is erroneously given as "about thirty miles per second."

ance of a great black cannon ball suspended before the sun. The atmosphere was so pure and clear, and the telescope defined so well that I had a very satisfactory observation of the end of the eclipse, which occurred according to my time, at 6 h. 26 m. 46 s. Washington mean time, or 4 h. 34 m. 59 s. Denver time. This is $\frac{3}{4}$ seconds later than the time of its contact as determined by Professor Colburn on Capitol Hill.

As compared with the total eclipse of 1860, which two of our company witnessed with great interest at Bristol, Tennessee, this presented a brighter but less beautiful corona; that is to say, the inner corona or ring of light was brighter and broader on the present occasion, but the radiating rays were less bright and not so well marked, although probably more extended. The bounds of the shade on the landscape were, perhaps, not so well defined in the Denver eclipse as in that of 1860. This may have been owing to the other difference just referred to, viz., the great amount of light shed by the corona, in the last eclipse. I apprehend this greater brightness of the coronal ring, may be in part attributed to the rarity and transparency of the atmosphere in this dry and elevated region 5200 feet above the sea.

At the Signal Service Station in Denver, record was kept of the temperature, both the sun shine and in the shade, during the eclipse. About the time of the first contact the temperature in the sun marked 114°, as it gradually fell to the minimum 82°, which occurred at 3 h. 35 m. p. m., about three minutes after the end of the total phase. It afterwards rose rapidly, and at the time of last contact, 4 h. 35 m. p. m., it marked 109°, which was the highest after the eclipse. In the shade the maximum temperature for the early part of the afternoon was 89° about 10 minutes after first contact, continuing at this for two minutes more, and then gradually falling to the minimum 83°, which, however, it did not reach until about 20 minutes after the middle of the total phase. From this it gradually rose, marking 88° about the time the eclipse ended, and 92° at 10 minutes after 5 o'clock. It will be seen from the above that the thermometer placed in the sun marked during the sun's absence a lower minimum than the one in the shade. This must have been owing either to a difference in the situation of the two or to some inaccuracy in the thermometers or in the observations.

C. J. A.

"Honest Friends, of what employment so ever, were then concerned to be testimonial bearers in the way of their trade or business and though it looked for a time as if it would have hurt their trades, yet as Friends were faithful, and preserved in a meek and quiet spirit, they prospered; and though some had but little when they were convinced, their endeavors were blessed; for being diligent in the management of their trades and affairs, and carefully keeping their word and promise they gained credit in the country."—*C. Stor.* 1685.

The *Religious Herald* says: Speaking of the generous contributions of the Northern people to the yellow fever sufferers, the *Christia-*

* For an account of this eclipse, see vol. xliii. of "The Friend," pp. 4 and 9.

Index (of Atlanta, Ga.) says: "They have conquered us again. We are overwhelmed; we are brought to tears. Were we ever enemies? Let this river of love be a river of oblivion to all our animosities, and, seeing Christ in each other, let us love each other for his sake." Amen and amen!

John Welch the Peacemaker.

Famous among the godly Scotchmen of olden time for fervent piety and earnest zeal and range prophetic foresight, may be named John Welch, who was born in Nithsdale about the year 1570. A wild and graceless youth, he broke through the restraints of school life and the discipline of his father's house, and joined himself to a band of thieves upon the English border, who lived by robbing and plundering on both sides of the line. Here he speedily and the rags and misery which are the prodigal's appropriate portion, and soon resolved to arise and go to his father.

Fearing to meet one whom he had so greatly injured and offended, he went to Dumfries and spent some days at the house of an aunt, James Forsyth, whom he entreated to intercede in his behalf. While he was lurking here, the father providentially came to the house on a visit, and after talking a while with him, the aunt inquired whether he ever heard tidings of his son John.

"Oh cruel woman!" said he, "how can you name him to me, the first news I expect to hear of him, is that he is hung for a thief."

She sought to comfort him with the thought that many a profligate boy had become a virtuous man, but he reiterated his apprehensions, and asked whether she knew if John were yet alive. She replied that he was, and she hoped he would prove a better man than he was a boy, and then called upon him to come to his father. He came in tears, and falling upon his knees besought his father for Christ's sake to pardon his offences, and solemnly promised to lead a better life. His father reproached and threatened him, yet at length the tears of the son and the importunities of the aunt persuaded him to receive the returning prodigal, who entreated his father to send him to college, promising that in case of any future misbehavior he would be content to be dismissed forever. He accompanied his father home, was sent to college, became a diligent student and sincere convert, and at length entered upon the ministry of the Word of God.

He was very young when he was first settled at Selkirk, in a rude part of the country, and many years after an old man related that he, when a boy, was the bed fellow of the young minister at Selkirk, and that when he retired at night he used to lay a Scotch plaid above his bed-clothes which he used to wrap him when he arose to engage in nightly prayer; for from the beginning of his ministry he was not content unless he spent seven or eight hours daily in supplication.

Various persecutions and hindrances disposed him to remove from Selkirk to Kirkcaldy, bright, from which place in the year 1590 he went to the town of Ayr, a place so noted for ungodliness that there could not be found one in all the town who would let him a house to dwell in. He was accommodated for a little time with room in the house of a gentleman named John Stewart, an excellent Christian man.

When Welch first came to reside in Ayr,

the place was so divided in factions and filled with bloody conflicts, that a man could hardly walk the streets in safety. Welch undertook to quell these fierce disturbances, and in his earnestness he used often to rush between two parties of men fighting, frequently in the midst of blood and wounds. He was accustomed to cover his head with a helmet, but never to take a sword or weapons, that they might see that he came for peace and not for war. After having separated the contending parties, and reconciled them by peaceable words, he would cause a table to be spread in the open street, and there bring the enemies together, and offering up a prayer to God, would persuade them to forgive each other and eat and drink together, when he would end the work by singing a psalm of praise. By such zeal and fervor he gained the blessing that belongs to the peace-makers, and was truly called a son of God. Rude as the people were they were won by his example and his doctrine, and he became their friend and counselor in whom they most implicitly confided. Nor was their confidence in him misplaced, for his words seemed specially marked by divine wisdom.

At one time when the great plague was raging in Scotland, the town of Ayr being free from the infection, the gates were guarded with sentinels and watchmen, lest any travellers should bring in the dire disease. One day two travelling merchants, each with a pack of cloth upon a horse, came to the gates of the town desiring to enter and sell their goods. They produced a pass from the magistrates of the town from whence they came, which at that time was free from the plague. The sentinels would not admit them until the magistrates were called; and when they came they would not decide upon anything without the advice of their minister. Accordingly John Welch was called, and his opinion asked. He hesitated, and putting off his hat lifted his eyes toward heaven for a while, continuing in the posture of silent prayer; after which he told the magistrates that they would do well to send those travellers away, affirming with great positiveness that the plague was in those packs! The magistrates accordingly commanded the travellers to be gone. They went on to Cumnock, a town a few miles distant, where they sold their goods, which so infected the place with the plague that the living were hardly able to bury their dead. Such a manifest token of divine direction could not fail to have an influence upon a people so mercifully delivered, and ever after Welch was held in grateful and honored remembrance.

Many instances of his faith and fervor are recorded, and his preaching was with great authority and power. When banished to France, in 1606, he preached before the university of Saumur, with a boldness and plainness which caused a friend to inquire how he could be so confident among strangers and persons of such honor, to which he replied, He was so filled with the dread of God, that he had no apprehensions for man at all.

After remaining in France for some time, his flock being scattered and his health broken, he obtained liberty to go to England, where he languished for a while under a disease resembling leprosy; physicians said he had been poisoned. He suffered also from excessive languor, with great weakness in his knees, caused by his continual kneeling in prayer,

by reason of which, though he was able to move his knees and walk about, yet he was wholly insensible in them, and the flesh became calloused like horn. His friends entreated King James VI., that Welch might have liberty to return to Scotland, the physician declaring that nothing would save his life but freedom in his native air. His wife, who was the daughter of John Knox, by means of some of her mother's relatives at court, obtained access to the king, and petitioned him to grant her husband this liberty. His majesty asked her who was her father. She replied John Knox.

"Knox and Welch," said he, "the devil never made such a match as that."

"It is right like, sir," said she, "for we never speired (asked) his advice."

He asked her how many children her father had left, and whether they were lads or lassies. She said three, and they were all lassies.

"God be thanked!" said he, "for 'an' they had been three lad's I had never bruik'd (possessed) my three kingdoms in peace."

She again urged her request that he would give her husband his native air.

"Give him his native air," replied the king, "give him the devil!"

"Give that to your hungry courtiers," said she, offended at his profaneness.

He told her at last that if she would persuade her husband to submit to the bishops, he would allow him to return to Scotland. Mrs. Welch lifted up her apron and holding it toward the king in the true spirit of her father "who never feared the face of clay" replied:

"Please your majesty, I had rather keep (catch) his head than clay."

He never returned to Scotland, but his friends importuned the king that he might at least have liberty to preach in London, which he would not grant until he heard that all hope of life was past, and then he gave the dying man permission to preach. As soon as Welch heard that he might preach, he greedily embraced the opportunity, and having access to a pulpit, he went and preached long and fervently. After ending his sermon he returned to his chamber and within two hours, quietly and without pain, resigned his spirit to the God who gave it, dying at the age of fifty-two years.—*The Common People.*

The Home of the Gardener Bird.—In the *Gardener's Chronicle* a very curious account is translated for that journal, and illustrated with engravings by a traveller in New Guinea—Signor Odoardi Beccari—of a new species of bower bird, very similar in its habits to the Australian bower birds.

The chief peculiarity of the bird is its great taste for landscape gardening, in which art it seems to excel almost all the bower birds. Signor Beccari apparently regards the bower he describes as the bird's "nest," but unless the New Guinea variety differs in this respect from the other kinds of birds of this description, he was probably mistaken in this.

We should think it most likely that the beautiful arbors described and illustrated by Signor Beccari are mere places of social resort, like our marquee or tents for pic-nics. They select for their bowers a flat space round a small tree, the stem of which is not thicker than a walking stick, and clear of branches near the ground. Round this they build a cone of moss of the size of a man's hand, the

object of which does not seem to be explained, but may be, perhaps, merely to make a soft cushion round the tree in parts where the birds are most likely to strike against it.

At a little height above this moss cushion, and about two feet from the ground, they attach to the tree twigs of a particular orchid (*Pendrobium*), which grows in large tufts on the trunks and branches of trees, its twigs being very pliant, and weave them together, fastening them to the ground at a distance of about eighteen inches from the tree all around, leaving, of course, an opening by which the birds enter the arbor. Thus they make a conical arbor of some two feet in height and three feet (on the ground) in diameter, with a wide ring round the moss cushion for prom- enading; and here they are sheltered from the elements and have a pavilion of the most delicate materials. They appear to select this particular orchid for their building, because, beside the extreme pliancy, the stalks and leaves live long after they are detached from the plant on which they grow. Both leaves and stalks remain fresh and beautiful, says Signor Beccari, for a very long period after they have been placed in this way into the roofing of the arbor.—*London Spectator*.

For "The Friend"

"Not Wary in Well-doing."

The late Francis Wayland once remarked, that human ideas are the proper materials for the processes of logic. The ideas of revelation are not human, and these, he thought were not proper subjects for human logic. Certain it is, that many persons have been led into errors by the effort to build up a system of religious doctrine through the strength of their own reasoning powers—errors which would have been avoided by simple obedience to the guidance of the Spirit of truth.

A striking illustration of the danger resulting from dependence on speculative ideas is furnished by a narrative contained in a tract, the series issued by the Methodists. The subject, was an aged woman, of whom it is said, that in early life she had been seriously awakened and through repentance had obtained peace with God; and for many years adorned the Christian profession by her most exemplary character. Her evidence of acceptance with God was undoubted, and fear seldom disturbed her peace. At length she imbibed the doctrine of unconditional election and believed herself perfectly safe. The influence this had upon her mind was soon perceptible, the power of religion was lost; reality declined into dead formality; and yet when spoken to on the subject, she regarded herself as perfectly safe and unable finally to fall. She eventually became careless in the discharge of religious duties and finally left the society with which she was connected. Being now free from the salutary restraints which union with a Christian church imposes, she sinned with greediness. When warned of her danger, and referred to her preceding life, she seemed devoid of all religious feeling; and in extenuation of her sin, would boastfully urge, that she could not be lost for she was once a child of God. Her increasing years only increased her guilt and hardened her once tender heart; till old age with its attendant infirmities and afflictions, laid her upon the sick bed. Now, when death's chilling grasp was felt and the awful realities of an eternal world were disclosing themselves,

she saw and felt the rottenness of that foundation on which she had built her hopes of salvation.

How needful it is for all of us to heed the command of our Saviour—"Watch and pray, lest ye enter into temptation?" And to weigh well the language of the Apostle, "Work out your salvation with fear and trembling." We are never safe, but while we are kept in a humble, dependent condition, ever looking to the Lord for help and preservation." Let him that thinketh he standeth take heed lest he fall."

RED RIDING-HOOD.

Selected.

On the wide lawn the snow lay deep,
Ridged o'er with many a drifted heap;
The wind that through the pine-trees sung
The naked elm-boughs tossed and swung;
Went through the window, frosty-starred,
Against the sunset purple barred,
We saw the sombre crow flap by,
The hawk's gray fleck along the sky,
The crested blue-jay flitting swift,
The squirrel poised on the drift,
Ere, to alert, his broad gray tail
Set to the north wind like a sail.

It came to pass, our little lass,
With flattered face against the glass,
And eyes in which the maiden dew
Of pity shone, stood gazing through
The narrow space her rosy lips
Had melted from the frost's eclipse;
"Oh, see," she cried, "the poor blue-jays!
What is it that the black crow says?
The squirrel lifts his little legs
Because he has no hands, and begs;
He's asking for my nuts, I know:
May I not feed them on the snow?"

Hail lost within her boots, her head
Warm-sheltered in her hood of red,
Her plaid skirt close about her drawn,
She flourished down the wintry lawn,
Now straggling through the misty veil
Blown round her by the shrieking gale;
Now sinking in drift so soft and deep,
Her scarlet hood could scarcely show
Its dash of color on the snow.

She dropped for bird and beast forlorn
Her face and hands and corn,
And thus her timid guests bespoke:
"Come, squirrel, from your hollow oak,—
Come, black old crow,—come, poor blue-jay,
Before your supper's blown away!
Don't be afraid, we all are good;
And I'm mamma's Red Riding-Hood!"

O thou whose care is over all,
Who heedest even the sparrow's fall,
Keep in the little maiden's breast
The pity which is now its guest!
Let her not cultured years make less
The childhood charm of tenderness,
But let her feel as well as know,
Nor harder with her polish grow!
Unmoved by sentimental grief
That walk along some primrose leaf,
But, prompt with kindly word and deed
To own the claims of all who need,
Let the grown woman's self make good
The promise of Red Riding-Hood!

—The Vision of Eckard.

An Open Bible.—The report of the British and Foreign Bible Society mentions the following incidents, to show the advantage of using the windows of depots so as to give passers-by an opportunity of reading the Scriptures.

One day a gentleman in Berne passed our depot, and stopped to look at the open Bibles exhibited in the window. His eye lit on the passage in the Sermon on the Mount, "Agree with thine adversary quickly, while thou art in the way with him." He read what went

before and what came after. It was a joy to him. He had just commenced a lawsuit against another gentleman. Without a moment's delay he went from the window of the Bible depot to his "adversary" and told him what had happened; and the "adversaries" agreed with each other and the lawsuit was quashed. Then he returned to the depot and said that he wanted to buy that Bible he saw in the window. The depository offered him a clean copy of the same edition, for naturally, the book in the window was soiled by exposure to the sun. But he said, "No; I want that Bible and none other," and then explained the depository what she told me and what have just related.

The depository turns the leaves of the Bibles every day. One day a woman entered her depot and said, "Madam, you have forgotten to turn the pages of your books today." It appeared that the old woman was in the habit of doing her daily Scripture reading in the large print Bible in our depot window.

For "The Friend!"

The Chemistry of Plant Growth.

(Continued from page 118.)

Potassium is one of the most necessary elements of plant food, and one of those which it is usually most important that farmers should supply. All grains, hay and straw sold off a farm, cause a loss of potash, and the risk of permanent impoverishment of the land. The soil of run down farms, is frequently especially poor in potash. It is not return with the excrements of animals, but a large amount can be obtained from the straw of the barn-yard, from decaying vegetation, from ashes of grasses or wood. The value of potash to land may be most easily tested, by the application of wood ashes. If this produces a decidedly beneficial effect, it shows a deficiency of the article, as most of the other fertilizing agencies of the wood, have gone on as gases in the fire. So valuable is potash a fertilizer, that it seemed a few years ago as if the supply could not be made to equal the demand, and it commanded a high price. But the discovery of potash in the salt mines of Stassfurt, in Germany, has opened up a deposit apparently inexhaustible, and rich in the materials for vegetable growth. Age ago was deposited this source of plant nourishment. It has lain, undisturbed and unknown for centuries, but now is taken up from its resting place and started on its mysterious travels, through the bodies of plants and animals. More potash is now procured from these mines, than from all other sources whatever.

There is remaining one of the inorganic elements, yet to be considered. It is strange that this body, capricious, inflammable, which we know most familiarly as an ingredient of parlor matches, should be so important to life that neither plant nor animal, so far as known, exists without it. It is scattered through the wood of trees, and when they decay we see it glowing in the dark, in a process of slow combustion, and call it phosphorescence. It largely forms the hull of wheat, and thence it enters into the human system, and builds up bones and brain. We have seen that it is in some mysterious way, connected with the efficiency of the brain, and is used in the act of thinking. Phosphorus is one of the most widely diffused and valuable elements of liv-

forms; and a deficiency of it is a cause of perfect development. When we admire the white flour of the miller, from which all traces of bran are rigidly excluded, we do not reflect that he has left out one of the most useful substances of the wheat, without which the bones of a child cannot grow, or perfect structure be built up. It is impossible to tell how many weak frames, diseased teeth, and inefficient brains, are due to the lack of phosphorus in the food. This is one cause of the healthfulness of Graham bread, and meal, and similar articles which contain the hull of grain. The phosphorus of the plant is derived almost exclusively from combinations with oxygen and certain bases, which are called phosphates. It is essential that these phosphates should be soluble in water, or that the carbonic acid of the soil, in order that they may be used as plant food. The phosphate of lime in bones is soluble only in minute quantities, and after long exposure. A bone will lie for years in the soil without acting upon. When ground to dust it is more capable of solution, but still the process is very slow. When this dust is mixed with sulphuric acid, however, part of the lime unites with it and forms gypsum, the rest is left in the form called super-phosphate, easily capable of assimilation by the plant.

Such are our artificial phosphates. They are valuable just so far as the phosphate of lime is decomposed by sulphuric acid, and a soluble super-phosphate is formed. They undoubtedly supply a lack, when honestly made, they usually profess to contain the three necessary substances, which we have seen nature does not usually supply in sufficient quantity to the soil, nitrogen in a combined state, potash and soluble phosphoric acid, but with these are also found a large amount of impurities, some dishonestly added, others ingredients of the substances used in the preparation, and a large per centage of sulphate of lime, which, though useful, is worth less than it costs in a phosphate. Until recently the principal source of phosphate of lime, for the manufacture of super-phosphate, has been bones, but as in the case of potash, nature has provided an almost unlimited supply in the phosphate rocks of South Carolina. These rocks contain from 40 to 60 per cent. of phosphate of lime, cover a space of fifty square miles, and of such a depth, that 500 to 1,000 feet of available mineral underlie each acre. They form the road beds, and in some places come so near the surface, that it is difficult to dig soil enough to hill up the cotton rows. They are now exported in large quantities, and mixed with sulphuric acid, form the basis of most artificial fertilizers.

To sum up, we conclude that the four substances most necessary for human agency to be formed to growing vegetation, are calcium in the form of lime; phosphorus, in the form of soluble phosphate of lime, or phosphoric acid; potassium, as potash, and nitrogen as ammonia or a nitrate. All of these combined, we have seen, form but a very small fraction of the plant, and a little of them will go long distance in stimulating growth. Without their presence in the soil, a plant will not perfect, after the nutriment of the seed is exhausted.

But crops do not require the same proportions of these elements. Thus a fair crop of potatoes requires twice as much phosphoric acid, as a fair crop of wheat. Corn removes

from the soil three times as much potash, as an equally good yield of wheat. The following table exhibits this, for some of our common crops, better than any statements. It must be borne in mind, that the per centage is of the whole inorganic constituents. Thus 28 per cent. of potash does not mean 28 per cent. of the whole plant, but 28 per cent. of the inorganic material, which in itself is but a very small proportion of the whole.

	Potash.	Soda.	Magnesia.	Lime.	Phosphoric acid.	Sulphuric acid.	Silica.	Chlorine.
Timothy,	28.8	2.7	3.7	9.4	10.8	3.9	35.6	5.
Red clover,	34.5	1.6	12.2	34.	9.9	3.	2.7	37.
Potato tubers,	59.8	1.6	4.5	2.3	19.1	6.6	2.3	2.8
" vines,	14.5	2.7	16.8	39.	6.1	5.6	8.	4.6
Wheat grain,	31.1	3.5	12.2	3.1	46.2	2.4	1.7	
" straw,	11.5	2.9	2.6	6.2	5.4	2.9	66.3	
Oats grain,	15.9	3.8	7.3	3.8	20.7	1.6	46.4	
" straw,	2.2	5.3	4.	8.2	4.2	3.5	48.7	
Corn grain,	27.	1.5	14.6	2.7	44.7	1.1	2.2	
" fodder,	35.3	1.2	5.5	10.5	8.1	5.2	38.	

Plants have a wonderful power of hunting needed substances from the soil. Their roots are drawn to them by some strong attraction, and an amount that the chemist cannot detect is unerringly discovered by the plant. Two of the rarest elements calcium and rubidium have been found in plants where the most delicate tests gave no evidence of them in the soil. Fluorine is quite rare as a mineral, yet the supply in the teeth of men and animals is first sought out of the dirt by the roots of plants. Copper is found in minute traces in some vegetable food for birds, and the rich plumage of cert in of them, is due to its presence. The marine plants have selected the bromine and iodine from their assortment of food, and are a source of the commercial supply of these articles.

Hence we see the same diversity in the food of plants as of animals. They both have their tastes and appetites, which must be gratified to ensure growth. They both in their wild state select what is good for them, and reject the poison. They both by seeming instinct, gather from the abundance of material around, such elements and such only as they require, and deposit them in the special organs which they are adapted to nourish, and they both by cultivation, the plant more than the animal, can be improved by rich and nourishing food, and made to utilize substances, which in their natural state they would reject.

(To be continued.)

Discouragements.

"The soul of the people was much discouraged because of the way."—Num. xxi. 4.

Those who doubt whether they be in the way of life, because they meet with a deal of trouble and perplexity in it, discourage themselves from that which they have reason to take the greatest encouragement from. When we are led beforehand, that "the way of life" is "a narrow way," "a rough way," if we found the way we were in to be broad and plain, we had reason to suspect that we had missed our way; for Christ did not so describe the way of life to us. But when we find our way narrow and rough, a way wherein we meet with many sorrows, many fears, much weariness, we have reason to say with ourselves, surely this is the way of which Christ told us.—George Barker, 1659.

John Croker.

For "The Friend."

The subject of this memoir was born in Plymouth, England, in the year 1673. His parents who were early convinced of the Truth, suffered much persecution, loss of goods, and imprisonment, because of their faithfulness in standing firm for the principles which they professed; bearing all these trials with patience and resignation, counting them as nothing in comparison with the blessed truth which God had revealed and made them sharers of.

Although young in years, the author of this memoir says, "In all these trials, I never heard or saw them uneasy; but they often encouraged their children to be sober and good, that they might come to be the servants of God, and to stand in their places when they might be called hence; believing, however it might fare with them as to outward things, that God would be a portion to their children, as they kept in his fear; and the lot of their inheritance, if they proved faithful, which would be the best of riches and the best of ornaments, far exceeding gold or silver, or any of the soft and shining raiments, which they themselves had found a concern, in a great degree to forsake and deny; accounting all things as nothing that they might win Christ, for whose sake they were made willing to be as the offscouring of many people."

John Croker writes of himself; "When I was young, I found there was an evil stubbornness or rebellion, which grew in me, so that I often kicked at the proofs of my parents, and slighted their tender counsel, and vainly spent my childish days to their, and since, to my own grief and sorrow."

In the year 1686, he was bound apprentice to a Friend, (with others, who was about to remove to Pennsylvania,) John Slidson, by trade a serge master, but one who also professed surgery, and by whom he was to be instructed in this art. He was himself sensible of the great exercise his mother had felt for his preservation, and that he might be made to feel the power of God to work in him to the cleansing and purifying of the heart. The sending him from home at this early age, seemed to have been with the hope that a separation from some of his companions might prove beneficial.

After his arrival in Pennsylvania, his master put him with the rest of the servants into the woods, to clear land for a plantation; at this he worked hard for about the space of one year. Here his thoughts frequently turned towards his parents; and their tender care and advice, together with the remembrance of his own stubbornness and rebellious behavior toward them, would cause him to feel penitent, and the language would arise from his heart, "Lord, forgive me and look down in mercy upon me." Although these tender seasons were frequently vouchsafed unto him, yet he turned repeatedly from them, and would join in with his companions in their wantonness and foolishness. But the Lord whose eye was upon him for good, continued to visit and to strive with him; outward troubles followed one after another; his master, with the most of his family, died of a distemper then prevalent in the country, and he, with the other servants, were left destitute. He, with one other young man, remained there for awhile, roaming about through the woods, and making use of such provision as

was left in the house and what they could find in the woods. This solitary life which he now led, left him much time for thought; various considerations regarding things past and present filled his mind; he recalled the many observations both by sea and by land vouchsafed him, and saw that whilst others around him were stricken down with the distemper that prevailed there, he was spared. As the sense of these things grew on him, love to God increased in his bosom; his heart was tendered and tears would flow, and under these feelings he would sit in solitary places with his Bible in his hand, desiring the Lord to open his understanding that he might know what he read; and to show him his duty towards Him in order that he should serve Him, covenanting with his Heavenly Father that if He would be pleased to make a way for him to return to his father's house, then he would serve Him, and be obedient to his parents; his language being in effect the same as that of Jacob, when he said;—"If God will be with me in the way that I go, so that I come again to my father's house, then shall the Lord be my God, and I will serve Him."

It appears from the memoir that the place of his residence was about fifteen miles from Philadelphia, and some of the Friends to whom his father had committed him in case of adversity, no doubt resided there; they therefore consulted together respecting him, and he was finally placed with one of them, James Fox, [he, however, resided in the country,] where he remained a short time. At length he was sent to the city, and put to school to George Keith. By degrees he felt from that tender lowly frame of mind, which, while in his solitary life in the woods he had experienced; he forsook his retirements, and became indifferent as to his inward state and condition. "Yet He, who has many ways of visiting his people," writes John Croker, "in order to bring them to a sense of their sin, yet found me out, and another sore trial I had to pass through, whereby I might see the Lord could and would do as seemeth good in his sight; and that those who will not bow in mercy, He will make to bow in judgment, and they shall see the goodness of God in and through all—which was my lot: indeed the great goodness of God to me, I hope I shall never forget."

(To be continued.)

Seriousness.—One of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare, in comparison, that we sit down with one who seems to delight in conversation of a high kind. The mass of the people do not even think seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special line of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which are only formed

as the result of thought, and which may compel them to some positive actions or to sacrifice. They would get their views as they get their dinners, where they can be had the easiest; and take their creeds as they buy their clothes, "ready made," and as easy to put on. In politics, they go in a party; in religion, with a sect; to which they give up their own independent thinking, content to have it done for them.—*Evangelist.*

For "The Friend,"

William Penn's Travels in Holland and Germany, in 1677.

(Continued from page 114.)

"Penn's visit to Frankfort had a very important result, not then anticipated. The emigration of Germans to America took its beginning with an association formed in 1682, called the Frankfort Company. It was this company that planted Germantown, the first spot where Germans built themselves new homes on this continent. There was originally eight stockholders: Jacob Van de Walle, Caspar Merian, Dr. Johann Jacob Schütz, Johann Wilhelm Ueberfeldt, George Strauss, Daniel Behagel, Johann Laurentz, and Abraham Hasevoet; after some changes and a reorganization, there were in 1685 ten: Jacob Van de Walle, Dr. Johann Jacob Schütz, F. D. Pastorius, Johanna Eleonora von Merlan, Daniel Behagel, Dr. G. von Mastrieh, Dr. Thomas von Wylieh, Johannes Lebrun, Balthasar Jawert, and Johannes Kember. Five of the latter were residents of Frankfort; of the rest two lived in Wesel, two in Lubek, and one in Duisburg. Now, though Penn in his journal gives the names of only a few persons, whom he met in Frankfort, the identity of these few with members of the Frankfort Company, proves the connection of his visit with its subsequent establishment. Jacob Van de Walle was the merchant in whose house he held the first meeting, Eleonora von Merlan, the lady whom he honored with his friendship. Both were attendants of Spenser's *collegia pietatis*. Dr. S. J. Schütz, an intimate friend of Miss von Merlan, also belonged to this set. Ueberfeldt was a well-known advocate of mysticism, a devoted follower of Jacob Boehm. He came in 1674 to Frankfort, where he engaged in mercantile business, and went in 1684 to Holland, and, in connection with Giechel, he formed the order of the 'Angelic Brethren.' The Duisburg member of the Company, Dr. Von Mastrieh, became, as we shall see, personally acquainted with Penn, when the latter visited Duisburg; one of the members in Wesel, Dr. Thomas von Wylieh, initiated in that city *collegia pietatis* after Spenser's manner, and though not himself, a near relative of his is noticed in Penn's journal. Of the Lubek members of the Company, Kember and Jawert, nothing is known, but it can hardly be a mere coincidence, that Lubek, one of the very few cities in Germany where we hear of Quakers, should also furnish two participants to the Frankfort Company. To complete the proof that the project of buying land, and forming a settlement in Pennsylvania, originated in the very circles that had been in contact with Penn, we have the statement of Pastorius, contained in an autobiographical memoir, to this effect: 'Upon my return to Frankfort in 1682, I was glad to enjoy the company of my former acquaintances and Christian friends, assembled together in a house called the Saalhof, viz., Dr. Spenser,

Dr. Schutz, Notarius Fenda, Jacobus Van Walle, Maximilian Lerner, Eleonora von Merlan, Maria Julianna Bauer, &c., who sometimes made mention of William Penn of Pennsylvania, and showed me letters from Benjamin Furly, also a printed relation concerning a province, finally the whole secret could be withheld from me, they had purchased 25,000 acres of land in this remote part of the world. Some of them entirely resolved to transport themselves, families and all. I begged such a desire in my soul to continue their society, and with them to lead a quaggodly, and honest life in a howling wilderness that by several letters I requested of my father his consent, &c.'

"Thus we see that the origin of the Frankfort Company is directly traceable to Penn's visit in 1677. With the exception of Pastorius, who became the agent of the Company, none of the participants emigrated, though that seems to have been their intention first.

"William Penn and his companions left Frankfort on the 22d of August, and arrived the next day at Kreisheim, a small village about six miles from Worms. Here a little congregation of German Quakers had, in spite of many tribulations, managed to hold together ever since William Ames and George Ro in the year 1657 had convinced them. They were occasionally visited by travelling Friends who watched tenderly over this distant outpost of their brotherhood. William Cat mentions them in 1660, speaking of the Palatinate, 'where in due time we arrived, through the mercy of the Lord, at a place called Kreisheim, where we found a small remnant of Friends, that bore their testimony to the truth, with whom we were refreshed after a long and pretty tedious journey. There we continued some time, helping them to gather their grapes, it being the time of their vintage.' Stephen Crisp and Wm. Moore likewise visited them. And now Penn, also, turned his steps to this sequestered spot, to welcome and comfort the simple husbandmen and weavers who shared his religious convictions. Though the magistrate of the village (Vogt), instigated by a clergyman, attempted to put obstacle in the way of preaching, Penn would not be baffled, and had, with the Friends of Kreisheim, increased by a 'coaching from Worm a quiet and comfortable meeting.

"Not many years afterwards, the astounding news reached the country that the English gentleman, who had so kindly and impressively spoken to the humble inhabitants of Kreisheim, was now the proprietor of a vast domain, even much larger than the whole Palatinate, and that under laws of his making the fullest liberty of conscience was pledged to all that settled there. The Quakers and Mennonites of Kreisheim thereupon resolve to take advantage of this godsend, and to build themselves new homes in Penn's land. So we find among the pioneers of Germantown, Peter Shoemaker, Isaac Shoemaker, Thomas Williams, Arnold and Johann Cassé, Johann Krey, Gerhard Hendricks, and other immigrants from Kreisheim. The name of the village was renewed in Germantown, much of what is now called Mt. Airy receiving the name of Kreisheim (884 acres), and to the present day Cresheim Street and Crisheim Cree perpetuate in their appellation the memory of the Palatine village."

(To be continued.)

For "The Friend."

The Friend," published in Philadelphia, now before me, in which I find an essay purporting to give an account of the difficulties among Friends in Norwich Monthly Meeting, Canada, signed, A. S. It is to be regretted that the writer had not seen his way to have said either less or more on so delicate a subject; and I thought that justice to Canada Yearly Meeting and its Committee, required that his communication should be supplemented with a few additional remarks; I will mention that I think it will be news to Friends in Canada, to hear that any portion of their members have adopted any peculiar theory of Plymouth Brethren, or that the real issue between the Norwich Friends rested wholly on the use of "artificial music." I am not aware that any attempt was made to introduce artificial music into their meetings for worship; and if he only means to convey the idea that their principal bone of contention was, that one or more of their members kept instruments of music in their houses; how far much he and I may regret this, he must show that this is not peculiar to Norwich Friends, but is tolerated in nearly or quite all the Yearly Meetings of Friends, and that not only Monthly, but the Yearly or Representative Meeting would be the proper place to raise the issue as to its propriety. The difficulties in Pelham Quarter, appears to have been confined to one Monthly Meeting, and to attention of the Yearly Meeting not having been called to it in a constitutional way, there was a peculiar difficulty in the Yearly Meeting trespassing upon the jurisdiction of Pelham Quarter, by dealing unwitely with one of its Monthly. But when a part of one Monthly Meeting assumed the extraordinary responsibility of setting up a Quarterly Meeting, without asking the concurrence of the Yearly Meeting, resulting in two sets of minutes coming to the Yearly Meeting purporting to be from Pelham Quarter; way was opened for the first time in the Yearly Meeting to acknowledge the difficulty; and accordingly a joint committee of thirteen men and twenty women Friends were appointed chiefly to consider the matter. It is true, they did not have the parties face to face, the disciples of old; their faith was too weak to lead them to suppose they would be able to cast out the demon of discord. Any of the committee, I have no doubt, anxiously craved that the parties themselves fight, by prayer and fastings, take the case to the Master himself for healing. The committee asked the two parties to give them all the information in their power,—and they were certainly ably represented by Adam Peneer and James F. Barker, who performed their duties in a commendable manner,—and did before us a mass of evidence, in the form of printed and written documents, minutes of meeting, &c. We willingly listened to all they had to offer, and carefully investigated all the evidence laid before us. Two or more propositions were laid before us to dispose of the matter, which was not entertained by the committee and the conclusion at which they arrived, as stated by A. S., was the result of much care and deliberation; and the report which, as clerk of the committee, I drew up and read, I believe I am safe in saying, was adopted without any expressed dissent,—I certainly understood the committee, as a whole, consented to such a report. When the

report was read in the Yearly Meeting, it was stated that there were seven out of the thirty-three that dissented—the meeting, however, thought best to adopt the report. I will only add, that though I have passed my three score years and ten, the principles of Friends, as I understood them fifty years ago, were never dearer to me than at present, and the peculiarities which were then believed to arise out of them, cost me too much in my youth to have any desire to part with them now; and what appears to me to be the peculiar needs of the Church to-day are, a large increase individually of that old inquiry, "What will they have me to do," and a more intimate acquaintance with that charity "which thinketh no evil," and a more abundant supply of that humility which leads to "esteem others better than ourselves."

THOMAS CLARK.

Grafton, Ontario, 10th mo. 20th, 1878.

For "The Friend."

A Country Ramble.

While on a visit at the hospitable home of a dear friend in the country, feeling the need of fresh air and exercise, a visitor went forth into the fields, and turned his steps towards some woodland that looked inviting. It was situated at the termination of a gentle slope in the ground, and through it ran a small stream of water. Down the banks of this the stranger wandered, noting with interest the gradual increase of the waters as one small stream after another poured its additions into the common current. The outlets of various drains that had been laid through the meadowlands added their supply to the stream; and bubbling up through the sands at the bottom were springs that were scarcely visible to any but a close observer. Thus helped in various ways, the brook rapidly increased in size, and soon became a lively, vigorous stream, rippling over the sands, and sweeping among the stones in its bed.

The mind of the visitor was in a reflective mood, and his thoughts turned to the beautiful comparisons in Scripture, in which the Grace of God, the inward manifestation of the Saviour of mankind, is likened to a well of water springing up unto everlasting life. It is the bubbling up and flowing forth of this Heavenly gift that gives to the Church all its vitality and usefulness. Without its continued bestowal by the bounteous Giver of all good, all profession of Christianity, all Church forms and ordinances would be of no more value than the dried channel of the rivulet which had awakened this train of thought. There is a forlorn feeling in gazing on a stream dried up by continued drought, and presenting nothing but dry sand and stones coated with the withered forms of the conserve and other vegetation which had clung to them when the life-giving fluid was present. So it is in a church organization, where the life of religion has flowed away. The forms of worship may be kept up, but to the spiritually anointed eye, which is able to discern the absence of true religious concern and of Divine life and anction, these are no more attractive when separated from the continued supplies of Divine Grace, than the dried and discolored stones and bed of the brook are to one seeking for the pleasant murmur and refreshing coolness of the flowing waters.

It was now about the middle of the Eleventh month, and though the season had been mild

and open, but few traces were visible of that animal life so abundant during the heat of summer. A few insects still darted about on the surface in one or two spots, and the up-turned stones exhibited on their submerged sides a few small larvae so nearly transparent as scarcely to be distinguished by the eye from the water that clung to them.

Following down the stream still further, it again entered the woods, and here on the low, moist grounds were growing several plants that awakened in some degree the botanical interest of by gone years. The beautiful little partridge berry trailed on the earth its slender stems, with small dark, glossy green leaves, and bright scarlet berries, forming a most lovely contrast of colors. The forked Lycopodium erected its bright green stem thickly bristled with short pointed leaves projecting horizontally in all directions. Some beautiful varieties of moss claimed their share of notice. The swamp cabbage had already thrust through the sod the points of its thick, fleshy, and most curious, though fetid spathes, ready to take advantage of the first warm days of the coming year to unfold its bloom. In the gentle current of the waters, were streaming long lines of the Callitriche, whose curious orange colored stamens make their appearance among the very first of the floral products of the year. The dead trunk of a tree had given support, and perhaps sustenance, to a crop of those curious fungi, shaped somewhat like a clam-shell, whose dried fibers have often been used to receive the fire from the sparks of a flint. They recalled to mind, though but imperfectly remembered, the accounts given by travellers of the marvellous forms and sizes assumed by other species of this order in tropical regions. J.

Out of Weakness made Strong.—There are men, engaged in the toil and struggle of laboring, commercial or professional life, who must carry with them an ailing body, and look with a half envious coveting upon the permitted inaction of the recognized invalid. Where the work of each day is done with a stretch and strain of sinew and muscle, of brain and will, to which strong men are strangers; where a wrench of resolution is needed to rouse from the bed the body imperfectly rested, or to set upon any one of the mental tasks of the day the mind which works but by compulsion, and, as it were, under protest; in such cases it is impossible to exaggerate the real, though secret, heroism of the life—the self command, the self constraint, the self-victory, which may, indeed, be due to inferior motives—to covetousness, to ambition, to domestic love, to a strong sense of duty—but which, when it is complete, when it is consistent, when it is also calm, and gentle and disciplined, can be traced but to one source, can be accounted for but on one supposition—that almighty grace has there been put forth upon human infirmity, and that the words have their application to such victors, "out of weakness were made strong."—*The Fireside.*

Curlye on the Lord's Prayer.—"Our Father which art in heaven, hallowed be Thy name, Thy will be done;" what else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind, with altogether

new emphasis; as if written and shining for me in mid, pure splendor on the black bosom of night there; when I, as it were, read them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected.

THE FRIEND.

ELEVENTH MONTH 30, 1878.

We have received a communication from Thomas Clark, of Canada, commenting on an article published in "The Friend" of 10th mo. 5th, last, on the division in Norwich Monthly Meeting, Canada. The statement he has sent coincides with the former one as to the main features of the case, though it is fuller on some points.

In again reading the account furnished by A. S., and comparing it with that signed by T. Clark, we find nothing in the latter which gives any other cause for the separation than that stated by A. S.; which was a diversity in doctrine and practice; though T. Clark appears to doubt the spread among their members of religious views as are held by the Plymouth Brethren.

He also speaks of the separation in Pelham Quarterly Meeting, as it those Friends, who are stated by A. S. to have endeavored "to maintain both the principles and practices of Friends on their original ground," had set up a new Quarterly Meeting. But he gives no facts or reasons which in any way contradict the previous narrative, by which the responsibility for the separation was thrown upon those who were afterwards endorsed by the Yearly Meeting.

He apologizes for the delay of the Yearly Meeting in taking notice of the difficulties in Pelham Quarter, because its attention had not been called to it "in a constitutional way," till the present year. But this does not conflict with the remark of A. S., that the Yearly Meeting "did not at any stage of the difficulty exercise care in the correction of wrong, or the healing of differences."

From the information on this subject which has thus far reached us, we feel disposed to ask, whether it would not have added to the strength of Canada Yearly Meeting, if it had "exercised care in the correction of wrong," and "the healing of differences," by timely inquiry into the causes of disunion, and applying a suitable remedy? If any of their own members, or those who came among them from abroad, were spreading sentiments inconsistent with the recognized doctrines of the Society of Friends, such teachers should have been checked in their course by the authority of the Church—for it remains to be as true now as it was in the days of the Apostles, that two cannot walk harmoniously together in Church fellowship unless they are agreed on matters of vital importance. If practices were being introduced whose tendency was to lower the standard of Truth, or to lead away from the self-denial enjoined by the religion of Christ, the Church should have exerted a restraining influence over those who were thus drifting away from the safe enclosure. If disension was springing up which had its root in personal feeling only, those who were spiritual should have endeavored to heal such a breach in the love and restoring spirit of the Gospel.

The communication of Thomas Clark above referred to, we have inserted in another part of our columns.

We have received a printed copy of the minutes of Ohio Yearly Meeting, held at Stillwater and commencing on the 30th of 9th mo. last. Some account of its proceedings have already been published in our columns, but we extract from the pamphlet a few additional items.

The reports on education show that 25 schools had been taught during the past year under the care of Monthly and Preparative Meetings. The number of children of a suitable age to attend school was reported to be 755; of whom, including those instructed at home, more than one-half were being educated under the care of the Society. The minute on this subject says, it "is again referred to the vigilant care of subordinate meetings, which are encouraged to be faithful in the discharge of their duty in promoting the long felt concern of the Yearly Meeting to have our dear children educated as much as possible under the care of Society." The Yearly Meeting appropriated \$200 to its Committee on Education, designed to assist in the support of Primary Schools.

The Boarding School Committee's report showed the average attendance for the Winter Session, ending 3rd mo. 7th, 1878, was 603 pupils; and for the Summer Session ending 8th mo. 22nd, 1878, 303 pupils. The total receipts for the fiscal year from Board and Tuition and other sources is given as \$6170.55; and the sum of expenses \$5763.79, leaving a profit on the year's operations of \$406.76. The conduct of the pupils and their progress in their studies appears to have been generally satisfactory.

The answers to the Annual Queries note the establishment of an Indulged Meeting for worship in Warren county, Iowa, known as "Belmont Indulged Meeting of Friends."

The Report of the Committee on the new Yearly Meeting-house, says that when the work yet unfinished is completed, it is not thought that the whole expense will exceed the original estimate of \$9,000. Of this \$1,500 had been contributed by Friends of Philadelphia, out of the Carolina Fund under their charge. The Quarterly Meetings were directed to raise their respective proportions of \$1,500, for the use of the Building Committee.

SUMMARY OF EVENTS.

UNITED STATES.—The estimates of the Secretary of the Treasury for the support of the Government for the fiscal year, ending 6th mo. 30th, 1880, aggregate \$275,137,250.94; which is \$551,545.44 less than the estimates for the current fiscal year. The estimates for some departments are increased, while for others they are largely diminished.

The sixteenth annual report of the Comptroller of the Currency, shows there were in existence at the time 2,056 national banks, with a capital of \$470,380,000, and deposits \$677,100,000. The whole number of State banks, saving funds, and private bankers was 4,400, with an aggregate capital of \$205,380,000; deposits \$1,242,790,000.

The earthquake which passed over Memphis on the night of the 18th, was also felt at Cairo and Little Rock. At Cairo, houses were distinctly felt to totter.

The income to the State of Massachusetts from the House tunnel this year will be about \$100,000, or the interest on about one-fifth of the cost. On the 14th inst. 317 loaded cars passed through the tunnel.

One hundred and twenty-five persons were killed, and one hundred and four injured on the railroads of Massachusetts during the year ending 9th mo. 30th.

Chicago packers, since the first of this month, have

slaughtered 888,639 hogs, an excess of 145,568 over last year.

Nebraska has a school population of 102,737. A new line of ocean steamships, to be known as the Blue Star Line, will begin running between this point and Liverpool, next week, two vessels departing for each end of the line weekly. They are to be used for freight purposes only.

The number of deaths in this city the past week was 265. Of this number 172 were adults and 123 children—44 being under one year of age.

Markets, &c.—Gold 100. U. S. sixes, 1881, 109.5-20's 1865, 130; do. 1867, 100; do. 1868, 109; do. 1869, 100.

Cotton.—Sales of middlings were reported at 47 cts. per pound for uplands and New Orleans. Petroleum.—Crude 75 cts, and standard white 9 of for export, and 11½ a 12½ cts. for home use. Flour.—Minnesota extra, \$4 a \$4.75; Penna. family \$4.25 a \$4.75; patent, \$5.50 a \$7.50. Rye flour, 32½ a 33.

Grain.—Wheat, active, red, \$1.02 a \$1.05; amber \$1.05, and white, \$1.04 a \$1.08. Corn, new, 34 a 35 cts old, 45 a 47 cts. Oats, mixed, 27 a 28 cts, and white 30 a 34 cts. per bushel.

Seeds.—Clover, 54 a 6½ cts. per lb.; flaxseed, \$1.30 per bushel.

Hay and Straw.—Timothy, 60 a 70 cts. per 100; mixed, 45 a 60 cts. per 100 pounds. Straw, 10 a 70 cts.

Beef cattle were in better demand, and prices firmer. Extra Penna. and western steers, 5½ cts.; fair good 3½ a 4 cts. per pound. Sheep, 3 a 4 cts. per pound, as to condition. Hogs, 4 a 4½ cts. per pound gross as to quality.

FOREIGN.—The Amer of Afghanistan having failed to satisfy the English Ministers for the affront offered the nation, war has been virtually declared, and the British forces are now moving forward through the passes in the mountain barrier which separates north-western India from that country. On the 21st inst. the British forces, having been defeated, encountered the Afghan troops near Fort Afrunsiid; during the following night the Afghans abandoned the place, and in the morning the India army took possession.

It is officially announced that Parliament will meet on the 5th of next month.

A long continued pressure on the linen trade has begun to show its effects. From Belfast to the failure of Mitchell Brothers, flax spinners and power-loom weavers is announced, with liabilities estimated from £50,000 to £80,000.

A state of appalling distress and de-tititution exist among the mechanics and laborers of Sheffield, in consequence of the business depression. Hundreds of persons are living in the tenements, without clothing, furniture, which they have been forced to sell to procure food. They are without fuel, and dependent upon the charity of their neighbors for subsistence. The mayor has called a public meeting to devise measures for relief.

The total revenue derived from spirits and tobacco in the United Kingdom of Great Britain, for the past year, is reported to have been £40,504,000, or more than £1 for each inhabitant.

Nearly a million and a half copies of the whole, or part of the New Testament, printed in twenty-two languages, were given away at the Bible stand in the Paris Exposition.

It is reported that a prolonged drought has brought the inhabitants of the Philippine Islands to a state of starvation; and their destitution has been intensified by the ravages of locusts, which have eaten off the main and vegetable crops. Many of the people subsist on roots, other food being unobtainable.

WESTTOWN BOARDING SCHOOL.
An adjourned meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia, Twelfth month 26th, at 10 A. M.
SAMUEL MORRIS, Clerk.
Philada., 11th mo. 26th, 1878.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent.—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Bradford Meeting of Friends, Chester Co., Penna., on the 17th of 10th month last, WILLIAM HENRY, son of George Reid, and ANNA MARY COLETON, daughter of Simon Hoopes.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA.

From the "American Journal of Science and Arts,"
Forest Geography and Archaology.

BY ASA GRAY.

* * * It is the forests of the Northern temperate zone which we are to traverse, first taking some note of them in their present condition and relations, we may enquire to their pedigree; and, from a consideration of what and where the component trees have been in days of old, derive some probable explanation of peculiarities which otherwise seem inexplicable and strange.

In speaking of our forests in their present condition, I mean not exactly as they are today, but as they were before civilized man materially interfered with them. In the district we inhabit such interference is so recent that we have little difficulty in conceiving the conditions which here prevailed, a few generations ago, when the "forest primeval" described in the first lines of a familiar poem covered essentially the whole country, from the Gulf of St. Lawrence and Canada to Florida and Texas, from the Atlantic to the Mississippi. This, our Atlantic forest, one of the largest and almost the richest of the temperate forests of the world. That it comprises a greater diversity of species than any other, except one.

In crossing the country from the Atlantic toward, we leave this forest behind us when we pass the western borders of those organized States which lie along the right bank of the Mississippi. We exchange it for prairies and open plains, wooded only along the water-courses,—plains which grow more and more bare and less green as we proceed westward, and only some scattering cottonwoods (i. e. *Populus*) on the immediate banks of the traveling rivers, which are themselves far advanced.

In the Rocky Mountains we come again to forest, but only in narrow lines or patches; and if you travel by the Pacific Railroad you find it more to any; the eastern and the interior-desert plains meet along the comparatively low level of the divide which here is so fortunate for the railway; but both north and south of this line the mountains themselves are fairly wooded. Beyond, through the wide interior basin, and also north and west of it, the numerous mountain chains seem to be as bare as the alkaline plains they reverse, mostly north and south; and the pines bear nothing taller than sage-brush, and those who reach and climb these moun-

tains find that their ravines and higher recesses nourish no small amount of timber, though the trees themselves are mostly small and always low.

When the western rim of this great basin is reached there is an abrupt change of scene. This rim is formed of the Sierra Nevada. Even its eastern slopes are forest-clad in great measure; while the western bear in some respects the noblest and most remarkable forest of the world;—remarkable even for the number of species of evergreen trees occupying a comparatively narrow area, but especially for their wonderful development in size and altitude. Whatever may be claimed for individual *Eucalyptus* trees in certain sheltered ravines of the southern part of Australia, it is probable that there is no forest to be compared for grandeur with that which stretches, essentially unbroken,—though often narrowed, and nowhere very wide,—from the southern part of the Sierra Nevada in lat. 36° to Puget Sound beyond lat. 49°, and not a little farther.

Descending into the long valley of California, the forest changes, dwindles, and mainly disappears. In the Pacific Coast Ranges, it resumes its sway, with altered features, some of them not less magnificent and of greater beauty. The Red-woods of the coast, for instance, are little less gigantic than the Big-trees of the Sierra Nevada, and far handsomer, and a thousand times more numerous. And several species which are merely or mainly shrubs in the drier Sierra, become lordly trees in the moister air of the northerly coast ranges. Through most of California these two Pacific forests are separate; in the northern part of that State they join, and form one rich woodland belt, skirting the Pacific, backed by the Cascade Mountains, and extending through British Columbia into our Alaskan territory.

So we have two forest-regions in North America,—an Atlantic and a Pacific. They may take these names, for they are dependent upon the oceans which they respectively border. Also we have an intermediate isolated region or isolated lines of forest, flanked on both sides by bare and arid plains,—plains which on the eastern side may partly be called prairies,—on the western, deserts.

This mid-region mountain forest is intersected by a transverse belt of arid and alkaline plateau, or eastward of grassy plain—a hundred miles wide from north to south,—through which passes the Union Pacific Railroad. This divides the Rocky-mountain forest into a southern and a northern portion. The southern is completely isolated. The northern, in a cooler and less arid region, is larger, broader, more diffused. Trending westward, and on beyond the northern boundary of the United States, it approaches, and here and there unites with, the Pacific forest. Eastward, in Northern British territory, it makes a narrow junction with northwestern prolongations of the broad Atlantic forest.

So much for these forests as a whole, their position, their limits. Before we glance at their distinguishing features and component trees, I should here answer the question, why they occupy the positions they do;—why so much more diffused at the north, but still so strongly divided into eastern and western. Yet I must not consume time with the rudiments of physical geography and meteorology. It goes without saying that trees are nourished by moisture. They starve with dryness and they starve with cold. A tree is a sensitive thing. With its great spread of foliage, its vast amount of surface which it cannot diminish or change, except by losing that whereby it lives, it is completely and helplessly exposed to every atmospheric change; or at least its resources for adaptation are very limited; and it cannot flee for shelter. But trees are social, and their gregarious habits give a certain mutual support. A tree by itself is doomed, where a forest, once established, is comparatively secure.

Trees vary as widely as do other plants in their constitution; but none can withstand a certain amount of cold and other exposure, nor make head against a certain shortness of summer. Our high northern regions are therefore treeless; and so are the summits of high mountains in lower latitudes. As we ascend them we walk at first under spruces and firs-trees or birches; at 6,000 feet on the White Mountains of New Hampshire, at 11 or 12,000 feet on the Colorado Rocky Mountains, we walk through or upon them; sometimes upon dwarfed and depressed individuals of the same species that made the canopy below. These depressed trees retain their hold on life only in virtue of being covered all winter by snow. At still higher altitude the species are wholly different; and for the most part these humble alpine plants of our temperate zone—where we cannot call trees, because they are only a foot or two or a spire or two high—are the same as those of the arctic zone, of northern Labrador, and of Greenland. The arctic and the alpine regions are equally unwooded from cold.

As the opposite extreme, under opposite conditions, look to equatorial America, on the Atlantic side, for the widest and most luxuriant forest-tract in the world, where winter is unknown, and a shower of rain falls almost every afternoon. The size of the Amazon or Orinoco—brimming throughout the year—testifies to the abundance of rain and its equitable distribution.

The other side of the Andes, mostly farther south, shows the absolute contrast in the want of rain, and absence of forest; happily it is a narrow tract. The same is true of great tracts either side of the equatorial regions, the only district where great deserts reach to the ocean.

It is also true of great continental interiors out of the equatorial belt, except where cloud-compelling mountain-chains coere a certain

deposition of moisture from air which could give none to the heated plains below. So the broad interior of our country is forestless from dryness in our latitude, as the high northern zone is forestless from cold.

Regions with distributed rain are naturally forest-clad. Regions with scanty rain, and at one season, are forestless or sparsely wooded, except they have some favoring compensations. Rainless regions are desert.

The Atlantic United States in the zone of variable weather and distributed rains, and the Gulf of Mexico as a caldron for brewing rain, and no continental expanse between that great caldron and the Pacific, crossed by a prevalent southwest wind in summer, is greatly favored for summer as well as winter rain.

And so this forest region of ours, with annual rain-fall of fifty inches on the Lower Mississippi, fifty-two inches in all the country east of it bordering the Gulf of Mexico, forty-five to forty-one in all the proper Atlantic district from East Florida to Maine, and the whole region drained by the Ohio,—diminished only to thirty-four inches on the whole Upper Mississippi and Great Lake region,—with this amount of rain, fairly distributed over the year, and the greater part not in the winter, our forest is well accounted for.

The narrow district occupied by the Pacific forest has a much more unequal rainfall, more unequal in its different parts, more unequal in the different seasons of the year, very different in the same place in different years.

(To be continued.)

For "The Friend."

Thoughts and Feelings.

A GIFT IN THE MINISTRY.

A true gift in the ministry of the gospel is calculated deeply to humble and self-abase the mind and heart of the recipient. This, not only because the receiver is wholly dependent upon the Power which conferred it for its proper commission and exercise; but also because of the continual watchfulness and prayerfulness needed in order that the channel through which the holy oil is conveyed, be kept chaste and pure. If all who have this treasure have it "in earthen vessels, that the excellency of the power may be of God and not of us," then how important are lowliness and meekness and the entire abnegation of self, that the ear may be not only awakened "to hear as the learned," but that "the tongue also of the learned" may be given, that such may know "how to speak a word in season to them that are weary."

As before intimated such a gift is calculated to, and should produce great self-distrust and humility of mind. The Apostle in writing of himself declares: "I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who *am less than the least* of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," &c.

Notwithstanding this eminent and pious example of a dependence upon the all-sufficient grace of the Redeemer, and lowliness of mind before Him, have there not been some young persons who, for want of this humility as a ballast, have sadly manifested to their more experienced Friends, the want of a properly lowly demeanor, which, as a commending savor, should and must ever attend a "gift of the grace of God," into any of the workman-

ship of His hands. Such may go on for awhile, seeming to be somewhat, but unless the preserving grace of sweet humility—the Saviour's adorning—unless the gentleness and docility of babes in Christ with condescension to their Friends, be put on and be worn as a garment, it is to be apprehended that the gift will grow dim, until the bishopric shall another take. But we hope better things; even that the precious precept of the Apostle Peter may have full place: "Ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble."

If the dear Saviour was "meek and lowly of heart," is it possible for His disciples to be otherwise? Can the Master pass through humiliating baptisms, and the obedient servant escape? Is it not enough for the disciple to be *as his Lord*? Oh! the acceptable sacrifice of a reverent bowheadness of spirit! Oh! that in humility of mind, and deep self-abasement, we may follow the Captain of salvation whithersoever He is pleased to lead. For how true the lines,—

"Where thy dear Lord has been,
Thou need'st not fear to go;
The deepest vale, the darkest scene,
Is safe to travel through."

Golden-wing Woodpecker or Flicker.

In the cavity of an apple-tree but a few yards off, and much nearer the house than they are wont to build, a pair of high-holes, or golden-shafted woodpeckers, took up their abode. A knot hole which led to the decayed interior was enlarged, the live wood being cut away as clean as a squirrel would have done it. The inside preparations I could not witness, but day after day, as I passed near, I heard the bird hammering away, evidently beating down obstructions and shaping and enlarging the cavity. The chips were not brought out, but were used rather to floor the interior. The woodpeckers are not nest-builders, but rather nest-carvers.

The time seemed very short before the voices of the young were heard in the heart of the old tree,—at first feebly, but waxing stronger day by day until they could be heard many rods distant. When I put my hand upon the trunk of the tree, they would set up an eager, expectant chattering; but if I climbed up it toward the opening, they soon detected the unusual sound and would hush quickly, only now and then uttering a warning note. Long before they were fully fledged, they clamored up to the orifice to receive their food. As but one could stand in the opening at a time, there was a good deal of elbowing and struggling for this position. It was a very desirable one aside from the advantages it had when food was served; it looked out upon the great, shining world, into which the young birds seemed never tired of gazing. The fresh air must have been a consideration also, for the interior of a high-hole's dwelling is not sweet. When the parent birds came with food, the young one in the opening did not get it all, but after he had received a portion, either on his own motion or on a hint from the old one, he would give place to the one behind him. Still, one bird evidently outstripped his fellows and in the race of life was two or three days in advance of them. His voice was loudest and his head oftenest at the window. But I noticed that

when he had kept the position too long, others evidently made it uncomfortable in rear, and, after "fidgeting" about a while, would be compelled to "back down." Retaliation was then easy, and I fear his momentary few easy moments at that look. They would close their eyes and slide backward into the cavity as if the world had suddenly lost all its charms for them.

This bird was, of course, the first to leave the nest. For two days before that event kept his position in the opening most of time and sent forth his strong voice incessantly. The old ones abstained from feeding him almost entirely, no doubt to encourage his exit. As I stood looking at him one afternoon and noting his progress, he suddenly reached a resolution,—seconded, I have doubt, from the rear,—and launched forward upon his untired wings. They served well and carried him about fifty yards upon the first beat. The second day after, the nest in size and spirit left in the same manner than another, till only one remained. The parent birds ceased their visits to him; for one day he called and called till our ears were tired of the sound. His was the faint heart of all. Then he had none to encourage him from behind. He left the nest and climbed to the outer bough of the tree, and yelped as if for one hour longer; then he committed himself to his wings and went his way to the rest.

A young farmer in the western part of State (E. S. Gilbert, of Canasraga, N. Y.) who has a sharp, discriminating eye, sends some interesting notes about a tame high-hole once had.

"Did you ever notice," says he, "that a high-hole never eats anything that he can pick up with his tongue? At least this was the case with a young one I took from the nest and tamed. He could thrust out his tongue two or three inches, and it was amazing to see his efforts to eat errands from the hand. He would run out his tongue and stick it to the currant; failing in that, would bend his tongue around it like a beak and try to raise it by a sudden jerk. But never succeeded, the round fruit would roll and slip away every time. He never seemed to think of taking it in his beak. His tongue was in constant use to find out the nature of everything he saw; a nail hole in a board any similar hole was carefully explored. When he was held near the face he would soon be attracted by the eye and thrust his tongue into it. In this way he gained the respect of a number of half-grown cats that were around the house. I wished to make them familiar to each other, so there would be less danger of their killing him. So I would take them both on my knee, when the bird would soon notice the kitten's eyes, and lyeing his tongue as carefully as a marksman levels his rifle, would remain so a minute when he would dart his tongue into the cat's eye. This would hold by the cats to be very mysterious; being struck in the eye by something invisible to them. They soon acquired such a terror of him that they would avoid him and run away whenever they saw his bill turned in that direction. He never would swallow a grasshopper even when it was placed in his throat he would shake himself until he had thrown it out of his mouth. His 'best hold' was on the eye. He never was surprised at anything, a never was afraid of anything. He would

the turkey gobbler and the rooster. He did advance upon them holding one wing as high as possible, as if to strike with it, I shuffle along the ground toward them, holding all the while in a harsh voice. I tried at first that they might kill him, but I found that he was able to take care of himself. I would turn over stones and dig to ant-hills for him, and he would lick up ants so fast that a stream of them seemed into his mouth unceasingly. I kept in till late in the fall, when he disappeared, probably going south, and I never saw him again."—*Scribner's Monthly*.

For "The Friend."

Incidents and Reflections.—No. 26.

(CONFESSION AND RESTITUTION.)

A lad, who was employed about the store of a mercantile firm, was once tempted to take a few cents belonging to his employers, to obtain the means of procuring some gratification which his appetite craved. He knew that the act was wrong, but endeavored to quiet his conscience by determining to replace the money at a future time. The same thing was frequently repeated, until his indebtedness had increased from a few cents to a few dollars, and if it had not been for the preserving care of his Heavenly Father, whose tender mercy covers all His works, and who seeks to reclaim His wandering children from the paths sin, the erring boy might have gone to still greater lengths in the way to ruin. He still kept in his mind the sum which he had clandestinely taken, and never lost sight of the prospect of restoring it. Coming more under the influence of serious impressions, his convictions for the wrong step he had taken were strengthened; and the feeling gradually settled on his mind, that before he could hope to experience Divine forgiveness and the return of true peace, he must humble himself so far to make confession of his fault to the person wronged. He clearly saw, that it would not be sufficient secretly to restore the money, he naturally struggled strongly against arising this cross; but he found there was no other way to obtain relief than to submit to the judgments of the Lord, and to lie as with his mouth in the dust, so that he might obtain peace. He was strengthened to yield up his ill in this matter, and to resolve that as soon as he was able, he would return the money, with an open acknowledgment of the cause which required it. Some years elapsed before he was in a position to earn anything by his own labors—and the discharge of this obligation was one of the earliest uses to which his earnings were applied. He received a kind letter in response from one of his former employers, acknowledging its receipt. During many years in which this load rested upon him, before it was thus happily thrown off, he kept among his papers a written statement of the transaction; so that it might be made known to those interested, if any accident should prevent the fulfilling of his resolution.

This anecdote is by no means a singular one; but simple as it is, it has seemed to the writer to be instructive, and to furnish an illustration of the Scripture declaration, "He that covereth his sins shall not prosper: but who confesseth and forsaketh them shall have mercy."

In the Acts of the Apostles it is said that Paul continued on one occasion for two years

in Ephesus, "disputing and persuading the things concerning the kingdom of God."—Special miracles were wrought by his hands, and the word of God mightily grew and prevailed. One effect especially noticed of this work of Divine grace was, that "many that believed came, and confessed, and showed their deeds."

An interesting case of this kind is mentioned in the Memoirs of the late Charles G. Finney, the President of Oberlin College. On one occasion, he resided for a time in the city of New York; and while there, was visited by a young woman, whose conscience had been awakened. She had been in the habit of pilfering, from her childhood; taking from her schoolmates and others handkerchiefs, breast-pins, pencils, and whatever she had an opportunity to steal. She made confession respecting some of these things, and asked what she should do. He told her she must return them and make confession to those from whom she had taken them. Her convictions were so deep that she dare not withhold, and so she began the work of making confession and restitution. As she went forward with it, she continued to recall more and more instances of the kind; for her thefts had extended to almost every kind of article that a young woman could use. From time to time she would call on her friend, and report what she had done. He relates what took place in one particular instance, as follows:

"One day she informed me that she had a shawl which she had stolen from a daughter of Bishop Hobart, then bishop of New York, whose residence was on St. John's Square, and near St. John's Church. As usual, I told her she must restore it. A few days after, she called and related to me the result. She said she folded up the shawl in a paper, and went with it, and rung the bell at the bishop's door; and when the servant came, she handed him the bundle directed to the bishop. She made no explanation, but turned immediately away, and ran around the corner into another street, lest some one should look out and see which way she went, and find out who she was. But after she got around the corner, her conscience smote her, and she said to herself, 'I have not done this thing right. Somebody else may be suspected of having stolen the shawl, unless I make known to the bishop who did it.'

"She turned around, went immediately back, and inquired if she could see the bishop. Being informed that she could, she was conducted to his study. She then confessed to him, told him about the shawl, and all that had passed. 'Well,' said I, 'and how did the bishop receive you?' 'Oh,' said she, 'when I told him, he wept, laid his hand on my head, and said he forgave me, and prayed God to forgive me.' 'And have you been at peace in your mind,' said I, 'about that transaction since?' 'O yes,' said she. This process continued for weeks, and I think for months. This girl was going from place to place in all parts of the city, restoring things that she had stolen, and making confession."

The result of this thorough work was what might have been expected—humility, brokenness of heart, contrition of spirit, and finally love, joy and peace. When the time drew near for C. G. Finney to leave New York, he mentioned the case to his friend A. G. Phelps, who promised to watch over her for good. She subsequently married, and appears to

have maintained a consistent Christian character.

The same author gives the experience of a young man who resided in Oneida county, New York, which strikingly portrays the pernicious effects produced on the minds of young and excitable people by reading works of a sensational character. This young man having been visited by Divine grace, and brought under deep conviction for sin, made the following statement: 'Several years ago a book was put into my hands called, 'The pirate's own book.' I read it and it produced a most extraordinary effect upon my mind. It inspired me with a kind of terrible and infernal ambition to be the greatest pirate that ever lived. I made up my mind to be at the head of all the highway robbers and bandits and pirates, whose history was ever written. But my religious education was in my way. The teaching and prayers of my parents seemed to rise up before me, so that I could not go forward. But I had heard that it was possible to grieve the Spirit of God away, and to quench His influence so that one would feel it no more. I had read also that it was possible to sear my conscience, so that that would not trouble me. After my resolution was taken, my first business was to get rid of my religious convictions, so as to be able to go on and perpetrate all manner of robberies and murders, without any compunction of conscience.

"After a little while I made up my mind that I would commit some crime, and see how it would affect me. There was a school-house across the way from our house; and one evening I went and set it on fire. I then went to my room, and to bed. Soon, however, the fire was discovered. I arose, and mingled with the crowd that gathered to put it out; but all our efforts were in vain, and it burnt to the ground."

The first step which the awakened sinner felt impelled to take, was to call on one of the trustees of the property that had been so wantonly destroyed, and make to him a full confession. He was a religious man, and was deeply affected by the recital. He undertook to inform the other trustees of the circumstance; and told the penitent youth, that he believed they would all unite in forgiving him for what had been done.

But the mind of this returning prodigal was not yet at ease. A public meeting for religious worship was to be held in the evening. To this he went, and meeting Finney at the door of the house, told him that he must make a public confession: that several young men had been suspected of this thing, and he wished the people to know who had done it, and that he had no accomplice. He added, "Mr. Finney, wont you tell the people? I will be present and say anything that may be necessary to say, if any body should ask any questions; but I do not feel as if I could open my mouth. You can tell them all about it." His family were well known and much beloved in the community; and the statement of the facts made a great impression. The people sobbed and wept all over the congregation.

The experience of the awakened sinner in all ages, is typified by the parable of the Prodigal Son. The work of the Holy Spirit on his heart ever leads him to adopt the language, "I will arise and go to my Father, and say unto him, Father, I have sinned against Heaven, and in thy sight, and am no more

worthy to be called thy son." And those who have submitted to the government of the Prince of peace, and have enrolled themselves under His banner, when they see such returning wanderers, will still partake of that joy which is felt in Heaven over every sinner that repenteth.

For "The Friend."

William Penn's Travels in Holland and Germany, in 1677.

(Continued from page 126.)

On the 21st of the Tenth month these Friends left Briel, and on the 24th landed at Haarwick.

"Wonderfully impressive and winning must have been Penn's dealings with men. Being cast among people, who from high to low were prepossessed against Quaker doctrines and Quaker habits, he readily secured, wherever he went, a respectful hearing, cowed by his calm and dignified presence the British instincts of adversaries—the Count of Falkenstein only excepted—charmed strangers in spite of themselves with his gentle power, and nightly stirred the souls of those over whom he gained control. Not a few persons were drawn to him by strange sympathy. Docentius, of Cologne, followed him to Rotterdam, the Hague, and finally to Briel, the port where Penn embarked. A gentleman in Leyden, formerly professor at the university, was equally fascinated. 'The men felt our spirits, and therefore, loved us.' Many other instances of this magnetic power exerted by Penn are recorded in his account.

"We cannot think too highly of the noble stand which Penn took as the champion of toleration and religious liberty in a country where he was a stranger, or, as he himself expresses it, 'a lonely pelican in the wilderness.' He undertook this difficult task with consummate tact, tempering the strength of his arguments with gentleness of tone, and resting his appeals on the highest conception of Christianity. It does not detract from his merit, that he was in advance of his age, that the epithets Quaker and Schwärmer outweighed all argument, and that persecution of all dissenting Christians continued to be the rule with Church and State.

"But there was reserved to him a satisfaction which rarely falls to the lot of reformer and theorist, the privilege of having a field of action placed under his control, upon which to carry out, and test by experiment the principles that he had advocated. Already West Jersey had, at his advice, inserted in her fundamental law the provision which sounds like a pean to liberty, that no one should 'in the least be punished or hurt in person, estate, or privilege for the sake of his opinion, judgment, faith, or worship toward God in matters of religion; for no man, nor numbers of men upon earth have power to rule over men's consciences.' In giving to Pennsylvania the 'Great Law,' he establishes here that freedom of conscience, which he had pleaded for in court, which he had advocated in prison, and which he had urged with eloquent appeals on the King of Poland, the Elector Palatine, and the City Councils of Emden.

"And in Pennsylvania it was also where the seed he had scattered in Holland and Germany came to a rich harvest, though in a form not foreseen or intended. If by his words 'the great and notable day dawning in Germany,' he meant a prospective growth of the

Friends' religious views in Germany, his hopes were destined to be disappointed. The feeble sparks which the Friends had left here and there were soon trodden out, and the yearning after a more intense and spiritual religious life sought for itself different channels.

"But William Penn of 1677 was not forgotten in 1682. I have already dwelt upon the fact that the grant of a vast tract of land in the western hemisphere to the travelling missionary from England was in Germany hailed with joy by those who had seen and heard him, that the Company founded in Frankfurt, which brought five shares, or 25,000 acres of Pennsylvania land, originated with his personal friends, and that the Quakers of Krisheim, who in 1677 had listened to his discourses, belonged to the first settlers of Germantown. Creffeld, also, where, as we learn of Stephen Crisp, the principles of the Friends had found entrance, furnished a number of purchasers and settlers. Benjamin Furly, of Rotterdam, Penn's travelling companion, was the agent through whom the land purchase was negotiated, and passage procured. Furly, applying to James Claypole, engaged passage for them on the Concord, master William Jeffries, a staunch vessel of 500 tons burthen. It was to sail on the 17th of July, but, as the Creffelders were delayed, did not leave till the 24th. This pioneer guard of German emigrants to America consisted of thirty-three persons forming thirteen families, the heads of which were: Dirk op den Graeff, Herman op den Graeff, Abraham op den Graeff, Lenert Arden, Tunes Kanders,* Reinert Tison, Wilhelm Strepers, Jan Lensen, Peter Kouris, Jan Simens, Johannes Bleickers, Abraham Tunes, Jan Lücken. The Concord had a rather long, but otherwise pleasant passage, arriving in Philadelphia on the 8th of October, 1683. James Claypole, who was himself a passenger, thus reports in his first letter from Philadelphia: 'The blessing of the Lord did attend us, so that we had a very comfortable passage, and had our health all the way.' There was, in fact, a gain in the number of passengers when the Concord arrived, Peter Bleickers being born on board.

"Francis Daniel Pastorius, the agent of the Frankfort Company, came over a few weeks before the rest, in the America, Captain Wasey. He at once reported to Penn, who received him with the greatest kindness, and repeatedly drew him to his table. What a joyous meeting it must have been when Penn welcomed his Krisheim friends on the free soil of Pennsylvania, where the freedom to worship God was as untrammelled as the air and the sunlight. They lost no time preparing new homes for themselves in the 'German town,' and it was there, in Peter Shoemaker's house, that Penn again odified them with discourse and exhortation.

It was thus William Penn himself who opened the gates through which Germany poured a continuous and widening stream of emigration into the new province. For it so happened, that the very parts which he had visited were soon afterwards overrun by the armed hordes of Louis XIV. In bold defiance of treaty stipulations, the French King laid violent hands on whole provinces of Western Germany, and the warfare against the un-

* Tunes Kanders, afterwards known as Dennis Conrad, was the Friend at whose house the first Friends' meeting was held in Germantown.

happy Palatinate was carried on with unparalleled cruelty. Spier, Worms, Mannheim, Heidelberg, with many other cities, and hundreds of villages, were devastated with fire and rapine. Those that could escape to Pennsylvania, blessed the asylum prepared in kind, and twice blessed its enlightened a kind-hearted founder.

"Not only the Pennsylvania pioneers—English nationality recognize in William Penn their head and leader; the standard of religious liberty that he planted here, shone a beacon sign, also, to the oppressed multitudes of Germany, and gladly they flocked, the fertile vale, whither the gentle Friend invited them."

For "The Friend."

John Croker.

(Continued from page 126.)

In course of time John Croker heard from his father, who desired him to return home, preparations were therefore made by his friends, and passage engaged for him on a vessel bound for Newcastle-upon-Tyne, in England. They also saw that he was sufficient provided with those things which would be necessary for his accommodation after reaching England, as well as to enable him to go to his father, who resided a considerable distance from Newcastle. After having been in America four years, he embarked for his native land, in the hope of rejoining his parents and relatives.

They were preserved upon the boisterous seas until, as they judged, they were within one hundred leagues of England, when the met with three ships. The master of the vessel (who was a Friend) desirous of obtaining news from England, spoke with one of these vessels; but to their trouble and sorrow they proved to be three French privateers (being a time of war), who made them stop went on board their vessel, stripped them of most of their clothing, separated them, putting some on one vessel and some on another. Each vessel then started on a separate course.

We give in John Croker's own words, the following account:—"This fresh exercise brought more than a common fear upon me (I being in one of those ships that remaine at sea), fearing how I should be dealt with and what sufferings I should undergo. I was, in respect to clothes, almost naked, and destitute of relief beyond what our emic would be pleased to bestow, whose heart God so far opened towards us that we did not want for bread or water, and sometime were allowed pork, beef, peas, and beverage and at certain times a draught of sour wine yet still I was in fear, not knowing whither we should be carried.

"The ship in which we were, being a privateer of twenty-six guns, and out at sea on the account, she sailed far northward, until we fell in amongst islands of ice, and were forced to lie by in the night, for fear we should run amongst some of these islands, or great rocks of ice. For about six weeks I took my rest on the boards in the ship's hold, in which time they chased one vessel; but they thinking it too large and mighty for them, our ship being a better sailer, they let her pass. Soon after they took a Dutch ship bound for Newfoundland; this vessel they took with them to Newfoundland; and as we drew near it, they put us on shore upon a small island or rock, (which lay between some other islands, upon

which there was no house, nor any fresh water, or shelter. Being twenty-eight of us number, they gave us a sail and some oar-poles to make a tent; in which we all lived without any beds, having only some straw, which they brought us, and stones for our lulls with which we were forced to be contented. Yet I found God's providence was ever so, that I was preserved healthy and unharmed. Oh! the great goodness of God is fresh in my mind, now at the time of my writings, and I hope the impression of it will remain as long as I live; so that I may never forget what I met with in my youth, and how the Lord preserved me through it all.

"The French used once or twice a week to visit us, and bring us some spruce beer, water, pork, peas, and plenty of bread. Of the bread we ate sparingly, laying up some in store to sustain a time of scarcity, fearing such might come; the bread we hid in some of the hollow rocks, that it might not hinder or stop them from bringing or supplying us with more, as usual. There were also, about our rock, or little island, plenty of lobsters, of which we caught some, and boiled and ate them, which were a great help to us. Although we were not in any great want, considering our circumstances, yet we were but thinly clothed, and the season not very hot; I having left me only one shirt, one pair of breeches, and a hat; until some taking compassion on me, gave me a thin linsy-woolsey neck, one old shirt, and an old pair of stockings and shoes, for which I was very thankful.

"In this mean condition, I with the rest, returned upon this island about six weeks, in which time we contrived our escape. There was an island at about half a mile distance from us, which was inhabited by the French for the fishing, whose boats went to and from us almost every day; and there were also about our island, some pieces of boards and wood, which had been used, I suppose, by the Frenchmen, at times when they dried fish there, and were by them left; their boats were also lying at a wharf on the said inhabited island, which I guarded as we afterwards understood, though then unknown to us. One day I took particular notice of one of their boats, which, with several others, lay near the said wharf; and our men proposed in the night to take a float, to endeavor to swim out and get it, and, therefore, made a raft, by tying together thick rope-yarn, such wood and boards as we found on the island, and two of our men, notwithstanding several privateers were lying by as a guard, were so courageous, that they ventured in the night to stand on this raft which we had made, and put off towards the boat which we had observed. Having got to her, they found nobody in her, and the watch or guard lying in their lurs very busy in discourse, these two men went the moorings of the boat and let her fall off with the tide, which was blowing out, and brought the boat towards us, by their help we attained the same, which we had so rejoiced.

"There happened, far beyond expectation, to be in the boat, oars, sails, a compass, some pork and butter, a tinder-box and candle, and materials for striking fire; also some of the Frenchmen's jerkins, made of lamb skins, with the wool inward; a potage pot, an axe and some fishing tackle, all which were very valuable and serviceable to us. We soon got what we had into the boat, having

in six weeks time saved about two hundred weight of bread, which was now of great service; and such of us as were willing, being in number twenty five, got into the boat, leaving seven, who were of fearful hearts, behind us; our number having been increased. And trusting ourselves to Divine Providence, we put off for the main ocean, amidst the mighty waves of a troublesome sea, not without divers fears lest we should be taken again by our enemies, or swallowed up by the great waters, the waves of which grew very high and terrible. Although it did not rain, yet we could not keep ourselves dry, and some of us were forced, with our hats, to dip out the water which broke over the boat."

(To be continued.)

Selected.

"I WAS A STRANGER, AND YE TOOK ME IN."

"Neath skies that winter never knew
The air was full of light and balm,
And warm and soft the Gulf wind blew
Through orange bloom and groves of palm.

A stranger from the frozen North,
Who sought the fount of health in vain,
Sank homeless on the alien earth,
And breathed the languid air with pain.

God's angel came! The tender shade
Of pity made her blue eye dim;
Against her woman's breast she laid
The drooping, fainting head of him.

She bore him to a pleasant room,
Flower-sweet and cool with salt sea air,
And watched beside his bed, for whom
His far-off sisters might not care.

She fanned his feverish brow and smoothed
His lines of pain with tenderest touch,
With holy hymn and prayer she soothed
The trembling soul that feared so much.

Through her the peace that passeth sight
Came to him, as he lapsed away
As one whose troubled dreams of night
Slide slowly into tranquil day.

The sweetness of the Land of Flowers
Upon his lonely grave she laid:
The jasmine dropped its golden showers,
The orange lent its bloom and shade.

And something whispered in her thought,
"More sweet than mortal voices be:
"The service thou for him hast wrought,
O daughter! hath been done for me."

John G. Whittier.

For "The Friend."

Teaching the Dumb to Speak.

For some years past there has been in operation at Mystic, Conn., a school for the instruction of deaf and dumb children, in which they are taught to speak, by imitating the motions of the mouth. From an account of this institution, known as the "Whipple Home School for Deaf Mutes," written by a person who has recently visited it, published in the *Zion's Herald*, the following is condensed:—

It seems that three generations ago, Jonathan Whipple, of this village, set himself to teach his son, utterly deaf from infancy, to read the lips of those about him, and by imitating their movements and the movements of all the vocal organs, to speak as well as understand. The task was one requiring labor and patience, but the father was so successful that will-nigh incredible anecdotes of his son's proficiency are vouchsafed for by his family.

The facility with which this man could read the lips, is illustrated by the following anecdotes:—When he was quite young he had occasion to make a journey. Part of it was performed in a stage. As he was sociable and

well informed, the stage-driver seemed to be much interested in talking with him. They rode together nearly a whole afternoon, and never once did the stage-driver suspect that his companion was deaf. As it began to grow dark, however, the truth had to be revealed, and never was a man more astonished than was the stage-driver to find that he had been conversing for hours in his natural tone of voice with a deaf man.

During the winter he followed the occupation of butchering, and was employed within a circuit of several miles. He was one day working at a distance from home when he cut his finger, and went into the house to get it wrapped up. There were two women in the room when he entered, and instead of speaking he simply held up his wounded finger with a smile. The woman of the house knew that he was deaf and naturally supposed him to be dumb.

With much sympathy she found a piece of cloth, and wrapped up his finger. While doing so she remarked to her companion that it was a pity that this poor deaf man had cut his finger so badly. What was her surprise when, with a perfectly natural tone and accent, — "Whipple, who read her lips, said, 'Never mind; accidents will happen!' The woman afterwards said that she came near fainting, for she thought he spoke for the first time in his life.

He said that when people speak loudly they articulate more plainly, and when strangers with whom he was conversing spoke with mouths half shut, he sometimes told them he was deaf. They raised their voices, thinking to make him hear, and in so doing opened their mouths, thus giving him a better view of the organs of speech.

One day he was shingling the roof of a house when a man went by, and seeing him there asked him the way to a neighboring place. The man scarcely looked at him, and though he knew by his stopping that he was saying something, he could not catch a word of it. Putting his hand to his ear in a listening attitude, he said, "Please speak a little louder; I'm hard of hearing." The man then turned straight towards him and opened his mouth, and though — Whipple heard not a breath of noise, he answered his question without difficulty.

It was natural that with such an achievement before them, the Whipples should turn their attention to the novel line of teaching, in which their ancestor had been so successful. Hence the "Home School," where we found children of different ages and widely-varying degrees of capacity, all being taught to read the lips and use the voices they themselves had never heard, in such a way as to be clearly understood by those around them. For the latter purpose they are drilled in the most minute observation of the movements of their teacher's throat, tongue, teeth, and lips. Their hands are placed against his throat when he articulates a given word, and then against their own, which they must cause to assume the same shape and motion. Zerah C. Whipple, an exceedingly intelligent young man, is the chief instructor, and most curious it was to study the hieroglyphic alphabet invented by him, in which are pictured out the positions, both absolute and relative, of the vocal organs in forming the different letters and words. This, being placed on the black-board, greatly facilitates the pupil's knowledge of "going through the motions" of speech.

A little girl of seven years was called to the board. She had been but a few weeks in the school, yet when Z. C. Whipple would pronounce a letter, she, who had never heard a single sound, would imitate very successfully his articulation, and then place on the board the word or letter she had spoken. Her eagerness of expression and the sounds issuing from the little throat of one who had no idea of articulation, a few weeks since, were not a little startling.

Willie Downing was the greatest curiosity. He is a congenital mute, who, until eleven years of age, had not only never spoken a word, but had no idea of language, and did not even know that the most common objects had names. He is now seventeen, and speaks considerably, and reads surprisingly well. As he stood before us and read the twenty-sixth Psalm, pronouncing with the greatest distinctness its polysyllables, and its aspirates and final consonants, and I remembered that this young man had no more idea of sound than I have of a sixth sense, the performance seemed to me one of the most wonderful I had ever seen, and in any other age than ours altogether impossible. In no country save one where Christ's Gospel has mellowed men's hearts with a sense of brotherhood, can we look for such luminous 'evidences of Christianity' as are afforded by the pains bestowed upon this boy.

The tears were in my eyes, as turning to Zerub Whipple, I said, 'Your patience is as pathetic as Willie's voice.' 'You appreciate it the more from having been a teacher,' said the young man with a grateful smile, and he added: 'You think, perhaps, I am not moved by that voice he never heard, because I have so long been with him, but I can hardly listen with composure. As he read just now, my thoughts went back eight years to our first lesson, when I took him by the hands, getting him to watch my lips while I articulated the simplest sound. But the poor child thought it was only my peculiar way of breathing, and after an hour of effort he became angry, and putting his curved hands to his eyes to indicate spectacles, and grasping his chin, to indicate a beard, he puffed savagely at me, this being his method of declaring that his father, who wore glasses and a beard would take his part, if I did not let his son Willie alone. But I knew that it was the crisis hour, so I held on to him, with my feet grasping his so that he could not kick, with his hands in mine, and the perspiration streaming down both our faces, as I watched the clock four hours, at the end of which time his head fell on my shoulder, and he was fast asleep.'

For "The Friend"

There are few, if any, who will not acknowledge that health is a great blessing, and that its preservation or promotion, is a legitimate object of careful attention; though like many other right things, either may be pursued zealously or in a wrong way. The ancients estimated courage as a prime virtue, and therefore set a high value on bodily strength, with fearlessness in using it. Notwithstanding the clearer views of the moderns in relation to the true constituents of courage, and their possession of a more elevated criterion of moral and intellectual worth, we seem to have inherited from our uncivilized progenitors, a strong desire for—or at least it appears to be a natural object of ambition to possess—great physical

power, or to be capable of enduring large, or long continued drafts on our bodily strength.

Physical vigor may be said to be highly prized by the great majority, not only because necessarily for its employment is generally more frequent and continuous, but also from the supposition that its active exercise increases the vital force and tends to secure longevity. But mental culture has become far less limited than formerly; a much longer portion of early life is devoted to the development of the intellectual faculties, and various means are resorted to to incite the student to close and wearisome study of the various branches of literature and science, embraced in what is considered a good modern education.

Great evils, though not always recognized by those who ought to be on the watch to prevent them, attend the overstraining of the mental faculties or the physical organs, and life-long diseases arising therefrom, are not infrequently wondered at and mourned over, while the cause producing them may be undiscovered and even unsuspected.

It is necessary to keep in remembrance that both mental labor and corporeal activity involve the development of forces appertaining to the organisms of a body that is "wonderfully and fearfully made;" that these forces are limited and mutable, and those organisms of exceeding delicacy in their structure, and liable to derangement and disease, when overworked themselves, or made to suffer in sympathy with others too severely tasked. If then the demand on the action of an organ is greater or longer continued than its innate force or capacity for endurance is fitted properly to meet or bear, the extra force expended will probably damage the organ in its structure, and thus render it less competent to perform its functions in the future. Such deterioration may not be so speedily manifested in those parts of the system which are subject to the government of the will, as in those parts which may be said to act automatically and never have entire rest, and on which the involuntary phenomena of life depend; such as the heart which circulates the blood, the lungs by which we breathe, the stomach and intestines by which digestion is carried on, and the various secretory and excretory glands, &c.

The occupations in which many men have to engage, in order to obtain the means for subsistence, compel great physical exertion, and in such cases, if pure air and suitable nourishment are supplied, the organs brought into requisition—generally the muscles—accommodate themselves to the demand made upon them, and may increase in size and strength. But this does not render the system any more tenacious of life, and indeed it is from among the class of hard workers—if we except the intemperate—that the most deaths occur in what is called middle life. Athletes and young men who frequently engage in games which require violent muscular exertion, expose themselves to some lesion of the heart or lungs, and not a few of them pay for their sport by impaired health during the remainder of life.

Dr. B. W. Richardson, Fellow of the Royal College of Physicians, who, with large capacity for investigating the subject and forming a correct judgment, together with unusual opportunities for its study, makes the following remarks in a recent work, "We hear men, and statesmen speaking enthusiastically of competitions of strength, as though they were

the back-bone of the physical life of England. The assumption is a foolish error. By skillful training it is quite true that men may, and are, brought to a fine external standard; but the external development is so commonly the covering of an internal and fatal evil, that I venture to affirm there is not in England a trained professional athlete, of the age of thirty-five, who has been ten years at his calling, who is not disabled."

The heart, sometimes spoken of as the citadel of life, is complex in its structure, liable to derangement in its several parts, and in its deterioration, implicating more or less the functions of all other organs. In the ordinary performance of its duty, it undergoes over 4,000 beats, or expansion and contraction of its ventricles, in an hour, which amounts to about 100,000 beats in a day, and in a body of common size, drives about 18,500 pounds of blood through the whole extent of the circulatory tubes in the same time. This is no light task for the little hollow muscle, even when it is in a healthy condition and the body at comparative rest, and it is marvellous that while so "fearfully made," it holds on in its incessant work so long. Of course, violent or long continued muscular exertion imposes extra duty on it and on the lungs; which latter must work in harmony with it, in order to purify the crimson stream, while the heart drives it to the remotest portion of the system. For perfect health its muscular fibres must retain their normal size and strength, while the delicate valves, placed in the walls that separate one department from another, must fit accurately the aperture they are intended to close, and respond instantly when required to open or shut.

Properly regulated exercise may be said to be indispensable to health, and for none is more loudly called, than those who are engaged for a considerable time in mental labor. Especially is this the case in school life, when the pupil is required to breathe the atmosphere of the class room for hours, studying closely and thus putting a strain on the brain which it and the other vital organs are immature and highly sensitive in the performance of their functions, and demanding time, pure air and proper nourishment for their growth. Great mistakes are often made by teachers and others having charge of growing boys and girls, in forgetting that physical development ought to be nurtured as well as intellectual culture, and that both can be safely promoted without allowing one improperly to interfere with or override the other. There are some with phlegmatic temperaments who require frequent stimulation to induce them to overcome the inertia natural to them, but more who are indisposed to active exercise from the exhaustion of nerve force, incident to overtaxing the brain. The latter is more frequently seen in girls than in boys; but in every case, unless there is a special reason for the contrary, properly regulated exercise should be enforced.

Among boys and young men whose amusements or sports are usually more or less rough and requiring greater muscular effort, care ought to be exercised by those who are expected to guard against children's want of judgment, to restrain them from inaction or too long continued exercise, imposing on the heart and lungs struggles which may sooner or later end in organic injury. The games of foot-ball, base-ball, and cricket, &c.

ayed in moderation, may tend to promote and confirm health. But it has become the fashion to convert them into occasions for more competitive contests of exertion as well as of skill, and it is no worthless evidence of the ineffectiveness of those trusted with training of children, when they encourage them to engage in such contests. To become thus distinguished for physical prowess or dexterity, while it adds nothing to the honorable characteristics of the man, may—as it not unfrequently has—entail irremediable disease, crippling the heart or lungs in the performance of their functions, and sometimes abbreviating life.

Often when one of these exciting games is over, one or more of the players may be seen crowing himself on the ground or other place for rest; his face pale, or unnaturally flushed. He complains of nothing but weariness, or it may be of a slight catch in his breathing, and says he will soon be "all right." But if an expert lays his ear on the chest, or a finger on the wrist, he will find the heart irregular in its action, sometimes intermitting a stroke, and again struggling preternaturally to force the blood out of its overtaxed apartments and through the lungs, a portion of which may be congested. With rest these symptoms of functional derangement generally pass off, leaving however the natural sensitiveness of the heart changed into an unhealthy irritability, rendering it more readily perturbed and deranged; and if the same or a similar abuse is allowed, soon or frequently to call it into excessive action, the foundation is laid for a fearful cardiac disease, or some other malady in which the individual may be constitutionally predisposed, as epilepsy, paralysis, &c. The evil effects of overstrained muscular effort are hastened and made worse where the passions are called into play, as anger, fear or hate, each of which act injuriously on the system through the brain and organic chain of nerves.

Certainly within the last few years there has been a striking increase of deaths attributed to "heart disease." This may in part be occasioned by the physical and mental strain, so commonly attending the everyday life of our impulsive population; but not less probably may no inconsiderable portion of it be the final termination of injuries commenced by the excessive physical exertions so irrationally called forth in athletic sports, such as rowing and other games which we have mentioned. Overstraining muscular exercise may be considered as a bodily sin, clothed in outward acts and connected with chosen times and places. It should be regarded as such and avoided, especially by the young and immature, and those having charge of them should impress on them the substance of the advice of the Apostle, "Let your moderation be known unto all men." C. E.

12th mo. 1878.

For "The Friend."

The Chemistry of Plant Growth.

(Concluded from page 123.)

But suppose all the various materials necessary to nourish the plant, are in the soil and air, how is it that they are taken up, and converted into wood and bark, leaf and stem, flower and seed? For however little we know of the processes of selection and secretion, we now that all growth is the result of the addition of little particles of external matter,

taken in by the roots and leaves, and deposited in their proper places. The oak-spout has, in order to form its woody tissue, taken carbon from the air, hydrogen from the rain water, and oxygen from some of the many sources of that article, and piled their little atoms, one on another, in a definite and unchangeable form, and thereby slowly and silently built up, the immense trunk of the mature oak. But wherever it grows, whether in the light or shade, on the barren hill-side, or the rich valley, it invariably takes just eighteen of these atoms of carbon, and adds to them thirty of hydrogen, and fifteen of oxygen to form each little particle of woody fibre.

A seed is placed in the warm moist ground. The germ which was matured within it while it was still a portion of the parent plant, is incited by the sun's rays to take to itself little particles of the rich material, which it finds supplied in abundance in immediate proximity, in other parts of the seed. Thus it grows—sending downward an organism adapted to supplying its future wants from the soil,—and upward a different organism, which develops stem and leaves, and drinks in nourishment from the air. These continually draw to it, those peculiar elements which it requires; it grows by them, flowers, forms its seed for its successor, and, in the fulness of its time, dies. Much of this process is mystery to us. But however much we may find out concerning it, we cannot but admire the greater than human wisdom, which planned the beautiful laws of its growth, and watches over their operations.

The roots grow downward and sideways into the soil. When they come in contact with proper food, they absorb it, and with the rest of the plant are nourished by it. If in any direction the earth is a desert to them, they die. Thus we see such a mat of roots around decaying matter, that feels them; thus willow roots follow the water courses. The extremity is a bud, which is continually pushing itself on. This point has no power to absorb nourishment, as may be proven by immersing it alone in the soil, when the plant will die. The real absorbents are on the side of the root, consisting usually of little hair-like rootlets, that branch from the main stem. These take up by endosmosis in a dissolved, fluid state, whatever the plant requires, selecting with wonderful accuracy, its peculiar food. The juices rise in the stem, whether as a result of propulsion from below, or suction from above due to evaporation from the leaves, or a union of both, is not certainly determined. Whatever it be, there is very considerable upward pressure exerted. A column of mercury 30 inches high has been held up, by the pressure of the ascending sap of a grape vine in the spring. It need not be supposed when we see the juice flowing from a cut in the bark, that under normal conditions there is such a rapid current. The vessels are kept full of sap. Where any vent is found, a flow is set up, and the deficiency is supplied from below. A plant in the sunshine in dry air, is rapidly losing water by evaporation. Hence such a plant has a more rapid flow of sap, than one in the shade, or in moist atmosphere. If this evaporation becomes greater than the roots can supply, wilting takes place, though enough material is deposited in stem and root, to keep it alive for some time after absorption ceases. Plants like the beet and turnip have a great magazine of food stored away for the

needs of the second year, when flower and seed are to be perfected.

A series of interesting and complete experiments, has just been published in Paris by Prof. J. Boissingault, on the office of the leaves in transpiring water and absorbing food. Healthy plants were placed in glazed pots, which were covered on top by a sheet of india rubber, so that no water could escape by evaporation, or otherwise, from the pot. The whole was then repeatedly weighed, and the loss of water by evaporation of the leaves noted. In the case of a Jerusalem artichoke, it was found that the plant lost hourly, for every square metre of surface, 65 grammes in the sunshine, 8 grammes in the shade, and 3 during the night. When the roots were withdrawn from the soil, the loss from the leaves was only about half as great. To determine which side of the leaf transpired the most rapidly, the opposite sides of two leaves were coated with tallow, and the loss by evaporation noted, when it was found that the under side lost more than four times the upper.

The ability of leaves to take the place of roots in absorbing food, was investigated with great care. A forked branch of lilac, was arranged, so that one branch was immersed in water, while the other was exposed to the open air. Evaporation went on as usual from the latter, and its foliage was fresh and green after the lapse of two weeks. Other plants lived for months in this way; with some it was necessary that the immersed portion be much greater than the exposed portion, in others they were equal. It was thus found that in the one office of taking in water, the leaves may replace the roots.

Then the ability of the leaves to absorb mineral matter, which was formerly supposed to belong to the roots alone, was tried. Drops of water, holding in solution various mineral fertilizers, were placed on a leaf, and covered with watch glasses having greased edges to protect from dirt and evaporation. Land plaster was found to be completely absorbed. Solutions of sulphate and nitrate of potassium, of common salt and some ammonia salts, were also wholly or partly taken into the circulation of the leaf. These show that leaves may have a more extensive use in the vegetable economy than is usually supposed, in absorbing the various ammonia salts that exist in the atmosphere, the dust that may settle upon them, and the mineral matter which the rain has dissolved out of the air.

Such is a brief and imperfect summary of what is known as to the chemistry of plant growth. But behind all this, exists the unexplained mystery of life. Why does the particular combination of Carbon, Hydrogen and Oxygen, which we call the germ of an acorn, have the power to develop into an oak tree and nothing else? How do its rootlets absorb food, fitted only to its peculiar wants? When absorbed, what determines its placing in the plant, and the kind of tissue which it may form, wood, leaf, flower, or seed? In the face of the discoveries of the present day, which to our fathers would have seemed impossible to achieve, and irrelevant to claim, we may well hesitate to say what may not be done in the future. But properly looked at, any discovery in this mysterious field, would not cause us less to reverence the inscrutable Being who ordained it all, and permits man, with his limited powers, to see but a little of its wonders. I. S.

THE FRIEND.

TWELFTH MONTH 7, 1878.

A letter was received on one occasion by the pious William Law, from a person who proposed to visit him in order that he might receive instruction from his conversation on the spiritual life. In his reply declining such a visit, William Law points the attention of his correspondent to the true source of spiritual knowledge, telling him that "The spiritual life is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation for it, and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what the Spirit and voice of God speaketh within us."

He further adds, "To speak with the tongue of men or angels on religious matters is a much less thing than to know how to stay the mind upon God and abide within the closet of our own hearts, observing, loving, adoring and obeying His holy power within us."

These sentiments are in unison with those which the Society of Friends has ever held; and it was their conviction of the truth of the scripture declaration,—"That which may be known of God is manifest in [men], for God hath shown it unto them,"—that led our predecessors so earnestly to turn the attention of all to the Light of Christ in their hearts, as the appointed Teacher, Leader and Guide of His people. When assembled for Divine worship, they taught, as Robert Barclay declares, that "The great work of one and all ought to be to wait upon God; and returning out of their own thoughts and imaginations, to feel the Lord's presence." He says it "hath often fallen out among us, that divers meetings have passed without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and spirit." And he further testifies from his own experience, "When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root."

We do not doubt that in other religious professions than our own, there are many sincere, seeking souls, and earnest Christians, who go to their meetings with desires to offer true worship to Him who is "glorious in holiness, fearful in praises, doing wonders." And we believe that the Lord, who looketh upon the heart, often answers the sincere desires of such true worshippers by bestowing a measure of spiritual comfort and refreshment. But the regular routine of reading, singing, praying and preaching, which such think must be gone through with, although "the life, power and virtue," which alone can make them effectual may be wanting; most often

be a great hindrance to that communion with God without which there is no worship.

Let us then highly value our simple and unceremonious way of meeting together and waiting upon the Lord; and, when so convened, be fervent in spirit, wrestling for a blessing. When Abraham Shackleton was on his death-bed, that worthy elder exclaimed with much feeling, "Oh the elders, the elders! they should dig for the arising of the well of life, as with staves in their hands!" If this earnest concern prevailed among all our members, we believe our meetings would be more eminently seasons of Divine favor; and that the Lord would hear and answer the secret petitions of His people, and pour out of His gifts upon them, so that sons and daughters would be raised up to bear testimony to His goodness, and to call on the wandering sheep to come into the fold of Heavenly rest and peace.

SUMMARY OF EVENTS.

UNITED STATES.—The additional lifesaving stations on the Atlantic coast, having been completed and ready for use, a circular has been issued, renumbering the stations, giving the district, boundaries, &c. It is stated there are 112 stations on the Atlantic coast; 6 on the Gulf coast; 40 on the Lakes, and 8 stations on the Pacific coast.

An order has recently been received at the Baldwin Locomotive Works in this city, for the construction of two locomotives for a railway in Nicaragua, which are intended for the first line of railway in that country.

The total population of the earth is given as 1,139,145,300, divided among the continents as follows: Europe, 312,398,480; Asia, 831,000,000; Africa, 205,219,500; North and West Polynesia, 4,411,300; America, 88,116,000.

The total number of standard silver dollars coined since their reauthorization to the 23d mill, inclusive, is 19,814,551. Of this number about ten and a half millions are in the United States Treasury; some four million two hundred thousand are in the mint vaults, and a little over one million in general circulation.

The yield of precious metals during the 10th month is stated to be the lightest for years, the estimate being \$2,250,000.

The financial report of the Register of the Treasury, for the fiscal year 1878, shows the total receipts from customs duties during the year were \$130,170,680; from internal revenue taxes \$110,581,024—making together \$240,750,394. The total cost of collecting the customs was \$5,826,974.

The Chicago elevators contain at the present time about 6,288,942 bushels of grain.

Mortality in this city last week 299.

The average temperature for the Eleventh month is given as 41.9 degrees, which is 2.6 degrees above the average for the past eight years. The lowest temperature was 28 deg. on the 5th. Thin ice was observed on the 5th and 9th. No snow during the month. The rainfall was light, being 2.19 inches. Prevailing direction of wind, west. Maximum velocity of wind 38 miles per hour.

Wheat.—The following were quotations on the 30th. Good 100 lb. U. S. sixes, 1881, 109 1/2; 5-20 cents, 1865, 104 1/2; do. 1867, 106 1/2; do. 1868, 109 1/2; new 5's, 106 1/2; new 4 1/2 cents, registered, 104 1/2, coupons, 105 1/2; new 4 cents 100 1/2.

Cotton, 94 a 95 cts. per pound for uplands and New Orleans.

Petroleum.—Crude 7 1/2 cts. in bbls., and standard white 8 1/2 cts. for export, and 11 1/2 a 12 1/2 cts. per gallon for home use.

Flour.—Penna. and Minnesota extra, \$1.25 a \$1.75; southern and western, \$1.62 a \$2.25; patent, \$5.50 a \$7.50. Rye flour, \$2.75 a \$3.60.
Grain.—Wheat, red, \$1.05; amber, \$1.06 a \$1.07; and white, \$1.00 a \$1.08. Corn, 43 a 49 cts. Oats mixed, 27 a 29 cts. and white, 30 a 31 cts. per bushel.
Hay and Straw.—Prime timothy, 60 a 70 cts.; mixed, 45 a 60 cts. Straw, 65 a 80 cts. per 100 pounds.

Beef cattle were in demand, but prices unchanged. Extra Penna. and western steers, 3 1/2 a 5 cts.; fair to good 3 1/2 a 4 1/2 cts. Sheep, 4 1/2 cts. per pound, as to condition. Hogs, 3 1/2 a 4 1/2 cts. per pound.

The value of exports from this city during the past week was \$252,684. The leading articles were wheat, petroleum and corn.

The final session of the Forty-fifth Congress began on the 23d inst. Some resolutions and bills were introduced into the Senate, and the President's Message was received and read in both Houses. The message said to give to Congress and the country, plain, business-like accounts of the "state of the Union." He says we are at peace with all other nations—our public credit has greatly improved, our manufacturing industries are on the advance. The cabinet department affairs are treated as briefly but in a comprehensive manner.

FOREIGN.—The steamer Pomerania which left New York on the 14th ult. for Hamburg, was sunk by collision with the Welsh bark Moel Eilian, near Folkestone, in the English Channel, on the night of the 20th. There were about 220 persons on board, including crew and passengers, and 1000 tons of cargo. The passengers are reported lost. The Pomerania was a first class steamship, of 3500 tons register, built on the Clyde in 1873, at a cost of about \$550,000. Her cargo was valued at \$250,000. In addition to her cargo, a mail consisting of 17 bags of letters, and 25 bags of papers, for France, Germany, Austria and the Scandinavian countries, were on board.

The condition of the coal and iron trades of South Staffordshire district is growing worse. One of the largest and oldest coal and iron companies has given notice of the closing of the greater part of its works, because it does not wish to continue operations at a loss. Other companies engaged in the iron business have given notice that they must reduce the wages of their hands.

Dispatches received from the English army invading Afghanistan, indicate that they have not met with an serious resistance to their progress. The hill tribes are said to be friendly, and are supplying the forces with provisions. The reported trouble in the Khyber Pass and in the Punjab, was greatly exaggerated. It is not expected the armies will attempt to advance much further than present winter.

Of 59,100 Russian soldiers that entered Turkey during the last war, it is said 58,800 were sent back by the wounded, and 62,510 ill; 31,000 sick went home to their homes, and 29,000 are in the hospitals, 31,000 perished in Romania, and 99,000 in China.

Late advices from China say that 50,000 troops in the province of Kwangsi have revolted, and it was feared that, owing to poor pay and rations, the revolt would extend throughout the army. Complications with Russia are also apprehended. The opposition to Governor Hennessey, in Hong Kong, was increasing, and petition for his removal were in circulation.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty third Ward,) Philadelphia.
Physician and Superintendent—JOHN C. HALL, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 9th of 10th mo. 1878, at his residence near Upland, Delaware Co., Pa., MARY MARIS, widow of the late Jesse J. Maris, in the 84th year of her age, a beloved elder of Chester Monthly Meeting. A paralytic attack, which occurred more than a year before her decease, affecting her speech and left side, soon passed off—but left a realizing sense of the great uncertainty of life. She was anxiously concerned that the wedding garment of righteousness might be fully completed. A feeling of such quietness and assurance was granted her looking to the close of life, as to lead her, in humility favored to be heard, not to be deceived. She was not suffered long to remain in doubt. Her soul, as she had shown her love by faithfully maintaining his testimonies, was graciously pleased to manifest himself as her Redeemer and her portion forever. She felt resigned to his holy will, whether life or death, health or suffering might be dispensed. The last she was permitted to see, was the bright sun passing over the second unusually bright and cheerful, in the morning spending a half hour longer than usual with the family. Before morning she had an apoplectic seizure, which soon deprived her of all feeling, and at the end of six days terminated her valuable life.

She resided in Wilmington, Connecticut, Co. Ohio, and the 23d mo. of 1810, on Col. J. Kirt, M. D. In the 82d year of his age, an esteemed member of New Garden Monthly and Particular Meeting, Ohio.

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From the "American Journal of Science and Arts,"
Forest Geography and Arthrology.

BY ASA GRAY.

(Continued from page 120.)

From the Gulf of Mexico to the Gulf of St. Lawrence, the amount of rain decreases moderately and rather regularly from south to north; but, as less is needed in a cold climate, there is enough to nourish forest throughout. On the Pacific coast, from the Gulf of California to Puget Sound, the southern third has most no rain at all; the middle portion less than our Atlantic least; the northern third as about our Atlantic average.

Then, New England has about the same amount of rain-fall in winter and in summer; Florida and Alabama about one-half more in a three summer than in the three winter months,—a fairly equable distribution. But the Pacific coast there is no summer rain at all, except in the northern portion, and there is little. And the winter rain, of forty inches on the northern border, diminishes less than one half before reaching the Bay San Francisco; dwindles to twelve, ten, and eight inches on the southern coast, and to six inches before we reach the United States boundary below San Diego.

Taking the whole year together, and comparing ourselves to the coast, the average rainfall for the year, from Puget Sound to the order of California, is from eighty inches at the north to seventy at the south, i. e., seventy on the northern edge of California; thence it diminishes rapidly to thirty-six, twenty (about San Francisco), twelve, and at San Diego to eight inches.

The two rainiest regions of the United States are the Pacific coast north of latitude thirty-five, and the northeastern coast and orders of the Gulf of Mexico. But when one rainy the other is comparatively rainless, or while this Pacific rainy region has only on twelve to two inches of its rain in the summer months, Florida, out of its forty to fifty, has twenty to twenty-six in summer, and only six to ten of it in the winter months. Again, the diminution of rain-fall as we proceed inland from the Atlantic and Gulf shores, gradual; the expanse that is or was forested is very broad, and we wonder only that it did not extend farther west than it does.

On the other side of the continent, at the north, the district so favored with winter rain but a narrow strip, between the ocean and the Cascade Mountains. East of the latter,

the amount abruptly declines,—for the year from eighty inches to sixteen; for the winter months, from forty-four and forty to eight and four inches; for the summer months, from twelve and four to two and one.

So we can understand why the Cascade Mountains abruptly separate dense and tall forest on the west from treelessness on the east. We may conjecture, also, why this North Pacific forest is so magnificent in its development.

Equally, in the rapid decrease of rain-fall southward, in its corresponding restriction to one season, in the continuation of the Cascade Mountains as the Sierra Nevada, cutting off access of rain to the interior, in the unbroken stretch of coast ranges near the sea, and the consequent small and precarious rain-fall in the great interior valley of California, we see reasons why the California forest is mainly attenuated southward into two lines,—into two files of a narrow but lofty procession, advancing southward along the coast ranges, and along the western flank of the Sierra Nevada, leaving the long valley between comparatively bare of trees.

By the limited and precarious rain-fall of California, we may account for the limitations of its forest. But how shall we account for the fact that this district of comparatively little rain produces the largest trees in the world? Not only produces, alone of all the world, those two peculiar *big trees* which excite our special wonder,—their extraordinary growth might be some idiosyncrasy of a race,—but also produces pines and fir-trees, whose brethren we know, and whose capabilities we can estimate, upon a scale only less gigantic. Evidently there is something here wonderfully favorable to the development of trees, especially of coniferous trees; and it is not easy to determine what it can be.

Nor, indeed, does the rain-fall of the coast of Oregon, great as it is, fully account for the extraordinary development of its forest; for the rain is nearly all in the winter, very little in summer. Yet here is more timber to the acre than in any other part of North America, or perhaps in any other part of the world. The trees are never so enormous in girth as some of the Californian, but are of equal height—at least on the average—three hundred feet being common, and they stand almost within arms' length of each other.

The explanation of all this may mainly be found in the great climatic differences between the Pacific and the Atlantic sides of the continent; and the explanation of these differences is found in the difference in the winds and the great ocean currents.

The winds are from the ocean to the land all the year round, from northwesterly in summer, southwesterly in winter. And the great Pacific Gulf-stream sweeps toward and along the coast, instead of bearing away from it, as on our Atlantic side.

The winters are mild and short, and are to

a great extent a season of growth, instead of suspension of growth as with us. So there is a far longer season available to tree vegetation than with us, during all of which trees may either grow or accumulate the materials for growth. On our side of the continent and in this latitude, trees use the whole autumn in getting ready for a six months winter, which is completely lost time.

Finally, as concerns the west coast, the lack of summer rain is made up by the moisture-laden ocean winds, which regularly every summer afternoon wrap the coast-ranges of mountains, which these forests affect, with mist and fog. The Redwood, one of the two California big trees—the handsomest and the most abundant and useful,—is restricted to these coast-ranges, bathed with soft showers fresh from the ocean all winter, and with fogs and moist ocean air all summer. It is nowhere found beyond the reach of these fogs. South of Monterey, where this summer condensation lessens, and winter rains become precarious, the Redwoods disappear, and the general forest becomes restricted to favorable stations on mountain sides and summits. *

* * * The whole coast is bordered by a line of mountains, which condense the moisture of the sea breezes upon their cool slopes and summits. These winds, continuing eastward, descend dry into the valleys, and warning as they descend, take up moisture instead of dropping any. These valleys, when broad, are sparsely wooded or woodless, except at the north, where summer-rain is not very rare.

Beyond stretches the Sierra Nevada, all rainless in summer, except local hail-storms and snow-falls on its higher crests and peaks. Yet its flanks are forest clad; and, between the levels of 3,000 and 9,000 feet, they bear an ample growth of the largest coniferous trees known. In favored spots of this forest—and only there—are found those groves of the giant *Seymouria*, near kin of the Redwood of the coast-ranges, whose trunks are from fifty to ninety feet in circumference, and height from two hundred to three hundred and twenty-five feet. And in reaching these wonderful trees you ride through miles of sugarpines, yellow pines, spruces and firs, of such magnificence in girth and height, that the big trees, when reached—astounding as they are—seem not out of keeping with their surroundings.

I cannot pretend to account for the extreme magnificence of this sierra-forest. Its rainfall is in winter, and of unknown but large amount. Doubtless most of it is in snow, of which fifty or sixty feet falls in some winters; and—different from the coast and in Oregon, where it falls as rain, and at a temperature which does not suspend vegetable action,—here the winter must be complete cessation. But with such great snow-fall the supply of moisture to the soil should be abundant and lasting.

Then the Sierra—much loftier than the coast ranges—rising from 7,000 or 8,000 to 11,000 and 14,000 feet—is refreshed in summer by the winds from the Pacific, from which it takes the last drops of available moisture; and mountains of such altitude, to which moisture from whatever source or direction must necessarily be attracted, are always expected to support forests—at least when not cut off from sea winds by interposed chains of equal altitude. Trees such mountains will have. The only and the real wonder is, that the Sierra Nevada should rear such immense trees!

Moreover, we shall see, that this forest is rich and superb only in one line; that, beyond one favorite tribe, it is meagre enough. Such for situation, and extent, and surrounding conditions, are the two forests—the Atlantic and Pacific—which are to be compared.

In order to come to this comparison, I must refrain from all account of the intervening forest of the Rocky Mountains,—only saying, that it is comparatively poor in the size of its trees and the number of species; that few of its species are peculiar, and those mostly in the southern part, and of the Mexican plateau type; that they are common to the mountain-chains which lie between, stretched north and south *en echelon*, all through that arid or desert region of Utah and Nevada, of which the larger part belongs to the great basin between the Rocky Mountains and the Sierra Nevada: that most of the Rocky Mountain trees are identical in species with those of the *Pacific* forest, except far north, where a few of our eastern ones are intermingled. I may add that the Rocky Mountains proper get from twelve to twenty inches of rain in the year, mostly in winter snow, some in summer showers.

But the interior mountains get little, and the plains or valleys between them less: the Sierra arresting nearly all the moisture coming from the Pacific, the Rocky Mountains all coming from the Atlantic side.

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 27.

(CONFESSION AND RESTITUTION.)

The duty of confessing our sins and making restitution when we have wronged others, is so strongly impressed upon the heart of him who truly repents, that where we find persons unwilling to submit to it, there is room to doubt whether they have yet fully yielded their hearts to the convicting power of Divine Grace. There may be and probably are, many cases in which the awakened sinner is not led to make open confession of his former evil deeds; because there may be many reasons which would render it improper; yet he ought in every instance to be so humbled under the power of God, as to be made willing to take shame to himself, and to do whatever he is convinced is called for at his hands. This humility and surrender of self are essential to enable any one to go through the narrow, "strait" gate which is the only entrance to the highway that leads to the Kingdom of Heaven.

Among the hills of northern New England were two infidel neighbors. One of these heard the gospel message, was impressed therewith, and enabled to bow in heart to the visitations of that Grace which hath appeared unto all men, and which bringeth salvation

to those who are guided by it. This Grace, the apostle says, teaches us, among other duties, to live *righteously*; and the convicted sinner felt that he had wronged his neighbor. No doubt his pride rebelled against making the acknowledgment of his fault; but the terrors of the Lord for disobedience are a fearful burthen to an aroused conscience—as the Scriptures query, "A wounded spirit who can bear?" So he visited his infidel neighbor and informed him of the change that had taken place in his feelings as to religion. The other replied that he had heard of it, and was surprised, because he had thought him about as sensible a man as there was in town.

"Well," said the Christian, "I have got a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago; and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear any thing of them. But they are in my field, with the increase of them; and now I want to settle this matter. I have lain awake nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in State's prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got them sheep you are welcome to them. I don't want nothing of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may have the sheep, if you will only go away."

"No," said the Christian, "I must settle this matter up and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the skeptic, "if you must pay me, you may give me what the sheep were worth when they got into your field, and pay me six per cent on the amount, and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way; leaving a load on his neighbor's heart almost as heavy as that which he himself had borne.

One result which followed from this honest confession and restitution, was the conviction forced on the mind of the man who had lost the sheep, that there was something real in the power of religion; and he himself was afterwards frequently seen in the assemblies of those met to worship the Lord.

It is related of—Nott, a missionary to one of the islands in the Pacific Ocean, that he preached a sermon one day on the words, "Let him that stole steal no more." In the sermon he said that it was a duty to return things that had formerly been stolen.

The next morning when he opened his door, he saw a number of natives sitting on the ground around the house. He was surprised to see them there so early, and asked why they had come. "We have not been able to sleep all night," they said. "We were at the

chapel yesterday, and heard you say that Jehovah commanded us not to steal; where we used to worship a god who we thought would protect thieves. We have stolen, as all these things we have brought with us, a stolen goods." Then one of the men held up a saw, saying, "I stole this from the carpenters of such and such a ship." Others held up knives and various tools.

"Why have you brought them to me," asked the missionary. "Take them home and wait till the ships from which you stole them come again, and then return them, with a present besides." Still the people begged him to keep the things until they could find the owners. One man, who had stolen from a missionary, then being on another island, took a voyage of seventy miles, to restore the goods.

That is the only way to improve by preaching—doing what it says. How many people form good resolutions when they hear a sermon which touches the heart and conscience, but how few such resolutions are *set to action*!

"Be ye doers of the word, and not hearers only, deceiving your own selves."

A recent writer speaks of a friend, naturally of a gloomy turn of mind, who had much peace and joy during a long illness that ended in death. Speaking to his widow as to the cause of this, which seemed in one of his temperaments somewhat remarkable, she said that her husband gratefully noticed the fact, and next to the hope of salvation which he had through Jesus Christ, he thought that it was because he had never once *knowingly cheated any one of a lump of coal*, his business being that of a coal-merchant.

Reasoning in Arctic Foxes.—For some good instances of reasoning in animals I am indebted to Dr. Rae. Desiring to obtain some Arctic foxes, he set various kinds of traps, but, as the foxes knew these traps from previous experience, he was unsuccessful. Accordingly, he set a kind of trap with which the foxes in that part of the country were unacquainted. This consisted of a loaded gun set upon a stand pointing at the bait. A string connected the trigger of the gun with the bait, so that when the fox seized the bait he discharged the gun, and thus committed suicide. In this arrangement the gun was separated from the bait by a distance of about 20 yards, and the string which connected the trigger with the bait was concealed throughout nearly its whole distance in the snow. The gun-trap thus set was successful in killing one fox, but not in killing a second; for the foxes afterward adopted either of two devices whereby to secure the bait without injuring themselves. One of these devices was to bite through the string at its exposed part near the trigger, and the other device was to burrow up to the bait through the snow at right angles to the line of fire, so that, although in this way they discharged the gun they escaped without injury, the bait being pulled below the line of fire before the string was drawn sufficiently tight to discharge the gun. Now, both of these devices exhibited a wonderful degree of what I think must fairly be called a power of reasoning. I have carefully interrogated Dr. Rae on all the circumstances of the case, and he tells me that in that part of the world traps are never set with strings, so that there can have been no special association in the foxes' minds between string

id traps. Moreover, after the death of fox number one, the track on the snow showed at fox number two, notwithstanding the temptation offered by the bait, had expended great deal of scientific observation on the in before he undertook to sever the cord, astly, with regard to burrowing at right angles to the line of fire, Dr. Rae and a friend whom he has confidence observed the fact sufficient number of times to satisfy themselves that the direction of the burrowing was really to be attributed to thought and not to chance.—*The Nineteenth Century.*

For "The Friend."

The following, from Fothergill's Discourses, is hoped will be appreciated by parents in the younger walks and meridian of life, who are entrusted with the care and training of their beloved offspring.

"O ye parents and heads of families, who are placed as delegated shepherds over them; be ye beware lest the blood of your children, or any part of your charge fall on your heads, if through your misconduct they become corrupted, and their souls perish.) Know thatquisition for blood will hasten from the Supreme Judge, who divideth the classes of mankind; and hath, as it were, separated from the rest those who are parents and have children; his call is to these, 'Go work in my vineyard.' The precious gifts which he hath given as pledges of his love, are to be led and instructed by them with a proper authority. If the parents experimentally felt the advantages of spiritual health in themselves, then could they be concerned that the tender minds of their children should be properly cultivated with the knowledge of the Lord, and a fearful apprehension of transgressing its supreme commands. They would teach them to look further than mere temporal acquisitions; even to God their Creator. They would bring them up in the nurture and fear of the Lord; in order that their minds might be filled from the storehouse and magazine of boundless good, and early enriched with the joys of God's salvation.

And this would naturally diffuse the greatest satisfaction to the parents themselves, to see their children become the delight and ornament of human nature, and fitted for a glorious change! the company of angels, and the joys of just men made perfect. The ties of nature, and the stronger ties of gratitude to Him who gave the blessing, call aloud for teaching the tender minds of your children, to walk in the safe and delightful paths of virtue. With what satisfaction and composure of mind will such parents be enabled to answer the great God, upon his awful examination to this purpose: "What have you one with those tender sheep which I committed to your care in the wilderness? have you trained them up in safety?"

How will such parents be supported by a consciousness of having done their duty, in that solemn hour! They then may truly say, "I have done my utmost within my contracted sphere, within the narrow precincts of my allotment in life, to fill up my stated duty. Then the Supreme Judge will set at his right hand such parents, and they shall be united to him in glory.

I wish all parents and heads of families would continually walk hand in hand with their children and families, in the path which leadeth to life eternal; daily watching over,

and improving their rising judgments, with the wisdom which cometh from above; instructing and encouraging them in the contemplation of divine things: persuading them to believe, as the truth is, that the things of this world are all uncertain and fading away; that they have everlasting mansions created for them in the city of their God; where (if they fall not short, or turn not aside) they shall enjoy the company of saints and angels for evermore. Exercise yourselves in this your present state, differently from those whose faculties are bounded within the narrow limits of this world; cultivate, continually cultivate the minds of your offspring; endeavoring to raise in them a proper comprehension of the dignity of their natures, and to fix in them early a steadfast belief of their immortality; which is of the utmost importance to all. The hearts of those are unsteady, who live in a perpetual attachment to the pride of life; who are contaminated with the love of the world, wherein their chief-happiness appears to be placed. How can such point out the way to the city of God? How can they say to their children, 'Let us retreat from the world, from this scene of corruption; let us withdraw from the cares and solitudes of this life: let us contemplate the joys of eternity; let nothing separate us from that blessed hope!' How can parents thus address their children when they have, perhaps for a long course of years, ceased to consider the awful importance of the subject; and their own minds continue fixed, and tied down to the fading enjoyments of life; alas! that folly and vanity of the superficial pleasures of the world should so entirely engage and engross the attention of any one immortal individual, as to take up almost every moment of their precious time! Hence, sometimes parents, instead of instructing the minds of their children, have so totally corrupted their own, that they have laid obstructions in the way to the immortal happiness of their offspring, and have thereby aggravated their own guilt beyond expression; alas! what will their punishment prove, when convicted of so great a neglect and violation of their duty? When He that is judge of the quick and dead shall appear in judgment to render to every man according to his works? May all parents who are negligent in the discharge of their duty, lay it seriously to heart!

In the mean time may you, my brethren and sisters, in a spiritual relation, continue in a state of lively, active health—laboring in the sure ground of hope; that when the great Shepherd himself shall appear, you may also appear with him in glory. If you so persist, I cannot but yet hope that your steadfast continuance will prove the means of spreading spiritual health in an eminent degree. O fathers and mothers! I beseech you, by the mercies of God, and the solemn account you must one day close with Him, that you lay this charge seriously to heart; still offering up your humble petitions to the Father of light, that he would enable you more and more to instruct the children he hath blessed you with, in the one thing needful, in order that being thus favored, thus enlightened and enlarged by his power, you may have nothing to do but die, when that time shall arrive; nothing to charge yourselves with in relation to the neglect of this great duty, when the measure of your days shall be accomplished, but may render up your accounts with joy,

and receive the beatific sentence of "Well done, good and faithful servant; thou hast been faithful in a little, I will make thee ruler over more, enter thou into the joy of thy Lord."

West Chester, Pa., 12th mo. 1st, 1878.

For "The Friend."

TO THE EDITORS OF "THE FRIEND."
After reading the interesting description of the late Eclipse, in "The Friend" of last week, I was reminded of letters in my possession, from Burlington, Iowa, describing the Eclipse of 1869, that I thought would be interesting to the readers of "The Friend."

"Yesterday I mailed papers, giving some account of the great eclipse, which came off promptly and according to prediction, Saturday p. m. The weather was remarkably clear, not a cloud in sight. I made some simple preparations and saw it under very favorable circumstances, and must say, was deeply impressed with the majesty of the event—having a very good marine opera-glass, and found by covering the eye sight with smoked glass, that the sun could be looked at. I rigged it up and made ready in the forenoon; with the glass the sun looked like a sphere and not a flat disk, and with it I could see a spot on the sun. Thinking I should never have another opportunity to see a total eclipse, I determined to make the most of this, and shut up the store at 3 p. m., and in company with a few friends, went up on the bluff overlooking the river, where we could have an extended view of the surrounding country. There we met a party of six gentlemen, from Aurora, Ill., who had come over to see the show, there were a great many strangers in the town, beside the professional astronomers. We took our stations; occasionally looking up at the great luminary, and observed the first contact at 3.57, and concluded the astronomers were correct in their calculations, we watched the moon's gradual movement with intermissions to view the shadows and change of tints on the landscape around us—the swallows, sailing about in the air, appeared to get excited, as the shadow increased, and finally retired—the birds and beasts were generally impressed with the idea that it was time to go to roost, or move homeward. The sun was about half covered at 4.30, and just before the total we discovered Venus shining brightly, north and east of the sun, and after, we saw the planet Mercury, a few degrees west of the sun; this planet I believe is seldom seen, being always so near the sun. The great event, the totality, came on just before 5 o'clock, and was a grand sight to behold; as the last rays of the sun were being shut off, the beautiful Corona burst forth, appearing like a bright silver ring, with rays of glory, of irregular length, some of them extending much farther than others, surrounded the moon; this effect is produced, I believe, by the illuminated atmosphere around the sun. This lasted nearly three minutes, (I wish it had been fifteen or more,) during which time we observed at the lower and also at the right limb, ruby colored protuberances of exceeding brilliancy, one of them said to be 45,000 miles high—it looked to me about the size of an egg plum—not being acquainted with astronomy, I cannot explain the nature of these ruby-colored projections, nor have I as yet heard any satisfactory explanations, but would like to know more about them. The landscape looked grand during totality, there was a general glow

around and over head, that was very impressive, but an orange-colored brightness around the horizon, not so brilliant as we often see at sunset, but very rich tints. It was not very dark, not so much so as I expected—it was a peculiar darkness, objects could be seen clearly and seemed to be drawn nearer; I looked for the bridge, down the river about a mile, and could see it distinctly. J. Fennimore Cooper, in speaking of the eclipse of 1806, said it was very dark, so much so that the blades of grass by his feet were invisible. I am satisfied he was mistaken; his account was written many years after the event, and his memory failed him; the length of time being so short in which the moon obscures the sun, is insufficient to expel the light. My theory is, it would increase in darkness if the obscuration lasted longer; do you think I am correct?

"As the moon passed off and the sun again burst forth, our Aurora friends broke out into cheers, which I believe was the feeling of the people generally—and the grand exhibition was over.

"I regretted two things, that the totality did not continue longer, and that I had not a powerful telescope to view it with; but it was a sight ever to be remembered.

J. P. B."

Remarks of an Indian relative to singing in meetings for worship and regarding preaching, as related to a Friend who devoted many years of his early life in teaching, and in laboring for the good of the natives.—1821.

"He began to speak to us respecting the manner those of the natives had proceeded who pay attention to the First day of the week, in having singing introduced among them; said he had considered of it and his mind was not quite satisfied therewith, as he could not think of the Great Spirit whilst engaged therein, as he wished to, on account of his mind being occupied with the music, but when he sat down and meditated, he then could remember all the mistakes he had made, and could reflect upon the Great Spirit; he approved of having preaching or advice amongst them, by some of their people, but it should be given freely, or else he did not think it was quite right."

Outdone by a Boy.—A lad in Boston, rather small for his years, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much, you never can do much business, you are too small."

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.
"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blinches on four manly faces, and there seemed to be very little anxiety for further information on the point.

Some one has beautifully said that "sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear."

THE FOREST RAMBLE.

Selected.

One golden autumn day we gathered leaves,
My little friend and I, from forest trees;
So leet was he, that with my sober pace,
I could of my young friend scarce keep a trace;
A soft sun beamed here,—a red one there,
He spied, and off he bounded like a deer,
O'er rock and hillock, or perchance a wall,
He clambered for the fairest of them all;
In forest deep he saw a shrub at last,
And quickly forward to the spot he passed;
I hastened on, till from a gentle rise,
I saw him, limbs outstretched to seize the prize.
Above his head in colors dazzling bright,
The poisonous sunbeetle my startled sight,
"This poison, child," I cried, "a moment wait,"
But ere I reached the place it was too late;
For, lest to pick them I would not allow,
He quickly gathered them, bough after bough;
So 'tis, I thought, with children older grown,
They cannot let forbidden fruit alone;
And though the Lord himself should say "Forbear,"
They grasp the dazzling prize as false as fair,

Lucey C. Gibson.

Selected.

"THE MAN OF MACEDONIA."

Acts xvi. 6-10.

O, for a vision and a voice to lead me,
To show me plainly where my work should lie,
Go where I may, fresh hindrances impede me,
Vain and unawares seems my earnest cry.

Hush! unbelieving one, but for thy blindness,
But for thine own impudence and self-will,
Thou wouldest see, thy Master's loving kindness
Who by those hindrances is leading still.

He who of old through Phrygia and Galatia,
Led the apostle Paul and blessed him there,
If He forbid to preach the word in Asia,
Must have prepared for thee a work elsewhere.

Courage and Patience! Is the Master sleeping?
Has He no plan, no purposes of love?
What thought awhile his counsel He is keeping,
It is maturing in the world above.

Wait on the Lord, in His right hand he hid den,
And go not forth untaught to strive alone,
Shun like a sin the tempting word forbidden,
God's love for souls be sure exceeds thine own.

The Master cares! Why feel or seem so lonely?
Nothing can interrupt real work for God,
Work may be changed, it cannot cease; if only
We are resolved to devote unto the Lord.

None are good works for thee, but works appointed,
Ask to be filled with knowledge of His will
Cost what it may; why then, if He disquiet?
One work throughout, God's pleasure to fulfil.

But if indeed some special work awaits thee,
What cost afford this waiting time to lose?
By each successive task God edifies thee,
What if the iron be too blunt to use?

Can walls be builded with untempered mortar?
Can fish be caught in an unended snare?
Must not the metal pass through fire and water,
If for the battle field it would prepare?

Oh! thou unpolished shaft, why leave the quiver?
Oh! thou blunt axe, what forest canst thou hew?
Unsharpened sword, canst thou the oppressed deliver?
Go back to thine own maker's forge anew.

Submit thyself to God for preparation,
Seek not to teach thy Master and thy Lord,
Call it not zeal; it is a base temptation
Satan is pleased when man dictates to God.

Down with thy pride! With holy vengeance trample
On each self-flattering fancy that appears,
Did not the Lord himself for our example,
Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,
Lest by the tempter's wiles thou be ensnared,
Fresh be the oil wherewith thou art anointed,
Let God prepare thee for the work prepared.

Kindness is an invisible force of unmeasured power.

A Railway Incident.

[A correspondent in Iowa sends us the following touching incident, written by J. I. Dow, a member of the United Brethren Society, with whom he was personally acquainted, and whom he represents as a man whose statements may be relied upon as correct.]

In travelling, we often meet with persons of different nationalities and languages. We also meet with incidents of various character, some sorrowful, and others joyful and instructive. One of the latter character I witnessed recently, while travelling upon the cars. The train was going west, and the time was evening. At a station a little girl about eight years old came aboard, carrying a little budger or her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strange to her. She appeared weary, and placing the budget for a pillow, she prepared to try to secure a little sleep. Soon the conductor came along collecting tickets and fare. Observing him, she asked if he might lie there. The gentlemanly conductor replied that at night, and then kindly asked for her ticket. She informed him that she had none, where the following conversation ensued. Said the conductor:

"Where are you going?"
She answered: "I am going to heaven."

He asked again, "Who pays your fare?"

She then said, "Mister, does this railroad lead to heaven, and does Jesus travel on it?"

He answered, "I think not. Why did you think so?"

"Why, sir, before my ma died, she used to sing to me of a heavenly railroad, and you looked so nice and kind I thought this was the road. My ma used to sing of Jesus of the heavenly railroad, and that he paid the fare for everybody; and that the train stopped at every station to take people on board but my ma don't sing to me any more. No body sings to me now, and I thought I'd take the cars and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven? You have a little girl haven't you?"

He replied, weeping, "No, my little dear, I have no little girl now. I had one once, but she died some time ago, and went to heaven."

Again she asked, "Did she go over this railroad; and are you going to see her now?"

By this time all persons in the coach were upon their feet, and most of them were weeping. An attempt to describe what I witnessed is almost futile. Some said, "God bless the little girl." Hearing some person say that she was an angel, the little girl earnestly replied, "Yes, my ma used to say I would be an angel some time."

Addressing herself once more to the conductor she asked him, "Do you love Jesus? I do, and if you love Him He will let you ride to heaven on his railroad. I am going there, and I wish you would go with me. I know Jesus will let me into heaven when I get there, and He will let you in too, and everybody that will ride on his railroad—yes, all these people. Wouldn't you like to see heaven, and Jesus, and your little girl?"

These words, so innocently and pathetically uttered, brought a great gush of tears from all eyes, but most profusely from the eyes of the conductor. Some who were travelling on the heavenly railroad shouted aloud for joy.

he now asked the conductor, "Mister, may be here until we get to heaven?" He answered, "Yes, dear, yes." She then asked, "Will you wake me up, so that I may see my ma, your little, and Jesus? For I do so much want to see 'em all."

The answer came in broken accents, but in words very tenderly spoken, "Yes, dear angel. God bless you!" "Amen!" was sobbed more than a score of voices.

Turning her eyes again upon the conductor, she interrogated him:

"What shall I tell your little girl when I hear? Shall I say to her that I saw her on Jesus' railroad? Shall I?"

This brought a fresh flood of tears from all present; and the conductor knelt by her side, and, embracing her, wept the reply he did not utter. At this juncture the brakeman called out "H—s." The conductor rose and requested him to attend to his (the conductor's) duty at the station, for he was gaged. That was a precious place. I think that I was a witness to this scene, but I am sorry that at this point I was obliged to leave the train.

A few months after the above occurrence, the writer of the narrative received a letter from the conductor, acknowledging that the circumstance had been a blessing to him spiritually; and giving some additional information respecting the little girl. The letter says:

"I had proposed adopting her in the place of my little daughter, who is now in heaven. At this intention I took her to C—B—, on my return trip I took her back to —, where she left the cars. In consultation with my wife in regard to adopting her, she replied, 'Yes, certainly, and immediately, for there is a Divine providence in this.' She said she, 'I never could refuse to take her my charge the instrument of my husband's salvation.' I made inquiry for the child at S—, and learned that in three years after her return she died suddenly, with any apparent disease, and her happy soul is gone to dwell with her ma, my little girl, and the angels in heaven."

From the "National Farmer."

Our California Letter.

THRASHING.

We had ten stacks of grain, making five bittings. They had cost us a great deal of labor and money. We bought seed last November. We plowed our fields, sowed the grain, and harrowed it in. We watched it while it grew; when it was ripe we reaped it. We stacked it. We knew just how much use our stacks had cost us, but their value was a matter of conjecture merely. Indeed, they had no market value as they stood. They must be threshed. The golden grain must be separated from the comparatively worthless chaff and straw. So we engaged a man to come with a separator, a steam engine, eight horses and twenty-two men to thresh for us. We had to furnish fuel for the engine and food for the horses and men. For a week our house was turned into a hotel. We employed a Chinaman to cook. He had to get breakfast ready for the threshers at 5 o'clock in the morning, for they wanted to be out in the field at work as soon as they could see. The amount of provisions that those threshers consumed away during that week was astonish-

ing. Twenty pounds of beef, a wash-boiler full of hot coffee, and other things in proportion, three times a day. The engine did not work well. They would have to stop every hour or two for repairs. On the third day the cylinder burst, and it had to be sent to San Jose and another brought out in its place. The result was that the threshing required twice as long and cost nearly twice as much as it should; for the farmer has to board the threshers whether they work or not, and he has to pay the wages of sixteen out of the twenty-two. Well, at the end of the week we knew just what our stacks were worth. We had the grain in sacks ready for market. We were disappointed. We expected two thousand sacks, and we obtained only fourteen hundred. But all our neighbors are disappointed in the same way. The winter was too wet. The growth was too rank. There was a superabundance of straw, and a light yield of grain. This threshing week will be a memorable one in our lives. It is a new experience for us, and one that we have resolved shall never be repeated. We will manage hereafter to raise something else instead of grain, or to devise some more civilized way of threshing it.

But enough of our personal experience. Let me add some reflections:

1. A great many people are like our grain. Nobody can tell what is in them until they are threshed. The trials of life test our characters. They show just what we are worth. A man may carry his head high, like a head of shrunken wheat (and the lighter the head the higher it is carried), until temptation or affliction comes. Then he is blown away like chaff.

2. Threshing is the hardest work of the year. It is the time most dreaded by the farmer and his family. It is an operation that they regard as necessary, and yet shrink from, and rejoice when it is over. So with the discipline which we all need; which shows us what we are. We know that it is for our good, and yet we do not love it! It is hard for us to kiss the rod.

3. As most farmers are dependent on others for their threshing; so we secure from others, largely, the discipline which tests us. Some one has written both wittily and wisely upon "The uses of an enemy." Another cried, "Save me from my friends." In our intercourse with the world there is constant friction and collision. Those we trust are ever disappointing us. And this "tribulation worketh experience." This threshing teaches us to know ourselves.

4. Most farmers are disappointed when their grain is threshed. It seldom turns out as well as they expected. From the stack that they thought contained five hundred bushels the thrasher gets but three. So men, when tried, find themselves weaker than they thought they were. They have not the moral stamina they supposed they had. They are disappointed in themselves—humbled and ready to look to God for strength. Nothing does a man so much good as taking the conceit out of him. This is one of the earliest and best results of our disappointments in life. This is the preparation for seeking the grace which is made perfect in our weakness.

5. The result of threshing, even in the most favorable circumstances, is a great deal more straw and chaff than grain. And so the Christian finds when afflictions come, that the

dress in him far exceeds the gold—that there is an immense amount of "wood, hay and stubble."

Finally, as we rejoiced when our threshing was over, so there will be joy when the saints come out of great tribulation, with robes washed and made white in the blood of the Lamb. There is a great deal of trouble in this world. We often feel as if God dealt harshly with us. But when we see how necessary and how merciful the discipline was, we shall thank him most for what now seems most unkind.

For "The Friend," Thoughts and Feelings, THE LIGHT OF CHRIST.

"This is the condemnation," saith our Holy Redeemer, "that light is come into the world, and men love darkness rather than light because their deeds are evil." It is surely one of our greatest privileges and mercies, that our Heavenly Father has enlightened His creature man—and this as wide-reaching as the fruits of the fall—with a measure of saving light; which as it is believed in, yielded to, and followed, will lead out of darkness into fellowship and sweet communion with the dear Son and Son of the Father, who said "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Again it is written of the Word made flesh, "In him was life; and the life was the light of men." "That was the true light, which lighteth every man that cometh into the world."

This light, while greatly increased to us of a new covenant and more glorious gospel day, hath ever been more or less distinctly the illuminating power in all, and guide of the children of the Lord in every age of the world. Thus it is written that in the beginning of the creation, God said, "Let there be light, and there was light." We read also that in the manifold mercies of the Shepherd of Israel, He foresook them not in their wilderness journeyings. For "The pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go." It is recorded by the patriarch Job in relation to the wicked: "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof." While to that Patriarch, by the Lord himself, it is said: "From the wicked their light is withholden." &c. It is declared by the Psalmist: "The Lord is my light and my salvation." &c. Again, "In Thy light shall we see light." And again: "God is the Lord, which hath shown us light; bind the sacrifice with cords to the horns of the altar." Isaiah testifies: "He shall be unto thee an everlasting light, and thy God thy glory." And again, "O house of Jacob, come ye, and let us walk in the light of the Lord."

These testimonies from an earlier dispensation point no less richly than conclusively to the heavenly authority, the illuminating power, and saving efficacy of the light of Christ in every heart, which under this more perfect covenant is thus emphatically spoken of, viz: "All things that are reposed are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'" Again, "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." Again, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." * * "While ye have the light believe in the light, that ye may be the children of the light." Again saith Paul, "Let us put on the armor of light." Again, "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 (appearance) of Jesus Christ." Peter exhorts to "show forth the praises of Him who hath called out of darkness into His marvellous light;" and John declares, that "God is light, and in him is no darkness at all." "If we walk in the light," he continues, "as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In accordance with this it is a testimony of George Fox, that "None know Christ as a Mediator and Lawgiver, nor as an offering, nor his blood that cleanseth them, but as they know him working in them." Again, "The Quaker foundation is the Light of Christ." And again, "No man sees salvation, or hath salvation, but with the light that comes from Christ Jesus, the salvation."

Would that our members might rally, with true-hearted obedience, to this fundamental Quaker doctrine—the light of Christ in the heart, as "God's gift for man's salvation." This it is that brings hope, and joy, and peace to the soul; and that leads on to the incorruptible birth of the new creation of God. For all we can know of the true and saving knowledge which is life eternal, must be opened and taught by the Light and Spirit of Christ Jesus in the heart. For the Spirit searcheth *all things*, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him; even so the things of God knoweth no man, but the Spirit of God." To which, in conclusion, we would add the testimonies of two worthy ministers in the church, Francis Howgill and Alexander Parker. The first writes: "The Light of Christ in thy conscience, which shows thee thy sin, is that which will save thee from thy sin." The second: "Every one is accepted, as they are faithful to God, in that light and grace which God hath freely given to them."

Narcotics and Stimulants.

Professor Henry D. Didam, M. D., spoke on the subject of narcotics and stimulants, at the hall of the Young Men's Christian Association, Syracuse, New York, recently, and the following is condensed from a report of the address in the *Daily Journal* of that city:

Nature provides for the rest as well as the stimulation of man. And he who knows and observes nature's laws, who uses properly the means which nature has provided to secure stimulation and repose, should never need any other. But man does not observe these laws. He takes upon himself extra burdens, and then resorts to unnatural stimulation for the strength to bear them. The extra burdens and the extra stimulation irritate the nervous system, so that nature's provisions to secure rest are insufficient, and man resorts to drugs which are called narcotics.

Opium is at the head of the list. It quiets

as a sedative, induces sleep and relieves pain, it is soporific and narcotic. In the hands of the physician it can do great good. It not only palliates, but in many cases radically cures. There is little wonder that one who has experienced its effect should have recourse to its soothing powers when pain pays him a visit. But the opium habit is soon formed. The drug which was an occasional luxury becomes a daily necessity, a pain worse than the original neuralgia being felt whenever the effect of the drug wears off. Larger and larger quantities are needed to relieve the artificial pain, till at length the victim is a helpless captive. If he tries to break away, he is followed by indescribable wretchedness. If he yields he is wretched forever. The opium habit impairs digestion, produces emaciation or bloating and sallowness; it gives a dead-ale look, it destroys ambition and weakens that mental power which is so essential to success; it makes its victim irritable and often morose, and it blots out all regard for truth. As a rule the opium eater is a liar. The amount of opium taken by the men and women of Syracuse is simply enormous. Your druggist may in confidence tell you how great it is if you ask him. If there be any person in any degree addicted to the use of opium let him or her stop it at once. Make a strong resolution, and fight it out. The battle is half won when the resolve to stop is taken. The uniform testimony is that no harm comes from stopping. It is easier and better to break right off than to dally with the evil. Stopping by degrees is deceptive, and the old appetite returning, it is irresistible.

Tobacco is the connecting link between sedatives and stimulants. It deserves a word in this connection. Its effect is at first to excite and then to soothe. A good cigar, it must be confessed, has many attractions. It gently warms the social nature and then lubricates and lulls the nervous system to a delicious repose. But the tobacco habit is an evil. Whether smoked or chewed, tobacco habitually used irritates the nervous system, it induces dyspepsia, pain in the side and palpitation of the heart. Its warmest advocates admit that it is "a nasty habit." It is usually associated with, if it does not beget, a taste for strong drink.

I do not care to waste much time upon tobacco. I believe nobody claims that it is a necessity. I know that it does harm in many cases. When I advise its discontinuance, I am met by the plea, "I know it hurts me, but I can't do without it!" Young man! ask your mother, she certainly is your friend, and your sister, whether they would not be glad to have you stop this useless and dirty practice? I used it moderately for many years. I found great comfort in my evening cigar. But in the morning there was the depression, the stale odor, the bad taste in the mouth, and the resolution to quit, which somehow wore away before night. I stopped for good one day, and for eight years I have not touched the weed once. I have none of the exhilaration born of the tobacco habit, which, at best, was a temporary excitement; but I have a steady, good feeling, no rank odor, no bad taste in the morning, no palpitation, and no trembling of the hands. And I am able to do, without harm, an amount of work which I could not have done had I continued the use of the sedative weed. Young gentlemen, suppose you go and do likewise!

Coming back to stimulants: In a narrow sense they are those substances which rouse flagging energies, excite the nervous system, and, through this system, various organs of the body. The list is large, including ammonia, alcohol, camphor, ginger, pepper, tea, coffee, &c. I have no time to count any but the most prominent. Alcohol stands at the head of the list. It is the active principle of many beverages. Beer, wine, whiskey, brandy, gin, all contain from four to ten per cent. of alcohol. Taken in moderate quantities the primary effect of any of these is to excite the brain, rouse imagination, provoke hilarity and loquacity. They quicken heart action, give lustre to the eye, flush the face, and break down the barriers of emotion and reason which judgment had erected and make one confiding and communicative. They have been used from the remotest antiquity as stimulants to satisfy a universal craving. I need but speak of the multiple use of alcohol in medicine. It mitigates the flat of fever, invigorates the failing pulse, it bridges over the chasm between disease and health. These are only a fraction of the good done, or claimed to be done, by the fascinating drinks. But there is another side to the picture, and let us examine that. Grant almost all that is claimed for alcoholic drinks. Admit that they drown the sorrows of the wretched, that they refresh the weary, that they overwork, and that they are a foe to health. There are these objections:

First. They are expensive. The old saw that anything desirable is either expensive, wicked or unhealthy. It is not true. The cold water bubbling from the spring, the pair of heaven, God's blessed sunlight, are as expensive nor unhealthy nor wicked.

Second. Are they necessary? Ask the multitude of men and women with clear eyes, fresh faces and healthy bodies, who do not use them. Ask those who have given up their use. Ask those who daily use them. Experience in the Russian campaign showed that with the use of alcoholics came disease. In Kane in the Arctic regions, found that when men best withstood cold and exposure withstood them. More work can be done with health and brain without them.

Third. They are unsafe. There is danger in the alcohol habit. Stronger and better men than you and I have fallen under it. Look around, see its victims among the bright in all professions and pursuits, and take warning of their fall.

Fourth. They are hurtful. They impair the resisting power against disease, exposure and hardship. The drinker is more liable to disease, and has disease worse. The physician dreads to be called to a whiskey-soaked patient, whose recuperative power is overtaken and feeble. They bring on many disease—gastric catarrh, hoarseness, whiskey congested liver, dropsy, fatty degeneration of organs and blood vessels, Bright's disease of the kidneys. The victims all regret the course they have taken, all promise to be total abstainers, but it is too late. However it may be in the moral world, there comes a time when some self-inflicted diseases when the door of mercy is closed by the victim, and closed forever. In bad cases, and every one may become bad, the intellect is beclouded, nervous affections intervene and the patient is bestialized. Now, it is not the drugs in the liquor that produce these results. He is deluded

o thinks that if he can get pure liquors he drink them without danger of harm. Alcohol itself is the drug. Pure liquors, if obtainable, do all the evils I have mentioned. Get out the alcohol, and all the drugs left in liquors would do no harm. Now, in conclusion, I submit that if anything which has seems to have many good qualities, be unnecessary, if people are better off without it, it be unsafe and dangerous and hurtful, is not better to let it wholly alone?

For "The Friend."

John Croker.

(Continued from page 133.)

After being three nights and two days in his open boat, through the good hand of Providence, we arrived at the wilderness part of Newfoundland, (where were no inhabitants,) wind almost wearied out; but before we went ashore we cast our hook and line, and it proved to be on the right side of the boat, we soon caught some famous codfish, which carried ashore, and making a fire dressed them, and there we satisfied our hunger. We made a great fire on the beach, and laid ourselves down to rest; for my part, I think may say, I never slept more sweetly in my life, than I did on those stones, notwithstanding the impression of them remained in my eyes for some time afterwards. I cannot forget to bless God for this deliverance, and to admire his wonderful providence, who had preserved us, and given me strength and health to undergo such hardships,—who, when with my parents, had been brought up in full and plenty of all things needful.

"O! Lord, keep me in the remembrance of these things, that I may ever trust in thee. This, I believe, was a day of tender love to my soul, whereby I was to be humbled and brought to a sense of my former mispent time; that I might no more seek my own ways, but give up in obedience to the leadings of God's Holy Spirit, which leads out of the broad way into the narrow way of life and peace; and this sweetens afflictions, and adds to glorify the name of the Lord, who is worthy for ever.

"In the morning we got into our boat again, and committed ourselves for direction to George Stidson, who was mate of our former ship, and had formerly been in these parts. I knew most of the places of fishing in Newfoundland. About the middle of the day, we came to the entrance of a small fishing place, which was called Renne. It being war time, the inhabitants, (who were but few,) were greatly surprised by reason of our number. Thinking we were come to rob them; and I with all my men and arms they had, they appeared very furiously against us, to oppose our landing; so we were afraid they would, without mercy, have fired on us and taken away our lives, before they knew what we were. At length, with signs and loud words, to let them know what we were, we stopped their intentions; and they sent a single man to us in a small boat, who finding we were all English, I had no arms, but were poor, ragged, and dressed men, invited us kindly ashore, by the name of brothers! This I looked on as a fresh deliverance from the point of death; if they had fired on us, no doubt but some of us had been killed. When we came on shore, they treated us with a good fire, spruce bark, and boiled fish; this was grateful to our hungry stomachs and weary bodies, and the

best return we had to make them for the favors we received, was our thankful acknowledgments, and to give them an account of what we had met with; which so far opened their hearts, that they desired our stay awhile with them.

"We stayed with them two or three days, and then with return of thanks took our leave of them, and went into our boat again, intending to keep along near shore, until we came to some place where we might meet with shipping. So, like wayfaring men, we called at a place or two, and tarried a night, when the people hearing of us before we came, entertained us cheerfully, for which we were thankful. At length we came to a cove, called Todes Cove, where they had not heard of us before, and our coming surprised them, that they repaired to their arms; but they became soon sensible what we were, and let us come on shore. There was but one dwelling at that place, the master's name, as I remember, was Dier; he had many servants, and cured much fish; he entertained us with much civility, and we stayed and helped him about his fish several days. Here our mate (the chief amongst us) fell dangerously ill, which proved an exercise to us all, and to me in particular, for I had a kindness for him, he being always civil to me, both before we were taken by the French, and after, during the time we were together. We took the best care of him we could, and wrapping him very warm laid him on a hand-barrow, and carried him to the boat; and taking leave of our noble landlord, we made what haste we could to the Bay of Bulls, where he had an aunt, to whose care we left him, and hastened to a place called St. Johns, (where we understood lay a fleet of ships,) hoping to meet with a passage for England; but when we came there, we found they were bound to Cadiz and Bilbao.

"Now my sorrow began afresh, and as great as ever, for I, not being a sailor, and but about seventeen years of age, not any of the ships would admit me as a passenger, fearing they should not be paid for my passage, and a sailor they did not look upon me to be. My fellow prisoners and companions dispersed themselves, some in one ship and some in another, and disposing of the boat and materials, turned all to their own use, leaving me destitute of friends, relations, acquaintances, and money, in a strange country,—having nothing wherewith to make friends, unless the Lord was pleased to raise some up for me. To Him therefore I made my complaint in secret; and I was willing to be as contented as I could, taking long walks amongst the inhabitants, who were generally kind, and gave me at their houses bread and fish when I looked for it. When night came, I lodged in an open boat, or in a bay-loft, such as I could most conveniently meet with. I was but thinly clothed, and dirty for want of change. The cold winter was coming on, which is grievously hard in those countries; the ships were hastening away for fear of the frost, and no more were expected that season. All these circumstances increased my sorrow, and my near approach to God in these great straits,—that He would be pleased to spare me and work a way for my deliverance out of that country; and I would serve Him according to the strength and wisdom, which He might in his love be pleased to bestow on me. At these times I brought myself under promises which I desire at the writing of this, the Lord would please

bring to my remembrance,—that if I have not performed them, I may strive with all diligence to the performance of them; for He is good and worthy to be served by all who have received the least of his mercies and favors. Lord, humble the hearts of the people;—bring them to see their own outdoings, and what any of us are without thee, who art the alone help of thy people; when all men forsake thee, thou hast worked a way for them thou thought of, as thou didst for the least of many thousands.

"Before the fleet sailed, I heard that there was one vessel that was bound for Bristol, with train oil and fish, one Barrister being owner or master. To him I made application, laying before him my distressed condition, which I believe he was not insensible of; but like one of a hard heart, he would not admit me a passage in his vessel, unless I paid him three pounds before I went, which I could not do, being not worth three farthings. This made me mourn to see him so hard, and with a heavy heart I went on shore; but being still earnest to try the second time, I entreated him again for a passage, desiring him to consider my condition, and that he was sensible I had not then wherewith to pay him, but he should be faithfully paid when I came to England. All this seemingly made no impression on him; so that my countenance began to show the sorrow of my heart, and tears began to fall from heavy eyes; and I passed from his presence without any hope. But in an unexpected manner, the Lord was pleased to order it thus:—there was a merchant on board with this Barrister, who perceiving the sorrowfulness of my countenance, came after me with compassion, as one sensible of my grief, and desired to know my name, and the place of my birth, which I readily told him; he then inquired my father's name and trade, and in what part of the town of Plymouth he lived, which I told him likewise. It so struck him, that he said, 'What are you his son?—how came you in this condition? I am sorry to see you thus; for I know him,' (meaning my father.) 'Well, I would not have you trouble yourself, for you shall go to England, if I pay your passage; and my wife,' said he, 'is going on the same vessel, and whatever you want apply to her, and she shall assist you.'

(To be continued.)

Whoever sincerely endeavors to do all the good he can will probably do much more than he imagines, or will ever know to the day of judgment, when the secrets of all hearts shall be made manifest.

THE FRIEND.

TWELFTH MONTH 14, 1878.

In reading the Journals of our Friends of former years, frequent reference is made to the long tedious journeys they made through wilderness countries to visit the scattered churches, or to proclaim the glad tidings of salvation to those who were as sheep without a shepherd. These journeys were often performed on horseback, and the travellers were subjected to much hardship and exposure from stormy weather, poor accommodations and hard fare. William E. Mumford mentions that he was overtaken in the woods, in the South-

ern States of America, by a heavy rain storm, and spent the night walking to and fro between two trees, till the break of day enabled the party to journey forwards. Such experiences could not have been very rare to those who were similarly engaged in such services, as they often speak of passing a night in the wilderness without shelter.

These hardships were no doubt willingly endured in the effort to serve their gracious Lord, by doing the work which He pointed out to them; and we do not doubt that there are many at this day who would not dare to withhold obedience to the Divine requireing, even if they should lead them to labors involving equal trials. For it is one of the blessed characteristics of the Lord's service, that to those who are called to labor in His cause, and are obedient thereto, He not only gives the requisite strength, but also "the will to serve." But the length of time which was then required to visit a distant country, or a remote part of a State or province, is in striking contrast with what is needed in these days of rapid transit; when crossing the ocean may be accomplished in ten days instead of three months, and the railroad enables the traveller to reach in a day's time points which were formerly weeks apart.

One result of these increased facilities of communication, is the ability which it gives to ministering Friends to come into contact with many more individuals, communities and congregations than was possible for them to do even one hundred years ago. While we believe a corresponding responsibility rests upon the church for this increased possibility of exerting an influence for good; yet by no means consider the time as altogether wasted which was spent in the lonely rides of our worthy forefathers in the Truth through the forests and wilderness. They were doubtless seasons of waiting on the Lord for the renewal of strength, and for a faithful baptism of his Holy Spirit, to fit them for faithfully performing their allotted portion of labor. Thus prepared and anointed, they were often enabled, on reaching the settlements they were led to visit, to proclaim the Lord's cause with a degree of power, wisdom and authority, which produced remarkable fruits in the awakening of the careless, convincing the erring, and leading their hearers to the Spirit of Christ in their hearts, as their guide and helper in the path that leads to eternal blessedness. It is the renewed anointing received from the Lord, which only enables His ministers in any age of the world to minister grace to their hearers, and to be truly helpful to them in promoting their salvation.

An instance occurs to us where a Friend under religious concern entered a railroad car at Philadelphia, late in the evening, prepared himself for a night's rest in the comfortable accommodations provided, crossed the territory of two intervening States, and awoke in the morning of the following day at a city in the interior of a fourth State, where arrangements for religious meetings were made, and which were held during the course of the day. But while the hardships of travel have thus been greatly lessened the same necessity exists as ever before for the patient dwelling under religious exercise, the waiting for the clear pointing to the work to be accomplished, the stripping of self confidence, and the earnest wrestling with the Lord that His power and blessing may attend the labor.

SUMMARY OF EVENTS.

UNITED STATES.—The Mayor of this city has received an appeal, soliciting contributions on behalf of the sufferers by the failure of the City of Glasgow Bank (Scotland). It states that at a meeting held at Glasgow last month, it was resolved to raise £300,000 for this purpose, but it was found this sum would fall far short of the necessities of the case. According to the investigator's report there was a deficiency of £5,190,883. The relief fund projected, which is now receiving contributions from all parts of the United Kingdom, which it is hoped Americans will assist in swelling, is not for the purpose of assisting shareholders to pay calls made, but to relieve those deprived of their means by reason of such calls.

A resumption of coal mining in the Schuylkill region commenced on the 30th inst., to fill the quota of 286,250 tons, that region of the United Kingdom, amounting to 1,000,000 tons for the present season. The prospect is said to be unfavorable to a renewal of the coal combination in 1879.

Vermont is said to stand at the head of the New England States in the relative proportion of her agricultural population. Over fifty per cent. of all who are engaged in agriculture in that State are engaged in it, while the percentage thus engaged in Maine is less than forty, in New Hampshire thirty-eight, in Massachusetts less than thirteen, in Connecticut about twenty-two, and in Rhode Island about thirteen per cent.

The Pacific flour, grain and feed mills, with the stores, grain elevator and drier attached, on Columbia street, at Portland, Me., are engaged in being destroyed by fire. The loss is estimated at about \$175,000.

A prairie fire near Crook City, Dakota, has destroyed a number of ranches, and all the hay cut and stacked for the military post at Bear Butte. The military quarters and Sturgis City narrowly escaped.

Many buildings in the business portion of Macon, Mo., were destroyed by fire on the 14th inst. The loss is estimated at \$200,000. The public school building at Albion, Iowa, was burned on the 6th inst.

Encouraging reports are received of the revival of trade at New Orleans since the disappearance of the yellow fever. The wharves and depots are thronged with merchandise, and the number of sea going vessels is daily increasing. There are engaged in agriculture.

The Constitutional Convention of California have adopted a memorial to the President and Congress protesting against the proposed Franco-American Commercial Treaty as prejudicial to the interests of that State.

The first steamship of the Blue Star line, "The Devonian," is to sail on the 10th inst. Her cargo consists of 1600 quarters of beef, 150 hogs, besides grain, cotton, and provisions generally.

There were 295 deaths in this city during the past week.

Markets, &c.—Gold 1001. U. S. sixes, 1881, registered, 100½, coupon 109½; 5-20 coupon, 106½, 103½; 10-20 coupon, 104½; 1868, 109½; new 7½, 106½; new 4½ per cent, 104½; new 4 per cent, 100½.

Cotton.—The demand continues limited. Sales at 91 92 cts. per pound for uplands and New Orleans.

Petroleum.—Crude 7½ cts. in bids., and standard white 8½ cts. for export, and 1½ 12 cts. per gallon for home use.

Wool, and Minnesota extra family, \$1.75 a \$5; Ohio and Indiana, \$3 a \$5.25; Patent, \$1.75 a \$3. Rye flour, \$2.75 a \$3.00. Corn meal, \$2.60. Bran, \$15 a \$15.50 per ton.

Grain.—Red wheat, \$1 a \$1.05; amber, \$1.05 a \$1.06; white, \$1.07 a 1.08. Rye, 50 a 58 cts. Corn, 45 a 48 cts. Oats, mixed, 28 a 29 cts., and white, 30 a 33 cts. Hay, 100 a 110. Prime timothy, 60 a 70 cts. per 100 pounds; mixed, 45 a 60 cts. Straw, 70 a 80 cts. per 100 pounds.

Seeds.—Clover, 54 a 61 cts. per lb. Flaxseed, \$1.35 a \$1.37.

Beef cattle sold at 5 a 5½ cts. for extra Penna. and western steers; 4 a 4½ cts. for fair to good, and 3 a 4 cts. for poor grades for common. Sheep, 3½ a 5 cts. per pound, and to condition. Hogs, 3½ a 4½ cts. per lb. as to quality.

FOREIGN.—Parliament assembled on the 6th inst. The Queen in her speech says: "The hostility towards my Indian Government manifested by the Amerer of Afghanistan, and the manner in which he repulsed my friendly mission, left me no alternative but to make pre-emptory demands for redress. This demand having been disregarded, I have directed an expedition to be sent into his territory, and have taken the earliest opportunity of calling you together, and making to you the communication required by law." In the debate a

few members in each house condemned the course the Government in the prosecution of the war.

A despatch from Lahore on the 3th insts. states that a battle was fought on the 2nd between General Roberts' division and the Afghans, in which the latter were utterly defeated with heavy loss. It is stated, there was no considerable force between him and Cabul.

The Caledonia Bank, Scotland, has concluded to into liquidation in consequence of its holding some of the stock of the City of Glasgow Bank. The West England and South Wales District Bank has also suspended. This bank had forty-two branches. Its liabilities are \$17,500,000. The share-holders number 12 thousand, and their liability is unlimited.

There were landed at Birkenhead on the 4th inst. a large consignment of American cattle and sheep in satisfactory condition as to seem to settle the question whether the transatlantic trade in live stock can be carried on safely during winter.

The emperor and empress returned to Berlin on the 4th, and were warmly welcomed by the people. The emperor resumed the government.

The Russians have notified the foreign consuls that they are about to evacuate Kustendji. The Porte has announced its readiness to disens-a defensive treaty pending with Russia, whose attitude appears to be conciliatory.

RECEIPTS.

Received from Joseph Armfield, Agent, England 22, 23, 5 copies, value 53 1/2
Samuel Alexander, John E. Baker, Henry Bell, Wm. L. Bellows, Samuel Bradburn, James Boorn John Buttonley, Samuel Buttonley, Robert Carl Jane Palmer Crisp, Charles Elcock, T. W. Gilbe Edward Gill, James Gill, Sarah Gibbins, Abrah Green, Forster Green, William Graham, Susan Gros, Mary P. Harlow, E. J. Landford, James H. Son, Samuel Hope, John Horniman, Henry Horsni Joshua Jacobs, William Knowles, Benjamin L. Ta William James Le Tall, Manchester Institute, Samu Moorhouse, William R. Nash, Daniel Pickard, Samu Pickard, George Pitt, Clement Porter, Richard Rickman George Smithson, Major Stout, Ann Switthenbank, Joh Walker, William Wilson, and William Wright, 11 each, vol. 52, for Henry Chalk and Ellen Watkins, 12 each, vols. 51 and 52, and for John Wood, 16s., to N 52, vol. 51.

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DIED, on the 7th of 11th month, 1878, ELIZABETH widow of the late Carleton P. Stokes, in the 65th year of her age, a consistent member of Woodbury Month Meeting of Friends, N. J. Though called from this world in a moment, in the twinkling of an eye, yet her relatives and friends were excited, because she was concerned to obey the Divine injunction, "I ye also ready, for in such an hour as ye think not, the Son of man cometh."

—, near Lawrence, Kansas, on 12th of 11th month 1878, MARGARET, wife of Richard A. Cox, a beloved minister of Lawrence Month Meeting, in her 60th year. The gift of this dear Friend was excelled by such earnestness and love, yet with becoming modesty. There are many witnesses that she was enabled to make full proof of her ministry to the edification of the Church. Her solid religious character adorned the doctrine which she preached. Her meek and loving spirit and evident care to the Lord's guidance and blessings rendered her example instructive and helpful to many.

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For "The Friend."

Friends held as Captives in Foreign Lands,
A. B. 1680-1702.

Having had occasion recently to consult early records of Haverford Monthly Meeting of Woman Friends, my attention was arrested by a minute, bearing date the "20th of the 9th mo. 1691!"—in these words:

"Delivered towards the Relief of Friends, captives at Makkenos, under the Emperor of Morocco, from our Monthly Meeting of Haverford, 22. 098. 041!"

That these women Friends, so soon after their arrival on a foreign shore, amid all the vicissitudes incident to a new settlement, and with the claims of their immediate friends and neighbors pressing upon them, should so indly remember and even, "out of their enmity," contribute to the relief of prisoners so distant from them, was to the writer a remarkable, he had almost said an affecting circumstance.

A desire to know something more of the subjects of this extraordinary charity led to enquiries, the results of which are given below, and which, should they prove as interesting and instructive to others as they have to him, may not be out of place in the columns of "The Friend."

The Barbary States, viz: Morocco, Algiers, Tunis, Tripoli and Barca, though at one time the seat of learning and the arts, were, for many centuries later, the abode of unprincipled barbarians, who by piracy and pillage became the destroyers of commerce and the terror of navigators. Their captives, whether taken in war, or from ships engaged in the peaceful pursuits of commerce, were speedily sold into slavery of the most cruel and degrading character. So early as the fifteenth century, it is said, they numbered their Christian slaves by thousands, and in the years 1509, '35 and '41, many hundreds of their fellow countrymen were liberated by men of war sent out by the British government for that purpose.

By these formidable expeditions of Great Britain, not only were the slaves liberated, but treaties were made, in which the people of Barbary pledged themselves to refrain from such treatment of captives, for the future.

With an insincerity which, centuries before, had made "Punic faith" a synonyme of treach-

ery, no sooner were the fleets gone and danger from them passed, than the same illicit traffic was resumed and the same system of cruelty enacted. So grievous to the English people had these outrages become, that Oliver Cromwell, on assuming the Protectorate, dispatched a fleet of thirty ships, under Admiral Blake, who in his turn liberated all the English, and some Dutch captives, the first of whom were numerous.

But none of these measures were permanently effective. Emboldened by success, and encouraged by their skill as navigators, they penetrated distant seas and brought their captives, it is said, in some few instances even from the English Channel itself.

Towards the close of the seventeenth century, though fewer in numbers and less skillfully organized, these pirates still spread terror over the sea, and did much towards increasing the perils of that current of travel which was now setting so strongly in the direction of the new world.*

Among other British subjects, who at this time were captured by these pirates, were several members of the religious Society of Friends, who either in their religious services or in their secular pursuits were compelled to visit distant ports, and thus easily became their prey.† There is indeed, little or no positive evidence that, of those taken prisoners by the Turks, any of the Friends were engaged in other than their ordinary business. They are never referred to as Friends traveling in the ministry, in the epistles heretofore quoted, and this inference appears confirmed by the statement in the epistle of 1682, that "one of the prisoners at Algiers has a public testimony among them."‡ But they were earnest, devout, consistent Friends, and their sad condition deeply affected their fellow members, who seem to have left nothing undone that could be done to effect their release.

It is true that William Ames, in Poland, George Bailey, in France, Catharine Evans and Sarah Cassevers, in Malta, underwent a long and sore captivity, but these were not taken prisoners at sea, and are not, at the time quoted, included in the concerns of the Yearly Meeting.

Again, in the year 1696, a vessel loaded with banished Friends, among whom were not a few in the ministry, was captured by a Dutch privateer. But they soon after were set at liberty in Holland and never became enslaved.

Among those who were taken captive by corsairs, and whose history has become well known to the Society, was Thomas Lurting, then mate of a ship whose master was also

* John Richardson, a minister among Friends, relates in his Journal A. B. 1702, that when within a few leagues of Barbadoes, their vessel was chased by a Turkish frigate, from which they escaped with great difficulty.

† In the early days of the Society quite a large number of Friends were engaged in maritime pursuits.

a Friend, and who having been captured by the Algerines, so triumphed over their captors that without, on their part, shedding blood, they recaptured the vessel, and, with a magnanimity unprecedented, landed the Turks (as they were called) on their own shores, and then, with continued safety, sailed away to their own homes.*

Sewell in his "History of the People called Quakers," states that several years after this occurrence, George Fox wrote a book to the grand Sultan, and the King at Algiers, wherein he laid before them their indecent behavior and unreasoning dealings, showing them from their Alcoran, that Mahomet had given them other directions. To this he added a succinct narrative of what hath been related here (of Thomas Lurting) * * * and how the Turks were set at liberty without being made slaves; by which the Mahometans might see what kind of Christians the Quakers were, viz., such as showed effectually that they loved their enemies, according to the doctrine of their supreme lawgiver, Christ."

In the Epistle of the Yearly Meeting begun and held in London, the 5th of 4th mo. 1682, (the fifth epistle issued), appears the following:

"Finally, dear friends, we have great cause to magnify the name of the Lord our God for this blessed opportunity, * * * being greatly comforted and refreshed in the many good accounts and lively testimonies given by Friends * * * as also of a new meeting even among the captives in Algiers, where one Friend has a public testimony among them." Again in that of 1683:—"Here were some tender Friends from Dantzick, Frizeland, Holland, Norway, Scotland, and some from America. And we understand that Friends keep up their meetings in Algiers and Turkey."

1684. "An account being given by a meeting here ordered to inspect the accounts of Friends that are captives at Algiers, &c., intimating that what was charitably contributed formerly towards their redemption and left for that service, is in a great measure expended for the redemption of many, and the rest thereof is well nigh engaged for the redemption of several Friends more, that have remained captives; some whereof have indeed been under extreme hardships, as violent beating and other cruelties by their patronesses. These things tenderly considered, a collection for their redemption was proposed, and unanimously agreed upon by this meeting, that the same should be and hereby is recommended to the Quarterly Meetings of Friends in their respective counties throughout England and Wales, and that the same be and hereby is recommended to Friends in Ireland, Scotland and Jamaica, to afford their Christian and friendly assistance in contributing to the same service."

* Sewell's History, Am. edition, vol. 2, pp. 60-66.

* "White Slavery in the Barbary States," by Charles Sumner. Boston, 1853.

1686. "And whereas divers Friends and brethren do now, through the good hand of God, enjoy their liberty and more freedom than formerly, we hope the Lord will open their hearts to extend their charitable help and assistance to their fellow members in Christ Jesus, who still remain in suffering for the testimony of a good and upright conscience towards God. * * * And as concerning Friends that were captives at Algiers, we let you know they are all redeemed except one whom we hope will shortly be here also. But several Friends are now captives in Sally;* for whose redemption Friends are also taking care, and hope in time to effect it. 1687. But as concerning the Friends who are captives at Mequinez,† (taken by the Sally men), although a great concern and care hath been and is upon Friends here about them, and great endeavors used for their redemption, yet no way is found at present for the accomplishment thereof; only Friends here have found means to convey some relief to them in their necessities. The number of the captive Friends in Mequinez is now ten, that is to say, Joseph Wasey, John Bealing, and Joseph Harbin, who being taken and carried captives thither, found two English captives there who were convinced of truth in their captivity before the said Friends came thither. And five more English captives are convinced since; and they live in great love and unity one with another. The said two Friends have wrote over to Friends here, a large, tender and sensible letter, testifying their fellowship and unity with Friends, and acknowledging their love and charity to them in their bonds and necessities. We understand that the people they suffer under are more barbarous than the Turks in Algiers. From whose great oppression and cruel hands we pray God in mercy deliver them, if it be His blessed will."

(To be concluded.)

For "The Friend."

Thoughts and Feelings.

PRACTICAL OBEDIENCE.

True religion consists not only in knowledge but practice. Not only in hearing and knowing the words and will of Christ, but in heeding and doing them. Thus those who built upon the Rock formerly, were such as heard the words of our Divine Lawgiver and did them. And what is a profession of religion unconnected with obedience to its Author? What an acknowledgment of Christ by the lips, without the underlying consistent, godly practice? Unless the life and conversation become renewed through the power of an endless life, our profession of the truths of the Gospel will avail but little more in the great work of regeneration unto wholeness of life, than things comparable to sounding brass or a tinkling cymbal. It is written for our admonition, that king Sennacherib for his disobedience and rebellion finally perished on Mount Gilboa—the barren mountains of an empty profession—where there was neither dew nor rain nor fields of offering.

It is declared that the kingdom of God is within man, and standeth not in word but in power. This points to introversion, to sweep

* Saltee was a seaport town on the west coast of Morocco.

† Mequinez is a city of Morocco, seventy miles from Saltee, and two hundred and thirty-five from Morocco. Population 100,000.

ing the house of the heart for the lost piece of silver; and to digging deep, in order that we may become *thoroughly grounded* in the Christian faith; that from thence may proceed the fruits of this transforming power—from on high,—the consistent living practice—the true-hearted obedience; and not the mere say so of "Lord, Lord," without doing His will, which, obeyed, is our sanctification. Because if the tree be good, the fruit will be good. If we be engrained into Christ the Living Vine, we must bring forth the practical fruits of righteousness and true holiness to His praise and glory.

The dear Saviour is not an hard master; but one of whom it is declared, that He will not break the bruised reed, and whose rod and whose staff comfort the soul. But having revealed himself to us as a teacher in the heart, and as a guide into all truth,—having given knowledge, He does require obedience; of whom it is written, that he "became the author of eternal salvation unto all them *that obey him*." To such as these, His obedient followers and children, He maketh His peace to flow as a river, and His righteousness as the waves of the sea. Then while the living sacrifice of practical obedience to the law written on the heart, cost what it may of sacrifice, of service, or of suffering, must be kept to—for, as testified by one of the early Friends, "He who comes into the new covenant must come into the *obedience* of it—we at the same time have a Redeemer that is strong, a most compassionate and loving High Priest, being eminently touched with the feeling of all our infirmities. Tempted in all points as we are, yet without sin." He is, with paternal omniscience, all-sufficient to administer the oil and the wine, with Samaritan discrimination and tenderness, into our wounds and bruises; to help over the bleak exposures, the hard places, the wave after wave of close besetting crosses and temptations, which so prevail and assail in this pilgrimage journey of oftentimes sore conflict and sorrow unto the harbor of rest. Then after resigning all to His disposal and government who gave himself for us, may we say in the language of conduct, in the obedience which is of faith, and in the simplicity of little children, what Thou wilt, when Thou wilt, and how Thou wilt; for the kingdom, and the power, and the glory, are all and forever Thine.

Japan.—Several copies of the Japanese Scriptures, and other Christian books, were sometime since given to the officer of the prison at Otsu. He passed them over to one of the prisoners, a scholar, whose crime was that of manslaughter. About six months ago a fire took place in the prison, when the entire body of prisoners, numbering nearly 100, instead of improving the opportunity to make their escape, assisted in putting out the flames, and remained to a man to be again imprisoned. Such a remarkable circumstance occasioned inquiry as to the cause, when it appeared that the scholar among them had been so impressed and convinced of the truth of Christianity, that he had taught it to his fellow-prisoners; and Christian principles, combined with his personal influence, had such power over them as to restrain them from fleeing when the doors of their prison were opened. The scholar was consequently pardoned, but he remained in Otsu to still teach the prisoners. He has opened a Chinese

school for young men, where Christianity is taught, and it is said he is now preparing reprint a Chinese Commentary on the Gospel of John, with Japanese connectives, to render it more readable to Japanese scholars!—*Ed Society Record.*

John Croker.

(Continued from page 143.)

"This sudden alteration brought renewed thankfulness upon my heart to God, the author of all these favors and deliverances, though in such an unthought of way, when my expectations were laid aside, He should raise a friend to make way for my returning to England. I have cause to remember these things; although I had another sharp season to pass through, before I set my foot on my native land, which was then hid from me, but was after the following manner. After this my great friend (whose name was Strong, brother to one of the same name, a school master in Plymouth,) had made way for me by promising payment for my passage, and was got on board the ship; the master being a wicked base fellow, after we were out at sea, would not let me have a cabin, but I was forced to lie between two hogheads of train oil. This was hard lodging,—yet necessity obliged me to be as contented as I could; and I can truly say my lot was often made sweet to me; for the thoughts and meditations of my heart were very often upon the law of my God, and I had comfort, and delighted myself therein. Yet having nothing but my wearing clothes day or night to keep me warm, which had not been washed or changed for two months, I need not relate how it was with me. But not to leave the reader without some charity towards the master, I may let him know that he afterwards dealt with me somewhat more favorably; for having lodged some nights in this condition, he gave me an old sail to lay under me, or partly over me as I pleased, for which I was thankful to God, being a favor I wanted, and also thankful to the master for showing some good nature.

"The sense of what I had met with, and the goodness of God which I had experienced with it, with the consideration of my former transgressions, drew me into tenderness of heart and brokenness of spirit, so that my very head and hair would be wet with tears; and the Lord was often near me in his goodness. Oh! that I may never forget that day! but that it may be imprinted upon my mind, and engraven on my heart, as with the point of a diamond, that I may always have it in my view; that when I may meet with afflictions in my older years, I may look back to the days of my youth, like Job,—who desired it might be with him as in the days of his youth, when the secret of God was upon his tabernacle, and in whose light he walked through darkness; which dark ways the Lord hath in some measure now given me to see, by the lifting up the light of his countenance upon me. I am not able to express the seasons

I had upon the mighty waters during that great affliction, which makes me say, it was good for me that I was afflicted, or else I had gone astray; for now I know of thy judgment, O Lord, and I can praise thee for thy manifold mercies, which are lengthened out beyond my deserts; and what shall I render to thee, O Lord, for them all, but holy praises and high renown for ever!

For "The Friend."

"After about ten or twelve days sail, having had pretty good weather and wind most of the time, we unexpectedly in the night, fell with the Land's End of Cornwall, on the north side of it: the wind increasing blew us very near shore, which put the seamen in a fright, believing they should all be drowned, did the vessel wrecked; for the wind rent our sails in pieces, which occasioned a great trial and trouble to get another to the yard, during this I lay still, believing it not fit for me to appear amongst them at that time, their cry being great towards each other. I lay much retired as I could, with my mind fully given up to death if the Lord did so please; at which time I thought I enjoyed a measure of sweetness in my heart, and the thought of death was nothing, the sting being long away. I heard the master say, there was not a soul likely to be saved, and that he did another would get into thy long boat, and I rest should shift for themselves; this he said several times. But it pleased God, who commandeth both wind and sea, and sayeth, thus far and no farther shalt thou come," at the wind began to turn easterly; so that with some nicety as well as Providence, (day being on), we weathered the Land's End, now there being some hopes, I was willing to see what danger we had been in, therefore got upon the deck and I think, had I thrown stones, I might have struck the rock; this I counted a great deliverance.

"The wind still continuing high, we came up the South Channel, before Plymouth, my native town, as far as Dartmouth in Devon, and we ran in there. The wind being very strong, before we could come to anchor, our breastrail arm broke, and we went ahead of all the ships which were then in that road, at length we dropped our anchor, but it did not hold, so that we drove until we were stern of all those ships, that some cried out we must go. At last the anchor held, and we weathered it that night, and the next morning the wind ceased, so that the boats came to us and helped us in, where we lay safe, and seemed to be out of danger of the sea, and of the privateers which were on it. Thus I was likely to put my feet again on English ground, and about thirty miles from my father's house. Before this my father had heard of my being taken, but could not understand where I was, and had sent several letters to France, and supplies were ordered for me there, but he could not hear of me; so he concluded I was not on the land of the living. This was cause of sorrow to my parents to think, if they had not sent me away, I might have been living; but however it all worked together for my good, and I believe God had a hand in it.

Now being come ashore, and having escaped from being impressed by reason of my being but a youth (for most of the men were impressed into the king's service, to help to man out the fleet which lay then at Plymouth), the master took me to one Lane, a merchant, at Dartmouth, to whom I gave a bill on my father for my passage. As soon as the merchant understood on whom I could draw the bill, he began to look at me, and compassion was opened in him towards me; and he offered me what money I would have, being sorry to see me in such a condition, for he said he knew my father well. So I took some money of him, and some of another man who was going with me to Plymouth; at which place

I now, indeed, longed to be, having called to mind my father's house, like a prodigal son now returning thither. Therefore after I had bought a few things to shift me, which I soon did to my great refreshment, I, in company with the seamen that were impressed, set out and went for Plymouth, and unexpectedly came to my father's door; where I found my mother first, to whom there was not a quick discovery; but after some discourse, I made myself known to her, who with open arms received me, being as one that had been dead, and was now alive again, and hoping this trial would work for my future good. This I am sensible it did; for it so humbled me, that I am often thinking on what I had met with, and how the Lord had preserved me, which made me very humble and low in my mind, taking heed to the commands of my parents; and I feared to rebel against them, and I minded what company I kept, being now willing to be as good as I could.

"I spent some time in reading alone, and frequented meetings both abroad and at home, sometimes going ten miles to a meeting, and home again at night, on foot, with much satisfaction."

(To be continued.)

From the "American Journal of Science and Arts,"
Forest Geography and Archeology.

BY ASA GRAY.

(Continued from page 138.)

Forests being my subject, I must not tarry on the woodless plain—on an average 500 miles wide—which lies between what forest there is in the Rocky Mountains and the western border of our eastern wooded region. Why this great sloping plain should be woodless—except where some cotton-woods and their like mark the course of the traversing rivers—is, on the whole evident enough. Great interior plains in temperate latitudes are always woodless, even when not very arid. This of ours is not arid to the degree that the corresponding regions west of the Rocky Mountains are. The moisture from the Pacific which those would otherwise share, is—as we have seen—arrested on or near the western border, by the coast-ranges and again by the Sierra Nevada; and so the interior (except for the mountains), is all but desert.

On the eastern side of the continent, the moisture supplied by the Atlantic and the Gulf of Mexico meets no such obstruction. So the diminution of rain fall is gradual instead of abrupt. But this moisture is spread over a vast surface, and it is naturally bestowed, first and most on the seaboard district, and least on the remote interior. From the lower Mississippi eastward and northward, including the Ohio River basin, and so to the coast, and up to Nova Scotia, there is an average of forty-seven inches of rain in the year. This diminishes rather steadily westward, especially northwestward, and the western border of the ultra Mississippian plain gets less than twenty inches.

Indeed, from the great prevalence of westerly and southerly winds, what precipitation of moisture there is on our western plains is not from Atlantic sources, nor much from the Gulf. The rain-chart plainly shows that the water raised from the heated Gulf is mainly carried northward and eastward. It is this which has given us the Atlantic forest region; and it is the limitation of this which bounds that forest at the west. The line on the rain-

chart indicating twenty-four inches of annual rain is not far from the line of the western limit of trees, except far north, beyond the Great Lakes, where, in the coolness of high latitudes, as in the coolness of mountains, a less amount of rain-fall suffices for forest growth.

We see, then, why our great plains grow bare as we proceed from the Mississippi westward; though we wonder why this should take place so soon and so abruptly as it does. But, as already stated, the general course of the wind-bearing rains from the Gulf and beyond is such as to water well the Mississippi valley and all eastward, but not the district west of it.

It does not altogether follow that, because rain or its equivalent is needed for forest, therefore wherever there is rain enough, forest must needs cover the ground. At least there are some curious exceptions to such a general rule,—exceptions both ways. In the Sierra Nevada we are confronted with a stately forest along with a scanty rain-fall, with rain only in the three winter months. All summer long, under those lofty trees, if you stir up the soil you may be choked with dust. On the other hand, the prairies of Iowa and Illinois, which form deep bays or great islands in our own forest-region, are spread under skies which drop more rain than probably ever falls on the slopes of the Sierra Nevada, and give it at all seasons. Under the lesser and brief rains we have the loftiest trees we know: under the more copious and well-dispersed rain, we have prairies, without forest at all.

There is little more to say about the first part of this paradox; and I have not much to say about the other. The cause or origin of our prairies—of the unwooded districts this side of the Mississippi and Missouri—has been much discussed, and a whole hour would be needed to give a fair account of the different views taken upon this knotty question. The only settled thing about it, is, that the prairies are not directly owing to a deficiency of rain. That, the rain charts settle, as Professor Whitney well insists.

The prairies which indeed are enclosed in our Atlantic forest-region, and the plains beyond this region, are different things. But, as the one borders—and in Iowa and Nebraska passes into—the other, it may be supposed that common causes have influenced both together, perhaps more than Professor Whitney allows.

He thinks that the extreme fineness and depth of the usual prairie soil will account for the absence of trees; and — Lesquerex equally explains it by the nature of the soil, in a different way. These, and other excellent observers, scout the idea that immemorial burnings, in autumn and spring, have had any effect. Professor Shaler, from his observations in the border land of Kentucky, thinks that they have,—that there are indications there of comparatively recent conversion of oak-openings into prairie, and now—since the burnings are over—of the reconversion of prairie into woodland.

I am disposed, on general considerations, to think that the line of demarcation between our woods and our plains is not where it is drawn by nature. Here, when no physical barrier is interposed between the ground that receives rain enough for forest, and that which receives too little, there must be a debatable border, where comparatively slight causes

will turn the scale either way. Difference in soil and difference in expo-sure will here toll decisively. And along this border, annual burnings—for the purpose of increasing and improving buffalo feed—practiced for hundreds of years by our nomadic predecessors, may have had a very marked effect. I suspect that the irregular border line may have in this way been rendered more irregular, and have been carried farther eastward wherever nature of soil or circumstances of exposure predisposed to it.

It does not follow that trees would re-occupy the land when the operation that destroyed them, or kept them down, ceased. The established turf or other occupation of the soil, and the sweeping winds, might prevent that. The difficulty of reforesting Bleak New England coasts, which were originally well wooded, is well known. It is equally, but probably not more difficult to establish forest on an Iowa prairie, with proper selection of trees.

(To be continued.)

Selected.

Manchester, 1st mo. 15th, 1791.

My Dear Friend,—There is, I believe, an obligation to duty above the fear of punishment or expectation of reward; and because I wish thee the most perfect state, I wish thee this experience: a state wherein all selfishness, both in spiritual and temporal things, are lost and swallowed up by divine, universal, disinterested love, as a drop of water in the ocean. And though I do most assuredly believe that virtue is its own reward, that a cup of cold water, given to a disciple in the name of a disciple, shall not go without a reward; yet I have often thought it a subject worthy the consideration of those who are stewards, and desire to be faithful, that this is neither the time nor place of rewards or punishments, though perhaps the earnest of both is frequently felt. I apprehend that many, even of the wise in heart, have been ready to stumble here, thinking that their faithfulness and piety should have engaged the Divine interposition to exempt them from the sufferings of the present life. How much of this appears in the book of Job, whose trials were as singular and great, as his conduct had been upright and approved; and David tells us "That his steps had well nigh slipped because he envied the prosperity of the wicked." When he saw how they flourished like a green bay-tree, and contemplated the severe trials that were permitted or appointed unto him, he was ready to conclude he had washed his hands in innocency for nought. Nay, time would fail to recount the sufferings, the trials and probations that have attended the peculiar heritage of God in all generations; yet great privilege, it is plain, hath ever been, *Divine support and preservation* under trials, and not exemption from them. How great and various were the troubles and trials that attended the good old patriarchs, and how singular and proving those that were experienced by the man after God's own heart, whose son even conspired to take away his life; but He, who is a God keeping covenant and mercy, vouchsafed His protection and sure support, and was to him, in all his troubles, a rock and refuge, a sure hiding-place. Whilst I am writing I wish for thee, my dear friend, beyond all that can be expressed, that this may be thy happy experience, if trials of any sort be permitted to attend thee; for

though I know not how applicable or otherwise any thing of this sort may be to thy present state, yet this I know, that there is no combination of outward circumstances can exempt us from trouble, though we tread upon the high places of the earth and dip our feet in oil; but in the most proving situations, though some encouragement, instruction and consolation may be derived from considering what hath been the lot and what the support of many elder brethren in the family, who, through many tribulations, have entered the kingdom, yet the most sovereign help and comfort is obtained by looking unto Jesus, who was "a man of sorrows and acquainted with grief;" whose "visage was so marred, more than any man, and his form more than the sons of men;" who being "touched with the feeling of our infirmities," and having been tempted, knows how to succor those who are tempted.

Let us then, my dear friend, in our varied allotments, lay aside every weight and burden, and "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."

I would not make any unnecessary addition, but I am so fully satisfied that it is not the will of our Father who is in Heaven that any of His children should be discouraged under whatever disadvantage, in their own apprehension, they may be placed, or whatever cup they may have to drink, or baptism to pass through; but that they should be encouraged to put their trust in Him, to cast their care upon Him. None who ever did so, ever were or ever will be confounded. Oh! let nothing move us from this foundation and we shall be safe. Oh! how memorable is that declaration of David, "The Lord is my shepherd I shall not want;" and again, "Thou art with me, thy rod and thy staff, they comfort me." Thus in heights and in depths, in seasons of trial and of rejoicing, let our whole dependence, our humble trust and confidence be in and upon the sure mercy of God in Christ Jesus; and then, I am sure, He will sanctify all His dispensations to thee; that He will bless thee indeed; and that as it hath pleased Him to appoint thy lot as in "a south land," so He will also continue, as He hath in mercy hitherto at seasons done, to give thee "springs of water," yea, the sure water, inexhaustible springs of consolation that flow from his presence.

I am thy sincere, affectionate friend,
JOHN THORP.

What a sweet feeling spreads over the mind when, through the ever-watchful Shepherd, we are enabled to maintain a steadfast guard over our spirit under provocation, and to stifle the rising disposition to anger and resentment; to suppress even an unkind remark, and to bear in the meek spirit which the Lord alone can give, whatever is calculated to irritate, even in the small incidents of life. "He that rules his own spirit is better than he that taketh a city." It is only through humble watchfulness and secret breathing for preservation from day to day that we gain the victory.—*William Evans.*

A man is sometimes more generous when he has little, than when he has much.

Selected.

Address to Parents, from the Committee on Education of the Yearly Meeting of Friends at Philadelphia.

Dear brothers and sisters, who have children committed to your keeping, fellow-members of a Society that has been highly favored of the Lord, we feel drawn to invite you to join with us in a consideration of our privileges and responsibilities. The care which has been committed to us, by the Yearly Meeting, has brought us into more intimate acquaintance with the advantages which some have, and the difficulties with which others are surrounded, in the education of their children; and we address you in near sympathy, and a humbling sense of our own short comings and failures.

When an immortal being is born into the world, there is awakened in every right-minded parent a deep sense of responsibility; and the best feelings of even the least thoughtful should be quickened. Happy are those parents who close in with this visitation of tender feeling, accept the trust with the gift, and make covenant with the Lord, that, looking to him for daily help and guidance, they will endeavor to bring up the child he has put in their charge in his holy fear, and in his nurture and admonition; that it may come to love to walk with him during the short time allotted to man on earth, and so be fitted to live with him forever in joy unspeakable and full of glory.

The innocence and feebleness of an infant seem naturally to repel the thought of the power of evil, and there is so much in the first unfoldings of intelligence and affection that is pure and lovely, that parents are tempted to forget that there is any need of watchfulness. But if they have kept their covenant with their God, he will not be unmindful of them, and will make them quick of understanding in his fear, to perceive otherwise unseen dangers. Dear friends, it is our great privilege to have been brought up in the belief of this immediate divine guidance in the every-day walks of life; and blessed are they who put their trust in it; for the dealing in heavenly wisdom with the first appearances of evil in children, may be of inestimable consequence to the future life. A knowledge of good and evil, and of the duty of obedience to parents is often evidenced very early, long before there is any power of expression in words.

When they are able to talk, while requiring deference to the presence of older persons, let us, with ready and hearty sympathy, listen to their little recitals, guarding them against exaggeration in statement or in expression of feeling, or any other approach to untruthfulness. Let us teach them by precept, by example, and by shaping their duties in life for them, that self-denial and not self-indulgence, is the appointed way to happiness. Let us be watchful over ourselves, that we do not, by our injudicious fondness or careless talking, sow the seeds of vanity, selfishness or insincerity in their susceptible hearts.

Let us treat them with confidence, intrust them with responsibility suited to their years, and encourage them by appreciation of their efforts to do right; and let us not unnecessarily disturb the peaceful flow of what should be their happy lives, nor vex their spirits with injudicious requireing, nor in any way provoke them to anger, or betray them into disobedience; for disobedience from any cause,

however slight or qualified in form, should always receive adequate correction. Permissiveness is followed by disrespect, and together eat into the very heart of all else.

There is a natural affection of parents which fosters selfishness in their children, and a natural filial duty; and there is a natural affection of children which is not founded in duty or accompanied by obedience; and one of them will prove but as a reed which pierces the parent's hand that leans upon

it above all, let us seek to walk so closely on our God, that when they come to us with their questions about heavenly things, we may not have to call our spirits back, as if, from the ends of the earth, and give a unsatisfying answer to what may have a craving for spiritual bread.

No man can see the kingdom of heaven as he realizes that change of heart which the blessed Redeemer describes as being born of the Spirit; and as man in his natural state cannot comprehend the things of the Spirit of God, because they are foolishness unto him, it is evident that the very foundation of true wisdom and happiness, both in parents and children, must consist in a teachable submission to the Grace of God that bringeth into the world Him who died that we might live; and which inspires new desires, principles, and affections in those who receive the meekness of the engrafted word which is to save the soul. The parents who have realized a new heart and spirit to be given to us, are prepared, by a living experience, to commend their children to the word of that life in their own hearts which convinces of sin, causes them to feel their need of pardon, and will lead them to the Lamb of God that taketh away the sin of the world; such a training in the school of Christ is to be the true qualification for the solemn duties of the parental office.

As many of us have had to feel, to our sorrow and condemnation, our inability to help our children on their heavenly way, use of our own unfaithfulness! Dear friends, it is good for us to feel it deeply; and must dwell under the condemnation till it brings us back to the Father's house, where we are bread enough and to spare for us and our children. Our love for them is often a sin of heavenly discipline to ourselves, in sending us home from our wanderings, for their sakes.

When we come to give an account of our stewardship, we cannot credit ourselves with having done our duty in the religious education of our children, because we have found one to do it for us; nor will our want of qualifications cancel the charge that will stand against us; nor can we claim that there has been a deficiency on our Lord's part; for if man lack all wisdom, let him ask of God, and give to all men liberally and ungrudgingly, and it shall be given him." If we found "watching daily at wisdom's gates," children, as well as ourselves, will partake the promised blessing; and we will be quick to receive, and ready to follow, every divine invitation for their spiritual good. Feeling our own helplessness to do them any good of ourselves, we will carry them oftener than the morning day, on our hearts, before the throne of Grace, committing them to the Lord's keeping, and desiring to be made helpful to them under his hand.

If earthly-mindedness, in its more refined or more sordid forms, has place in the hearts of parents, children will be quick to catch the same spirit. And when such parents come to desire better things for their children than they have themselves, and endeavor to turn them from temptations or evil ways, they have but little influence with them, except by appealing to secondary or unworthy motives. But when children see that their parents walk humbly with their Creator, daily asking and receiving counsel of him, there is a sense of delegated divine authority accompanying their admonitions and injunctions, which is seldom disregarded.

Education neither begins nor ends with school, home influence has a most important part in it. Much depends on the readiness and patience with which a child's first questions in the fields of knowledge or of thought are answered. An encouraging answer will stimulate thought and investigation; and an unsympathizing and indifferent answer will leave the child to choose inferior ways of finding pleasure, and so begin to form the bias of its life. True christian tenderness and self-denial cannot be better exercised often, than in trying to understand the mental difficulties of children who are not naturally quick of apprehension. It is in the very early years of life, generally, that the habit is formed of loving to think, or of disliking to think; and no doubt the scale has often turned in favor of disliking, on account of some difficulty which the child might have been helped to master by a sympathizing parent; but failing in its efforts, it becomes discouraged, grows tired of repeated endeavors without the pleasure of success, takes up the depressing belief that it cannot think anything out, and goes on through life under this disability; and thus a loss of intellectual pleasure, and a turning to less profitable sources follows, as well as a failure to fill up the intended measure of usefulness.

Parents who are in the habit of numbering their blessings, and whose hearts, through the power of Divine Grace, are filled with thankfulness, will, by the overflowings of its abundance, unconsciously diffuse the same spirit through the family. The contagious disposition to fault-finding, which often originates in the anxiety of parents about unimportant things, spreads from them to their children. The watch that our Lord enjoins will guard us from our natural apathy about the great and eternal things that are not seen, and our natural impatience about the little, temporal things that are seen. It will keep us from disturbing our children needlessly, and give that weight to all our admonitions in their early years which will establish a confidence that we are watching over them in and for the Lord. This only will be able to withstand the shock of those outbreaks of self-will that sometimes burst forth in maturer youth, threatening to carry away all good, and which affection, entreaty, and argument are unable to deal with effectually.

(To be continued.)

War.—It is recorded of an Indian, who had once been a great warrior, but had become a man of peace, that being inquired of as to the cause, he laid his hand upon his breast, and looking upward with a reverent expression, said, "The Great Being has made it known to my heart, that he did not make

men for the purpose of killing one another."—From *Biographical Sketches*, &c.

SWEETLY BENDING TO HIS WILL.

Selected.

Since thy Father's Arm sustains thee,
Peaceful be;
When a Chastening Hand restrains thee,
It is He.
Know, this love in full completeness
Fills the measure of thy weakness;
If He would thy spirit save,
Trust Him more.

Without murmur, uncomplaining,
In His hand,
Lay whatever or things thou can'st not
Understand;
Though the world the folly spurneth,
From thy faith in piety turneth,
Peace thy inmost soul shall fill
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back,
The offered hand,
Courage soon is changed to fear,
Strength does feebleness appear;
In His love if thou abide,
He will guide.

Fearlest sometimes that thy Father
Hath forgot?
When the clouds around thee gather
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath He been for years,
Than thy fears.

Therefore whatsoever beareth,
Night or day,
Know His love for thee provideth
Good away,
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.

Paul Gerhard.

Retrenching.

The great majority of the people of this land have felt often, during the last few years, the duty, if not the stern necessity of retrenchment in ordinary expenses. Many have been compelled to do this. But where does this retrenchment, even with professed disciples of Christ, too often, begin and end?

Now we are obliged to say, as the result of some considerable observation upon this point that this retrenching begins and ends, frequently, even with professing Christians, with their account on benevolence. Or, as another has well stated it: "It is a singular commentary on our average Christianity that our economy begins, not in the larger fractions of our income which are devoted to our living, daily work and comfort, but, first of all, in the smaller fractions which we have devoted to the Lord." In other words, when the "hard times" come and incomes and probably capital, too, are reduced and now expenses must also be cut down, we begin our economy on the Lord's claims and portion, practicing our self-denial on the rendering of what we owe to him and not on what we expend for ourselves. We continually see instances of this around us. There are many, who, through all these "close times" have been living just the same as formerly, having the same home comforts and luxuries, eating just as good food and wearing as good raiment, but meanwhile giving very much less to causes of benevolence.

It may be answered, "All this is but natural,

for retrenchment elsewhere means giving up of ease or pleasure, or comfort, or life, while here it costs the man nothing." True, this is "natural," but, what we complain of, is that it is *not* Christian. Yes, "natural," while we expect the Christian to be *un-*"natural;" "not conformed to this world but transformed;" "a new creation," "old things passed away and all things become new," and therefore that "henceforth we should not live unto ourselves but unto Him who loved us and died for us and rose again."

And how often in these times we find Christians purposely contracting their benevolences because of particular losses they have suffered, promptly charging up their losses all to the Lord's account; and still going right on as before, in all ordinary style of living and expense. This is well illustrated by the little fellow, of whom we have all read, who, by some gift of friends, had come into possession of two five cent pieces. When with joy and pride he exhibited them to his father upon his coming in, and his father asked him, "well, Johnny, what are you going to do with them?" he had promptly replied, "One five cent piece I'll give to the heathen, and the other I'll buy nuts and candies with for myself." The father pleased with this benevolent feature exhibited, said nothing disapprobatory of the proposed use of the latter five cents, and went forth again to business. Upon his next return, his little boy came to him in trouble. One five cent piece was lost. It had slid somewhere away—utterly gone from sight. The father inquired which piece he had lost? Ah! that was the question that tested the child's nature, as there he stood, with one hand in his empty pocket, the other holding the remaining coin in his outstretched palm, looking and thinking. This five cents in hand, meant nuts and candies, or, given to benevolence, it meant no luxuries for him. And the question was not long pending—the human and sensual soon triumphed, as with too many even, that profess "better things," and he answered, with an affected whine, "I've lost the one I was going to give to the heathen!"—*Nat. Bupt.*

The Devastated Northwest.—The Dakota correspondent of the "Cincinnati Gazette," gives a startling disclosure of the misery inflicted by fire and sword in that portion of our land. He writes:

We hear a great deal lately of the "stricken South," but as yet no newspaper has taken up the cause of the "devastated Northwest." And still for one month flame and sword have swept throughout this fresh, young land; the destruction of the crops by the fire making support of life through the winter a hard problem for the settlements which escaped the Indian massacre. A large immigration has crossed the borders of Nebraska and Dakota during the past year, and within these boundaries have staked out their future homes. All over the prairies new roofs are visible and improvements are to be seen. Pioneer settlers they encounter all the hardships of frontier life and build up homes and business upon spots which at first seemed a dreary wilderness. Upon these new homes, upon barns full of just harvested wheat, upon stacks of hay, upon patent reapers and mowers, the costly apparatus of modern farming, the prairie fires swept down with appalling velocity. Some estimate of the rapidity of the flames

can be made from the fact that a threshing machine actually at work when the fire first appeared in the distance had to be abandoned, and the workmen felt they were lucky to escape with their lives and their teams. Women and children have been burned to death in the farm houses, or while attempting to save the cattle. Thousands of bushels of wheat and barley, and tons upon tons of hay have been consumed. The soil of the prairies is for miles black as ink, and bare as a rock in mid-ocean. At night the wolves were howling around the windows, fierce with hunger for want of their usual prey—the smaller animals of the country—which have been suffocated in their holes. Heavy frost covers the ground nightly. What shall become of the farmers and their families? How is their live stock to be fed? Or must they sell their cattle to buy food for the winter, and thus sacrifice their chief means of cultivating their ground next spring.—*Late Paper.*

For "The Friend."

In the third volume of *Piety Promoted*, (Philadelphia edition,) pages 294 to 300, is an interesting though brief account of the life, labors, and death of that devoted servant of Christ, Samuel Emlen, who died at the close of the eighteenth century. Having recently come into possession of an original letter, written by Susanna Emlen to her friend Ann Millin, giving a rather more full description of her father's last hours than that published, it is offered for insertion in "The Friend."

If we could place implicit confidence in all the obituary notices put before the public in the present day, it might be supposed that death was almost universally robbed of its terrors, and welcomed as opening the portals to eternal bliss, even in many cases where the life gave little or no evidence of the departed having been so brought under the government of the Spirit of Christ as to be willing to acknowledge Him before men. Contrasted with this, it is instructive to note the self-abasement and holy awe with which this long dedicated and experienced disciple approached the termination of his earthly pilgrimage, and looked with an eye of faith on the anending realities of the world to come. How closely does it bring home the solemn query of the apostle, "If the righteous scarcely be saved, where shall the ungodly and sinners appear?"

"About the middle of the 12th month, his complaint returned with increased frequency, since which, his son or myself lodged in his room with him. He was very affectionate to his children and others about him, saying, 'I deem their sympathy and affectionate attendance upon me, a blessing from heaven, for which God will bless them.'

"During his waking hours, the attributes of his God, whom he had long served, were almost his perpetual theme. He was frequent in declaration of his power, his mercy, and goodness to his soul, and in acknowledgment of the rich consolations with which his mind was supported, and frequently repeated, 'Their sins and their iniquities will I remember no more; I will cast all their sins behind my back,' and in much brokenness of spirit, 'Ye shall have a song as in the night, when an holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.' 'Oh! the tears of holy joy

which flow down my cheeks; sing psalm which praises to my God!' 'I feel nothing my way, although my conduct through has not been in every respect as guarded it might have been, yet the main bent of mind has been to serve thee, O God, who glorious in holiness and fearful in praises am sure I have loved godliness, and hated iniquity; that my petitions to the throne of Grace have been accompanied with faith and that he had a precious evidence that sins were forgiven'; adding, 'I am not sensible of having injured any one, I have not bred up any poor family for rents, but have got up much; which is my great consolation seeing its the merciful who obtain mercy.'

"On First-day, the 29th of the 12th mo he appeared as cheerful and pleasant a any time: his mind being remarkably clear and covered with love, he again frequently repeated, 'Their sins and their iniquities I remember no more, I will cast all their sins behind my back,' and was comforted with calls and sympathy of friends, more or less whom, generally visited him every day during his short confinement within doors. He went to bed about 10 o'clock on First-evening, lay awhile without pain, and fell comfortably to sleep for about an hour, when awoke a little after 12 o'clock, being seized violently. This attack soon appearing more alarming than any before, two of his near relatives and a physician were called in, who took an affectionate leave of his family. No prospect of benefit appearing from further medical aid, he was rather desirous that nothing might be attempted, but wished to do as quiet as possible, saying, 'All I want heaven, Lord! receive my spirit,' and earnest that those about him might pray for his preservation in patience to the end.

"His pain is great,—my God! grant me patience depending patience, and then repeat, 'Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me;' also with great fervency, a considerable portion of the Lord's Prayer. Shortly afterwards 'Oh! how precious a thing it is to feel the Spirit itself, bearing witness with our spirit that we are his.' 'Oh! this soul is an awfully thing—I feel it so; you who hear me, will its an awful thing to die! the invisible world how awful!' His end being now fast approaching, he said, 'I entreat that nothing may be done to me, but what I may request, that my mind may not be diverted, that my mind may be centred in aspirations to the throne of Grace.' Shortly after; 'Almighty Father! come quickly, if it be thy blessed will, and receive my spirit; when he quietly awhile, the conflict being apparent over; but feeling again the clogs of humanity he said in a low voice, 'I thought I was gone and added, 'Christ Jesus receive my spirit. These were his last words; a few minutes after which he departed without sign, groans or struggle, about half past four o'clock, the morning of the 30th of the 12th month 1799.'

Remote Causes of the Indian Outbreak.—all that vast region drained by the Columbia river and its branches, stretching from southern Oregon and southern Idaho to the Brit line, where the Indians are and have been most feverish, the food of the natives has been in winter, principally dried salmon and cam root. The camas is a bulbous plant, rich

and gluten, of which the natives are fond. It furnishes them bread. Recently native canneries of salmon have been established on the Columbia. Twenty-one are in active operation. Thirty-six hundred men, on the river for salmon, day and night, at various places, from the bar at the mouth to the foot of the Cascades. The result is the same as in our own Sacramento. The time when salmon will have to be artificially propagated, or the sources of the Columbia will have them not. The Indians in that broad territory already feel the effect. The plows of the settler in the shape of steel, and the noses of droves of fast increasing hogs, exterminating the bread root of the Indian. His game is shot, his nut trees cut down for fuel, his berries picked by the settlers closing in around him. Why should he be restless, when his food supply is commensurate to a minimum?—*Californian paper.*

For "The Friend."

Incidents and Reflections.—No. 25.

(ILLUSTRATIONS.)

When our Blessed Lord was personally on his, He often explained and enforced his things by parables and illustrations which were drawn from customs or objects familiar to his hearers—such as his comparison of himself to a vine, of which his disciples were the branches. His ministers have often been careful to follow his example in this respect. The trapper of William Bray, mentions that he has heard him address a large congregation of miners in Cornwall, England. In that neighborhood there were two mines, one very prosperous, and the other quite the reverse, the work was hard and the wages low. He represented himself as working at that one, but on the "pay-day" going to the prosperous one for his wages. But had he not been at work at the other mine? the manager inquired. He had, but he liked the wages the good mine the best. He pleaded very justly, but in vain. He was dismissed at length with the remark, from which there was appeal, that he must come there to work, and come there for his wages. And then he went upon the congregation, and the effect was almost irresistible, that they must serve Christ here if they would share his glory there; but if they would serve the devil, to him they must go for their wages by and by.

In another occasion, William visited an invalid; and the sick man expressed a hope that the Lord would take him to heaven, there then, as he felt quite ready for the change. He should not then grieve his best Friend to be carelessness or unbeliever. His wife was standing by the side of the bed, and away, her eyes filled with tears. To Billy immediately turned and said, "So would not like to have your husband proceed, then?" And then he took up his part. "Don't you think that your eye ought to be as much upon the Lord Jesus Christ, as the eye of a worldly woman is upon the Queen? Now if the Queen were to send for her brother, or son, or husband of any such man, would not she say, 'I am sorry to part with him, but it may be the making of him, I must let him go. It is the Queen who has sent for him.' And yet you know," continued, "that it might be a great expense to prepare him to go; or the Queen might soon die, or he offend her, and then

he would be as bad off as ever. But the Lord Jesus Christ is at all the expense of the *gift out*." He provides the robe in which your husband will be clothed, the crown that he will wear, the palm that he will wave; the Lord Jesus Christ will never die, and your husband wants to go because he knows he shall never offend him again: *now ought you not to be willing?*" The distressed wife, who was now smiling through her tears, said she was willing, but she did not want to lose him just yet. "And do you think," said Billy, "that you will ever be willing. If my 'Joey' lives, and if I am to wait until she is willing for me to go to heaven, I shall never get there. The fact is, the Lord has a right to take your husband, or me, or any of his children whenever he pleases."

There are many pleasing illustrations of the Heavenly skill, with which the Christian warrior is sometimes enabled to shoot an arrow into the heart of careless or apparently hardened sinners, and through Divine help awaken in them the earnest inquiry, "What shall I do to be saved?" As Geraldine Hooper was standing on the railroad platform at Norfolk, England, her attention was called to a gamekeeper standing on the other side of the line with a dog by his side. The man had the reputation of being an irreligious character. She quickly crossed the line, went up to him, and stroking his four-footed friend said cordially, "What a beautiful dog you have here!" "Yes!" said the man rather gruffly; "but take care he does not bite you. He is not fond of strangers!" "O he wont bite me. Dogs know who are fond of them; no doubt you are very fond of him?" "That I am." "Do you feed your dog?" "Yes ma'am." "Housethis?" "Yes, of course." "Does your dog obey your word of command?" "Yes ma'am!" "And you would be disappointed if he did not love and obey you?" "That I should," then looking proudly at his dog, "but Rover does love his master," and he patted the dog's head as it looked up trustfully in his face. "Would you be grieved if he followed a stranger?" "Yes," he replied, rather impatient at so many questions. "Ah!" said she, in a sad, tender, reproachful tone, "you ungrateful sinner, what a lesson does that dog teach you! God has fed you, housed you, cared for you, loved you, these many years—but you do not love or obey Him—you do not follow Him! He so loved you that He gave his only begotten Son to die on the cross for your sins, and yet you never have loved Him in return! You follow a stranger. Satan is your chosen master. The dog knows its owner—you know not yours! Truly may it be said of you, 'the ox knoweth its owner, and the ass its master's crib; but Israel doth not know, my people doth not consider!'" She looked sadly, yet kindly, at him as he earnestly uttered these words. His eyes filled with tears, he fixed them on his dog, and in a choking voice said, after a few moments, "Ah, Rover, Rover! thee hast taught thy master a lesson this day! I have been an ungrateful sinner, but by God's help I'll be so no longer."

On another occasion she went into a shop at Norwich to buy a dress, and made use of the opportunity thus afforded to give a lesson of instruction to the young woman who waited on her. After she had selected a dress and was paying for it, they entered into conversation, which she thus narrates: "Now you'll be sure and send me this dress?" "Oh, yes,

ma'am." "You'll send it me now, at once, to-day?" "Certainly ma'am." "You want take it and wear it *out first*, and then send it to me when it's worn out, will you?" The young woman seemed quite hurt and offended. "Why, you surely don't know our house, ma'am; this is one of the first houses in Norwich; of course we should not dream of such disgraceful conduct! I never heard of such a thing!" "My dear young friend," said I, "are you not wearing out your precious life, which He bought and paid for with His own priceless, precious blood, in the service of the world, and self, sin and Satan? Have you given Him what is his own by right of purchase? You are not his own; you are bought with a price! Have you given yourself, body, soul, and spirit to God? The young woman burst into tears."

Whatever may have been the future history of this person, whether the impression made on her heart was abiding in its character, or whether it was like the early dew and the morning cloud that passeth away; the appeal to her conscience was skillfully made, and we may hope that it was inspired by that wisdom which is profitable to direct.

When travelling once with an old general, she entered into conversation with him about his soul, and he asserted that he was all right, because he had been made a Christian when he was baptized in his infancy. She asked him if he was doing or had done anything for Christ. "O no!" he replied. "Now, what would you think, general, of a soldier who, when the order to charge was given on a field of battle, should turn round and say, 'It is true I am a soldier—I was made one when I enlisted, but I never intended to fight! What would you do with such a one, General?'" "Put him up to the cannon's mouth as an example to the rest, to be sure!" "And that is what the Lord will do with you," she solemnly replied, "He will drive you forever from His presence, unless you get a new heart, and lead a new life, through the Grace of God! You say you are a Christian, and yet by your own confession you have never used your tone or talents in the service of Jesus Christ." He was not offended; but looking seriously at her said, "I never thought of it in that light, my young friend, but I will not forget your words." The train stopped, and as he left the carriage he thanked her for her faithfulness.

For "The Friend."

How all important it is that we be as *nothing*; having the strong will subdued, pride laid low, and all within humbled and broken by the mighty and powerful operations of the Holy Spirit upon the heart. This, and nothing but this, can enable any to prostrate themselves at the Master's feet, giving themselves up wholly into his hands, to be formed, fashioned, and made fit vessels for his use.

And this is not all; there must be a *continual* looking unto the same Source, which can alone enable to keep there, to keep little and low, humble and child-like. This is the state needful for all to be in, who would desire to serve the Lord. Then, would He fill the empty with his own righteousness, and send them forth when and where He pleased. Oh! the littleness, the child-like nature of a babe in Christ; being willing to receive all from Him which He may be pleased to dispense, whether of joy or of sorrow, as coming

from One who deals in wisdom, with all of his children, and never errs. 'Tis such as these who are enabled to say, My meat is, to do the Father's will.

THE FRIEND.

TWELFTH MONTH 21, 1878.

We have received a communication respecting an article which lately appeared in our column on novel reading, in which while approving of the sentiments therein expressed, the writer inquires: "Is it enough to keep a child not only from the evil itself, but from a knowledge of the evil of the world, by speaking of sin and temptation in general terms, and trust to the effects of moral teachings to enable him to withstand in the evil day; or is it better to draw near to them in close sympathy, and to speak of particular temptations and special sins and aim to forewarn them by forewarning?"

We believe that there is nothing but the Spirit of Christ in the heart that will enable us effectually to resist temptation and to stand in the evil day, and that this is granted to children even when very young; but it should be the concern of parents so to live under the guidance of this same Spirit, as to be able readily to enter into sympathy with their children in their trials and temptations, and by their example as well as by precept and the influence of their spirits, to strengthen their good, though it may be often feeble resolutions, to deny themselves, and to turn their backs upon the tempter. There may be times when it would be proper to mention to them particular vices to which they are or may be exposed, and to point out the misery which would follow from an indulgence therein. Familiarity with vice, or with suggestions to vice is however always dangerous, and the proneness to yield to its seductive influences is such, that it is not wise to acquaint children with evils of which they are ignorant, unless under the constraining influences of that grace which will overcome it, and impress upon their minds such feelings of abhorrence as may effectually protect them from the disposition to participate in it.

Innocence and purity of mind should be the constant object of attainment, and the preservation of them in the unsullied mind of a child, a subject of the most anxious solicitude by its parents and caretakers. We know that there is a distinction between that state of mind which belongs to a child too little developed to be liable to serious departures from what is right, and the stability of more mature years, when able to "choose the good and refuse the evil," resulting from obedience to the strivings of the Lord's Holy Spirit; by which only any are kept pure and blameless in His sight. But that which shows to the child that which is evil, will also, as it is followed and obeyed, preserve him from it. The duty of parents therefore requires not only that they should guard their children from evil examples and corrupting influences, but that they should early direct their attention to the Light of Christ in their hearts, which condemns them when they do wrong, and which as they obey it, will become their Leader and Protector. If our children are thus trained and strengthened by the righteous example of their parents and caretakers, may we not

confidently believe that a blessing will be poured out upon the children of this people, as was declared respecting the posterity of Abraham, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

In the present number we reprint the "Address to Parents" directed to be issued by the late Yearly Meeting, which points out some of the important qualifications necessary for the right training of youth, and conveys wise counsel and encouragement in relation to the discharge of the weighty duties of parents.

SUMMARY OF EVENTS.

UNITED STATES.—A heavy rain storm visited the Middle and Eastern States on the 9th and 10th insts., causing great floods in many parts of the country. In New England several accidents are recorded of trains running into wash-outs, in some cases attended with loss of life. In many sections, throughout its course, the destruction of property was very great.

CONGRESS.—On the 11th the House passed a bill to regulate inter-state commerce, and prevent discrimination by common carriers. On the 13th, Senator Edmunds' Electoral Bill relating to the Presidential elections, and intended to provide for and regulate the coming of the votes for President and Vice-President, and the decision of questions arising therefrom, passed the Senate by a vote of 35 to 26. The House has also passed five of the general appropriation bills.

The joint commission to consider the advisability of transferring the care of the Indians to the War Department, has been engaged in taking testimony from persons supposed to be informed on the subject, which is generally unfavorable to the change. The present plan is believed to be cheaper to the Government and better for the Indians.

The Agricultural Department reports the cotton crop of 1878, at 5,197,000 bales, of 450 pounds to the bale.

During last year ten vessels of the Gloucester, Mass., fishing fleet, valued at \$40,409, were lost, with 14 lives; and during a gale on the 24th of October and other accidents, making a total of 30 lives.

Since 1874 shipbuilding in the Portland (Maine) district has steadily decreased from 15,575,95 tons that year, to 4,278,83, in 1878. In 1869, it increased from 2,262,82 to 11,997,88 tons, and then fell to an average of about 3900 tons a year.

During last month 5,852 immigrants arrived at the port of New York, an increase of 107 on the number during the corresponding month of 1877. For the eleven months of the present year there were 81,255, against 66,111 for corresponding period of last year.

A New York paper states, the new vault in the United States Sub-Treasury, which has been prepared for the storage of silver dollars, is forty-eight feet in length, thirty feet in width, and twelve feet in height. Should this space be packed solidly with 423 million dollars, the capacity would not fall short of forty million dollars.

The Anchor Mill, at Minneapolis, Minn., was burned recently, the fire originating in an explosion of flour-dust. A man who had a lantern attempted to correct a stoppage in the flour elevator, and discharged the flour which falling in a cloud of dust, instantly burst into flame. The man was seriously burned.

The number of deaths in this city during the past week was 306. Of consumption 52; diphtheria 19; disease of the heart 11; scarlet fever 12; typhoid fever 4.

The English steamship Chancellor, recently arrived at this port, brought nearly 18,000 boxes of fruit from the Mediterranean. This is the largest cargo of fruit ever brought to this place, and is equal to that of four sailing vessels.

Gold.—Gold 100 l. U. S. sixes, 1881, registered, 106½; coupons, 109½; 5-20 coupons, 1865, 103½; do, 1867, 109½; do, 1868, 110; new 5s, 106½; new 4½ per cents, 104½; new 4 per cents, 100.

Cotton.—Sales of middlings at 9 a 9½ cts. per pound for uplands and New Orleans.

Petroleum.—Crude 7½ a 8 cts., and standard white at 8½ cts. for export, and 11½ a 12½ cts. per gallon for home use.

Flour.—Minnesota extra, \$1 a \$1.75; western, \$1.75

a \$5; patent and other high grades, \$5.50 a \$7 Rye flour, 2.70 a \$3.00. Corn meal, 25 cts. per bushel. Grain.—Red wheat, \$1.04; a \$1.05; amber, \$1, \$1.06½; white, \$1.06 a 1.08. Corn, 39 a 41 cts.; grade, oats, mixed, 28 a 29 cts.; white, 30 a 32 per bushel.

Seeds.—Clover, 5 a 6½ cts. for common to clovered, \$1.37½ per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts. per pounds; mixed, 45 a 60 cts. Straw, 70 a 80 cts, 100 pounds.

Beef cattle were in fair demand, prime lots sold at a 5½ cts.; fair to good, 4½ a 5 cts. per pound \$1. Sheep, 3 a 5 cts. per pound, as to condition. Hogs, a 4½ cts., as to condition.

FOREIGN.—London.—On the 14th inst. U. S. bills were quoted at 108½ for the new 5s, 105½ for 1881 and 106½ for the new 4½ per cents. The *London Economist* says: "That commercial and financial undertakings have felt sharply the effects of the failure of West of England and South Wales District Bank, shares also suffered from further distresses connected with Edison's discovery. The political and financial look is not such as to warrant a recovery of animus. The state of affairs in Roumelia, and the continuance of the Russian mission at Cabul, raise doubts we check recovery in any direction."

In Parliament, resolutions have been introduced directing the Government as to its Afghan policy, we have caused warm discussions, but the resolutions have been rejected by a large majority.

The reports from the army in Afghanistan continue to indicate but little resistance to their progress, inhabitants of the country are said to be very friendly. Princess Alice, wife of the Grand Duke of Hesse and daughter of Queen Victoria, died on the 14th inst. at the age of 35. The princess is said to have possessed much energy of character, devoting much time and interest to the promotion of charitable institutions.

Washington, the French Foreign Minister, had a hopeful view of the fulfilment of the Treaty of Berlin, and France has no kind of engagement concerning its neutrality.

WANTED

A well qualified teacher for Friends' Select School for Girls, in this city. To enter upon duty as practicable. Apply to

Thomas Lippincott, 929 Franklin Street, Philadelphia, Pa.
 H. B. Bidwell, 726 Broad Street,
 Anne Rhoads, 224 North Twelfth;
 Rebecca W. Kite, 459 North Fifth;
 Philada. 12th mo. 1878.

FRIENDS' ASYLUM FOR THE INSANE
New Franklin, (Twenty-third Ward,) Philadelphia

Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting, Concord, Bel Co., Ohio, on the 30th of 10th month last, WILLIAMSON of Parker and Rebecca Hall, of Harrisville, Co., and LYDIA J., daughter of Israel and Rachel B. well, of the former place.

DIED, on the 11th of 10th mo. 1878, at her residence Pennsville, Morgan Co., Ohio, HARRIET M. PENNELL, the late John Penrose, an elder and member of Pennsville Monthly and Particular Meeting, 68th year of her age. She endured with patient protracted illness, often expressing that all was within; and on one occasion the assurance she felt "the everlasting Arms were underneath." "Married man and behold the upright, for the end of man is peace."

At Damascus, Columbia Co., Ohio, 10th 20th, 1878, ABIGAIL WARE, in the 79th year of her age, a member of Salem Monthly Meeting of Friends, 6 a 7th West Chester, on the 2nd of 11th mo.

JOHN SAWBELL, a member of Birmingham Monthly Meeting, Pa., formerly of Robinson, Berks Co., is 72nd year of his age. The life of this dear Friend quiet and unassuming. The failing of his health, yet continued for several months, he bore with cheerful mission to the Divine will, and looked towards the close with calmness and composure, and passed away we trust to a more enduring inheritance.

WILLIAM H. PALE, PRINTER,
 No. 422 Walnut Street.

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PHILADELPHIA.

For "The Friend,"

Friends held as Captives in Foreign Lands.

A. D. 1680—1702.

(Continued from page 14.)

Epistle 1689.—"Our Friends who are captives at Mequinez do remain as before; if not one are come down to Sally, and have liberty go about the town under security for their imprisonment. Great endeavours have been used for their redemption."

1690.—"And as concerning our Friends at Mequinez and Sally, endeavours have not been taken to obtain their redemption; but as it cannot be effected. We hear from them that they are well, and desire their loves might be communicated to Friends in their five land."

Epistle 1691.—"Divers good epistles were read in this meeting from foreign parts, Ireland, Scotland, * * * and two from Friends, captives at Mequinez, in Barbary, under the Emperor of Morocco. * * * There yet remain nine English Friends captives at Mequinez, and three at Murbay; who received a truth there (it being three or four days journey distant) who correspond with each other by letters. One Friend (to wit, Joseph Wasey,) being lately redeemed and newly come over, gave a large account to this meeting of their miserable hard usage in captivity; living no lodging but under arches, in deep caves on the cold ground, winter and summer; only water for drink, and no bread allowed them by the king but of old rotten, stinking barley; and no clothes but a frock one in two years; and forced to hard labor, except three days in the year, and more especially on the sixth day of the week, (which their day of worship) they are compelled carry heavy burdens on their heads, running from sun-rising to sun-setting, with brush black boys following them with whips and stripes at their pleasure." * * * Many of their extreme hardships and want of food to sustain them; as in all likelihood Friends there had, if Friends and their relatives here had not sent them some relief; even hence a month formerly allowed them by the king being now taken from them, their sufferings are lamentable; yet the Lord's power has wonderfully preserved them, and readily restrained the fury and cruelty of that tyrant towards poor Friends there; in whose behalf the said Joseph Wasey did, by an interpreter, speak to the said emperor, giving

him an account of their innocent conversation and religion—which he heard with moderation—though he often kills men in cold blood for his pleasure. Joseph Wasey also signified that Friends' day-time being taken up with hard servitude, they are necessitated to keep their meetings in the night season to wait on God. The aforesaid captive Friends were very thankful for the relief sent from hence, which was very refreshing to them."

1692. "Several letters from Friends who still remain in their long captivity in Mequinez, to divers Friends here, were read; intimating the state of things with them, and that they received our epistles from our last Yearly Meeting; and acknowledged Friends' love and diligence here in laboring for their ransom. And that since the last Yearly Meeting the Lord hath delivered three of them, by death, out of their great misery and servitude, who ended their days in great content and peace. Their names are John Bound, Richard Nereet and Thomas Harrall. The distressed case of the remainder of them (as last year signified) is still before Friends, and divers are engaged in the love of God to use their endeavors for their ransom."

1693. "The Friends yet remaining captives at Mequinez are still held under great severities and hardships by that cruel tyrannical task-master, who is yet suffered cruelly to punish, wound and kill poor captives, at his pleasure. And all possible care of their redemption and relief is by this meeting still recommended to the Meeting for Sufferings to continue their endeavors for the effecting thereof."

1697. "At Barbary there remain several captives, most of whom are such that received the truth in the time of their captivity; the ransom of whom could not hitherto be obtained; although great endeavours have been used for it; but further endeavours are intended to be used as opportunity presents."

1698. "We * * * understand that divers of our Friends who were captives at Mequinez, and suffered great hardships there, are dead. And there yet remain five, for whose ransom great endeavours have been used, but it is not yet effected."

1699. "Earnest endeavours have again lately been used for the liberty of our Friends captives in Barbary, though not as yet obtained; and there being at this time negotiations on foot for the redemption of all the English there; and though the persons in Barbary employed therein by Friends, do wait some time to see the effect of that, yet we shall continue our farther endeavors for their discharge. And in the mean time have and do take care to send them supplies for food; they having little allowance in that country of anything to support their bodies under the great severities of labor, and undesired stripes that captives often endure. Also farther direction by this meeting is given in their behalf."

1700. "Friends care is also continued for

the redemption of our Friends that are captives in Barbary; and (as was hoped) the king has now agreed for the ransom of all the English captives there; and agents are arrived from thence in order to receive the said ransom. And although now, as heretofore, Friends have acquainted the Government that they intend to redeem our Friends at our own charge, nevertheless Friends are so far willing to encourage a public collection for the said service that, when the collectors shall come with the briefs to Friends' houses, we hope Friends will be inclined to extend their charity, in common with their neighbors, towards the redemption of the other English captives."

1701. "The Friends that are in captivity in Barbary are duly taken care of by Friends. And their ransom having been agreed for some time it is hoped will be shortly effected. One young man has been convinced there lately."

Epistle A. D. 1702. "And whereas we formerly gave you some account of the hopes Friends had, and endeavours used, for the redemption of Friends, captives in Barbary; we now let you know that John King, Richard Robertson, Thomas Walke lon, Robert Finley, James Burgoine, Joseph Bigland, (being all of our Friends who remained alive in that long and sore captivity,) have been this year redeemed; whose ransom hath cost Friends upwards of £800, including one George Palmer, a Friend's son of Pennsylvania, recommended from thence; towards whose ransom they also did contribute. Divers of which redeemed Friends have tenderly and gratefully acknowledged Friends' love and care of them."

Thus, after a care of more than twenty years, the last of these poor people were restored to their homes, and the tender concern of the Yearly Meeting was rewarded.

That they were worthy of this care the records themselves show. How touching is the message (1690) "they desire that their loves may be communicated to Friends in their native land;" and again, (ib.), "Friends' day time being taken up with hard servitude, they are necessitated to keep up their meetings in the night season to wait on God!" One can almost picture this little band of captives, under some old heathen "arches, or in deep places on the cold ground," silently waiting on the Lord, or, as the Spirit gave them utterance, telling what good things He had done for their souls. "With what christian boldness and yet in what spirit and with what power must Joseph Wasey, (Ep. 1691) himself but lately redeemed and not yet safe from recapture, have pleaded with the emperor, so to have prevailed with him that he heard him with moderation, though he often kills men in cold blood for his pleasure?"

Nor were they without their effects. Many other captives, as the records tell us, were convinced of the truth, some of whom re-

turned with them to their native land, while others, still captives, "ended their days in great content and peace."

One hundred and fourteen years after this record was made, and after various military and naval expeditions had been sent from almost every European nation, as well as from the United States, whose citizens had been enslaved by the barbarians, on the 27th of 8th mo. 1816, "a British fleet consisting of five line of battle ships, five heavy frigates, four bomb vessels, and five gun brigs, besides a Dutch fleet of five frigates and a corvette, under Admiral Van de Capellan, who had volunteered his aid, anchored before the formidable fortifications of Algiers"—that Algiers whose career presented an almost uninterrupted history of treaties broken and of men brutally enslaved.

What followed is terrifiably told in the words of the historian,* from whom I have already quoted. "It would not be agreeable or instructive to dwell on the scene of desolation and blood which ensued. Before night the fleet fired, besides shells and rockets, one hundred and eighteen tons of powder, and fifty thousand shot, weighing more than five hundred tons. The citadel and massive batteries of Algiers were shattered and crumbled to ruins. The storehouses, ships, and gun-boats were in flames, while the blazings of battle were answered, in a storm of signal fury, by the lightnings of heaven. The power of the Great Slave Dealer was humbled." Two days later the following conditions of Peace were submitted to: 1st. *The abolition of Christian slavery forever.* 2nd. The delivery to the British flag of all slaves in the dominions of the Dey; to whatever nation they may be long. 3rd. The delivery of all money received by him for the redemption of slaves since the commencement of the year. * * On the next day twelve hundred slaves were emancipated, making with those previously liberated by the British commander, more than three thousand. "Thus ended white slavery in the Barbary States. It had already died out in Morocco. It had been quietly renounced by Tripoli and Tunis. Its last retreat was Algiers, whence it was now driven forever."

The punishment and the humiliation of Algiers were not yet complete. Learning little from its misfortunes, its intolerant conduct found an avenger in the power of France, which, after a cruelty of warfare that has scarcely a parallel in history, in the year 1830 took possession of it as a French colony, and thus, as it may be believed, forever blotted out the name of Algiers from the catalogue of independent nations. J. J. L.

John Croker.

(Continued from page 147.)

After an absence of over four years from his native land and home, having been wonderfully cared for, and watched over by the Great Preserver of all mankind, John Croker was now restored to his anxious parents, who had mourned for him as one they should see no more.

He was now in his 18th year, and his father desiring him to learn some trade, set him at liberty to choose for himself. Meeting with a person in Exeter who was a fuller or tucker, (though not a Friend), who traded mostly to

Holland, he agreed to serve him six years, paying him thirty pounds at the time of sealing the indentures, and eight pounds if he sent him to Holland the last two years. With this arrangement his father was pleased, and he entered upon his apprenticeship.

Here he found himself exposed to many temptations, for his master proved to be a dissipated and intemperate man; he had frequently to walk the streets after night searching for him among the taverns and ale-houses, in obedience to the wishes of his master's wife.

Sometimes he could prevail upon him to return home with him, at others he would get into a passion and keep him there, when he would have to sleep in the chimney-corner. Many times was he tempted by him to play at cards with his gambling associates; but he was preserved from evil.

He served his apprenticeship about two years, when his master was put into prison, and his goods seized, he was thus left at liberty to seek other employment.

Being a Quaker but few would employ him; he found work as a journeyman, and lodged with a Friend. This not answering, he returned to his father's, who readily received him, and set to work at his elder brother's trade, who was a serge weaver; he was set to combing wool, at which he earned six or seven shillings a week. His father bought an estate in Cornwall, whither he and his wife removed and resided with their eldest daughter; who was married; here they remained until their death; after which his eldest brother, for whom he was working, removed there.

His father had left him a room at Plymouth, where he lived retired, spending most of his time in reading, and doing a little work at purse-making, the proceeds from which he generally gave away.

He was often desirous that he might be directed into some way of business, not feeling satisfied with this idle way of living, "which," as he says, "often brought sorrow in calling over the actions of the day. For setting them in order before the Judge of my conscience, those things which were done amiss brought trouble, which caused sorrow and tears, as well as prayers that the Lord would pass them by, and open his wisdom more and more in my heart, and that I might not act contrary to his mind. For those, which some call small things and not worth minding, caused me more exercise, so that I found a daily cross was to be kept to, in the management of words and conversation in this world; or else a good state might be soon lost, which I was under the fear of. I found when I had considered of those things which I had done, spoken or acted in the fear of God, it always brought peace; and I took my rest with true content in the will of God, however he might be pleased to deal with me in the night seasons."

His mother died about the year 1695, from his journal we take the following: "The Lord was pleased to deprive me of my dear and honorable mother, who was in her day a noble woman for Truth, and who retained her integrity to God, and love to Friends to the end. I doubt not but she resteth in peace with the Lord. This was a trying time to me, and it made an impression on my very countenance. I then retired into the country to my father, who was soon after brought to his bed by reason of a sore distemper in his feet. So I waited on him, and to keep myself

from idleness and get a little money, I put forward some small business, which was spinning of tobacco, my father's former occupation.

"My dear mother had always been a great help to me in my spiritual exercise, but sensible there was something at work in her heart which wanted to be perfected; and she would be very tender, and help me what she could. I had not courage to make my mother known to any after her decease, although her heart was many times loaded more heavily than I could bear, not knowing the reason; but in private places I sought relief in tears and prayers, which no mortal beside myself did know of, unless it was by the attention in my countenance and deportment, which might visibly appear; although I always behaved as cheerfully when in company as I could; but I am persuaded my dear mother had some sense of it, and that her prayers were heard on my behalf!"

(To be continued.)

From "The British Friend.

A Word to the Thoughtful.

Dear Friend,—Whilst it is almost impossible to read without interest the communication published in the current issue of the Journal, from our dear friends, the deputation to America, it is not a little painful to ponder the oft-recurring thought: What is the pond cause of these divisions, of the charges of unsoundness, of the accusations by one against another? Why should Manchester Friends have to meet and discuss "the decline of sociability in the Society of Friends and its remedy?" Why should the Society dwell either in numbers, power, sociability, spirituality, or in anything but that worldliness which is incompatible with Truth? What the reason that as a spiritual people, Friends have not the influence they formerly possessed? What the cause of meetings being given up, and meeting-houses closed? The must be some cause for these controversies at this lack of vigor; what is it? Having by recently read through George Fox's Journals; Sewel's History, and other early records of the Society, I am in some measure led to believe that the chief difference between the early "Friends of Truth," and those of to-day is just this: they were faithful, we are unfaithful.

Times have changed, and while it may be required of us, perhaps to copy literally, all things the manners or actions of early Friends, we must remember Truth has not changed, and will not, because it is Truth, and under no pretence can we maintain that it is not to be set forth as faithfully by us, as it was by them.

"The seed of God," said George Fox, "do not change;" and Edward Barrrough, in his closing hours of life declared that the spirit which had lived, and acted, and ruled in him should yet break forth in thousands; is it us to-day? Are we subject as he was to the law of the Spirit of life, willing to bear our suffer, given up fully to do our Lord's will?

A Society in that condition can not decline, can not divide, can not be disunited; there is no need in such a company to look to statistics for results; for where all are faithful, they will be power, and life, and increase. We indeed would it be if each one of us would unite on this common ground of faithfulnes

* Charles Sumner.—Op. cit.

by obeying the leadings of Truth in *all* things, both small and great, come to know strength and fellowship which no outside influence could effect or undermine.

And in closing these few words I feel it best to revive the language addressed in v. ii. to the Church in Ephesus. "I know your works, and thy labor, and thy patience, and how thou canst not bear them that are false; and thou hast tried them which say they are apostles and are not, and hast found them false: and hast borne, and hast patience, and my Name's sake hast labored, and hast fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; else I will come unto thee quickly, and will move thy candlestick out of his place, except thou repent."

I remain, thine truly,

AN ATTENDER OF MEETINGS.

(1th mo. 14th, 1878.

Selected.

Address to Parents, from the Committee on Education of the Yearly Meeting of Friends of Philadelphia.

(Concluded from page 149.)

The happiness and cheerfulness of a home ere Christian love gives light and warmth, emulate the development of the mental as well as the moral nature; and that calmness and peace which pervade a household where true consideration prevails, and where that which is set upon the door of the lips which expresses thoughtless expressions, favors in the formation of a well-balanced and judgment. They lead to that constant purity that the fountain shall send forth sweet water and not bitter, which is the source of refreshment in social intercourse. We may also earnestly believe that the practice of waiting stillness before the Lord, and the habit of recollection and meditation which is in it, to promote a calmness of mind which is favorable to the full apprehension of subjects thought, and the reception of clear views of the truth in relation to both spiritual and temporal things.

The faithful members of our Society, from generation to generation, have learned to wait, the silence of their own reasonings, for the shining of the light of Christ, who is their Saviour and Teacher; and in it they have seen and embraced the same spiritual views of worship and holiness of life, that its first founders held. They have been brought to see, as they did, that the rule of fashion and custom founded on the spirit of the world is wholly incompatible with the life which our Saviour's precepts call for; that it thwarts the gracious designs for the well-being of man, and opposes the spread of his kingdom in their arts, and that therefore it is highly offensive in his sight.

We have consequently been called to witness and it for our own safety, and to bear a testimony against it for the good of others. To do this, and to keep out of the way of the many pleasures and pursuits which tend to disturb us of our true peace, requires of us a degree of non-conformity with the world, which calls narrow-minded and inconsistent with our duty to our fellow-men. But that cannot be a narrow-minded which is founded on eternal truth; and that must be the broadest view of which He has given us to see, who is God of

earth as well as of heaven, who designs the good of all, and in his infinite wisdom knows how most efficiently to employ his instrumental means.

As we find need of watchfulness for our own preservation, so also is it necessary to guard our children from temptation to things which tend to alienate them from the Truth. Let us not be induced to think that, as they must one day bear their part in the world, exposure to it in their youth will give them knowledge of its evils and strength to withstand them. The more youth sees of what is good, true, and pure, the more repulsive to them is that which is false and impure. Weak human nature lies open to the influence of much of the evil of the world, because its deceptive presentations are outwardly beautiful, and clothed with refined associations; while on the other hand, familiarity with unlovely vice deadens the sensibility, and at last destroys the perception of its hideousness.

Fearful will be the responsibility incurred by any of us, if by lack of sympathy, or any act of ours, we discourage or prevent our offspring from submission to the tender convictions with which they may be favored, in relation to bearing their testimony against the vain fashions and customs of the world.

Those even who have the most matured strength and experience, find that the world, the things of the world, its spirit, pride, and wisdom, like a mighty tide, bear down heavily upon them, and would carry away from the truth such as have found it, and sweep aside those who are seeking it. We should not leave our children, in their weakness and inexperience, to drift out, or venture out, into its overpowering current. Except under the enlightening influence of Divine grace, our children generally see only the world's pleasures; and if they perceive its dangers, they over-estimate their strength to withstand them. Warm-hearted and unsuspecting, they naturally cannot see any harm in general association with their neighbors, or in doing as those do who are considered respectable among them. But if we are faithful to them, we must not allow them to choose their associates without regard to our sense of what is best for them; and in deciding to what schools we will send them, we shall do them great wrong, if we allow their preference to overrule our best judgment.

How many have profited by this godly care of parents, and have risen up and called them blessed for their faithfulness, even in the restraints that were irksome at the time! From the foundation of this Society, wherever it was bearing most fruit to the praise of the Good Husbandman, this care most flourished.

And we must not forget that the good effect of our watchfulness against harmful association from without may be greatly weakened, or entirely undone, if we are not careful that our children are guarded against hurtful influences from persons of impure morals or irreligious character in our households, our workshops, and on our farms, as well as elsewhere.

Though we have to make the humiliating acknowledgment, that children less favored than those of our Society are sometimes examples to them of correctness and purity of conduct, these exceptions should not turn us aside from the general truth, that our home training makes our children, as regards morals, as well as for other considerations, the

safest companions for one another. The more careful exclusion from demoralizing amusements and worldly ways which prevails among us than exists in general society, is a reason for placing them almost universally in association with and under the care of our own members, in order to keep them from temptation and unsetting example; and in so doing, we save them from a conflict of feeling arising from comparison with others, which we may well desire they should be spared.

If we can, by our own faithfulness, secure the influence of our children over one another on the side of truth and a willing submission to its requirements, what strength they may receive from the association, and how peaceful and happy will their early years be! How greatly is it to the interest of all of us to join hands in this blessed work, "looking not each man upon his own" children "only, but also upon the" children of others, and endeavor to make our schools nurseries of the principles of truth!

The education which looks only to promote knowledge, intellectual pleasure and reputation, and the amenities of society, fails to see and provide for the higher objects of our being. The Giver of every good and perfect gift bestows real refinement; and the true culture is that which is carried on under his hand. We cannot get nearer Him nor help his cause by the culture which is of mere human wisdom; nor will the refinement which has not its root in love to God, as well as in love to man, however beautiful in form, be acceptable in his sight or bear fruit to his praise.

We have thus endeavored to trace out what we believe are the underlying principles of that religious and guarded education, both in the domestic circle and in the school, which is demanded from us as members of a Society making the profession we do. The best and most practicable mode of carrying out these principles may vary in conformity with the particular circumstances which surround the parental home; but we believe there can be no doubt of the injurious influences on their morals, and the future adherence to our principles and testimonies, often resulting from sending our children to schools not under the care of consistent Friends. We would in a spirit of sympathy for the pecuniary sacrifice that some may have to make in placing their children in Friends' schools, appeal to them not to pass lightly away from the consideration of the grave responsibilities they assume by a contrary course. The concern we now have at heart and urge upon you is no new or modern idea. The advices in our Book of Discipline on the subject of schools are replete with similar admonitions, some of which date back as far as the year 1746.

To accomplish the ends we have in view, it is not sufficient merely to provide schools taught by members, and of a more restricted attendance than those belonging to the State systems. Parents and Committees should be vigilant in seeing that corrupt habits and conversation, when manifested among the pupils, be checked; and if continued, the offenders be dismissed. Teachers should enter an account not only for faithfulness in scholastic instruction, but in Christian life and example before the youth, and for the use of all practical means to instil sentiments of piety and virtue. The Holy Scriptures should be read daily among them, and a right qualification sought for to

impress their precious truths on the hearts of the pupils. The reading books used should be carefully selected, and all those which are objectionable in principles or moral tone rejected. We fear that the increased facilities for the perusal of unprofitable literature afforded by the public libraries that are growing up in many neighborhoods, and the cheap magazines and periodicals which so freely circulate, are exposing our children to evil influences that many parents are not fully aware of, and which demand renewed diligence to guard them against.

The time is near at hand to all of us, when, as the world recedes from our view, we shall prize at a low estimate all earthly possession or honors, or intellectual reputation for our selves, and shall lightly esteem them for our offspring in comparison with an inheritance with the saints in light. At that solemn hour, it will be an inexpressible solace to us to feel that we have endeavored to be faithful to our trust as guardians of "the heritage of the Lord." Let us therefore now, in our daytime, seek to walk in that light which will illuminate both their and our pathway to true peace, and reveal the hidden dangers which beset us on every hand. With an humble reliance on his mercy who invited the little children to come unto him and receive his blessing, and who used a child as a type of that lowliness of heart which forms a necessary qualification to enter his kingdom, we may come boldly to the throne of grace for wisdom to direct us in the responsible charge allotted to us, and finally, as we endure to the end, shall render up our accounts with joy, and not with grief.

Sacredness of a Promise.—Charles James Fox is said to have traced his own sense of the sacredness of a promise to a lesson he got from his father, Lord Holland, when he was a boy. When home for the holidays and walking with his father in the garden, his father pointed to a wall which he intended to have pulled down.

"Oh," said the boy, "I should like to see a wall pulled down."

"Well, my boy, you shall," said the father. The thing, however, escaped his memory, and during the boy's absence a number of improvements were made, and among them this wall was torn down and a new one built up in its place. When the boy came home and saw it he said:

"Oh father, you promised to let me see that wall torn down."

Instantly the father remembered his promise, and was deeply pained to think he had seemed careless about his pledged word.

"My boy," he said, "you are right, I did. It is too late now to do just what I said I would, but you shall to see a wall pulled down, and so you want."

And he actually ordered the mason up and made him pull down and rebuild the new wall, that as nearly as possible his promise might be made good.

"It cost me twenty pounds," he said to a friend who was bantering him about it, "but," he said, "if it had cost a hundred pounds, I should have thought it a cheap way of impressing on my boy's mind, as long as he lives, the importance that a man of honor should attach to a pledged word."

Use temporal things but desire eternal.

ONLY.

Only a word for the Master,
Lovingly, quietly said,
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep,
Only a look!
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done,
"Sincerely 'twas naught!"
(So the proud world thought)
But yet souls for Christ were won!

Only an hour with the children,
Pleasantly, cheerfully given,
Yet seed was sown
In that hour alone
Which would bring forth fruit for heaven!

"Only"—But Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please;
And their love he loves to crown,
—*Charlotte Murray, in The Christian.*

GOLDEN ROD.

Sweet ferns within the hollow wave, wild roses climb
the wall,
And forget-me-nots creep near the leaping water-
fall;
The summer days are passing by—slip on the shining
hours;
We read the rubric of the leaves, and tell our beads in
flowers.

Now bloom the lilies white as snow, now flamm the
lilies red;
Now lifts the gladiolus high its sword to beauty wed,
Now o'er the larkens in violet mist, the acent lightly
flots,
And trumpet-flowers seem to fling shrill music from
their throats.

O, rich and rare the loveliness that o'er the land we see,
From meadow's pride, beneath our feet, to vines that
wander free;
From fiery snags' fearless plume, or clover on the sod;
But nothing wears a gladder suite than thine, fair
golden rod.

Brown hands of children hold thee fast, a treasure
preciously won,
And dimpled baby fingers grasp and toss thee in the sun,
Thy glittering wealth o'ersteps the field, and many a
lonely place
Grows cheery 'neath the blessing and the brightness of
thy face.

For thou art on the hillside bare, where scant and
struggling sod,
And patient lichens, toiling slow, adorn the paths un-
trod;

Where sleep the saints of other days, by fickle man
forgot,
But held in tender care by God, whose goodness
changeth not.

The wildling bee sings love to thee; the yellow butterfly,
A moment poised on thy stem, then silent flitteth by;
All things who meet are blither for thy knightly bearing
day;
O gentle flower of Summer's dower, the last to fade
away.

A girl who had been brought under the influ-
ence of religion, when questioned as to the
evidence of the reality of the change which
had taken place in her, made this reply:
"Well! for one thing, I always sweep under
the mats now, and I never used to before!"

From the little acorn comes "the monarch
of the forest, pushing upward ever." Its
lesson is perseverance.

Thoughts and Feelings.

FAITH.

The necessity, virtue, and efficacy of living
saving faith, is impressively set forth in the
words of the Apostle:—"Without faith it
is impossible to please God." &c. And of the
early day, the same inspired writer declares:
"By it the elders obtained a good report."
"By it they subdued kingdoms, wrought
righteousness, obtained promises, stopped the
mouths of lions, quenched the violence of fire,
escaped the edge of the sword, out of weakness
were made strong," &c., while others en-
dured cruel mockings and scourgings, bond
and imprisonment; "being destitute, afflicted,
tormented;" and all "that they might obtain
a better resurrection." How clearly the
Apostle proves this faith to be what, in the
beginning of the chapter to the Hebrews es-
pecially devoted to the subject, he represents to
be "The substance of things hoped for, the
evidence of things not seen."

While this is the faith that overcomes the
world, and robs the dark cold grave of its
victory, it is by no means at our beck or dis-
posal, to be stirred up or put on when and
where we please; but is the gift of God; and fill
all His other gifts must be waited for in the
submissive, reverential bowdown of so
which becomes such frail, dependent pilgrim
of earth unto and before an omnipotent Father
in heaven. If Jesus, without whom we can
do nothing, be the author and finisher of the
faith, then in and through Him alone, indis-
putably, must lie the ability, the wisdom, the
efficacy, the bestowal of saving faith—from
whom is every good and perfect gift.

This faith begets a true-hearted obedience
in life and conversation,—that practical ser-
vice to an invisible, yet omnipotent Holy One.
Through this, by grace, we are saved. Through
this the humble faithful disciple is enabled to
quench all the fiery darts of the wicked. "B-
t"his the just are to live, as Paul testifies: "B-
t"his life which I now live in the flesh, I live by
the faith of the Son of God, who loved me
and gave himself for me." It is through this
faith in Christ Jesus that the Scriptures are
able to make us unto salvation. By virtue
of which, Moses chose "rather to suffer affliction
with the people of God, than to enjoy the
pleasures of sin for a season; and by which
he endured all that was permitted him, a
seeing Him who is invisible." It was and is
by and through this, that forgiveness of sins
and inheritance among them which are sanc-
tified are to be received; and whereby also
the saints of old were kept by the power of
God unto salvation.

Our early Friends must have possessed this
practical faith in an eminent degree; else
they could not have borne up against all the
calumnies, imprisonments, persecutions, some-
times even unto death, which was almost un-
sparingly heaped upon them because of their
adherence to the testimonies and gospel of
Jesus. But looking over this vain and fleeting
world with the keen eye of faith, like
Israel's temporal ruler before spoken of, they
"endured as seeing Him who is invisible; for
like him too, they "had respect unto the re-
compense of the reward."

Would that we, the descendants—shall I
say the representatives—of professedly the
same faith of these sons of the morning
might, in the faith and patience of the Lamb
rally to first principles. Might again lift the

ndard of good old fashioned Quakerism, and plumb with uncompromising fidelity and faithfulness to the banner of the cross, which they so nobly relieved, and to that faith rich then, and now, and ever, is sufficient, though small as a grain of mustard seed, to move mountains; that so, building up oves, through power from on high, on our best holy faith, we may be enabled to build waste places—the dilapidated walls—even troublous times; whereby the church may e more be established in the faith; and nether by the prayers, the tears, the sufferg or the service of sons and daughters, they joyfully be seen coming "up from the wilderness leaning upon her Beloved."

From the "American Journal of Science and Arts"

Forest Geography and Archaology.

BY ASA GRAY.

(Continued from page 148.)

The difference in the composition of the Atlantic and Pacific forests is not less marked than that of the climate and geographical configuration to which the two are respectively adapted.

With some very notable exceptions, the forests of the whole northern hemisphere in the temperate zone (those that we are concerned with) are mainly made up of the same or similar kinds. Not of the same species; for rarely do identical trees occur in any two or more widely separated regions. But all round the world in our zone, the woods contain *Pinus* and *Firs* and *Larches*, *Cypresses* and *Junipers*, *Oaks* and *Birches*, *Willows* and *Poplars*, *Maples* and *Ashes* and the like. Yet with all these family likenesses throughout, each region has some peculiar features, some trees by which the country may at once be distinguished.

Beginning by a comparison of our Pacific with our Atlantic forest, I need not take the time to enumerate the trees of the latter, as all may be supposed to know them, and any of the genera will have to be mentioned drawing the contrast to which I invite your attention. In this you will be impressed most of all, I think, with the fact that the greater part of our familiar trees are "conspicuous by their absence" from the Pacific forest.

For example, it has no Magnolias, no Tulipes, no Papaw, no Linden or Basswood, and very poor in Maples; no Locust-trees—either Flowering Locust nor Honey Locust—nor any leguminous tree; no Cherry large enough for a timber tree, like our wild Black cherry; no Gum-trees (*Nyssa* nor *Liquidambar*), nor Sorrel-tree, nor Kalmia; no Persimmon, or Bumelia; not a Holly; only one Ash that may be called a timber-tree; no Catalpa, or Sassafras; not a single Elm, nor Hackberry, not a Mulberry, nor Plataner tree, nor Jacalra; not a Hickory, nor a Beech, nor a true Chestnut, nor a Hornbeam; barely one Birch tree, and that only far north, where the differences are less striking. But as to Coniferous trees, the only missing type is our old Cypress, the so-called Cypress of our southern swamps, and that deficiency is made up by others.

But as to ordinary trees, you ask what takes the place in Oregon and California of all these missing kinds, which are familiar on our side of the continent. I must answer, nothing, or nearly nothing. There is the *Madroño* (*Arbutus*) instead of our Kalmia (both really trees in some places); and there is the California Laurel instead of our southern Red Bay tree. Nor in any of

the genera common to the two does the Pacific forest equal the Atlantic in species. It has not half as many Maples, nor Ashes, nor Poplars, nor Walnuts, nor Birches, and those it has are of smaller size and inferior quality; it has not half as many Oaks; and these and the Ashes are of so inferior economical value, that (as we are told) a passable wagon-wheel cannot be made of California wood, nor a really good one in Oregon.

This poverty of the western forest in species and types may be exhibited graphically, in a way which cannot fail to strike the eye more impressively than when we say that, whereas the Atlantic forest is composed of 66 genera and 155 species, the Pacific forest has only 31 genera and 78 species.

Now the geographical areas of the two forests are not very different. From the Gulf of Mexico to the Gulf of St. Lawrence about twenty degrees of latitude intervene. From the southern end of California to the peninsula of Alaska there are twenty-eight degrees, and the forest on the coast runs some degrees north of this; the length may therefore make up for the comparative narrowness of the Pacific forest region. How can so meagre a forest make so imposing a show? Surely not by the greater number and size of its individuals, so far as deciduous (or more correctly non-coniferous) trees are concerned; for on the whole they are inferior to their eastern brethren in size if not in number of individuals. The reasons is, that a larger proportion of the genera and species are coniferous trees; and those being evergreen (except the Larches), of aspiring port and eminently gregarious habit, usually dominate where they occur. While the east has almost three times as many genera and four times as many species of non-coniferous trees as the west, it has slightly fewer genera and almost one-half fewer species of coniferous trees than the west. That is, the Atlantic coniferous forest is represented by 11 genera and 25 species; the Pacific by 12 genera and 44 species.

Indeed, the Pacific forest is made up of conifers, with non-coniferous trees as occasional undergrowth or as scattered individuals, and conspicuous only in valleys or in the sparse tree-growth of plains, on which the oaks at most reproduce the features of the "oak openings" here and there bordering the Mississippi prairie region. Perhaps the most striking contrast between the west and the east, along the latitude usually traversed, is that between the spiry evergreens which the traveller leaves when he quits California, and the familiar woods of various-hued round-headed trees which give him the feeling of home when he reaches the Mississippi. The Atlantic forest is particularly rich in these, and is not meagre in coniferous trees. All the glory of the Pacific forest is in its coniferous trees.

We may count the indigenous forest trees of all Europe at 33 genera and 55 species. And those of the Japan-Manchurian region, of very much smaller geographical area, at 66 genera and 168 species. I here include in it only Japan, Eastern Manchuria, and the adjacent borders of China. The known species of trees must be rather given are not exaggerated, and are much more likely to be sensibly increased by further knowledge than are those of any of the other regions. Properly to estimate the surpassing richness of this Japan-

Manchurian forest, the comparative smallness of geographical area must come in as an important consideration.

To complete the view, let it be noted that the division of these forests into coniferous and non-coniferous is, for the

	General Species.	
European non-coniferous,	26	68
" coniferous,	7	17
	33	85
Japan-Manchurian non coniferous, 47	123	
" coniferous,	19	45
	66	168

In other words, a narrow region in Eastern Asia contains twice as many genera and about twice as many species of indigenous trees as are possessed by all Europe; and as to coniferous trees, the former has more genera than the latter has species, and over twice and a half as many species.

The only question about the relation of these four forest regions, as to their component species, which we can here pause to answer, is to what extent they contain trees of identical species. If we took the shrubs, there would be a small number, if the herbs a very considerable number, of species common to the two New World and to the two Old World areas respectively, at least to their northern portions, even after excluding arctic alpine plants. The same may be said, in its degree, of the Atlantic European flora compared with the Atlantic North American, of the North-east Asiatic compared with the northern part of the Pacific North American, and also in a peculiar way (which I have formerly pointed out and shall have soon to mention) of the North-eastern Asiatic flora in its relations to the Atlantic North American. But as to the forest trees there is very little community of species. Yet this is not absolutely wanting. The Red cedar (*Juniperus Virginiana*) among coniferous trees, and *Populus tremuloides* among the deciduous, extend across the American continent specifically unchanged, though hardly developed as forest trees on the Pacific side. There are probably, but not certainly, one or two instances on the northern verge of these two forests. There are as many in which eastern and western species are suggestively similar. The Hemlock Spruce of the Northern Atlantic States, and the Yew of Florida are extremely like corresponding trees of the Pacific forest; indeed the Yew-trees of all four regions may come to be regarded as forms of one polymorphous species. The White Birch of Europe and that of Canada and New England are in similar case; and so is the common Chestnut (in America confined to the Atlantic States), which on the other side of the world is also represented in Japan. A lark in the other direction is seen in one spruce tree (called in Oregon Menzies Spruce) which inhabits Northeast Asia, while a peculiar form of it represents the species in the Rocky Mountains.

But now other and more theoretical questions come to be asked, such as these:

Why should our Pacific forest region, which is rich and in some respects unique in coniferous, be so poor in deciduous trees?

Then the two *Big Trees*, Sequoias, as isolated in character as in location,—being found only in California, and having no near relatives any where,—how came California to have them?

Such relatives as the Sequoias have are also

local, peculiar, and chieflly of one species to each genus. Only one of them is American, and that solely eastern, the *Taxodium* of our Atlantic States and the plateau of Mexico. The others are Japanese and Chinese.

Why should trees of six related genera, which will all thrive in Europe, be restricted naturally, one to the eastern side of the American continent, one genus to the western side and very locally, the rest to a small portion of the eastern border of Asia?

Why should coniferous trees most affect and preserve the greatest number of types in these parts of the world?

And why should the Northeast Asian region have, in a comparatively small area, not only most coniferous trees, but a notably larger number of trees altogether than any other part of the northern temperate zone? Why should its only and near rival be in the antipodes, namely, here in Atlantic North America? In other words, why should the Pacific and the European forests be so poor in comparison, and why the Pacific poorest of all in deciduous, yet rich in coniferous trees?

(To be continued.)

For "The Friend."

Memoranda of Meetings.

6th mo. 15th, 1843. Sannel Battle spoke of the importance of a practical religion; not only of entertaining sound doctrine, but of scrupulously carrying it out in life; and of experiencing a forgiveness of past sins through the mercy of God, in Christ Jesus; and maintaining an upright walking before Him. We are liable to sin daily, unless preserved through the power of God. As a man beholdeth his natural features in a glass, and goeth away forgetting what manner of man he is, so are we liable to forget; to be off our guard in spiritual matters.

Thomas Kite supplicated for some who felt themselves very little in the Divine sight, and conceived it to be a mercy that his regard extended even to them. He prayed the Lord of the harvest in his own time to send forth laborers into the harvest field. He asked that the dark places of the earth, the habitations of enmity, might be made to hear the joyful sound of the Gospel proclaimed to them; and that the meeting might be enabled at this season, to worship the Lord God and the Lamb, who is forever worthy.

6th mo. 18th. Thos. Kite quoted, "Enoch walked with God, and was not; for God took him;" we may all walk with God. When it was said, "I am the God of Abraham, of Isaac and of Jacob," it had allusion to their living, never-dying part; for it was added, God is not the God of the dead but of the living. The Almighty in his dispensations does not retrograde; what was of a spiritual nature among the antediluvians was perpetuated in the patriarchal times, and with any additional, merged into the law; and still farther was not lost, but brought forward to the greater manifestations in the Gospel day: as it were the dim twilight of the morning, opening into the bright blaze of the perfect day. If any of us, like the prodigal son, would go to the Father and say (with the prodigal's feelings), "Father I have sinned against Heaven, and in thy sight, and am now none worthy to be called thy son;" He would mercifully compassionate our state, as He did that of the prodigal, who had spent his substance in riotous living; and when he had his just view of himself and was reduced to

extremity, he was willing to feed on the husks. Thomas encouraged to faithful obedience, and quoted the passage, "Come out from among them and be ye separate; touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the afternoon T. Kite again spoke, beginning with, Verily thou art a God that hidest thyself, Oh! God of Israel, the Saviour. At times, all the servants of the Lord have their faith tried; the patriarch Jacob wrestled all night for the blessing, and prevailed. Some passages of Scripture had occurred sweetly to him. Some might come and sit the greater part of a meeting through, perhaps the whole of it, or several meetings, without having the access to the living fountain they had once been favored with; still he offered the language of encouragement to them, to persevere in patient waiting.

Guilelm Widdowfield, in a weak voice, encouraged to patient waiting, watching unto prayer, &c. Her mind had been humbled under a sense that there were some present who after the heads of some of the present aged ones were laid low, would have to become judges as at the first, and counsellors as in the beginning, though at present occupying obscure stations. She expressed the desire that the aged ones who had found Christ to be their morning light, might find Him to be their evening song.

The German Military.

A foreign correspondent of the *National Baptist*, thus refers to the military system of Germany, which is a heavy burden on the resources of the country, and a most fruitful source of demoralization and irreligion.

"In Berlin there are about thirty thousand soldiers, considerably more than the whole standing army of the United States—and Germany is at peace. At Potsdam, half an hour from Berlin by rail, the garrison, seven thousand men, is equal to about one-sixth of the population of the town.

Every German, unless specially exonerated, is required to be a soldier for twelve years; three years of active service, four years in the Reserve, and five years in the Landwehr. The service begins at the age of twenty-one years. The first three years are taken solidly out of a man's life; he is a soldier, and nothing else. It is understood that many young men emigrate in order to escape this serious obligation. In the Reserve and the Landwehr, in peace times, the service is hardly more than nominal.

The government looks over the religious welfare of the troops. They are marched to the garrison churches every Sunday morning; and if the churches cannot contain them all, they go in detachments by turns. But the soldiers do not relish this kind of church-going.

At nine o'clock, each evening, the men are drawn up in company line to say their prayers. It must be an edifying sight to see a company praying by word of command, the orders given, perhaps, by an officer who omits no opportunity of cursing the men on other occasions. The length of time to allow for this act of devotion is a delicate point to decide. One officer, after mature consideration, fixed upon thirty-seven seconds, after which it was understood that the car of Heaven would be closed for the night. It would be

of rare interest to know upon what data the officer based his close and critical decision; why, for instance, he threw in the odd seven seconds, instead of stopping with a clean half minute!

I have seen reports of habitual cruelty to the men, on the part of non-commissioned officers. These cruelties are said to be practised especially by Prussian officers in the provincial districts. It is very difficult for the victims to protect themselves. The own unsupported complaints are not sufficient, and would probably only aggravate their trouble. And their comrades hesitate to give their testimony for fear of making serious trouble for themselves. In this situation, some of the victims grow despondent and it is believed that this is a partial explanation of the numerous suicides in the army. Here is an offence that smells to heaven; and it has, I believe, also reached the olfactory of the German rulers, and an investigation has been ordered. These brutal non-commissioned officers probably lead the nine o'clock devotions. What emotions—what dark passions of hate and revenge—what scorn of religion, as thus represented,—must agitate some of the men whose heads are bowed in seeming worship!"

After sitting sometime, and feeling the difference which prevails in many on the subject of religion, I was led to advert to the circumstance, that persons engaging in any business to obtain a livelihood, must be aware that it could not be advantageously conducted without steady attention and diligence. Valuable crops could not be expected from their farms, if they work industriously for a short time, and then leave it; proper system and diligence are necessary to insure good returns, everything being done in its season, and carefully looked after. So in the great work of salvation, which is of far greater moment than the provision for these tabernacles of clay. No advancement can be expected by those who for a short time, give up to the convictions of duty, and then conclude they may forbear, and let the work drop for awhile; perhaps they think, until they have more leisure, or have accomplished some worldly project. They may suppose religion can be taken up when they please; but it is out of our power to command one of the days of the Son of Man, by whom alone the work is begun and perfected. None know whether He will ever again renew those heavenly visitations. There is a day granted in which man may work; but he may out-sin that day. It will then be impossible for him to work, and the things that belong to his peace will be hid from his eyes, as it was declared respecting the people of Jerusalem. They were earnestly labored with, to persuade every one deeply to consider these things, and to lay hold of the offers of Divine Grace; that they may glorify God in their day, and be made partakers of the hope of the gospel, even the salvation of the soul.—*Journal of Wm. Evans.*

In the diary of Jonathan Burnyeat, under date of 1706, he mentions being at Dublin Half-Year's meeting, of which he says:—

"There were some weighty matters recommended to the nation from the chamber meeting (which consists of faithful Friends out of every province, [including] ministers), about the education of Friends' children, as putting

em to trades, not to keep them at school long, nor to put them to high trades over their abilities, but to handicraft [business], as carpenters, weavers, shoemakers, &c.; that so the creation might be supplied, & Friends' children relieved out of idleness & hurtful things. These things were spoken by Friends, but more especially by our aunt and honorable Friend, William Edmunds, who spoke with great authority." Is there not need of the same caution at this day; that in seeking employment for our children, we do not seek "great things" for them in a worldly sense, but rather train them that moderation of their desires, which would make them content with such business it is within their ability to manage?

Carrying Their Own Brimstone.—After a visit in a place where the people had been good deal bewildered by a preacher who boasted only so much of the Bible as suited his whims, a man stepped up to me, and said a cautioning voice:

"Bishop, do you believe in a hell?"

I said, "Are you anxious to know what I think of hell?"

"Yes," said he.

"Well," said I, "the best answer I have ever heard came from a poor negro woman. She had a young niece who sorely tried her for soul. The more she struggled to keep his willful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding to the room, and said:

"Aunt, I ain't gwine to believe in a hell no more. Ef dar is any hell I jest wants to know where dey gets all dere brimstone for it place; dat's zactly what I would like to know."

The old woman fixed her eyes on her, and thar a tear on her cheek, said,

"Ab, honey darlin', you look out you don't dare, for you'll find dey all takes dere own brimstone wum'."

I then said, "Is there any other question of theology you would like to ask?"

"No," said he.

And he went home, I hope with a new idea that sin brings sorrow, and that to be saved is need deliverance from sin. Some men cry—"their own brimstone" even in this world.—*Bishop Whipple.*

The *British Friend* for the Twelfth month intentions, that in the last Quarterly Meeting in London, a strong expression took place in favor of replacing Barclay's Catechism in our schools, and in the hands of the young. All who know the work (and some did), spoke of peculiar value and suitability, and how it had been a strength to them.

A letter from a Friend travelling on the continent says, that in Hungary during the last 16 years, there has sprung up a religious party called the Nazarenes, who refuse military service, will not take oaths, and in other respects are very like Friends. He says that the new converts are all from the very lowest ranks of the people, but their great industry & strict integrity quickly raise them in the social scale. Their houses are models of cleanliness. They are greatly respected throughout Hungary for their many virtues and exemplary conduct. There may be in all 10,000 of them in Hungary.

Let us make a stand on the ancient ways, and then look about us, and discover what is the straight and right way, and walk in it.—*From a writer of last Century on Innovation.*

Were all men to bring together their burdens of sorrow to be equally divided, each on reflection would choose his own.—*Socrates.*

THE FRIEND.

TWELFTH MONTH 28, 1878.

We have received two communications from Friends of Bloomfield, Ontario, criticising the article recently published in our columns from the pen of Thomas Clark, in reference to the separation in Norwich Monthly Meeting. The writers reside in a part of the Yearly Meeting quite remote from that in which the separation occurred. With some omissions the communication first received is as follows:

"My attention having been drawn to an article in 'The Friend' of 11th mo. 30th, signed Thomas Clark, I felt unwilling that the numerous readers of that Journal should be led astray by such a one-sided statement. As I have never attended any of the meetings in Pelham Quarter, I shall leave to A. S. and the members of that meeting to explain the causes that have led to the present sorrowful state of affairs there, but shall confine myself, as nearly as possible, to what took place at our Yearly Meetings in 1877, and 1878.

In 1875 a strong effort was made to change the Clerk, Pelham sending no less than eleven representatives, but we were obliged to report we could not agree. In 1876 the same difficulty, I understood, existed, but they proposed the old Clerk. In 1877 they succeeded in getting W. Spencer in as Clerk, he having been Clerk of Pelham Quarterly Meeting, when they decided that Norwich Friends should take no part in the business of that meeting. When the Yearly Meeting convened, a paper was laid on the table, signed by twenty-six men Friends of Norwich Meeting, stating their case and asking relief from the Yearly Meeting, which was couched in respectful, temperate language. When the attention of the meeting was at length drawn to it (either the third or fourth session), one of the members of Pelham Quarter, who has taken a very active part in their difficulties, at once suggested that the Clerk should nominate three Friends to examine it, and report to a future sitting. Before Friends could have proper time to protest against so unusual a proceeding, the Clerk acted upon it by nominating Thomas Clark and two others to that service; but without entering it on the minutes. I can only say that to any one acquainted with the nominees of the Clerk, the result could not be for a moment doubtful. They reported that it was not proper to introduce it to the meeting. T. Clark says, "the attention of the Yearly Meeting not having been called to it in a constitutional way, there was a peculiar difficulty in the Yearly Meeting trespassing upon the jurisdiction of Pelham Quarter, by dealing uninvited with one of its Monthlies." How the Norwich Friends were to bring their difficulties under the notice of the Yearly Meeting in a constitutional way when one Monthly Meeting usurped the authority of the Quarterly

Meeting and would not forward it, T. C. does not tell us.

"In 1878, two sets of minutes from Pelham being produced, a committee of men and women was appointed to examine them. What took place in the committee I cannot tell, not being one of them, but I know the committee did not all attend, and one who did (not one of the seven) told me that so strong were the objections urged against the words 'prevailing sense,' that she thought T. Clark had omitted them, which she considered was more agreeable to the truth. When the report was read in the Yearly Meeting, I asked the meeting to pause before they confirmed the disownment of more than forty Friends (many of them ministers and elders), and proposed that neither set of minutes be received, but the Friends on both sides be allowed the full privileges of the meeting, and a judicious committee be appointed to attend that meeting and try to restore harmony. As the party who controlled the meeting would not listen to any thing of that sort, many of us left in disgust and returned home. Before I left the Clerk mentioned that two epistles were received from Western Yearly Meeting, and nominated two Friends to examine them, who retired for a short time and reported the one signed B. C. Hobbs was the one to read.

"T. C. says, 'he thinks it will be news to Friends of Canada to hear that any portion of their members have adopted any peculiar theory of the Plymouth Brethren, or that the real issue between the Norwich Friends rested wholly upon the use of artificial music.' The latter part of the quotation of the words of A. S. I consider to be mere garbling of what he intends to convey. The former part T. C. may 'think' or believe, he living in the compass of a small indulged meeting where travelling Friends do not always stop, and his health will not permit him to get much from home; but I can assure him that we at West Lake are painfully aware that doctrines are proclaimed and practices introduced into our meetings which are totally at variance with Friends' principles: whether they form any part of the theory of the Plymouth Brethren I know not, being ignorant of their peculiar theories. Not long since one of those Newlights from the West (certified to us as a minister) on entering the meeting-house, and before taking his seat, 'thanked God he did not have to wait for the Holy Spirit to set him to work, as he could go to work of himself at once.' Another told us more than once, 'that if we forsook our sins, which was repentance, and believed in Jesus, our salvation was accomplished.' 'That Christ did not visit the hearts of the unconverted, but only after we went to work Dr him,' &c. 'That salvation did not require days or months or years, but could be accomplished at once.' 'That the converted soul never experienced sorrow or suffering, but was always happy and cheerful,' with more of the like import; and these doctrines were not proclaimed by a few, but frequently by those travelling as ministers. One of our own members, who seems to practise what he preaches in that respect, has told us that 'we had no occasion to sit in silence five minutes, not even one minute, but should go to work at once.' Congregational singing has also been introduced into appointed meetings; and when I remonstrated with a prominent Methodist at his taking part in it, his reply was, that 'he had

been specially invited as having a good voice, and that it was a Quaker lady that led it off." I need not tell thy readers, or even T. C., that such are not the doctrines or way of worship of Friends.

In conclusion I can say, that I also have passed my three score years and ten, and the principles of the Society in which I had a birthright, were never dearer to me than at the present time, and having enjoyed an intimate acquaintance and unbroken friendship with T. C. since we were young, I am deeply grieved that one whom I have ever considered to be one of the ablest exponents of our principles of my acquaintance should, in his declining years, constitute himself the apologist and co-worker of a party who are trying to ignore and trample on the precious testimonies that our forefathers suffered and died for. And I firmly believe, that unless the Church will forsake those false gods that she seems to be now bent on worshipping, and come back to her first love, she will become, like Israel of old, a hissing, and a byword to the nations around her.

WILLIAM VALENTINE.

Bloomfield, Ont., 12th mo. 10th, 1878."

The second communication is signed by Levi Varney, and corroborates the views expressed by Wm. Valentine. It says: "The difficulties existing in Pelham Quarterly Meeting, are not confined to Friends in Canada, but are found in all the Yearly Meetings, and the cause is the same,—a departure from the doctrines and the practices of our religious Society. The trouble in this Yearly Meeting has grown out of the professions and acts of a portion of its members, which are clearly set forth in 'a Statement issued by Norwich Monthly Meeting,' and by which it appears that the remarks of A. S. were correct."

As a member of the Yearly Meeting's committee in the case of Pelham Quarterly Meeting, L. Varney speaks more particularly of T. Clark's account of what took place therein, which he appears to think calculated to "convey to strangers a wrong impression," especially the statement that the report drawn up by T. Clark, was adopted by the committee "without any expressed dissent." In reference to this he says: "By more than one or two of the committee, he was requested to change the wording of [the report], being distinctly told that to say 'it was the prevailing judgment of the committee, &c., was too full. But there was an apparent unwillingness to make any change, or even to hear any objections."

The testimony borne by these two Friends, that a departure from the doctrines long believed in and upheld by the Society of Friends was the fundamental cause of the dissensions which have arisen among Friends in Canada, we believe to be true; and we have no doubt that similar causes are producing similar effects in various other parts of the Church. In saying this we by no means wish to imply that all who take part on one side of a dispute so awakened are doctrinally right, and all on the other side doctrinally wrong in their own sentiments; for a multitude of secondary influences often operate, which materially modify the actions and feelings of individuals, and cause them in many cases to lose sight of the original point of divergence.

We believe a serious responsibility rests upon meetings of Friends which send forth

with credentials of unity ministers holding and preaching such sentiments as William Valentine has heard proclaimed by some visitors. Neither do we see how the elders and concerned members of meetings where such visitors come, can discharge their duty to the flock over which they are overseers; unless they take measures to guard them against such unsound doctrine. Unless more care in these respects is maintained, we fear that division and discord will continue and increase, and that happy day will be put off, when we can from blessed experience adopt the language of the Psalmist, "Behold how good and how pleasant it is, for brethren to dwell together in unity."

SUMMARY OF EVENTS.

UNITED STATES.—During the past week Congress adopted a bill appropriating \$560,000 for the expenses of the yellow fever commission. Also a bill appropriating \$150,000 for the railway mail service. The Senate considered several of the appropriation bills passed by the House, and they were amended and returned; Blaine's resolution of inquiry into the Southern elections also passed with Thurman's amendment, extending the inquiry to some other States. On the 20th both Houses adjourned to the 7th of next month.

The Postoffice General in his last report says, the city free collection and delivery system, pays better than any other branch of the service, it having yielded a profit of \$628,084 for the year. The United States has no foreign mail service, beyond the agreements made with certain lines of steamers, to divide the postage received for foreign mail, paying over to such foreign countries the amount of the postage. The entire sum paid for sea postages for the year was \$197,276.

The Secretary of the Treasury has authorized the payment of the interest due next month on the public debt, in coin or currency at the option of the holder. A call has been issued for the \$10,996,100 of 5-20 coupon bonds, maturing on the 1st of next month, these bonds outstanding, not included in previous calls.

At the close of business on the 16th inst., the Treasury of the United States held \$228,109,201 in coin. The Treasurer expects to have on the first of the year, exclusive of all demands, \$135,000,000 in coin, with which to resume specie payments.

The total cost noted at par on the 17th inst., for the first time since 1862. Since the suspension of specie payments in 1861, the highest price to which gold attained was 285, in the year 1864.

A circular has been issued by the Secretary of the Treasury authorizing the collectors of the several ports to cause an inspection to be made of cattle proposed to be shipped to Great Britain. This is in accordance with a telegram from that country, announcing that cattle imported into Liverpool will be slaughtered at that point unless they are accompanied by a certificate of health from the place of export.

There has been an increase of 439 scholars in South Carolina during the past year. The school attendance is 116,259 of this number 61,113 are colored pupils. The increase in attendance since last year is 13,843. There are 2091 white teachers, and 1026 colored—only 49 of the whole number being Northerners. Male teachers receive average monthly wages of \$121.66, and female the disproportionate amount of \$87.70.

The total cost of education in West Virginia for the past year is estimated at \$869,818.31. There has been a large increase of attendance, and a corresponding reduction in expenses.

The annual report of the Public Printer in Washington, shows the cost to the Government of the printing, binding, engraving, lithographing, &c., for the last fiscal year was \$1,628,740.

The number of deaths in this city for the week ending on the 21st, was 286.

Markets, &c.—Gold 100. U. S. sixes, 1881, registered, 106½, coupon, 109½; 5's, 105; 4½ cents, 101½; 4's 100½; 5-20's, 1867, registered, 102½, coupon, 105½; do, 1865, registered, 108, coupon, 109.

Cotton.—Midlings sold in lots at 9½ cts. per lb. Petroleum.—Crude 7½ cts. in barrels, and standard white at 8½ cts. for export, and 11½ 12½ cts. per gallon for home use.

Flour—Prices were lower. Penna. extra, \$3 50 a \$1; Minnesota extra, \$4 50 a \$4 62½; Ohio extra, \$4 75 a \$4 80; \$4 50 a \$5; patent and other high grades, \$7 75 a \$8,

Rye flour, \$2 75 a \$3 00. Corn meal, \$2 55 a \$2 66. Feed—Wheat, \$1 4 a \$1 50 per ton.

Grain.—Wheat a fraction lower—red \$1 a \$1 06½; amber, \$1 06½ a \$1 07½; white, \$1 07 a \$1 08. Rye, 47, 37 cts. Corn, western yellow, 47, 47 cts.; Penna. and southern, 47 a 48 cts. Oats, fair and good, 30 a 32 cts.; choice, 32 a 33 cts.

Seeds.—Clover, 5½ a 6½ cts. per pound. Flaxseed, \$1 35 a \$1 37½ per bushel.

Hay and Straw.—Prime timothy, 55 a 65 cts. per 100 pounds; mixed, 45 a 55 cts. Straw, 60 a 70 cts.

Ewt cattle were in steady demand 2500 lbs. and under, at \$1 a \$1 10; extra, 41 a 43 cts. for fair and good, and 3½ a 4 cts. per pound gross for common Sheep, 33 a 35 cts. per pound, as to condition. Hog 3½ a 4½ cts. per pound.

FOREIGN.—Parliament adjourned on the 17th inst. to the 13th of 2nd mo. next. Before adjournment the resolutions that the House consent to the defrayal of the expenses of the Afghan war, from the Indian resources was adopted. Stafford Northcote, in course of the debate, expressed the hope that the war was near ended.

Additional failures in the iron business are reported. Great distress prevails among the laboring poor. D. Stokson-Treadwell, a constituent of our assembly, kept pace with the demands. The Liverpool dispatch says, it is many years since the working classes have endured such distress and privations as now. Similar reports come from other parts of the Kingdom. The weather is reported very severe, especially in Scotland, where railroad trains are snowed up and traffic suspended. It is said to be the coldest winter since 1814. Great Britain imported during the last fiscal year \$99,600,000 of cereals and live and dead meat, and the excess of imports over exports during that time was £146,000,000.

Bayard Taylor, United States Minister at the Court of Berlin, has returned on the 13th inst. to New York. Trouble is reported to have arisen in Russia between the Government and the students. A large number of the latter have been arrested; the cause of the difficulties is not clearly given in the dispatches.

It is stated that instructions have been sent to the Russian Mission at Calcutta to withdraw.

The American consular office at Constantinople has refused to recognize the alleged American citizen imprisonment there, as the Grand Vizier informs him that he persists of his guilt. It is thought the Porte will demand his expulsion.

A telegram from Jellalabad on the 23d, announces that the English forces took possession of the city of Herat. The same intelligence was reported from Herat. Amerer is said to have left Cabul, and gone to Turkestan.

WANTED

A well qualified teacher for Friends' Select School for Girls, in this city. To enter upon duty early, practicable. Apply to

Thomas Lippincott, 929 Franklin St.
John Biddle, 728 Buttonwood St.
Anna Richards, 234 North Twelfth St.
Rebecca W. Kite, 459 North Fifth St.
Philadelphia, 12th mo. 1878.

FRIENDS' ASYLUM FOR THE INSANE.

Now Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, in Friends' Meeting, Somerset, Niagara Co., N. Y., on Fourth-day, Twelfth month, 1878, GEORGE BALDWIN, of Colara, Md., to MYRA daughter of Levi H. Atwater, of the former place.

DIED, on the 14th of 11th month, 1878, MIRIAM wife of John Thomas, in the 81st year of her age, member and elder of Hickory Grove Monthly and Colar Particular Meeting, West Branch, W. Va. In the close of her life, when a silence had settled on in the room, she remarked "O what a peaceful quiet and again afterwards, "There is a stillness that is betwixt them words." Having lived a very exemplary as Christian life, her bereaved and sorrowing relatives have the comforting hope that their great loss is eternal gain.

WILLIAM H. PALE, PRINTER,

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100 NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

From the "American Journal of Science and Arts,"
Forest Geography and Archaology.

BY ASA GRAY,
(Continued from page 158.)

The first step toward an explanation of the poorer richness in trees of these antipodal regions, is to note some striking similarities of the two, and especially the number of peculiar types which they divide between them. The ultimate conclusion may at length be attained, that this richness is normal, and that what we really have to explain is the absence of so many forms from Europe on the one hand, from Oregon and California on the other. Let me recall to mind the list of kinds (i. e. genera) of trees which enrich our Atlantic coast but are wanting to that of the Pacific; or almost all these recur, in more or less similar but not identical species, in Japan, North China, &c. Some of them are likewise European, but more are not so. Extending the comparison to shrubs and herbs, it more and more appears, that the forms and types which we count as peculiar to our Atlantic region, when we compare them, as we first naturally do, with Europe and with our West, are their close counterparts in Japan and North China; some in identical species (especially among the herbs), often in strikingly similar ones, not rarely as sole species of peculiar genera or in related generic types. I was a very young botanist when I began to notice this; and I have from time to time made lists of such instances. Evidences of this remarkable relationship have multiplied year after year, until what was long a wonder has come to be so common that I should now not be really surprised if a *Sarracenia* or a *Dionea*, or their like, should turn up in Eastern Asia. Every few of such isolated types remain without counterparts. It is as if Nature, when she had enough species of a genus to go round, call them fairly, one at least to each quarter of our zone; but when she had only two of one peculiar kind gave one to us and the other to Japan, Manchuria, or the Himalayas; when she had only one, divided these between the two partners on the opposite side of the globe. As to number of species generally, it cannot be said that Europe and Pacific North America are at all in arrears. But as to trees, either the contrasted regions have been exceptionally favored, or these have been hardly dealt with. There is, as I have intimated, some reason to adopt the latter alternative. We may take it for granted that the indi-

genous plants of any country, particularly the trees, have been selected by climate. Whatever other influences or circumstances have been brought to bear upon them, or the trees have brought to bear on each other, no tree could hold its place as a member of any forest or flora which is not adapted to endure even the extremes of the climate of the region or station. But the character of the climate will not explain the remarkable paucity of the trees which compose the indigenous European forest. That is proved by experiment, sufficiently prolonged in certain cases to justify the inference. Probably there is no tree of the northern temperate zone which will not flourish in some part of Europe. Great Britain alone can grow double or treble the number of trees that the Atlantic States can. In all the latter we can grow hardly one tree of the Pacific coast. England supports all of them, and all our Atlantic trees also, and likewise the Japanese and North Siberian species, which do thrive here remarkably in some part of the Atlantic coast, especially the cooler temperate ones. The poverty of the European sylvia is attributable to the absence of our Atlantic American types, to its having no *Magnolia*, *Liriodendron*, *Asimina*, *Negundo*, no *Aesculus*, none of that rich assemblage of Leguminous trees represented by *Locusts*, *Honey-Loests*, *Gymnocladus*, and *Clastratus* (even its *Cereis*, which is hardly European, is like the Californian one mainly a shrub); no *Nyssa*, nor *Liquidambar*; no *Eriacaceae* rising to a tree; no *Bumelia*, *Catalpa*, *Sassafras*, *Osage Orange*, *Hickory*, or *Walnut*; and as to *Conifers*, no *Hemlock*, *Spruce*, *Arbutus*, *Taxodium*, nor *Torreya*. As compared with Northeastern Asia, Europe wants most of these same types, also the *Ailanthus*, *Ginkgo*, and a goodly number of coniferous genera. I cannot point to any types tending to make up the deficiency, that is, to any either in East North America or in Northeast Asia, or in both. *Cedrus*, the true Cedar, which comes near to it, is only North African and Asian. I need not say that Europe has no *Sequoia*, and shares no special type with California.

Now the capital fact is, that many and perhaps almost all of these genera of trees were well represented in Europe throughout the latter Tertiary times. It had not only the same generic types, but in some cases even the same species, or what must pass as such, in the lack of recognizable distinctions between fossil remains and living analogues. Probably the European Miocene forest was about as rich and various as is ours of the present day, and very like it. The Glacial period came and passed, and these types have not survived there, nor returned. Hence the comparative poverty of the existing European sylvia, or at least, the probable explanation of the absence of those kinds of trees which make the characteristic difference. Why did these trees perish out of Europe

but survive in America and Asia? Before we enquire how Europe lost them, it may be well to ask, how it got them. How came these American trees to be in Europe? And among the rest, how came Europe to have *Sequoias*, now represented only by our two Big trees of California? It actually possessed two species and more; one so closely answering to the Redwood of the Coast Ranges, and another so very like the *Sequoia gigantea* of the Sierra Nevada, that, if such fossil twigs with leaves and cones had been exhumed in California instead of Europe, it would confidently be affirmed that we had resurrected the veritable ancestors of our two giant trees. Indeed, so it may probably be. "*Cedrus non animatum mutans*," &c., may be applicable even to such wide wanderings and such vast intervals of time. If the specific essence has not changed, and even if it has suffered some change, genealogical connection is to be inferred in all such cases.

That is, in these days it is taken for granted that in individuals of the same species, or with a certain likeness throughout, had a single birthplace, and are descended from the same stock, no matter how widely separated they may have been either in space or time, or both. The contrary supposition may be made, and was seriously entertained by some not very long ago. It is even supposable that plants and animals originated where they now are, or where their remains are found. But this is not science; in other words it is not conformable to what we now know, and is an assertion that scientific explanation is not to be sought.

Furthermore, when species of the same genus are not found almost everywhere, they are usually grouped in one region, as are the *Hickories* in the Atlantic States, the *Asters* and *Golden-rods* in North America and prevailing on the Atlantic side, the *Heaths* in Western Europe and Africa. From this we are led to the inference that all species closely related to each other have had a common birth-place and origin. So that, when we find individuals of a species or of a group widely out of the range of their fellows we wonder how they got there. When we find the same species all round the hemisphere, we ask how this dispersion came to pass.

Now, a very considerable number of species of herbs and shrubs, and a few trees, of the temperate zone are found all round the northern hemisphere; many others are found part way round,—some in Europe and Eastern Asia; some in Europe and our Atlantic States; many, as I have said, in the Atlantic States and Eastern Asia;—fewer (which is curious) common to Pacific States and Eastern Asia, nearer though these countries be.

We may set it down as useless to try to account for this distribution by causes now in operation and opportunities now afforded, i. e., for distribution across oceans by winds and currents, and birds. These means play their

place in dispersion from place to place, by step after step, but not from continent to continent except for few things and in a subordinate way.

Fortunately we are not obliged to have recourse to overstrained suppositions of what might possibly have occurred now and then, in the lapse of time, by the chance conveyance of seeds across oceans, or even from one mountain to another. The plants of the top of the White Mountains and of Labrador are mainly the same; but we need not suppose that it is so because birds have carried seeds from the one to the other.

I take it that the true explanation of the whole problem comes from a just general view, and not through piecemeal suppositions of chances. And I am clear that it is to be found by looking to the north, to the state of things at the arctic zone,—first, as it now is, and then as it has been.

North of our forest-regions comes the zone unwooded from cold, the zone of arctic vegetation. In this, as a rule, the species are the same round the world; as exceptions, some are restricted to a part of the circle.

(To be continued.)

Testimonies of Profane Writers to the credibility of the New Testament.

Extracted from *Horne's Introduction to the Holy Scriptures*.

Striking as is the evidence for the credibility and truth of the facts and events related in the Old Testament, furnished by natural and civil history, the books of the New Testament are verified in a manner still more illustrious; these books being written, and the facts mentioned in them being transacted, during the times of Augustus, Tiberius, and the succeeding Caesars. The learned and most exact Dr. Lardner has collected from profane writers a variety of important testimonies to the truth of the New Testament, in the first part of his "Credibility of the Gospel History," and also in his "Jewish and Heathen Testimonies;" from which elaborate works the following particulars are chiefly abridged. The results of his observations may be arranged under the following heads; viz. Testimonies of Jewish and Pagan authors to the account of princes and governors mentioned in the New Testament;—Testimonies to the character of the Jewish and heathen nations, which are either directly mentioned, or incidentally alluded to therein;—Testimonies of Jewish adversaries to the name and faith of Christ;—Testimonies of Pagan adversaries to the character of Jesus Christ, and also relative to the doctrines, character, innocency of life, and constancy of the first Christians in the profession of their faith.

Testimonies of Jewish and Pagan Authors to the Account of Princes and Governors mentioned in the New Testament.

Josephus and various heathen writers mention Herod, Archelaus, Pontius Pilate, and other persons, whose names occur in the New Testament; and they differ but little from the evangelical historians, concerning their offices and characters.

1. From the New Testament we learn that Jesus was born at Bethlehem of Judaea in the days of Herod the king; and Josephus informs us that a prince of that name reigned over all Judaea for thirty-seven years, even to the reign of Augustus. Concerning this

Herod, Matthew (ii. 1—16,) relates that he commanded all the male children in Bethlehem and its immediate vicinity to be put to death; because he had heard, that in that place was born one who was to be the king of the Jews. To us, who are accustomed to the finer feelings of Christianity, this appears almost incredible; but the character of Herod, as portrayed by Josephus, is such a compound of ambition and sanguinary cruelty, as renders the evangelical narrative perfectly credible. Herod left three sons, Archelaus, Herod Antipas, and Philip, among whom his territories were divided. According to Josephus, Herod by his will appointed Archelaus to succeed him in Judaea, with the title of king; and assigned the rest of his dominions to Herod Antipas as tetrarch of Galilee, and to Philip as tetrarch of Trachonitis and the neighboring countries; and according to the narrative of Luke (iii. 1), these two princes were tetrarchs in the fifteenth year of the reign of Tiberius Cæsar.

2. The will of Herod, however, being only partially confirmed by Augustus, Archelaus was appointed ruler over Judæa and Idumæa with the title of ethnarch, the regal dignity being withheld until he should deserve it. But Archelaus soon assumed the title; and Josephus, who has given us an account of this limitation, calls him the king that succeeded Herod, and has used the verb *reigning* with reference to the duration of his government. It likewise appears from the Jewish historian, that Archelaus was a cruel and tyrannical prince. All these circumstances attest the veracity of the evangelist Matthew, who says (ii. 22,) that when Joseph heard that Archelaus did reign in Judæa, in the room of his father Herod, he was afraid to go thither, and turned aside into the parts of Galilee, which were under the jurisdiction of Herod Antipas.

3. Luke relates (Acts xii. 1—3,) that Herod the king stretched forth his hand to vex certain of the church, and that he killed James, the brother of John, with the sword, and because he saw that it pleased the Jews, he proceeded further to take Peter also. The correctness of this statement is also confirmed by Josephus, from whom we learn that this Herod was a grandson of Herod the Great, whom the favor of the emperors Caligula and Claudius had raised to royal dignity, and to whom nearly all the territories that had been possessed by his grandfather were gradually restored. He was also exceedingly zealous for the institutions and customs of the Jews; and this zeal of his accounts for his putting James to death, and causing Peter to be apprehended. The death of this monarch is related by Luke and Josephus with so much harmony, that, if the latter had been a Christian, one would have certainly believed that he intended to write a commentary on that narrative. This haughty monarch had deferred giving an audience to the Tyrian and Sidonian ambassadors, who had solicited peace with him, until a certain day.* And upon a set day† Herod, arrayed in

* Josephus (Ant. Jud. lib. xviii. c. 8, § 2,) has not mentioned this particular day, but he informs us, that the termination of the king's life succeeded a festival which had been appointed in honor of the emperor Claudius. Hence we may conceive why Herod deferred to receive the ambassadors from Tyre and Sidon until that particular day, viz. that he might show himself with so much greater pomp to the people.

† Josephus determines this day expressly. It was the second day of the shows, which were exhibited at Cæsarea, in honor of the emperor.

royal apparel, sat upon his throne,* and made an oration upon them. And the people gave shout, saying, "It is the voice of a God, and not of a man."† And immediately the angel of the Lord smote him, because he gave not God glory.‡ And he was eaten of worms,§ and gave up the ghost (Acts xii. 20—23.) Both historians relate the fact, as to the chief particulars in the same manner. Luke describes the pride of the king, as well as the nature of his illness, more circumstantially; and omits superstitious addition which is recorded in Josephus;—a proof that the former surpasses in fidelity, accuracy, and judgment, even the learned historian of the Jews. Herod had three daughters, Bernice, Mariamne, and Drusilla; the last of whom, according to Josephus and Luke, was married to Felix, who was appointed governor of Judæa on the death of Herod.

4. According to the testimonies of Tacitus and Josephus, this FELIX was an oppressive, avaricious, and tyrannical governor, who has persuaded Drusilla to abandon her lawful husband, Azizus, king of the Emesenes, art to live with him. It was not unnatural for such a man to tremble, when Paul reasoned right-ousness, temperance, and judgment to come and to hope that the Apostle would have given him money to liberate him. (Acts xxiv. 26.)

5. Luke (Acts xvii. 14—16,) gives an honorable character of the temper and manner of Gallio; and this account is confirmed by Gallio's brother, the celebrated philoſophic Seneca, who represents him as a man of sweet and gentle disposition, and of much generosity and virtue. Gallio is styled by the evangelical historian, in our translation, the deputy, but in the original Greek, the proconsul of Achaia. The accuracy of Luke, in this instance, is very remarkable. In the partition of the provinces of the Roman empire, Macedonia and Achaia were assigned to the people and senate of Rome; but in the reign of Tiberius, they were at their own request transferred to the emperor. In the reign of Claudius (A. U. C. 797, A. D. 44,) they were again restored to the senate, after which time proconsuls were sent into this country. Paul was brought before Gallio, A. D. 52 or 53, or, as some think, subsequently he was proconsul of Achaia, as Luke expressly terms him. There is likewise

* Josephus says that he came into the theatre, early in the morning, dressed in a robe or armor made wholly of silver of most wonderful workmanship; and that the reflection of the rays of the rising sun from his silver gave him a majestic and awful appearance.

† In a short time (says Josephus) his flatterers exclaimed, one from one place and one from another (though not for his good), that "he was a God;" and they entreated him to be propitious to them, saying, "Hitherto we have revered thee as a man, but henceforth we acknowledge that thou art exalted above men."

‡ Josephus has here inserted a superstitious story that Herod, shortly after, looking up, perceived an owl sitting on a certain cord over his head, which he held to be an evil omen. The fact itself he thus relates:—Immediately after, he was seized with pains in his bowels, extremely violent at the very first, and was carried to the palace.

§ The very same cause is assigned by Josephus, viz. because the king had neither reprieved his flatterer nor rejected their impious adulation.

¶ Josephus has not described the disease so circumstantially; he relates that Herod died, worn out by his exercising pain in his bowels. Luke states that he died of worms. These narratives are perfectly consistent. Luke relates the cause, Josephus the effect of his disease; on the nature of which the reader may consult Dr. Mead's *Matæra Sacra*, c. 5.

peculiar propriety in the name of the province of which Gallio was procurator. The country subject to him was all Greece; but the proper name of the province among the Romans was Achaia, as appears from various passages of Roman historians, and especially on the testimony of the Greek geographer, Ptolemy, which are given at length by Dr. Hudson.

Equally striking with the preceding testimonies to the credibility of the New Testament history, is the agreement between the angelical historians and profane writers, relative to the SECTS, MORALS, AND CUSTOMS OF THE JEWS.

1. Thus it appears from Josephus, that they joyed the free exercise of their religion, but the power of accusing and prosecuting, not of putting any man to death. In consequence of this power, they impunedly dared to crucify Jesus; and when he commanded them to take him and crucify him, they said, *It is not lawful for us to put any man to death.* (John xviii. 31.)

2. Further, it appears from Philo, Josephus, and other writers, that the Jews were dispersed into many countries, before the destruction of Jerusalem; and Luke tells us, in different parts of the Acts of the Apostles, that Paul preached in the Jewish synagogues of Antioch, Iconium, Thessalonica, Athens, Achaia, and Rome.

3. The accounts related by the evangelists, the sects of Pharisees, Sadducees, and Herodians, as well as of the depravity of the Jewish nation, in the time of Christ, and of the bigotry that subsisted between the Samaritans and the Jews, are all confirmed by Josephus; and the Roman mode of treating prisoners, and crucifying criminals, as mentioned in the New Testament, is corroborated by the testimonies of Cicero, Plutarch, and other writers, who have incidentally mentioned it. According to Luke's narrative, Acts ix. 36, the person whom Peter raised on the dead at Joppa was named Tabitha or Dorcas; and it appears from Josephus that his name was at that time in common use. The same evangelist relates, that there was a great famine throughout the land of Judea, at the reign of the emperor Claudius (Acts xi. 3, 29); Josephus also mentions this calamity, which began in the fourth year of that reign, and raged chiefly in the two following years; and says, that many persons died for want of means to procure food.

4. When Paul was taken prisoner, in consequence of an uproar which the Jews at Jerusalem had excited against him, the Roman chiliarch, according to the relation of Luke (Acts xxi. 38.), asked him—*Art thou not an Egyptian, which before these days (or a short time since) madest an uproar, and leddest us into the wilderness four thousand men that were murderers?* Josephus has recorded at length the transaction here incidentally mentioned. During the government of Felix, and consequently at the time alluded to by Luke, an Egyptian, who pretended to be a prophet, and led into the wilderness several thousand men, and marched against Jerusalem, promising that the walls should fall down at his command. But Felix marched out of the city with a strong force, and attacked the impostor, who escaped with only a small part of his army. There is a remarkable agreement between the chiliarch or chief captain in the Acts and Josephus. The former says, *Art*

thou not that Egyptian? Josephus has nowhere mentioned the name of this man, but calls him the *Egyptian*, and the *Egyptian false prophet*.

(To be continued.)

For "The Friend."
Thoughts and Feelings,
SILENT MEETINGS.

It is often queried mentally by the writer, whether the great benefit, as well as solemn duty of seeking after inward stillness in order for spiritual communion with the Great Author of our being in whose hand our breath is, is duly considered or appreciated by the many, especially in their religious obligations and engagements. It is highly important in our efforts to draw nigh to that God who is a Spirit, and who hath said, "They that worship Him must worship him in spirit and in truth," that the mind be really solemnized by a vital experience and under a lively sense of His omnipresence; that so, shutting out external things, we may in inward stillness and in nothingness, as commanded by the Psalmist, "Commune with our own hearts and be still." Barclay, the Apologist, no doubt appreciated this, when in a meeting, in which he was convinced, it is said there were but these words uttered, viz: "In stillness there is fulness. In fulness there is nothingness. And in the nothingness of self there is all the fulness of God."

The prophet Isaiah has told us, "They that wait upon the Lord shall renew their strength," &c.; and the Psalmist: "The eyes of all wait upon Thee, and Thou givest them their portion of meat in due season." And again, "As the eyes of servants look unto the hand of their masters, and as the eye of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." Were these precepts, and such as these, more generally observed in our professed approaches to Him whose eye is on the heart, how would He condescend to be the ever present Helper of such! How would He bow the heavens and come down! How would He be a spirit of judgment to them that sit in judgment, and strength to them that turn the battle to the gate! How would He enable these to seek Him, *to feel after* and find Him; who, continues the Apostle, is not far from every one of us: for in Him we live, and move, and have our being." Oh! the unspeakable importance of weightiness of spirit in our religious assemblies, whatever may be the profession of Christ or denominational adherence we may make. It is true intrusion; it is wrestling in spirit; it is the earnest desire to draw nigh to, and to meet with the God of our lives; it is the unfeigned application of the soul to Him; it is waiting upon and feeling after the High Priest of our profession, who is declared to stand knocking, through his Holy Spirit, at the door of our hearts for entrance, that must ever constitute that worship which is acceptable to the Father. This too will prove the most effectual antidote against wandering thoughts, or any other thing that obstructs inward communion with Him, who is a Spirit. Herein, how comprehensive is the injunction: "Be still, and know that I am God." Again, said the Saviour to Paul, "My grace is sufficient for thee," &c. Is not here all we stand in need of, without the introduction of any denominational or external things? Jonathan Dry-

mond, in his "Essays on Morality," has well expressed: "When the soul is thus permitted to enter as it were into the sanctuary of God; when it is humble in his presence; when all its desires are involved in the one desire of devotedness to him; then is the hour of acceptable worship—then the petition of the soul is prayer—then is its gratitude *thanksgiving*—then is its oblation *praise*."

Robert Barclay, before alluded to, writes: "When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up; and so I became knit and united unto them, hungering more and more after the increase of this power and life, *whereby I might feel myself perfectly redeemed.*" How true it is, that while forms and adjuncts appended to our religious worship, may be indefinitely multiplied—and so far they may but disturb the heavenly bias of the purpose—yet, at the same time, it is the true prostration of the heart, it is contrite reverent thoughts of the Creator, it is digging and bagging, hungering and thirsting for the springing up of the well of Divine Life, that constitutes vital, practical worship. It is a drinking at that Fountain whose waters give life to the soul, as the Messiah told the Samaritan women:—The water that I shall give him shall be *in him* a well of water springing up unto everlasting life.

May all who attend meetings mostly held in silence—it may be often under discouragements—be incited to double diligence, and not let go their confidence in the everlasting Arm, who hath promised to be with the two's and the three's that are met in His name. As these are faithful, diligent, inward, and prayerful in waiting upon Him, the Master and Head of all religiously gathered assemblies, He will cause them not only to renew from time to time their faith and strength in Him who is the resurrection and the life of His spiritual heritage, but, as He has said, "They shall mount upward with wings as eagles; they shall run and not be weary, and they shall walk and not faint." His power is the same yesterday, to-day, and forever; and as His dependent, trustful children cleave close to Him, the promise shall be sweetly realized in their experience: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." For "In the Lord shall all the seed of Israel be justified, and shall glory."

Butter and Milk.

Every one of our agricultural products, with the single exception of Indian corn, is surpassed in value by our dairy yield. The value of the cows, and of the land especially devoted to their support, is reckoned at \$1,300,000,000. The annual production of cheese is estimated at 550,000,000 pounds, and that of butter at 1,500,000,000 pounds. Their combined value—estimated at \$350,000,000—is only one-fifth less than that of the corn crop. The production has increased thirty-three per cent. within the past year and since the introduction of the American factory system in the manufacture of them, they have become important objects of export, the foreign sale amounting during the last season to \$13,000,000 for butter and \$14,000,000 for cheese. The exports this year have paid more than \$1,000,000 freight, or enough to support a weekly line of

steamers to Europe. They have paid \$5,000,000 freight to the railroads of the country, and milk pays nearly as much more.

Dairying is a quiet industry, which is so dispersed among the great majority of farms in all parts of the country that we fail to realize its aggregate importance. As a money-producing industry it is, under the combined influence of the factory system for cheese-making and of the introduction of improved methods of butter-making, rapidly extending in every direction. One of the very best butter-making regions of the country, both in quantity and in quality of product, is Northern Illinois and the adjoining parts of the States to the north and west of it. A few years ago it was believed that good butter could not be made in the Southern States. There are now important butter districts in all parts of the South, and there are indications that the Northern cities will soon be supplied with fresh grass-butter throughout the whole winter from Mississippi, Tennessee, and other regions, where, before the war, the profitable growth of grass was regarded as an impossibility. No single influence has had more to do with the increased attention given to butter-making in these new districts than the introduction and wide distribution of the cattle of the Island of Jersey. These were formerly the "Alderneys" of the lawns and paddocks of the rich; they are now the practical butter-producing animals of the best dairymen throughout the country.

The American system of co-operative factories has already given us a prominent and favored place in the great cheese-markets of the world. So much has been published during recent years concerning the methods of these factories that those who have cared for such matters have been fully informed concerning them. But there has taken place, within less than ten years, such a complete revolution in the processes of butter making that few, even among ordinary farmers, have any conception of the present best state of the art. Until very recently it was the universal custom to set milk for the raising of cream in shallow pans of tin or earthenware, in a cool room in summer and in a warm room in winter. In many limestone regions, where springs were abundant and constant, the pans were in summer-time set in troughs of cool water. The theory prevailed that exposure in the air and to ample ventilation was necessary for the removal of "animal odor." The early but not too rapid removal of the "animal heat" was equally insisted upon. It was believed that cream rose most readily and completely at a temperature of about 60°, and that its entire separation required a period of about thirty-six hours—a period during which the milk invariably became sour, and in warm weather curdled. Churning was very much a matter of the most fickle luck, occupying a long or a short time according to temperature, to the degree of acidity, and to conditions which always remained inscrutable. The quality of the product was far from being assured. In winter the butter might be lumpy, or in summer oily, and it was always a matter of congratulation—by no means a matter of course—that the churning turned out well. With the more intelligent and painstaking dairy men the chances and drawbacks were very much reduced, but every one failed at times, and quality always depended largely upon the individual skill of the dairy-maid.

The scalding, airing, and sanning of the pans, to remove the taint of the sour and curdled milk they had contained, added much to the labor and annoyance of the business.

The extent to which these conditions have been set aside is quite remarkable, considering its rapidity and the conservative class among whom it has taken place. About a dozen years ago a Swedish dairyman, named Schwartz, tried the experiment of setting his milk in cans twenty inches deep and twelve inches in diameter, covering them with ventilated lids, and floating them in ice-water. The reports of his success attracted much attention. A little later at Ogden Farm, and in several creameries, experiments were made with a modification of the system, spring-water at a temperature of about 50° being used instead of ice-water at 35° to 37°. Experiments were tried elsewhere, often with unfavorable results owing to unfavorable conditions, and the discussion waxed hot between the champions and the opponents of the new process. Little by little the opposition gave way, and by 1875 the deep-can system had gained the approval of the leading dairy-men of the country. A Western inventor devised a refrigerator to be used without water, the cans standing in the drip of ice contained in an upper chamber. This was in some respects an advance. Two years later the spring water system and the refrigerator system were met, and have since been overcome, by a further improvement which seems to combine every requirement of the simplest and most uniform work. This is the Cooley system introduced by the Vermont Farm Machine Co., which exhibited it in complete working at the Fair. Considering its cheapness and its adaptability to the largest and the smallest dairies, it seems to us to have been the most important object shown there—at least among those which have stood the test of sufficient trial.

The Cooley system disregards everything that was deemed inseparable to success in the former method of setting milk in shallow pans. A closed box, like a refrigerator, of a size to accommodate sufficient cans to hold the whole product of the morning or evening milking, is packed full with cans twenty inches deep and eight inches in diameter. Into these the milk is strained the moment it is brought from the stable. Each can is covered with a small inverted pan, like a milk pan, and these are held firmly in place by slats wedged above them. The box is then filled with cold water so as to cover pan and all, the pans keeping the water out of the milk on the principle of the diving bell. If a sufficiently cold spring is available (temperature less than 50°) a constant stream enters the box and passes out through an overflow. In the absence of such a spring, ice is used to keep the water down to from 40° to 50°. It is found that all of the cream rises within twelve hours, so that it may be taken off and the cans emptied in time to receive the product of the next milking. No account is made of "animal odor," but atmospheric odors are absolutely excluded by the complete immersion in water. Owing to the low temperature at which it has been kept, the skimmed milk is perfectly sweet and useful for cheese-making and other purposes. By an ingenious device the skimmed milk is drawn off below the cream and the cream is poured from the cans. Owing to the low temperature also, which prevents incipient decomposition, the cans are kept so sweet

that it is not found necessary to scald them oftener than once a week. The whole curd of the milk and the utensils is safely entrusted to common farm-hands. The old-fashioned milk room is no longer necessary. The Cooley box, occupying but little room, may stand in a passageway, in a cellar, or under a shed. The exhibitors showed one of their cans filled to a depth of seventeen inches with milk from a herd of Jerseys which had, in twelve hours, thrown up six and a quarter inches of cream.

The modern churning of the cream is different from the old method with which we are all familiar as Cooley's box is from the old milk-room. Dashers, cleats, and beaters are done away with. The cream is put into an oblong box, which is arranged to vibrate longitudinally, the cream being dashed first against one end and then against the other. There were several forms of churn working on this principle shown at the Fair, the oldest of them, Bullard's being as good as any. There is no material difference in the time required for the butter to "come" in these churns and in the old ones; but these have the marked advantage that the wash of the cream keeps the walls of the churn always washed down so that the entire contents are subjected to a uniform agitation. With the dasher and beater churns, when the cream begins to thicken, much of it adheres to the walls like a paste, and causes a considerable amount of half-churned cream to become mixed with the butter. By the new process this is obviated to the great advantage of the product.

In butter-workers there was nothing strikingly new, but the invention of Cooley's creameries and the Bullard churn probably marks a more important advance in an enormous and universally diffused industry than has ever been seen before within a single decade. The mower and reaper were longer in coming into general use and had much more influence in modifying our general system of agriculture; but the Jersey cow and these two utensils have an aggregate importance hardly inferior to that of those implements.

We made the reservation, above, that Cooley's exhibit was the most important that had stood the test of trial. The reservation was made in favor of Durand's cow-milking machine. The only serious limitation to which a dairy-man is subjected, supposing him to have ample land and money, lies in the difficulty of securing a sufficient number of good milkers and of finding profitable employment for them throughout the day. This limitation being removed, the number of cows may be greatly increased with decided benefit to the land, and with direct profit to the farmer. A machine which would milk the cow dry; which would communicate to her bag the movement incident to hand milking or sucking; which could be adjusted to teats of different size; and which could milk a three-teated cow, or, in an emergency, a single teat, has long been sought. Numerous promising inventions have proved failures, and many a good herd has been ruined in the experiment. The English agricultural papers are just now considering the difficulties of the case, and are clamoring for a machine which will meet all the requirements. We do not venture to say that Durand has solved the problem, but he certainly seems to have overcome all the difficulties found in the earlier inventions.

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The luxury of luxuries is that of doing good.

For "The Friend."

John Croker.

(Continued from page 154.)

About the year 1636, John Croker entered to marriage with Margery Peters, daughter of John Peters of Minver, with whom they sided; here they carried on business, in which they prospered; and he was not unkind to give thanks for the blessings of God which attended their labors, being often imbued with a feeling sense of His goodness towards them. About this time we find him early exercised in spirit, and bowed under a sight which he was scarce able to understand, and from his Journal we give the following:

"There remained something with me, which led me into solitary walks and private retirements, sometimes into prayer, and sometimes I read, and sometimes I sat still, as one desiring to hear; the reason hereof I knew not,—for I was careful not to offend God in anything which I knew He required of me: still it increased, insomuch that morning and evening, it became my constant practice retire; at which times I cried, and desired the Lord would be pleased to make known a mind to me, that then I would obey him, and to be the giving up of my natural life. 'At last it was discovered to me; but then I was told signs and tokens, that I might be certain it was the Lord's requiring,—fearing base the enemy, working many times in a mystery, had deceived many; and he was likely to have reasoned all good out of me, I made me prove disobedient to the call of God, though not without a desire of performing his will. However, I thought if this or any other stranger would speak to my condition, or tell me what God required of me, I did not then consult with flesh and blood any longer. So it pleased God to answer my desire; for several spake to me and bid me be faithful. And upon a time on a First-day morning, as I was walking alone, and more thoughtful than usual, it opened in me a voice, saying, 'This day will I open thy mouth, if thou art faithful to me.' It seemed to surprise me, and being willing to be more acquainted with this voice, I turned myself about and walked further into the orchard, hearing the Lord to be wisdom and strength me; and it rested with me that that was my day of the trial of my obedience. So went home, and prepared for that meeting, which most of our family went to. I sat reading until at last the word of the Lord was made to me as a fire; my father and mother-in-law, both took a little time in the meeting,—which I thought had relation to me, and then present exercise; yet, I found it hard to give up. But being sensible it was my duty, at the latter part of the meeting I spake my words; and, although it was a little out of my season, yet I was thereby as one discharged of a great and heavy load, and comfort came to my soul; so that I found it was God to obey the Lord. Being faithful in the things, He made me ruler over more; so that I found it often my place to speak a few words, and began to be concerned for the discipline of Truth, that it might be kept up, and first and primitive simplicity maintained amongst us; that we might not only profess principles, but also be found like the first disciples of Truth in this island, in plainness of dress and fewness of words, as well as infulness of running after the gain of riches,

or too much frequenting the conversation of the people of the world; because there are many snares and dangers in it, which many incline after, respecting which, at times, I was concerned both to speak and write.

"Thus for about three years I passed my time, in the enjoyment of a tender and affectionate wife, who truly feared the Lord, and with whom I had great comfort; and we were a strength and rejoicing to each other. But at length it pleased the Lord to take from me my dear wife, in the year 1639. What shall I say; it was a near parting and a sharp exercise: yet I was made to say, surely the Lord is good, let him do as it pleaseth him, and who dares to speak hardly, or say why doesst thou so? Job said, the Lord gives and He takes away, blessed be the name of the Lord. God knows what is best for us, better than we ourselves; therefore I will labor to be contented in his will, and to follow after that; hoping we may meet again where all disappointments are at an end: for all things here are uncertain, and man is born to trouble as the sparks fly upwards. There is no dependence on any thing below the sun, therefore my dependence shall be in the right arm of His salvation; hoping He will carry me through this vale of tears,—and how soon, the Lord only knoweth; I desire not length of days, but that I may at last finish my course in peace."

(To be concluded.)

Selected.

With fearful eyes I look around,
Life seems a dark and stormy sea,
Yet midst the gloom I hear a sound,
A heavenly whisper—Come to Me!

It tells me of a place of rest;
It tells me where my soul may flee;
Oh to the weary, faint, oppress'd,
How sweet the bidding—Come to Me!

When the poor heart with anguish tears
That earthly props resigned must be,
And from each broken cistern turns,
It hears the accents—Come to Me!

When against sin I strive in vain,
And cannot from its yoke get free,
Sinking beneath the heavy chain,
The words arrest me—Come to Me!

When nature shudders, loth to part
From all I love, enjoy and see;
When a faint chill steals o'er my heart
A sweet voice utters—"Come to Me!"

Come for all else must fall and die;
Earth is no resting place for thee;
Heavenward direct thy weeping eye;
I am thy portion—Come to Me!

Oh voice of mercy, voice of love!
In conflict, grief and agony,
Support me, cheer me from above, Me!
And gently whisper,—Come to Me!

Charlotte Elliott.

Curialance.—"Hard times," says one, "are God's time of trial, in which to test us, to see if we are worthy to receive the answer to our many prayers for spiritual blessings." This being true, and it undoubtedly is, how many are in this crisis giving evidence that they are not fitted to receive the spiritual mercies they ask for? For, instead of denying themselves, and continuing to give their formerly acknowledged quota of offerings to the Lord, they are rather denying the Lord and appropriating as ever to themselves. This is their mode of retrenchment, in response to the "necessities of hard times."

Selected.

Suggestions to Aid in Securing the Guidance of the Holy Spirit.

From *Uphasia's Interior Life*.

One of the most important questions which can occupy the minds of those who wish to experience the reality of the interior spiritual life, is—In what manner can we most certainly secure the ever-present and guiding influences of the Holy Spirit? We learn from the Scriptures, that those who are the sons of God are led by the Spirit of God. And a woeful example is expressly denounced against those "foolish prophets that follow their own spirit." The facts of individual experience, in relation to the subject of a Divine guidance, abundantly confirm the truth of the scriptural declarations. "Through this secret direction of the Almighty," says Sir Matthew Hale, who was distinguished as a Christian as well as a scholar and a judge, "is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man, fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction when I have, in humility and sincerity implored it." And I think we may undoubtedly regard it as a great truth, ever to be kept in remembrance, that the true children of God, so far as they live acceptably to Him, are guided by the Spirit of God. This great truth, that, as followers of God, it is our privilege and duty to be led by the Spirit of God, may be realized continually in our personal experience, as it seems to us, in connection with a few simple but fundamental conditions.

I. In the first place, we cannot reasonably expect to be guided by the Spirit, unless we desire it. And if we expect a continuance of this guidance, the desire must be permanent and strong. It would be extremely absurd to suppose that the Holy Spirit will condescend to dwell with us, if we have no desire for it, or if we have not a permanent and strong desire. But we cannot suppose that those who aim after holiness of heart are without this desire; and therefore we do not consider it necessary to dwell upon this point.

II. In order to realize this great blessing, we must have faith in God, that He will do for us the thing which we ask. To desire of God without having faith in the Giver, is nearly as effectual a way to defeat the object of our request, as to be without desire. But on this point also we will not delay. Who can be ignorant that one of the first elements in the life of holiness is the doctrine of faith? "Without faith it is impossible to please God." How can it be possible, then, without faith, to receive the blessing of the Holy Spirit?

III. Besides those which have been mentioned, there is another condition necessary to be realized, in order to have the guiding influences of the Holy Spirit always with us; namely, we must cease from our natural activity. We do not mean to say that we must be inactive; that we must be wholly and absolutely without mental movement; but merely and precisely that we must cease from the activity of nature. In other words, ceasing from self and from its turbulent and deceitful elements, and as a consequence of this, ceasing to please, and self and our personal interests, foremost, we must keep our own plans, purposes, and aims, in entire subjection. For

instance, when we ask God to guide us, we must not at the same time cherish in our hearts a secret determination and hope to *guide ourselves*; just as some persons foolishly, and almost wickedly, ask the advice of their neighbors, when they have already fully decided in their own minds upon their future course of action. If we would have our desires of being continually guided by the Holy Spirit fully realized, we must not only give up our personal and self-interested plans and purposes, submitting every thing into God's hands with entire childlike simplicity, but it is important also not to give way to uneasy, agitated, and excited feelings. The existence of undue eagerness and excitement of spirit is an evidence that we are, in some degree afraid to trust God, and that we are still too much under the influence of the life of nature; so that to cease from the activity of nature, when properly understood, seems to be nothing more nor less than to cease from the spirit of self-wisdom, self-seeking, and self-guidance, and thus to remain in submissive and peaceful simplicity and disengagement of spirit, in order that God may enter in, and may guide us by the wisdom of his own Divine inspiration.

It may be proper to add here, that the view which has now been expressed is entirely consistent with the exercise of our powers of perception and reflection. A cessation from our natural activity, in the sense which has been explained, is not only consistent with, but it is evidently favorable to, a just exercise of these powers. They will be found at such times to be free from erroneous and disturbing influences, and to possess a clearer insight into the truth.

IV. In order to secure the continual presence of the Holy Spirit, we must not only fulfil the condition of ceasing from the self-interested activity of nature; we must not only believe in God's truth and faithfulness to his promises, attended with a sincere desire for the blessing under consideration; but when we ask under such circumstances, it is our privilege and duty to believe that we now have the thing which we ask for. If, for instance, in true detachment and simplicity of spirit, and with a sincere desire for the object, we seek the Divine wisdom, which is in the gift of the Holy Spirit, to guide us in some difficult case of duty, we are bound, on the principles of Scripture, to believe (provided, further, that we exercise all our powers of perception and reasoning applicable to the case) that we do now have all that wisdom which God sees to be necessary for us. Accordingly, we are not at liberty, in the spirit of distrust towards God, to go about to seek some new natural light to see our spiritual wisdom with. Such wisdom, resting, in its origin, upon the immutable promise of God,—a promise which is fulfilled in connection with the exercise of faith,—is, for the most part, hidden from all forms of sight on the part of the creature, except one. That is to say, as it has its origin in connection with the operations of faith, and cannot exist except in that connection, so it is visible, in general, *only to the eye of faith*. It seems very evident, under the circumstances which have been mentioned, that we should do wrong, we should sin against God, not to believe in the actual possession of the thing which had been interceded for. It would evidently be a case of UNBELIEF; and

unbelief can never be accounted otherwise than a great sin. It is in accordance with this view, that we find the following expressions in the First Epistle of John, v. 14, 15: "And this is the confidence that we have in Him, that if we ask any thing according to his will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him."

In conclusion, we would remark, that in yielding ourselves up to the Divine direction under such circumstances as have been mentioned, we not only have the guidance of the Holy Spirit, but I think we are not exposed to those illusions and mistakes which might otherwise be likely to befall us. Indeed, it is hardly too much to say, that we may be sure of being kept in the right path at such times. The state of mind which we have described is not only one of earnest desire and strong faith, but, as it seems to us, of true meekness. And we are told in the Scriptures, "The meek will He guide in judgment, and the meek will He teach his way." (Ps. xlv. 9.) It is the opinion of Fenelon, who seems to have had a personal experience of the Divine operation deeply interior, that in the moments of mental quietness and of recollection in God,—in other words, when we look to God in a state of cessation from our natural activity,—we should not hesitate to follow the interior impulses and attractions of the soul; meaning to be understood, undoubtedly, that if we believably ask for Divine guidance in such a state of mind, the attraction or tendency of the soul, which then exists, cannot be safely ascribed to any thing but the Spirit of God; and that, consequently, we may consider ourselves under a Divine, and not under a mere human direction. This we believe to be true. Nevertheless, in this case, as in all others, we should never yield to the guidance of any interior attraction, however it may have the appearance of originating with the Holy Spirit, which at the same time we know to be at variance with the written Word of God. God can never contradict himself; and whatever revelation He has made of Himself in his holy Word we must regard as authentic, and as entitled to our supreme confidence. But with the limitation implied in this remark, we have no doubt that God, operating upon the mind in a Divine manner, will certainly teach and guide those who, in renouncing the self-interested eagerness of nature, possess true meekness and quietness of spirit, and who believably and earnestly look to Him for such teaching and direction.

Professor Henry, when a boy, was an inveterate novel reader, until at sixteen an English book of scientific lectures happened to fall into his hands. He was so interested in it that the other presented it to him, and he kept it ever afterwards among his treasures. On the fly leaf in this paragraph, written by him in 1837: "This book, although by no means a profound work, has, under Providence, exerted a remarkable influence on my life. It accidentally fell into my hands when I was about sixteen years old, and was the first book, with the exception of works of fiction, that I ever read with attention. It opened to me a new world of thought and enjoyment, invested things before almost unnoticed, with the highest interest, fixed my mind on the study of Nature, and caused me to resolve at the time of reading it that I

would devote my life to the acquisition of knowledge. JOSEPH HENRY."

For "The Friend"

It is reasonable to suppose there is no member of the religious Society of Friends, who is acquainted, however partially, with its history and its present condition, but must, at times, mourn over the contrariety of sentiment on points of religious belief and conduct which prevails more or less throughout its organization. Whatever may be his or her opinion or feeling in relation to the contravened points, the frequent evidence gives that the Society has in measure lost, and is still losing the influence for good on other religious professors which it once exerted, and is experiencing in itself the weakness and instability of a house divided against itself, can hardly fail to clothe the spirit at times with regret, if not with pain and sorrow.

It is now more than forty years since the seeds of this disunity and degeneracy were widely sown, and the fruit is too abundant and too bitter, to admit of its origin being attributed to mere verbal inaccuracies, or essential divergencies from the long accepted principles promulgated by the early Friend and their consistent successors.

It is a saddening truth which time continues to make more palpable, that those principles and their legitimate practices must be contended for within the limits and among the members of the Society. Nor is it less evident that unity cannot be restored by an agreement not to manifest its absence where points are exposed where the members are at variance, and openly to profess fellowship wherever there is ground to believe there is no positive disagreement. This is sometimes spoken of as consistent with the declaration of the apostle, "I am made all things to a man, that I might by all means save some;" but it is not a practical dissembling altogether inconsistent with Paul's deep religious convictions and sturdy honesty? And yet man who may shrink from avowing that this is their panacea for healing the wounds under which the Society is suffering, by their conduct indicate they are afraid to apply any other remedy.

It is a self-pleasing sentiment—sometimes called charity—that we need not regard difference of belief or practice in what are stylized as *little things*, the *minor testimonies* into which our forefathers were led by the Holy Spirit; but simply keep the eye fixed on the more comprehensive points of our religious profession, where it is supposed all can agree, and leave every one to adopt or reject the others as they may see fit.

In one of the addresses made to the Friends composing the smaller Western Yearly Meeting, as given in the British Friend, 2d volume, page 277, eleventh month number, is the following: "Should we not then be taught to dwell in that which unites, rather than in that which separates; to look out for points of union, rather than upon those in which we may differ, and so find that we are often nearer to one another than we may think? The soundness of the sentiment here inculcated depends upon what is united with, and what is separated from. The Spirit—obedience to which alone can produce true unity—not only may, but does forbid unity with those however small it may seem in itself, which has a controversy with, and requires a firm

timony to be borne to that which it conceals to be of the truth. If Friends are sincere in the religion they profess, they cannot esteem any thing small or indifferent which has been brought forth under the operation of Divine Grace; and were those who are sought under this operation, to turn away from that required, because it would, or might separate them from others, they could make straight steps in the highway of holiness. Had George Fox and his worthy yokefellow acted on the bald principle, that it is better to unite than disagree, they would never have set up a distinct Society and suffered the persecution they endured for their principles, but "dwelling in that which unites, rather than that which separates," kept their connection with the professors to which they belonged, and smothered their conscientious aversions.

Nor did they consider any of what are now known of slightly as *minor testimonies*, all in themselves; nor of trifling importance that they should be faithfully maintained before the world. I. Pennington had occasion to write a letter to the Earl of Edgewater, the earl had him thrown into prison, and declared he should be kept there though he might rot, unless he would address him as "My Lord," and sign himself his humble servant, and that meek and patient spirit of Christ remained incarcerated in a small prison for more than a year rather than betray the testimony of truth to plaudits of speech, trivial as it may seem to many of the present day. It may be well to mark the following expression in one of his appeals to justice. "I have been, and still am, a patient sufferer for well-doing, blessing the Lord to redeemeth and preserveth the souls of children out of evil-doing, and who bringeth his indignation and wrath, with great complexity and misery, upon nations and upon sons who set themselves in opposition to him." Can it be considered a small matter to trample on any of the testimonies springing out of obedience to the convictions of Divine Grace, and for the support of which our faithful predecessors thought nothing too dear to pay? He who despiseth small things shall fall by little and little.

In the same number from which the previous quotation is taken, 1st col. p. 275, is the following: "The importance of cherishing a large and untruncated appreciation of the manifoldness of the truth, a manifoldness answering to the variety of our minds, as the daisy is not to be jealous of the rose, nor the rose despise the daisy." That is to be understood here by "the manifoldness of the truth," is not clear. The truths of the gospel are plain and simple, not lying in their meaning and force to suit the variety in men's minds. They bear the impress of the purity and wisdom of their Divine Author; the *manifoldness* belongs to the interpretations given to them by expositors not under the enlightening influence of the Spirit which dictated them. The contrast exhibited between the two flowers is evidently intended to represent the divergent doctrines presented within the Society: it is a strong one, but not applicable. In many respects these doctrines and their results are as palpably different in their characteristics as the rose and the rose tree; showing they do not spring from the same root. No manifoldness of floral development can destroy the distinction between the two blossoms, nor would any large-hearted-

ness justify us in calling the daisy a rose, while our senses convinced us it was devoid of its shape, color and aroma. For similar reasons the modern novelties introduced among Friends cannot be properly called Quakerism. There need be no jealousy nor contempt of the one of the other, was each called by its proper name, and not allowed to assume the title of the other.

The four Apostles alluded to in the same place, all preached the same gospel. No one of them inculcated doctrine inconsistent with that taught by the others; and so far were they from admitting that any *manifoldness* would permit uniting with that not in accordance with the truth they set forth, that one of them, addressing a church, uses the emphatic language: "If any man preach any other gospel unto you than that ye have received, let him be accursed." And another: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that bideth him God-speed, is partaker of his evil deeds."

In one of the communications quoted from, in the editorial of last week's "Friend," some specimens of the doctrines now taught by many of the modernized preachers are given, which are in direct opposition to those ever held by Friends, and the two cannot be reconciled by any variety in men's intellectual endowment. It may be said they are the opinions of the individual only. But the meetings which certified them to be ministers in unity with them, and sent them forth to promulgate these unsound notions, must hold the same doctrines, and thus give equal evidence they are not Friends in religious belief, however they may assume the name.

The doctrines of the gospel and the testimonies resulting from them, as held by Friends, have always been fixed and clearly defined by them. They compel none to adopt them, but they cannot allow them to be undermined and overturned by those claiming to be members of the Society though not holding to its faith, who, like the seven women laying hold of one man, say, "We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach." Whether few or many, Friends rightly adopt the following language of Robert Barclay, considered and approved by the London Morning Meeting.

"We being gathered into the belief of certain principles and doctrines, without any constraint or worldly respect, but by the mere force of truth upon our understandings, and its power and influence upon our hearts, these principles and doctrines and the practices necessarily *pending upon them*, are, as it were, the terms that have drawn us together, and the bond by which we became centred into one body and fellowship, and distinguished from others. Now if any one or more so engaged with us, should arise to teach any other doctrine or doctrines, contrary to those which were the *ground of our being one*, who can deny but that the holy hath power in such a case to declare; This is not according to the truth we profess, and therefore we pronounce such and such doctrines to be wrong, with which we cannot have unity; nor yet any more spiritual fellowship with those who hold them, and so cut themselves off from being members, by dissolving the very bond by which they were linked to the body."

Division and separation are hazardous and

very uncertain remedies for the evils now existing in the Society of Friends, and greatly to be deplored; but they are not to be prevented or remedied by ignoring the cause producing them; nor by treating those who are contending for the doctrines and testimonies of Truth ever held by Friends, as though they were no part of and had no hold upon the Society. The Lord is no respecter of persons, and He will preserve and bless those who, in sincerity and faithfulness, are standing for his cause and testimony, however they may be despised and rejected by others.

C. E.

12th mo. 29th.

Be not weary in doing what God bids, or in waiting for what God has promised. Your work may be difficult, but persevere in it. The delay may seem long, but it will come to an end. Look to the Saviour; rest on the promise; keep on with the work, and in due season you will go to your rest, if you faint not.

THE FRIEND.

FIRST MONTH 4, 1870.

"The just shall live by faith," is a scripture truth which the Christian has need to hold constantly in view, if he would not be jostled from the foothold which he has attained by Divine favor on the narrow way of life and salvation. The material world is constantly pressing against and opposing the spiritual, and it we allow our eyes to look too much upon that which is seen, they will inevitably become dimmed to that which is unseen and eternal. The revolution which has occurred within the past ten years in the commercial world has so disturbed the outward means of many good men and women, that their faith in Him who sees the sparrow fall, to provide things needful for them and their dependent families has been sorely tested. Those principles of integrity and high Christian honor which they once gloried in and felt it a privilege to practise in days of prosperity, are now being subjected to a strain they little anticipated. Others making as high a profession as themselves of honorable conduct, may have succumbed to the storm, and with it relinquished the strict line of integrity, for the sake of saving a part of their worldly substance. "Such a policy seems successful and legitimate: Why should I not practise the same?" is perhaps the inward thought. Our sympathies and concern are freshly aroused for such, with a desire that they may endure as seeing Him who is invisible, and not succumb to the temptation. "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall find it," says Christ; and it is in just such critical periods of our lives as this, that we must keep these blessed promises in view and act upon them. "The just shall live by faith." Ye are of more value than many sparrows, and a tender Father is behind the cloud and rides upon the storm, who will, with the temptation, make a way whereby you may escape, if the eye and expectation are directed unto Him in faith and prayer.

Again, we live in a day when the value of religious principles is estimated greatly by their popularity, or their success in prose-

lytting others. "Who hath believed our report?" may well be queried by the consistent upholder of the views of Fox and Penn. "The preaching of the cross" remains to be foolishness to those whose wisdom is confined to the natural reasoning faculties; and who require a material sign to attest a spiritual truth; but unto them who are saved by living faith in a crucified Saviour, "it is the power of God." Isaac Penington makes some pertinent remarks on this subject, which are subjoined. "Now the lowest persuasion of faith is higher and of a more noble nature than the highest persuasion of reason; because faith is of a higher principle and of a deeper nature and ground than man's reason is. But this because it appears not in man's sphere, but rather out of it, and is contrary to the line and reach of his wisdom, is accounted by him foolishness and madness. Thus is the wisdom of God, and the children thereof judged and condemned by man in this day. And how can it be otherwise? How can the wisdom of man but judge that as foolishness, whose beauty and excellency is hid from its eye? But this is because the wisdom of man is out of its place, not subjected to the wisdom of God, but exalted above it." * * *

"But what ear of man can hear this? surely none that is whole in the line of man's wisdom, reason and understanding; but that alone that is bruised, broken, and in some measure dashed in pieces by the inroads of a Diviner life and nature." * * *

"Happy is he who knows and hearkens to the persuasions of God's Spirit, who is born of God, and taught to wait upon Him and worship Him in spirit; who receives his religion from the light of faith into the renewed nature and mind, and not from the reason of man into the natural understanding, which is easily corrupted and cannot be kept pure, but alone by the indwelling of the principle of eternal life in it. For though such may suffer very deeply from the men of this world, as the subjects and servants to the principle of life have done in all ages and generations, yet their principle will bear them out; in which trial will appear to strengthen and refresh their spirits and carry them up above all their sufferings in the patience, meekness and faith of the Lamb. And keeping to their principles they cannot be overcome, but must either live or die conquerors, according to the will and good pleasure of Him who ordereth and disposeth of all things well, and bringeth good out of every evil in despite of all the powers of darkness. And he that overcometh whether by life or death in the Lamb's spirit, shall wear the Lamb's crown, and sit down in that perfect rest in the Kingdom of the Father which will give the hearts of all His children full satisfaction. In which assured hope (life stirring in our bosoms, and quickening our hearts with love to God and zeal for His truth), we can freely give up all that is near and dear to us in this world, and lay down our heads in inward peace, in the midst of the greatest outward persecution and trouble. Even so, O Lord, thy will be done concerning this generation of thy people, whom thou hast begotten to thyself and brought forth by thy mighty power, to testify to thy Truth in the present day. Dispose of them as it pleaseth thee, and let not their faith in thee nor thy faithfulness to them fail; but let them be a praise to thy name throughout all generations."

SUMMARY OF EVENTS.

UNITED STATES.—The largest and most powerful locomotive engine ever built in this country, has just been completed by the Baldwin Locomotive Works, for the New Mexico and Northern Pacific Railroad, and is specially intended to work on a long, heavy grade, at a point on the Rocky Mountains. It is a ten-wheeled engine, having eight driving wheels, and a two wheel truck. The cylinders measure 20 by 26 inches, and the driving wheels are but 42 inches in diameter. The boiler is 58 inches diameter and has 213 tubes, each over 11 feet long. A water-tank almost the entire length of the boiler, rests on top of the engine, and when filled with water will add materially to the weight. The truck wheels are 30 inches in diameter, are of paper, with steel tires. This engine, when in working order, will weigh 118,000 lbs.

During the present year over 60,000 Bibles have been sent from Philadelphia to Australia and the Antipodes. Heavy snows and extreme cold are reported in Canada and the West. Throughout the lake region railroad travel at various points has been suspended. At Oswego the snow is stated to be four feet in depth. The woods of Maine have not much exceeded one-half the work of the year, and has been done in either of the three preceding years. Only 11 ships were in the State, and not one of the total on the Penobscot, or to the eastward of it. The total tonnage for the year is 41,060. In 1877, the total was 76,205; in 1876, 73,573; in 1875 it exceeded 75,000 tons. The prospect is that next year's work will be less than that of 1878.

One of the Chimpanzees belonging to the Zoological Garden of this city, died from the effects of a severe cold contracted several weeks since. The animal was about five years old, and was brought from the Gaboon river on the west coast of Africa.

The work of refitting the part of the Smithsonian Institution building in Washington, formerly occupied by Professor Henry and family, and by the use of the Fish Commission and the officers connected with the exchange system of the Smithsonian Institute, is nearly completed. The change of quarters has been made, and the crowded condition of the offices relieved. Telegraphic communication has been established between all parts of the building. In the work of refitting, many improvements have been made to facilitate the work done under the exchange system.

Five Ute Indians arrived in St. Louis on the 29th ult., on their way to Washington to consult with the Interior Department relative to the sale by them to the Government of a strip of their reservation, said to contain valuable mineral deposits.

The Commissioner of Patents, in Washington, has issued a circular which requires that letters patent and certificates of registration must be perfected and ready for delivery upon receiving the signature of the Commissioner, thus preventing the delay which has heretofore occurred to the patentee in receiving his papers.

Since gold leaf is put, the demand for silver dollars has steadily increased. Previously the stock on hand at the Treasury Department averaged about \$10,000 daily. Since orders for \$30,000 have been received in one day.

The long tunnel, through solid rock, to carry water to the city, is being cut in nineteen sections, the plan adopted being to sink shafts to the proper level, and then work in both directions, which requires no complex calculations. Thus far the engineers have been remarkably successful, five sections being joined, without a foot's deviation from straightness.

The immense sugar pine logs cut near Tucker, Nev., are sent floating precipitous side of the mountain in a chute that empties them into a deep pool. The descent is 1700 feet, the last third of which is perpendicular, so that the logs strike the water with a report that can be heard a mile distant.

The manufacture of lucifer matches is stated to consume annually 300,000 cubic feet of the finest pine.

A general meeting of the Board of Control of the coal corporations was held in New York on the 27th, and there being no representative of the Leitch Valley company present, it was resolved to adjourn *sine die*. This ends the coal combination.

The exports of petroleum from Philadelphia to foreign ports, during the present year, amount to 74,994,740 gallons—an increase of 25,835,793 gallons over last year.

The foreign commerce of New York for the week ending on the 28th ult., was as follows: imports, \$5,565,356; exports, \$7,269,771.

The number of deaths in New York city during the past week was 502. The number in this city was 265, of whom 176 were adults, and 129 children. The total

number of deaths for the year is 15,743—being 260 more for the previous year.

Markets.—**Gold**—1000 a 1001. U. S. sixes, 11 registered, 106½, coupon, 109½; 5's, 118½, registered, 106½; 4½ per cents, 104½; 4 per cents, 101½; 2½, 1897, registered, 102½; do, coupon, 105½; 1898, registered, 103, and coupon, 109.

Cotton.—Sales of middlings at 93 a 9½ cts. per 100 for uplands and New Orleans.

Floor.—Minnesota extra at \$4 for mealina to \$4 for fancy S. L. Louis, \$5 a \$5.50. Rye flour, \$2.75 a \$3.

Grain.—Wheat was in fair demand, **Red**, \$1.04; **White**, \$1.06; **Soft**, \$1.06. Corn, 48 cts. Oats, mixed, 28 a 29 cts.; white, 30 a 32 cts.

Seeds.—Clover, 6½ a 6½ cts. per bushel. Flaxseed, \$1.37 per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts.; mix 45 a 55 cts. Straw, 60 a 70 cts. per 100 pounds.

Beefcattle were in fair demand and prices were firm except Penna. and western, 5½ a 5½ cts. per pound; to good, 4½ a 5 cts.

Pork.—Hogs, 3½ a 4½ cts. per lb., as to condition to foreign. A dispatch from Lahore, published by the Times, says: "Yakooob Kahn, son of the Ameer Afghanistan, has just come into Jellalabad, now held by the British troops. This circumstance is regarded here as a portent of evil to the British."

Upwards of 150 failures in Glasgow and the west of Scotland, are said to be directly or indirectly traceable to the stoppage of the City of Glasgow Bank. The total liabilities of the Scotch firms who have been dragged down are \$125,000,000.

Information is received from Odessa, that preparations are making for the return home of 100,000 General Tobler's men. This is regarded as a sign that a definitive Turco-Russian treaty is near being concluded.

A destructive conflagration broke out in the city Hong Kong on the 25th ult., and raged all the following day. The loss of property is very large.

It is reported from Fort au Prince, that in Port au Paix the river changed its bed, and crossed the bank, overflowing the principal part of it, and destroy many houses and lives. St. Louis del Nardi, at three miles distant, is said to be entirely destroyed the flood.

WESTTOWN BARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Barding School at Westtown, will be held Philadelphia on Sixth-day, First month 10th, 1879, 10 A. M.

The Committee on Admissions will meet the same day at 9 A. M., and the Committee on Instruction 2.30 P. M.

SAMUEL MORRIS, Clerk.

FRIENDS' ASYLUM FOR THE INSANE. *New Branford, (Twenty third Ward), Philadelphia* Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, in Friends' Meeting, Easton, Fifth-day Eleventh month 14th, 1878, **ELI SHARPLESS** to **ESTER A. WILKINS**, daughter of Ezra Egan, all of Baring Co., New Jersey.

DIED, at her residence, Mattapoisett, Mass., 1st month 14th, 1878, **BETSY HILLEE**, widow of Seth Hillee, aged 69 years, a member of New Bedford Friends' Meeting. With a desire to heed the Heavenly Shepherd's voice, she was commended to follow in a narrow path of self-denial, and as she neared the end of life's journey spoke of the satisfaction she had in remembrance of these things. Increasingly dear to were the doctrines and principles of Friends; said desired no new or better way; they embraced fully her purity and simplicity of the truth as it is in Christ Jesus.

—, at her residence, Pickering, Ontario, CAN. **DEBORAH BOONE**, widow of the late Amrose Boone in the 70th year of her age, a member of Scipio Mont Meeting, New York. She was of a kind and affectionate disposition, and evinced an unwavering attachment to the principles of the Christian religion as held by primitive Friends. Her relatives and friends have consulting belief that her close was peaceful.

WILLIAM H. PILE, PRINTER,
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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

Testimonies of Profane Writers to the credibility of the New Testament.

Extracted from *Horne's Introduction to the Holy Scriptures*.

(Continued from page 163.)

The Testimonies furnished by Jewish Adversaries to the Name and Faith of Christ are further Corroborations of the New Testament.

1. Thus JOSEPHUS, in a passage of his Jewish Antiquities which the opposers of Christianity (unable to resist its force) have, contrary to all evidence, affirmed to be spurious,—bears the following testimony to the character, miracles, and doctrines of Jesus Christ.

After relating a sedition of the Jews against Pontius Pilate, which the latter had quelled, he says,—“Now there was about this time such a wise man, if it be lawful to call him a man; for he performed many wonderful works, and was the teacher of such men as received a truth with pleasure. He drew over to him many of the Jews, and also many of the Gentiles. This was the Christ. And when late, at the instigation of the principal men among us, had condemned him to the cross, those who had loved him from the first did not cease to adhere to him. For he appeared to them alive again, on the third day; the nine prophets having foretold these and ten thousand other wonderful things concerning him. And the tribe (or sect) of Christians, so named from him, subsists to this time.”

2. The TALMUDS,* though blended with much falsehood, and with malicious insinuations against Jesus Christ, refer to his nativity, relate his journey into Egypt, and do not deny that he performed numerous eminent miracles.

But they absurdly ascribe them to his having acquired the right pronunciation of the *memphothosa*, or the ineffable name of God, which (they say) he clandestinely stole out of

* The Talmuds are two in number, and consist of two parts, viz. the *Mishna* and the *Gemara*.—The *Mishna* is a collection of Jewish traditions, which were committed to writing by Rabbi Jehohai, surnamed *Hildah* or *the Holy*, about the middle of the second century. On this there are extant two commentaries, by the Jews, called *Genara*, i. e. perfection; viz. that of Jerusalem, which was compiled in the third or fourth century; and that of Babylon, compiled in the sixth century. When the *Mishna* or text, and the *Genara* commentary, accompany each other, they are called *a Talmud*; and accordingly as the Jerusalem or Babylonian commentary accompanies the *Mishna*, it is called *a Jerusalem* or *Babylonian Talmud*.

the temple; or they impute it to the magic arts, which he learnt in Egypt (whence they affirm that he brought them, having inserted them in his ill-sh), and exercised with greater dexterity than any other impostor ever did! They call him Jesus of Nazareth, the son of Mary, the daughter of Eli, whose son he was without the knowledge of her husband. After this, they say, he fled into Egypt, and there learned those magic arts, by which he was enabled to perform all his miracles. Again, they own two witnesses were suborned to swear against him, and declare that he was crucified on the evening of the passover. Mention is also made in these writings of several of his disciples, of Matthew, Thaddeus, and Barni, the name of him who was afterwards called Nicodemus, and of whom, as a very great, and good, and pious ruler, much is related in these books. In one of them Eliezer tells his friend Akiba, that he met with James, a disciple of Jesus of Nazareth, in Zippor, a town in Galilee; who gave him the interpretation of a passage in the Old Testament, which he had received from Jesus, and with which Eliezer was at that time pleased. That the disciples of Jesus had the power of working miracles, and the gift of healing, in the name of their Master, is confessed by these Jews; who give an instance of it in the grandson of Rabbi Joshua, the son of Levi, who being in great danger, one of the disciples came and would have cured him in the name of Jesus. This power is again acknowledged in the case of the son of Dama, grandson of I-hmael, who was lying of the bite of a serpent, when James, the same who had the conference with Eliezer, came and offered to cure the young man, but the grandfather forbid it, and he died. In a much later work of the Jews (the *Toledoth Jesu*), and that the most virulent of all the invectives against Jesus, his power of raising from the dead, and healing leprosy persons, is repeatedly acknowledged. Further, it appears from the Talmuds, that Christ was put to death on the evening of the passover, and that a crier preceded him for forty days, proclaiming,

“This man comes forth to be stoned, because he dealt in sorcery, and persuaded and seduced Israel.” But the Talmudical acknowledgments of the miracles, of his preaching, and of his suffering as a malefactor, are blended with most virulent aspersions of his character, of his mother Mary, and also of the Christians. The falsehood of these assertions has been well exposed by Professor Vernet. Concerning the destruction of Jerusalem by Vespasian and Titus, the testimony of the Talmuds is very valuable.

Nor are the testimonies of heathen adversaries to Christianity less explicit or less satisfactory than those stated in the preceding pages; these may be arranged under two classes, viz. 1. Testimonies to the life and character of Jesus Christ, and 2. Testimonies relative to the Christians.

1. Testimonies to the Life and Character of Jesus Christ.

(1.) PONTIUS PILATE.—The ancient Romans were particularly careful to preserve the memory of all remarkable events which happened in the city; and this was done either in their acts of the Senate (*Acta Senatus*), or in their *Daily Acts of the People* (*Acta Diurna Populi*), which were diligently made by a clerk at Rome. In like manner, it was customary for the governors of provinces to send to the emperor an account of remarkable transactions that occurred in the places where they resided, which were preserved as the acts of their respective governments. In conformity with this usage, Pilate kept memoirs of the Jewish affairs during his procuratorship, which were therefore called *Acta Pilati*. Referring to this usage, Eusebius says,—“Our Saviour’s resurrection being much talked of throughout Palestine, Pilate informed the emperor of it, as likewise of his miracles, of which he had heard; and that, being raised up after he had been put to death, he was already believed by many to be a God.” These accounts were never published for general perusal, but were deposited among the archives of the empire, where they served as a fund of information to historians. Hence we find long before the time of Eusebius, that the primitive Christians, in their disputes with the Gentiles, appealed to these acts of Pilate as to most authentic testimony. Thus Justin Martyr, in his first apology for the Christians, which was presented to the emperor Antoninus Pius and the senate of Rome, about the year 140, having mentioned the crucifixion of Jesus Christ, and some of its attendant circumstances, adds,—“And that those things were so done, you may know from the Acts made in the time of Pontius Pilate.” Afterwards, in the same apology, having noticed some of our Lord’s miracles, such as healing diseases and raising the dead, he says,—“And that all these things were done by him, you may know from the Acts made in the time of Pontius Pilate.”

The learned Tertullian, in his Apology for Christianity, about the year 200, after speaking of our Saviour’s crucifixion and resurrection, and his appearance to the disciples, and ascension into heaven in the sight of the same disciples, who were obtained by him to publish the Gospel over the world, thus proceeds:

“Of all these things relating to Christ, Pilate himself, in his conscience, already a Christian, sent an account to Tiberius, then emperor.” The same writer, in the same Apology, thus relates the proceedings of Tiberius on receiving this information:—“There was an ancient decree that no one should be received for a deity, unless he was first approved by the senate. Tiberius, in whose time the Christian name (or religion) had its rise, having received from Palestine in Syria, an account of such things as manifested the truth of his” (Christ’s) “divinity, proposed to the senate that he should be enrolled among the Roman

gods, and gave his own prerogative vote in favor of the motion. But the senate"—(with those whose consent no defilement could take place)—"rejected it, because the emperor himself had declined the same honor. Nevertheless, the emperor persisted in his opinion, and threatened punishment to the accusers of the Christians. *Search your own COMMENTARIES (or public writings), you will there find that Nero was the first who raged with the imperial sword against this sect, when rising most at Rome.*" These testimonies of Justin and Tertullian are taken from public apologies for the Christian religion, which were presented either to the emperor and senate of Rome, or to magistrates of public authority and great distinction in the Roman empire. Now it is incredible that such writers would have made such appeals, especially to the very persons in whose custody these documents were, had they not been fully satisfied of their existence and contents.

(2.) Suetonius, a Roman historian who flourished in the reign of the emperor Trajan, A. D. 116, refers to Christ, when he says that "Claudius Caesar expelled the Jews from Rome, because they raised continual tumults at the instigation of Christ," who (it is well known) was sometimes called Christus, and his disciples Christians." This event took place A. D. 52, within twenty years after the crucifixion.

(3.) Tacitus, the historian, who also flourished under Trajan, A. D. 110, when writing the history of Nero (Claudius's successor), and speaking of the Christians, A. D. 64, says that "the author of that (sect or) name was Christus, who in the reign of Tiberius was punished with death, as a criminal, by the procurator Pontius Pilate." And,

(4.) The younger Pliny, in his celebrated letter to Trajan, written A. D. 107, says that Jesus was worshipped by his followers as God.—"They sing among themselves, alternately, a hymn to Christ as to God."

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 29.

Among the pleasant things to which the mind reverts with grateful feeling, as the occurrences of former years pass in review before it, are some of those seasons of spiritual refreshment, which are often spoken of in the Society of Friends as "religious opportunities." When friends and relatives are gathered in social circle, and passing the time in conversation, a feeling of silent solemnity sometimes spreads over the little company. One after another yields to the quieting influence, till without a word being said, all are found waiting in silence on the Lord, and gathered into a sense of His holy presence. The silence is sometimes broken by the voice of supplication, or the word of exhortation; and sometimes it continues unbroken till a liberty is felt again to resume the social converse. We doubt not most of our readers can recall such seasons, in which their hearts have been melted before the Lord, and earnest desires raised to run with patience in the heavenly path set before them.

John Richardson relates that after landing on the Bermudas, he and his companion came after night to the house of Richard Stafford, an old man in the station of Judge, who was one of the leading men on the island. On reaching the house, his wife took them to the

room where the Judge was. John says: "When we came to him he rose up, and took the candle in his hand and said, 'I see you the strangers that I have sent for?' I said, 'Who thou may'st expect I know not, but we are strangers.' When he had looked well in my face, he set down the candle and said, 'What a mercy is this, that the Lord should send men from I know not where, in his love to visit me!' and took me in his arms and kissed me; and I said to him, 'The Lord of heaven and earth bless thee;' and we shed many tears and wept together.

"As I entered the house, I felt the love of God; and his glory, I thought, shone in and filled every room as I passed through them; and I said, 'Peace be to this place,' and I felt it was so."

The next morning, "I was walking in our lodging-room early, and the Judge's wife came to the door and asked, if she might speak with us? I said, she might; then she came in and said, she had a message from her husband to us. I queried what it was. She said, he desired we would come and pray for him before we went away. I desired she would favor us so much as to lay before her husband something which I had to say, and she promised she would; well then, tell the Judge, that if he will suffer us to come into his room, and sit down and wait upon the Lord, as our manner is in such a case as this, if it please the Lord to move us by his Holy Spirit to pray, we may; but if not, let not the Judge take it amiss, for we are willing to be at the Lord's disposing in all things. She went, and I believe, as she said, laid the matter before him as I had delivered it to her; for she was a woman of a good understanding, and came back again to us in a very little time. I asked what the Judge said? She replied, he said, 'Let the men take their own way, and whether they pray for me or not, I believe they are men of God.' So after some little respite, we being brought to the Judge's bed-side, sat down and waited upon the Lord, who was pleased in his love and by his mighty power, to break in upon us, and also opened my mouth in his gift of grace and of supplication, in which gift, ardent and fervent cries went up to the Lord of heaven and earth that He would send health and salvation to the Judge, and also to all his family, and to all people far and near, that all every where might repent and come to the knowledge of the Truth and be saved. The Judge wept aloud, and a mighty visitation it was to his family, and especially to himself and his tender wife. We felt the Judge in a fine frame of spirit, and no doubt near the kingdom."

Thomas Story mentions, that in the course of one of his religious visits, he came to Bristol. "Where, lodging at our ancient and honorable friend, Richard Smeal's, one morning the canopy of the Divine presence came over us in the family, and brought us all into right silence for a time; and then the holy spirit of prayer and supplication came upon us: And, while we were in that exercise, William Penn, who ever loved the Truth in the meanest, came into the room, and joined with us; and, after him, that ancient, able and eminent Friend and minister of the Lord Jesus, Roger Hadlock, who joined in the same likewise; and some others following them, all coming to see us, were favoured with the same visitation and good presence of the Lord our God, and the enjoyment of Him together in the

Beloved, to our great and mutual refreshment, edification and consolation."

On another occasion, when at West All, Dale, he says, "In the evening came to several friends, and among others our ancient and honorable friend, Cutlbert Featherston, as we were conversing together in the friendship which the Lord begets in those we are his, He drew our minds under the canopy of Divine silence; in which, remaining for time, we had a heavenly visitation of his melting goodness together; and I, observing the tears to trickle down from the eyes of our ancient friend, upon his clothes, was greatly affected with love towards him from the same cause; and had this hope and confidence upon that occasion, that as I then observed the Lord was as near his children in old age, who he visited Him faithfully from the time of the revelation, as when He first revealed Himself through his Son, the Lord Jesus Christ, to their own hearts, so He would be with us also in advanced years, if I proved faithful to the Lord, and attained that degree."

In 1698, when he was about to embark for America on a religious visit, several of his friends accompanied him on board the vessel in which he proposed to make the voyage. He says: "Being together in the great calm the good presence of the Lord commanded deep and inward silence before Him, and the Comforter of the just brake in upon us by His irresistible power, and greatly tendered us together in his heavenly love, whereby we were melted into many tears. Glorious was the appearance to the humbling of us all, and a miration of some there who did not understand it. And, in this condition, we remained for a considerable season; and then William Penn was concerned in prayer 'For the good and preservation of all, and more especial for us then about to leave them; with thanksgiving also for all the favours of God, and that holy and precious enjoyment, as an addition to his many former blessings.' At when he had finished, the Lord repeated his own holy embraces of Divine soul-melting love upon the silent weeping assembly, to the full confirmation of us more immediately concerned, and further evidence to the brethren of the truth of our calling."

Sarah Lynes Grubb, in one of her letters after speaking of the marriage of her dear friend, Ann Baker, says: "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 unequal to, that of describing the scene I hasten to tell thee that I think we had 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 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 relating of it, together with enlargement through the gospel light vouchsafed at the time, broke as all into contrition

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 sat home under the consoling persuasion of His mercifully cares for his little ones, till the incomes of love and life so strong, felt thus, as it were, unbenumbed with my dear in, that we reckoned it might be intended answer the purpose of the forty days' food."

The Sale of Tobacco.

In a recent number of the *Episcopal Register*, published in this city, is a letter taken from an English periodical, giving the names of several dealers who have recently given up the sale of tobacco, from a conviction of its injurious effects upon those who use it. From its letter the following passages are extracted, which give a gratifying evidence of adhesion to principle rising above mercenary considerations.

"That the relinquishment, on conscientious grounds, of the lucrative sale of articles which did not injure one's neighbor not only brings forth its own immediate reward, but is attended in most cases by a pecuniary loss, has recently received some pleasing illustrations in connection with the sale of tobacco, which merely premise that the evidence which appealed to a decision in most of the cases referred to was the medical testimony of the following (among other) celebrated physicians, viz: Sir Benj. Brodie, Dr. B. W. Richardson, F. R. S., Professors Solly and Lizars, R. Edmunds, and Dr. Drysdale, whose opinions are published gratis (as tracts or pamphlets) by the Anti-Narcotic League, 26 Corporation street, Manchester, England.

"George Whitturst, Mow Cop, has sent me the following letter: 'I have given up the sale of tobacco, as I firmly believe it to be a physical, social, mental, and moral evil, which smoked, chewed, or snuffed. It was no small trial to summon up courage to act out my convictions, as I live in the midst of a mining population, and some of my best customers were inveterate smokers; but I did it by God's help, and although I have lost by it at present, yet I believe that if a man suffers for conscience sake, the sun will smile upon him in the end.'

"James Smith, Grassmarket, Edinburgh, writes: 'When I succeeded to my father's business I dropped, on principle, the sale of tobacco and snuff, and I have never for one moment had reason to regret the step I took. The few customers I lost by so doing were speedily replaced fourfold. I have now the supreme satisfaction of offering for daily sale only such goods as directly benefit mankind.'

"Alfred Stephenson, Grimsby, writes: 'Since joining the Anti-Tobacco Society I have given up the sale of tobacco, notwithstanding that mine is the largest family grocery store in the town, and although we turn hundreds of tobacco customers away; yet I cannot tell that my returns have suffered, but rather other-

wise.' James Griffiths, Horslyfields, Wolverhampton, writes: 'You may be glad to hear that I have given up the sale of tobacco, as well as its use. I wavered for a year or two, for fear of injuring the other portion of my business. But after twelve months' trial I am thankful to say that business has increased.'

"Joseph Lingford, Bishop Auckland, whose returns from tobacco were £100 per week, recently sent the following circular to his customers: 'Being desirous not to put you to unnecessary inconvenience, I hereby inform you that I intend to discontinue the sale of tobacco and snuff on and after ——. Believing, as I do, that the use of tobacco is fraught with much mischief, especially to the young, I have for some time felt it to be inconsistent to deal in an article which, according to eminent medical testimony, is injurious to the system.'

"R. Aungier, King street, Witton Park, Durham, writes: 'I was selling cigars to the amount of about 10s. a week, and all to little boys; but I may say that I am just as well off without it, and am quite willing to give the profit to those who think it a good trade.' Joseph Roa, Churchview, Lisburn, writes: 'I have never used tobacco myself, but sold it extensively, until, from reading and witnessing the prevalence of the habit among very small boys, I gave up the sale entirely.' "The following other dealers have given up the sale of tobacco: E. A. Vince, Harrow; E. Glaizer, Leighton Buzzard; John Saffrey, Sheerness-on-Sea.

FRANK SPENCE,
Manchester, Aug. 19th."

For "The Friend."

John Croker.

(Continued from page 165.)

John Croker was a faithful attendant at meetings, allowing nothing to prevent his gathering with Friends, though his residence was several miles from the meeting-house, and he says, whatever I neglected, I attended it, if at home, on Fourth-days as well as First-days."

We find, in perusing his memoir, that he like others who have been called to labor in the Lord's vineyard, and to proclaim to the world the gospel of our Lord and Saviour Jesus Christ, was not exempt from the temptations of an unwearied adversary; who tries in his endeavors to turn those aside who are striving to follow in the footsteps of the Redeemer; and who at times seems but to double his diligence in laying his snares with to double his diligence in laying his snares with to double his diligence in laying his snares with to double his diligence in laying his snares with to become more and more watchful of their footsteps, and that they are serving a Leader whose power is far beyond his own. It was during one of these times of trial and deep proving, that he wrote the following:

"I found I had in some way or other received hurt; for there seemed to come over me a cloud of thick darkness, so that my mouth was stopt for a time; and I was as in a wilderness, having no comfort in meetings nor in retirements, but great temptation followed me, and it was with me sleeping and waking, inasmuch that I was not able to follow my business. At last I thought I would make my state and exercise known to my father and mother-in-law Peters, who were not only related to me by marriage, but were truly near in spirit. When they had the knowledge of it, I had their advice; and their prayers for me were not wanting, and I have reason to believe were answered; for in a little time the temptation began to grow weaker and weaker,—strength began to increase,—and light to shine out of darkness, which gave me to see the travail of my soul, and that it was good for me to be tried,—for I should thus be better

able to speak to such as might be under the like affliction. Then I had a word to speak again for God amongst his people, and cheerfulness increased. I also became fit for conversation with others, and followed my business, in which God blessed me, and I took delight in my friends."

About the year 1701, he accompanied his father-in-law in visiting meetings, where, he says, "as I found my heart engaged I dropped a few words."

In 1702, he again entered into marriage with Elizabeth Gates, and settled in Cornwall, where they resided nine years, afterwards removing with their three children to Horsham, his wife's native place.

He was closely concerned for the welfare of their children, which will be shown by the following extract from a letter written to his son Charles, probably the eldest of the family:

"Remember thy Creator in the days of thy youth. The more thou continest thus to do, the more the Lord will love thee. What opportunities thou hast, spend in serving God, by privately walking and meditating on the things of God, and what relates to thy eternal good. Keep to meetings, and when there, bend thy mind to God, desiring him to be a stay thereunto, for in vain thoughts the Lord has no pleasure. Delight thyself in the company of good honest Friends, discoursing of good things, as thou hast opportunity for it. Be diligent to hear the ancient Friends or elders, whose experience hath been great in the Lord; and let thy words be few, seasoned with grace, that those who converse with thee may have cause to say, that thou art one who is careful to be a good example, both in words and actions. Flee from all bad company as from a serpent; for if thou hast not a care, they will betray thy soul, and bring thee into thralldom, for the end of such is to propagate and advance their master's kingdom, which is the devil, the pleasure-monger of this world. Mind to fear always lest thou should offend; and often inquire in thy heart, of God, the way towards His kingdom, that thou mayest not miss the crown of glory, and thou hast no need to question but He will lead thee on, and arm thee with strength to withstand the devil and his agents. Remember that I, thy father, have left it for thee to take notice of, that thou art brought into a world where the devil reigns in the heart of very many, and such will seek to betray thee. Therefore have a care and watch in the light of the Lord who shineth in the secret of the soul. Take heed unto it, for it never consenteth to any evil action; mind the loadings of π , which as it is obeyed, will open wisdom unto thee, whereby thou wilt come to be wise in the things of God.

"Look not abroad after outward things and outward wisdom, or to any of the lo-heres or lo-thers; the Lord is nigh to all them that love Him, therefore, attend upon Him daily, and He will make thee wise unto salvation; His wisdom is beyond rubies, or the golden wedge of Ophir; there is nothing to be compared with it. Remember that I have told thee, He that is the giver is near unto thee. A measure, or manifestation of his Spirit is in the closet of thy heart; therefore, sink deep there, for there the pearl is to be found. I know, and am well satisfied, if thou keeps near to the Lord, it will be well with thee; and the Lord whom I desire to serve, will do great

things for thee, and thou wilt be honorable in thy day.

"Read not in foolish books, with which the nation abounds; but read in the Holy Scriptures, in which there is a great deal of comfort: for by this wisdom which I would have thee seek diligently after, thy, the Scriptures, are able to make wise unto salvation; likewise read Friends' books, and others which tend to edification.

"* * * "The abundance of the things in this life never made any happy, but it is godliness with content, that hath ever been the great gain of the righteous, which they labor for more than for outward riches. Therefore, as I have said, seek the kingdom of God and the righteousness thereof, and all other things shall be added. And if the Lord should be pleased to bless thee in the things of this life, set not thy heart thereon; it is a blessing bestowed on thee, the more to humble thy soul; for the more God gives, the more humble He expects us to be. If losses and crosses come, be not dismayed or discouraged; the Lord sees what is best for thee; and remember what a good man said in his day: 'I have been young, and now am old, yet I have not seen the righteous forsaken, nor his seed begging bread.' Therefore be free, and desire God to open thy heart to those that stand in need, and be merciful in thy day in doing good, and communicate to those who stand in need of outward things, with which God may have blessed thee."

In writing of the last days of John Croker, his wife says: "Although he had very little ease day or night, but was mostly in great pain, yet he gave us who attended on him, not one hasty or unsavory word; and he was very tenderly concerned of me, lest I should be overmuch troubled for the loss of him; and said, 'we came together in love, and had lived in love, and so should part,' with much more of this kind."

His death took place on the twenty-ninth of the Eleventh month, 1727, aged very nearly fifty-five years.

From the "American Journal of Science and Arts,"
Forest Geography and Archaeology.

BY ASA GRAY,
(Continued from page 162.)

The polar projection of the earth down to the northern tropic, as here exhibited, shows to the eye—as our maps do not—how all the lands come together into one region, and how natural it may be for the same species, under homogenous conditions, to spread over it. When we know, moreover, that sea and land have varied greatly since these species existed, we may well believe that any ocean-gaps, now in the way of equable distribution, may have been bridged over. There is now only one considerable gap.

What would happen if a cold period were to come on from the north, and were very slowly to carry the present arctic climate, or something like it, down far into the temperate zone? Why, just what has happened in the Glacial period, when the refrigeration somehow pushed all these plants before it down to Southern Europe, to Middle Asia, to the middle and southern part of the United States; and, at length receding, left some parts of them stranded on the Pyrenees, the Alps, the Apennines, the Caucasus, on our White and

Rocky Mountains, or, wherever they could escape the increasing warmth as well by ascending mountains as by receding northward at lower levels. Those that kept together at a low level, and made good their retreat, form the main body of present arctic vegetation. Those that took to the mountains had their line of retreat cut off, and hold their positions on the mountain-tops under cover of the frigid climate due to elevation. The conditions of these on different continents or different mountains are similar, but not wholly alike. Some species proved better adapted to one, some to another, part of the world; where less adapted, or less adaptable, they have perished; where better adapted, they continue,—with or without some change; and hence the diversification of alpine plants, as well as the general likeness throughout all the northern hemisphere.

All this exactly applies to the temperate zone vegetation, and to the trees that we are concerned with. The clew was seized when the fossil history of the high arctic regions came to light; when it was demonstrated that in the times next preceding the glacial period—in the latest Tertiary—from Spitzbergen and Iceland to Greenland and Kamtschatka, a climate like that we now enjoy prevailed, and forests like those of New England and Virginia, and California, clothed the land. We infer the climate from the trees; and the trees give sure indications of the climate.

I had divined and published the explanation long before I knew of the fossil plants. These, since made known, render the inference sure, and give us a clear idea of just what the climate was. At the time we speak of, Greenland, Spitzbergen and our arctic seashore, had the climate of Pennsylvania and Virginia now. It would take too much time to enumerate the sorts of trees that have been identified by their leaves and fruits in the arctic later Tertiary deposits.

I can only say, at large, that the same species have been found all round the world; that the richest and most extensive finds are in Greenland; that they comprise most of the sorts which I have spoken of, as Magnolias, Sassafras, Hickories, Gum-trees, our identical Southern Cypress (for all we can see of difference), and especially *Sequoias*, not only the two which obviously answer to the two Big-trees now peculiar to California, but several others; that they equally comprise trees now peculiar to Japan and China, three kinds of Gingko-trees, for instance, one of them not evidently distinguishable from the Japan species which alone survives; that we have evidence, not merely of Pines and Maples, Poplars, Birches, Lindens, and whatever else characterize the temperate zone forests of our era, but also of particular species of these, so like those of our own time and country, that we may fairly reckon them as the ancestors of several of ours. Long genealogies always deal more or less in conjecture; but we appear to be within the limits of scientific inference when we announce that our existing temperate trees came from the north, and within the bounds of high probability when we claim not a few of them as the originals of present species. Remains of the same plants have been found fossil in our temperate region, as well as in Europe.

Here, then, we have reached a fair answer to the question how the same or similar species of our trees came to be so dispersed over

such widely separated continents. The land all diverge from a polar centre, and the proximate portions—however different from their present configuration and extent, as however changed at different times—we once the home of those trees, where they flourished in a temperate climate. The period which followed, and which doubtless came on by very slow degrees during ages of time, must have long before its culmination have brought down to our latitudes, with a similar climate, the forest they possess now or rather the ancestors of it. During that long (and we may believe first) occupancy Europe and the United States, were deposited in pools and shallow waters the cast leaf-fruits, and occasionally branches, which imbedded in what are called Miocene Tertiary or later deposits, most abundant in Europe from which the American character of the vegetation of the period is inferred. Geologists give the same name to these beds in Greenland and Southern Europe, because the contain the remains of identical and very similar species of plants; and they used to regard them as of the same age on account of this identity. But in fact this identity is good evidence that they cannot be synchronous. The beds in the lower latitudes must be later, and were forming when Greenland probably had very nearly the climate which it has now.

Wherefore the high, and not the low, latitudes must be assumed as the birth-place of our present flora; and the present arctic vegetation is best regarded as a derivative of the temperate. This flora, which when circumpolar was as nearly homogenous round the high latitudes as the arctic vegetation is now when slowly translated into lower latitudes would preserve its homogeneity enough to account for the actual distribution of the same and similar species round the world, and for the original endowment of Europe with what we now call American types. It would also vary or be selected from by the increasing differentiation of climate in the divergent continents, and on their different sides, in a way which might well account for the present diversification. From an early period, the direction of the winds, the great ocean current (however they may have oscillated north and south), and the general proportions and features of the continents in our latitude (at least of the American continent) were much the same as now, so that species of plants, ever so little adapted or predisposed to cold winters, and hot summers, would abide and be developed on the eastern side of continents therefore in the Atlantic United States and in Japan and Manchuria; those with preference for milder winters would incline to the western sides; those disposed to tolerate dryness would tend to interiors, or to regions lacking summer rain. So that, if the same thousand species were thrust promiscuously into these several districts, and carried slowly onward in the way supposed, they would inevitably be sifted in such a manner that the survivors of the fittest for each district might explain the present diversity.

* This takes for granted, after Nordenskiöld, that there was no preceding glacial period, as neither paleontology nor the study of arctic sedimentary strata afford any evidence of it. Or if there were any, it was too remote in time to concern the present question.

Selected.

testimony from the Monthly Meeting at Carse, in the County of Cumberland, containing an account of the life and services of our dear and worthy friend, Christ-pher Story.

his our dear friend and worthy elder, was at Righaid, in the Parish of Kirlking, and County of Cumberland, in the year 1763, and was convinced of the Truth, and re-ded it in the love of it, in the year 1672, be- about the 24th year of his age. And the d who was graciously pleased to visit and er him, as one of the first fruits in this e of the borders of England, and caused o work in his vineyard early, endowed with a good understanding of the things aining to his kingdom, and in the year 17 bestowed on him a gitt of the ministry, h he exercised freely; and we have good se to believe he made good improvement eef, as appeared by his faithful and un- ried labor in the Church of Christ in these es. His service among us was great and l accepted, he being one who ruled well in own house, and also in the Church, for h he was counted worthy of double or. He visited the meetings in this on, also in Ireland and Scotland divers es; and as his service was great, and well eived amongst his brethren, both at home e abroad, so likewise it was often his con- in our own county to appoint meetings on other people, which frequently proved great satisfaction, and caused many to con- to the truth, he being ended with living, in and powerful testimony, to the reaching e hearts and consciences of the hearers. His care over the people of God was great, t all who professed the truth might walk eless, and come up in faithfulness in every uch of their testimony. Zealous he was t stand undue liberty or going into excess in ing or drinking, or into the foolish, vain e gaily fashions of the world, in superfluity e apparel; and his circumspect behavior, hich was attended with much meekness and eavity, had often an awful effect upon such. He suffered imprisonment and spoiling of ds with much patience, which proved to this lot pretty early, by wicked men who ame informers, seeking his ruin with many ers; yet the Lord preserved him in faith- ness, and brought him clean through all ese exercises. He stood firm in his testi- ny against the anti-Christian yoke of es, that none might be unfaithful there- either in paying or receiving them. And eiving a gift beyond many in the government e Church affairs, he exercised the same in eah wisdom and prudence, and labored dili- ntly for the peace of the Church, and to eep out everything that might appear to euse strife and debate. He had an excellent ot of healing and making up of breaches, d although his way was not to lay sudden ds on any, yet he was indeed as a tender, eising father, and watched with a careful e of love over the flock of Christ, that his eartful thing might get place among the e great lover and promoter of good order e discipline, and very diligent to attend meet- gs of that nature, leaving his own business e serve the Church. And when it was his ecern to deal with any by way of rebuke, e was in much tenderness and solidity, and e in harshness or sourness. He was pattern e humility in his conduct and conversation, d bore a noble testimony against pride in

every branch of it, and also against covetous- ness and the eager pursuit of things of this world, by launching into trade and business beyond men's abilities and capacities, as be- ing great enemies to the work of God and the prosperity of his truth. And as he was much loved and honored amongst his brethren be- cause of his faithfulness, so he was greatly eesteemed by his neighbors, whom he was very ready to serve in reconciling differences and preventing lawsuits. And as he was not negligent in the work of the Lord to promote truth and righteousness, wherever his lot was among any people, being of an un- versal spirit, and concerned for the good and welfare of all, so when at home about his law- ful affairs, he was not negligent in providing things honest in the sight of all. And the Lord was pleased to bless his endeavors by affording him outward mercies, and giving him wisdom in using them in moderation; so that he was a good example in his county, having his heart and house open to receive and entertain the Lord's servants and mes- sengers. He was a great encourager of his children and servants to frequent meetings; but a great discourager of their going to mar- kets and fairs unnecessarily, and often en- couraged Friends of the great danger that you'th were in, of being drawn into too much liberty at such times, and thereby bringing reproach upon the Truth, and disesteem upon them- selves.

And though he was much against idleness, and such as spent their time like the sluggard, yet he was charitable and compassionate to the poor, and such as were in want, and would often provoke and stir up Friends to liberality in contributions, and was himself exemplary herein.

And as old age came upon him, his zeal and fervency were not lessened, which was demonstrated by the living freshness that attended his ministry, and his continued con- stancy in attending meetings, when under great bodily weakness, having been seized with a consumptive distemper, which in- creased upon him about the space of nine months, in all which time he bore his affliction with abundance of patience. Though often in great bodily distress, yet his inward man was strengthened and renewed, and his memory and understanding remained firm and perfect; often commemorating the great and unspeakable loving kindness and mercy of God, in visiting him in his youth. And much was the good counsel and seasonable advice that dropped from him in Friends' meetings, even in the times of his great weak- ness; as also to many of several ranks and degrees, who came to visit him, not forgetting to give tender and fatherly advice frequently to his own children. And though it be our loss to be deprived of such a worthy and serviceable instrument in the Lord's hand as he was, whose memory will remain sweet among us; yet we firmly believe it is his great gain; having finished his day's work, his reward, we doubt not, is great with the Lord.

He departed this life the 6th day of the 11th month, 1720, and was buried the 8th of the same, being accompanied to the burying ground, at Hetherside, by the greatest num- ber of Friends and others, that has almost ever been seen in these parts at any burial. Aged seventy-two years. A minister forty-three years.¹¹

The Bermuda Islands.

For "The Friend."

In the recently published volumes of the results of the exploring voyage of the British steamship "Challenger," there is an interesting account of observations made on these islands, from which the following has been condensed.

Bermudas seem to have been discovered about the year 1503, by Juan Bermudez, a Spaniard. The first English printed account of Bermudas is by Henry May, a sailor, who was wrecked there in 1793, in a French ship. May states that he and the French crew found on the island many hogs, and an abundance of birds, fish and turtle. In 1609, the *Sco. Adventure*, dispatched from London to convey the newly appointed Governor Gates, and some other officials to the young colony of Virginia, was wrecked on the shores of these islands. At this time they were uninhabited, and upon the return of some of the party to England, a company was formed to colonize it; the first settlers arrived in 1612, and it has since been a British settlement. Of latter time it has been an extensive naval station, with a fort and garrison of troops.

The civil population, in 1871, was 12,426, of whom 5039 were white, and 7396 colored. In the earlier days of the settlement many laborers and slaves were brought from Virginia and other parts of North America; and the aquiline nose and characteristic features of the North American Indian may often be recognized; now, however, except in one or two families, very much masked by negro intermixture.

Approaching the islands from the south- ward, their general effect is somewhat sombre. The land is low, rising nowhere to a height greater than two hundred and sixty feet, and by far the greater part forming gentle undulations at a height of from twenty to sixty feet above the sea level.

Although very valuable crops are raised, it is by a system of market-gardening in isolated patches rather than by agriculture, and the islands cannot be said to be generally or uniformly cultivated. The whole area of the islands is not more than 12,000 acres, and of these only about 1200 are under cultivation. The principal islands are well wooded, but the great preponderance of the Bermudian cedar, with a close and rigid foliage of the darkest green, gives a gloomy character to the woods.

There is a total want of springs and wells of fresh water, and it has become an almost universal custom to roof the houses with thin slabs of white limestone, and, further, to whitewash both roof and walls; the rain-water collected on the roof, and kept clean and fresh by the constantly renewed whitewash, is carefully led into a tank, and forms the only supply of pure water. Every house of any pretension is provided with such a tank, also covered with a sloping whitewashed roof. The white roofs are altogether peculiar, and as the houses and cottages of the rural population are scattered over the whole island, so as almost to run into one continuous strag- gling village, the white squares gleaming among the dark trees produce rather a pleasing effect, and one which is certainly very characteristic of Bermudas.

Bermudas is practically an "atoll" or annular coral reef. The reef is about twenty-four miles in length by twelve in width. The portion above the level of the sea, stretches

along the southern or weather side, and consists of a chain of five narrow islands and a multitude of islets and detached rocks, which raise the number of the elements of the archipelago to over three hundred. There are only two or three channels through which vessels can come in through the reefs on the north side, and all of these are difficult. An unbroken reef stretches along the south shore, about a quarter of a mile from the land, from one end of the islands to the other. The central portion of the reef forms an imperfect lagoon, with an average depth of seven to eight fathoms. The general character of this "atoll" is much the same as that of like reefs in the Pacific, with certain peculiarities depending upon the circumstances that it is the coral island farthest from the equator, almost on the limit of the region of reef building corals.

The water over the reefs is extremely clear, and by using a water glass—a square bracket with the bottom of plate glass, just lowered so far as to get rid of the ripple and reflections of the surface—every detail can be made out of the economy of the reefs, and that of their inhabitants.

The surface of the reef is covered with massive, branching and feathery things of very many kinds, occupying it as closely and as irregularly as the various weeds do a fallow field. First we have the growing corals themselves, which may represent the docks and the thistles, or rather a mass of beautiful marigolds and carnations, and daisies, which have been thrown over a hedge in clearing a luxuriant garden and gone on flowering. Most of the Bermuda corals are like groups of sea anemones, in every shade of purple, orange or green. The base or stock of the coral is dead, and forms part of the reef; but each of the living branches is tipped with its sea anemone. In most cases the bodies of these sea anemones with their ranges of tentacles and their high coloring, are so prominent, that they entirely mask the corals; but in a few, as in the brain coral, which seems to thrive at Bermuda better than almost anywhere else, forming domes six or eight feet in diameter, the animal matter is in comparatively small quantity, and covers the coral with what appears little more than a coating of grayish or yellow mucus. Other zoophytes, like the other more prominent weeds in a field, grow in the spaces between the clumps of the different kinds of coral, and beneath them there is often a close fitting of sponges and smaller zoophytes, which like corals, take carbonate of lime from the sea water and incorporate it with their tissues.

All these things, living and dying, are constantly yielding a fine powder of lime, which sinks down and compacts in the spaces among their roots, and every breaker of the surf grinds down more material and packs it into every hollow and crevice capable of receiving and retaining it. The Bermudas of the present day is simply a bank of blown sand in various stages of consolidation. There is only one kind of rock in Bermudas. The islands consist from end to end of a white granular limestone, which makes excellent building stone. The stone is cut out of the quarry in rectangular blocks by means of a peculiarly constructed saw, and the blocks, at first soft, harden rapidly on being exposed to the air.

The fine coral sand which surrounds the islands to a distance of about twenty miles, is

washed in by the sea; it is then caught at certain exposed points by the prevailing winds and blown into sand hills often forty or fifty feet in height. There is a wonderful "sand glacier" at Elbow Bay, on the southern shore of the main island. The sand has entirely filled up a valley, and is steadily progressing inland in a mass about five and twenty feet thick. On its path upward from the beach, this "glacier" had overwhelmed a wood of cedars. Firewood is valuable in Bermudas, and it is probable that in this case the trees were cut down when their fate seemed inevitable. The only way of stopping it artificially seems to be to cover it with vegetation. If planted in large numbers, and tended and watered for a time, it seems that oleanders and the native juniper will grow in the pure sand, and if they once take root the motion of the sand ceases.

Wandering about among the pretty hill and dale scenery of Bermudas, one is not at first conscious of a singular omission, until all at once it bursts upon him that there is not a drop of lake to be seen anywhere—no river, stream, lake, not even a ditch or a duck-pond. The heavy rain falls upon the porous sand heap, and runs through it as if it were a sieve. There are some marshes and ponds on the main island, the marshes covered with a luxuriant vegetation; but in all of them the water is brackish, and they are all more or less affected by the tide, though the rise and fall are almost imperceptible in those at a distance from the sea. The wells do not yield good drinking water, and the people trust greatly to their rain-water tanks.

Reference has already been made to the use of the common oleander for arresting the progress of moving sand. The plant was introduced into Bermudas in modern times, and appears to have been encouraged, partly on account of its value for that purpose, and partly, doubtless, for its showy flowers. The climate and soil seem to suit it wonderfully, and it has regularly taken possession of the islands. Large bushes, twenty feet high, are everywhere—around the cottages, along the roadsides, and in the woods; and thick hedges of great height, planted partly as bounding hedges, and partly for shelter, intersect the cultivated ground in every direction. Nothing can be imagined more ornamental. There are all varieties of color, from white through pale rose and lilac to nearly crimson; the flowers tend to come double or semi-double, and they bloom most profusely. The oleander is not now so popular as it was, and although it is still planted in large numbers in shifting sand, it is suspected that high thickets and hedges of it near dwellings are not healthy, and latterly they have been cleared away in many places.

As in all limestone districts, the caves at Bermudas consist of large vaulted chambers hollowed out in the rock by the removal of its material by running fresh water or by the action of the sea. The entrances are usually small crevices in the rock, often masked by vegetation. One called the Convolutus Cave, is covered with a glorious mantle of *Ipomoea vil.* its ephemeral flowers changing during the day from brilliant azure to rich purple. The Painter's Vale cave was thought to be the prettiest of all. From the roof innumerable stalactites perfectly white, often several yards long and coming down to the delicacy of knitting-needles, hang in clus-

ters; and wherever there was any continual crack in the roof or wall, a graceful, soft-brown curtain of white stalactite fell, and opened, much to our surprise, deep in the ter. Stalagmites also rose up in pinnacles fringes through the water, which was so exquisitely clear and still, that it was somewhat difficult to tell where the solid marble traced, and its reflected image began. In a cave, which is a considerable distance from the sea, there is a slight change of level, the tide sufficient to keep the water perfectly pure. The mouth of the cave is overgrown with foliage, and every tree is draped festooned with the fragrant *Jasminum polyanthum* mingled not unprofitably with the "poivy."

(To be continued.)

For "The Friend" Thoughts and Feelings. THE CROSS OF CHRIST.

Perhaps there is no more severe, with the same time no more indispensable requirement made upon us as pilgrims to the heavenly country, than whole-hearted submission to obedience to the cross of Christ Jesus; which in its thoroughly cleansing process, as apostle represents, crucifies to the world, the world to us. The terms upon which all we can become scholars and followers of crucified yet risen Saviour, are thus clearly and unequivocally set forth by His own I. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." And again, "Whosoever doth not bear his cross, and come after me, cannot my disciple." Moreover, such strong I did this subjugating doctrine take upon mind and life of His faithful apostle, that writes to the Galatians: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The very term "cross" or "yoke," represents its nature with its leaving, subduing operation upon us. Being always opposite the natural will and desires of the carnal, renewed heart, its aim is to mortify and daily humble the selfish, proud nature with so as to bring it into conformity with mind of Christ; even that that portion of prayer, given for our learning, from his o hallowed lips, may have free course, "Thy will be done on earth (in us) as it is done in heaven." Wm. Penn. in his arduous work entitled, "No Cross, No crown declares, that "The unmortified Christian; the heathen are of the same religion." Heedful then is mortification, self-abasement and humility of mind, in order that we come dead to the world; that the affective lusts be crucified; that no flesh have room to glory; and that what we are, we may be by the grace and cross of Jesus.

If this is the way Christians were made the beginning, is there any new or easier way of becoming Christians now? Have the questions of the gospel of Jesus grown obsolete, or so changed as to suit the compromised, religious taste of the times? Have terms of discipleship with a world-renouncing Lord become modified, so as to accommodate and embrace the multitude, to whom "preaching of the cross is foolishness?" Or the straight gate and the narrow way so enlarged their portals, as to admit such as but not so disencumbered themselves of pro-

and flesh, as, upon Christ's own conditions, can alone obtain entrance there?

Were there a due consideration of the importance of this life, of the value of a soul, of shortness and uncertainty of our tarryance, with the unsatisfying nature of every earthly enjoyment unconnected with a faith—a hope which embraces the eternal bed, how it would point to a voluntary and aided taking up of the cross; how tend to see a laying up treasure in heaven before beyond anything else; how to count these light afflictions of earth as but for a moment compared with the eternal recompense of the reward; how help to lay aside every weight, and the sin that doth so easily beset us, and to run with patience the race before us, looking unto Jesus the author and finisher of our faith; who, for the joy that is set before him endured the cross despising shame, and is now set down at the right hand of the throne of God."

Having promised to make His yoke easy. His burden light to such as are willing to take it upon them; which is confirmed to us by the concurrent testimony of every one that has so submitted and committed themselves, why is it that sons and daughters—loved children of the Lord—are not induced to yield themselves to Him, the Saviour, in humility and contrition of soul? Why do they not, with Moses "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?" Why do they not rally unreservedly to the banner, submit themselves wholly to the discipline of the restraints of Jesus? Or why do they not seek to become true-hearted disciples—pupils in the Redeemer's school—that the narrow way of self-denial and the daily cross—the only one to the crown of glory—may become the joyful recipients of the hundred fold promised such in this present world, and in the world to come, life everlasting.

Evil Speaking.—Speaking evil of others is one of the most unamiable habits that can be acquired, and one that leads to infinite mischief. It is not always easy to avoid it, for there are a great many people in the world who are not what they ought to be, who do many things they ought not to do. It is hard to have a blunt, generous mind to refrain from expressing itself about mean people and mean acts. There is something in meanness and dishonesty that rouses the luxury of denouncing them in bold and unsparring terms. But practice, as a practice, is a troublesome and dangerous one. There are occasions when it is our duty to speak out in exposure of wrong. But in general it is best to abstain from evil speaking, even of evil persons. We are not made judges of others' actions. No one has the right to assume the character of censor and censor. Even the best of us have faults; and if every one should presume to denounce the vices and misconduct of others, the world would be given up to defamation.

We may see and hear much we do not admire and cannot like; we may become cognizant of many evil deeds done by evil persons; but it is a part of wisdom and discretion to see them by without notice, except when to speak of them cautiously may be necessary as a warning to friends.

We all have enough of enemies in this

world, without provoking others by ill-tempered comments. The enmity of evil men is a thing to be avoided—for while it can do us no good, it may do us much harm.

Besides we may make mistakes in the haste of honest indignation, and speak evil of good men for acts we do not understand.

Such a mistake is worse than the other; for while it is imprudent to promiscuously denounce evil men, it is a cruel wrong to defame a good one.—*Late Paper.*

For "The Friend,"

"Speaking to yourselves in spiritual songs,
Making melody in your heart to the Lord."

The reading of some articles in "The Friend," of later times, stirs up some incidents of the past in my mind, that may not be without interest to others. Though but a child when my grandmother died, something in his character and bearing made an impression upon my mind for good, like that of the just, whose memory is blessed. At the time of his marriage, in the year 1780, he was nearly twenty-one years of age, of good talents and agreeable manners; a pious member of the Presbyterian denomination, by whom he was much esteemed. He possessed a deep, solemn voice, and was valued as a leader in the exercises of congregational singing. He was not only well satisfied in these performances, but took great delight in them, with sincerity of heart. At this time my grandmother was a member of the Society of Friends. When visited by Friends on account of transgressing the discipline by her marriage, she said, she feared she was not in the right state of mind to make the proper acknowledgment at that time, and desired to be disowned till she could do so, which was some time afterward. Her husband was very kind in assisting her to attend her meetings, though he still kept to his own. My grandmother said, greatly as I desired him to come with me, I never said much to him about it. Unexpectedly to his friends, he stopped going to his accustomed place; and when fellow-professors came to urge his return, saying they could not do without his voice, he told them he could not. It appears that while giving out some lines to be sung, he felt a check to his proceeding, and was given to feel he was tempting others to say what they felt not, and that he could no longer mingle in this performance as an act of worship. He stayed at home with an exercised mind. After some time he was free to go with his wife, was received into membership with Friends, and in course of time was appointed an elder. He lived the life of the upright, whose end is peace.

Can it be that any of our profession are returning to that the Truth gave freedom from without a check or serious thoughtfulness, that it is parting the way with weakness and sorrow to others. We may not judge other sects that are accustomed to their own way, according to their own belief. But such as are seeking to introduce a new order of things amongst us, according to their own wills, may be brought to solemn judgment by Him who executeth righteousness.

The longer some of us live, the more silent waiting in a meeting for worship is felt to be a privilege to be sought for, and not trifled with; a profitable hour not to be intertered with by uncalled for offerings. It may be a season of thanksgiving and praise to those whose

hearts are tuned aright; who have undergone a preparation to seek the Lord. But we may often go to these meetings and find a host ofumbering, disturbing things have followed us, and have been carelessly or willingly allowed a place in our minds. So at such times our best feelings may be wounded and tried. But they who gather as in the presence of their Maker, striving for solemn thought and a crumb of faith-sustaining bread, will not always be disappointed, but may rejoicingly say at times, "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him; we will be glad, and rejoice in his salvation."

A Volcano 1600 feet high thrown up in the 18th Century.

Jorullo is a volcano of Mexico, in the State of Michoacan, 160 miles west by south of the City of Mexico. It rises from the plain of Malpais, which forms a part of a platform having a mean elevation of 2500 feet above the sea, and is on a line with a chain of volcanoes, including Tuxtla, Orizaba and Popocatepetl to the east, and Colima to the west. From the discovery of America down to the middle of the 18th century, no volcanic eruption had occurred in this region; and the present site of Jorullo, about 100 miles from the nearest sea, was the centre of a series of sugar and indigo fields, drained by two small streams, the Cuicimba and the San Pedro. In June, 1759, strange hollow sounds were audible, and earthquakes succeeded each other until the end of September, when flames issued from the ground, and rocks were thrown to a prodigious height. On the line of a chasm running from N. N. E. to S. S. W., were formed six volcanic cones composed of scorie and fragmentary lava, the smallest of which attained 300 feet in height, while Jorullo, the central volcano, rose to an elevation of 1600 feet above the level of the plain, and launched forth streams of basaltic lava with included fragments of granitic rocks, which ejection did not cease until February, 1760. The natives, on returning to the spot many years after the outbreak, found the ground still uninhabited from the excessive heat.

Around the base of the newly formed cones and radiating from them as from a centre, over an area of four square miles, is a convex mass of matter some 550 feet high at its junction with the cones, and gradually sloping thence in all directions toward the plain; and on its convex protuberance, sloping at an angle of about 6°, are thousands of low conical mounds, called *hornitos*, ranging from 6 to 9 feet in height, from which, as well as from extensive fissures across the plain, issued clouds of sulphurous acid and aqueous vapor.

In 1827 they had entirely ceased to emit steam, and the mountain has not since shown any signs of activity; vegetation had marked progress on the flanks of the new hills, and cultivation had been resumed on the fertile plain surrounding the volcanic centre. The great distance of Jorullo from the ocean is observed by Lyell as an important circumstance, showing that proximity to the sea, though a common characteristic, is not an essential condition of the site of active volcanoes. The two streams above mentioned disappeared at the time of the eruption below the eastern extremity of the plain, and afterward reappeared as hot springs at its western limit.—*Appleton's American Cyclopaedia.*

Selected.

Third mo. 27th, 1859.—The Lord can raise up his servants, and give them power to preach his word, over all the opposing powers of darkness, and the secret resistance that others may cherish, who feel coldness and indifference towards them. True ministers of the gospel have nothing in view but to comply with the Lord's will, that they may be found clear in the day of account. The spirit of opposition to such, is felt at times in meetings, and may be permitted to close up the way for gospel service, but they who indulge it will bring flatness over themselves, and have to suffer for their wrong opposition to the Lord's children and servants. How different is the state of meetings where brethren and sisters draw near to one another in heart and spirit, like holding up each other's hands, travelling together for the arising of Divine life, and rejoicing when the Lord opens the way for the current of true baptizing ministry to flow freely. Elders are appointed to watch over the ministry, to guard and counsel ministers, when needed; if they have left the gift, or said any thing not according to sound doctrine, but this is not all their duty; they have as much need as any others, to watch over themselves, that they may know what spirit rules and actuates them; and they are to give themselves up to sympathize with the ministers, and to share in bearing the burdens which they are brought under, by which they may be preserved from judging in their own will and temper, and may be made instruments to help them, and by a harmonious labor and travail of soul, assist in bringing to the birth concerns which ministers are brought under. Hereby they are fellow helpers in the Lord. And when ministers are raised up by their Divine Master, in his authority, then a harmonious exercise is again known in the preaching of the Gospel, the Great Name is exalted, and the baptizing power goes over the meeting. Ministers and elders thus fulfill their respective services, and contribute to each other's growth and establishment in the blessed Truth. The one preaching what the Holy Spirit opens to them, and the other keeping close to them in spirit, to aid and steady them in their work, that they may not give out, nor deviate from the line of service appointed them by the Great Minister of the Sanctuary.—*Wm. Evans' Journal.*

Influence of a Holy Life.—"There is," says Chalmers, "an energy of moral action in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning."

Come, ye blessed of the Lord, rejoice together, *keep in unity and oneness of spirit.* Triumph over the world, be joyful in the Lord, reigning over the world! and above all things that draw from the Lord; that in clearness, righteousness, pureness and joy, you may be preserved to the Lord.—*G. Fox.*

THE FRIEND.

FIRST MONTH II, 1879.

SUMMARY OF EVENTS.

UNITED STATES.—The mean temperature at Philadelphia for the Twelfth month, was 23.7 degrees—the highest being 62 deg. on the 21 and 10th, and the lowest 13 deg. on the 26th and 29th. Total rainfall 3.19 inches. Prevailing direction of wind, west. Maximum velocity 63 miles per hour. Frost or freezing weather occurred nearly every day. About two inches of snow fell during the month. For the entire year the mean of Barometer was 29.877 inches, and the mean temperature 54.8 degrees. Rainfall 34.53 inches; number of rainy days 118. Recent reports from different sections of the country, indicate that the temperature has generally moderated. In the South, where the weather is unusually severe for that section. Heavy snows have fallen in New Orleans, Mississippi, Arkansas and Georgia. At Jacksonville, Florida, the trees and pavements were covered with ice on the morning of the 5th inst. On the morning of the 6th, the temperature at Little Rock was 4 degrees above zero. An ice bridge formed across the Niagara river, below the Falls, on the 5th inst., and hundreds of people, it is said, have crossed upon it.

The report of the Inspectors of steam vessels for the Philadelphia district, shows that 11,863,297 passengers were carried during the past year, by steam vessels belonging to this port. Of this number the American flag carried 6,032,000, and foreign 5,831,297; the Red Star line 795 cabin, and 1,538 steerage passengers.

There were 7348 vessels from foreign ports arrived in New York during last year, an increase over the previous year of 1104. One-third of these were American, and another third British, there being 23 more of the former than of the latter.

The telephone is about being introduced by the New York Department of Dock and Harbor, and the dredging for the foundations of piers, it has been found necessary to employ divers to examine the bed of the river, and there has been felt a need for some means of communication between the divers and men on the dredges. Edison's battery telephone is the one used by the department. A duplex connected with one instrument on the dredge, and another on the shore, is connected to a second telephone in the helmet of the diver, so arranged that he can apply either his mouth or ear to the speaking cups, by turning his head, and thus converse with ease while at work on the bed of the river.

To make shoes-pegs enough for American use, consumes annually 100,000 cords of timber; lasts and boot-trees being represented in one year \$12,000,000; and the timber used each year in making wagons and agricultural implements is valued at more than \$100,000,000. A writer who has been making a study of forest trees, their rapid destruction in this country, and the effect on climate and health, says, that since 1835 the forest area of the Western Hemisphere has decreased at the rate of 100,000 acres a year, and at this rate in the United States alone has advanced from 1600 square miles, in 1835, to 7,000 in 1855, and 8400 in 1876, while the last two years have been scarcely less exhaustive.

The annual statement of precious metals produced in the States and Territories west of the Mississippi river, including Brazil, Columbia, and the receipts in San Francisco from the west coast of Mexico, shows the aggregate of gold \$38,956,231; silver \$38,146,341; lead \$38,42,000, the total being less by \$11,207,132, than for 1877.

The Mint Bureau turned into the United States Treasury on the 2nd inst., \$575,000 as the net profit accruing from the exchange of the standard dollar during the past three weeks.

During the year 1878, the total shipment of live stock from Boston to Europe, was 24,658 cattle, 27,905 sheep, 13,680 hogs, and 207 horses.

Upwards of 36,000,000 pounds of codfish and 11,000,000 pounds of haddock, were landed at Gloucester, Mass., during last year.

During the year 1878, there were received and sold at the Philadelphia markets of live stock, 138,630 heaves, 15,225 sows, 282,000 hogs, and 630,100 sheep. The receipts of cotton aggregated 151,760 bales; 379-

380 barrels of flour; of all kinds of grain 40,577 bushels; 113,922 bales of wool.

Markets, &c.—The following were the quotator the 4th. The Government bond market was strong, the registered 5's, which advanced 1/4, and the 10's, which advanced 1/2. The remainder of the list weak. The Secretary of the Treasury called on \$10,000,000, 1867's, for redemption, interest on the ceasing on the 4th of 10 mo.

Cotton.—Sales of middlings at 9 1/2 cts. per lb for uplands and New Orleans.

Hay.—Market steady. \$1 a \$4.25 for good, \$4.60 a \$4.62 for fancy; potent and other high grade \$6 a \$7.50. Rye straw, \$2.75 a \$2.90.

Grain.—Wheat, \$1.05 for red; \$1.07 for an and \$1.06 a \$1.08 for white. Corn, 41 a 43 cts. C 28 a 29 cts. for mixed, and for choice white, 32 a 33 per bushel.

Hay and Straw.—Prime timothy, 65 a 80 cts. per pound; mixed, 45 a 60 cts. Straw, 65 a 75 cts, 100 pounds.

Seeds.—Choice clover seed, 6 1/2 cts. per po Flaxseed, \$1.37 per bushel.

Beef cattle were active, and prices a fraction high 3500 head arrived and sold at 3 a 6 cts, as to quality, 9 1/2 a 9 1/2 cts. per pound. Hogs, 4 1/2 cts.

The number of deaths in this city for the week ending on noon on the 4th, was 313: 185 being adults, 128 children.

FOREIGN.—In Great Britain the weather is reported cold and frosty, with additional heavy snow. The thermometer has been a daily increase of a popular distress in every quarter during the past week. At Manchester, there were 3000 applications, of heads of families, to the Relief Committee in one day. During the week 1200 families have been relieved. Wolverhampton.

The failure of the Cornish Bank, announced on the 4th inst. It is thought will produce terrible distasteful to the people of West Cornwall, the further statement of Cornish mines being inevitable.

The number of business failures officially announced in the Kingdom, during the year 1878, is 15,050, an increase of 467 over the preceding year.

The revenue of Great Britain, for the year 1878 shows an increase of 1,803,455 pounds sterling above the year 1877.

France.—The senatorial elections, which took place on the 5th inst., resulted in a great Republican triumph. Of 47 conservative Senators whose terms expired only 13 have been re-elected. The Republican majority in the Senate will be about 57.

Berlin.—The Emperor William, in receiving Minister of the Interior, said he was not fatigued attention to public affairs, although he has not regained his former elasticity. He encourages the minister continue to exert their full activity to combat dangers to the State. The Socialist Democrats have lately carried most of their municipal candidates across the Rhine.

Petersburg.—Official confirmation is given of report that the plague has broken out in Astrachan, is said to have been introduced by Cossacks return from Turkey.

The difficulties which had arisen regarding the Russian evacuation of the Dobruja are said to have been smoothed away, and General Todleben has ordered evacuation to begin on the 12th inst.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, in Friends' Meeting, at Coal Creek, K. K. Co. Iowa, the 18th of 12th month, 1878, JOY VAIL, Jr, son of John and Abigail Vail, to LYDIA daughter of Jesse and Myra Garwood, all of same place.

DIED, at his residence, near Moorestown, N. Jersey, on the 8th of 11th month, last, JESSE H. BROWN, an elder and member of Chester Monthly Meeting Friends, in the 62nd year of his age. He was sincere attached to the doctrines and testimonies of the Society of Friends; and during his protracted illness manifested a patient, humble and tender spirit, with a desire to do his work might, he fully accomplished before he died. To his friends, who constantly loved his happy experience, and that his reasoned and deeded spirit has entered into one of those "mansions" prepared for the righteous.

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PHILADELPHIA.

Testimonies of Profane Writers to the credibility of the New Testament.

Extracted from *Horne's Introduction to the Holy Scriptures*.

(Continued from page 174.)

5.) The historian **ELIUS LAMPRIDIUS** reports, that the emperor Alexander Severus reigned from A. D. 232 to 235, had two private chapels, one more honorable than the other; and that in the former "were the deities of the gods, and also some eminently good ones, and among them Apollonius, and as a star of his time says, *Christ*, Abraham, and others (whom he considered as deities), and images of his ancestors." The same historian adds, that the emperor "wished to erect a temple to Christ, and to receive him among the gods. But he was forbidden by those who consulted the oracles, they having said that, if that was done, all men would become Christians, and the other temples be taken."

6.) **CRISTUS**, one of the bitterest antagonists of Christianity, who wrote in the latter part of the second century, speaks of the founder of the Christian religion as having lived but a few years before his time, and mentions the principal facts of the Gospel history relative to Jesus Christ,—declaring that he had read the account from the writings of the evangelists. He quotes these books (as we have already had occasion to remark), and makes extracts from them as being composed by the disciples and companions of Jesus, and under names which they now bear. He takes notice particularly of his incarnation; his being born of a virgin; his being worshipped as the magi; his flight into Egypt, and the slaughter of the infants. He speaks of Christ's baptism by John, of the descent of the Holy Spirit in the form of a dove, and of the voice in heaven, declaring him to be the Son of God; of his being accounted a prophet by his disciples; of his foretelling who should betray him, as well as the circumstances of his death and resurrection. He allows that Christ was considered as a divine person by his disciples, nor worshipped him; and notices all the circumstances attending the crucifixion of Christ, and his appearing to his disciples afterwards. He frequently alludes to the Holy Spirit, mentions God under the title of the most High, and speaks collectively of the Father, Son, and Holy Spirit. He acknowledges the miracles wrought by Jesus Christ, which he engaged great multitudes to ad-

here to him as the Messiah. That these miracles were really performed, he NEVER disputes or denies, but ascribes them to the magic art, which (he says) Christ learned in Egypt.

7.) **PORPHYRY**, another learned antagonist of Christianity, who flourished about a century after Celsus, has also borne evidence to the genuineness of the books received by the Christians. He not only allowed that there was such a person as Jesus Christ, but also honored him as a pious person who was conveyed into heaven, as being approved by the gods.

8.) About the middle of the fourth century reigned the emperor **JULIAN**. It is a remarkable fact, that this very learned and inveterate enemy of the Christian name and faith could produce no counter evidence in refutation of the truth of the evangelical history, though (as we have already seen) he attests the genuineness and early date of the four Gospels; and that he never attempted to deny the reality of Christ's miracles. Jesus, he says, did nothing worthy of fame, unless any one can suppose that curing the lame and the blind, and exorcising demons in the villages of Bethsaida, are some of the greatest works. He acknowledges that Jesus had a sovereign power over impure spirits; that he walked on the surface of the deep, and expelled demons. He endeavors to depreciate these wonderful works, but in vain. The consequence is undeniable; such works are good proofs of a divine mission.

9.) Lastly, to omit the very numerous intervening testimonies that might be adduced, **MOHAMMED** (who lived in the latter end of the fifth and the former part of the sixth century), though he assumed the honor of delivering to mankind a new revelation, expressly acknowledged the authority of the Gospels. He speaks of Jesus Christ and of his mother by their names, and calls him the Word of God. He says, that he was miraculously born of a virgin; acknowledges the truth of his miracles and prophecies; and speaks of his death and ascension, of his apostles, of the unbelief of the Jews, of Zacharias the father of John the Baptist, and of the Baptist himself, describing his character in a manner perfectly conformable to the Gospels.

2. *Testimonies of Heathen Adversaries to the Lives and Characters of the first Christians.*

(1.) The first persecution of the Christians was raised by the emperor Nero, A. D. 65, that is, about thirty years after the crucifixion of Jesus Christ. Concerning this persecution, we have the testimonies of two Roman historians, Tacitus and Suetonius.

TACITUS was contemporary with the apostles. Relating the great fire at Rome, in the tenth year of Nero's reign, he says, that the people imputed that calamity to the emperor, who (they imagined) had set fire to the city, that he might have the glory of rebuilding it more magnificently, and of calling it after his own name; but that Nero charged the crime

on the Christians, and, in order to give the more plausible color to this calumny, he put great numbers of them to death in the most cruel manner. With the view of conciliating the people, he expended great sums in adorning the city, he bestowed largesses on those who had suffered by the fire, and offered many expiatory sacrifices to appease the gods. The historian's words are:—"But neither human assistance, nor the largesses of the emperor, nor all the atonements offered to the gods, availed; the infamy of that horrible transaction still adhered to him. To suppress, if possible, this common rumor, Nero procured others to be accused, and punished with exquisite tortures a race of men detested for their evil practices, who were commonly known by the name of Christians. The author of that sect (or name) was Christus, who in the reign of Tiberius was punished with death, as a criminal, by the procurator Pontius Pilate. But this pestilent superstition, though checked for a while, broke out afresh, not only in Judaea, where the evil first originated, but even in the city (of Rome), the common sink into which every thing filthy and abominable flows from all quarters of the world. At first those only were apprehended who confessed themselves of that sect; afterwards a vast multitude discovered by them; all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burnt to death. For these spectacles Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot himself; until at length these men, though really criminal and deserving exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."

The testimony which **SUETONIUS** bears to this persecution is in the following words:—"The Christians likewise were severely punished,—a sort of people addicted to a new and mischievous superstition."

The preceding accounts of the persecution of the Christians by Nero are further confirmed by Martial, the epigrammatist (who lived at the close of the first century), and by Juvenal, the satirist (who flourished during the reigns of Domitian, Nerva, Trajan, and Adrian), both of whom alluded to the Neroian persecution, and especially to the pitched coat in which the Christians were burnt.

Martial has an epigram, of which the following is a literal translation:—"You have,

perhaps, lately seen acted on the theatre, Mucius, who thrust his hand into the fire: if you think such a person patient, valiant, stout, you are a senseless dotard. For it is a much greater thing, when threatened with the troubles *in coat*, to say, 'I do not sacrifice,' than to obey the command, 'Burn the hand.' This troublesome coat or shirt of the Christians was made like a sack, of paper or coarse linnen cloth, either besmeared with pitch, wax, or sulphur, and similar combustible materials, or dipped in them: it was then put upon the Christians; and, in order that they might be kept upright,—the better to resemble a flaming torch,—their chins were severally fastened to stakes fixed in the ground.

In his first satire, Juvenal has the following allusion:—

Now dare

To glance at Tigellinus, and you glare

In that pitch'd shirt in which such crowds expire,
Chain'd to the bloody stake, and wrapp'd in fire.

Or, more literally, "Describe a great villain, such as was Tigellinus" (a corrupt minister under Nero), "and you shall suffer the same punishment with those, who stand burning in their own flames and smoke, their head being held up by a stake fixed to a chain, till they make a long stream" ("of blood and fluid sulphur") "on the ground."

The above-cited testimony of Tacitus, corroborated as it is by contemporary writers, is a very important confirmation of the evangelical history. In it the historian asserts, 1. That Jesus Christ was put to death as a malefactor by Pontius Pilate, procurator under Tiberius; 2. That from Christ the people called Christians derived their name and sentiments; 3. That this religion or superstition (as he terms it) had its rise in Judea, where it also spread, notwithstanding the ignominious death of its founder, and the opposition which his followers afterwards experienced from the people of that country; 4. That it was propagated from Judea into other parts of the world as far as Rome; where in the tenth or eleventh year of Nero, and before that time, the Christians were very numerous; and, 5. That the professors of this religion were reproached and hated, and underwent many and grievous sufferings.*

(To be continued.)

I prayed for direction, and saw clearly that plainness of dress and behavior best became a Christian, and proved it good for a proud heart to wear the plain and modest livery of God's children. For when I appeared like the world in Babylonish garments, 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 a foreigner, none can know (but by experience) what an influence it has on the whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. But there is no medium,—they who are conform'd to the maxims and customs and fashions of the world *must embrace*

its spirit also, and they shall find the esteem they seek, for the world will love its own. But let them remember, also, that its friendship is enmity with God.—*Mary Fletcher, a Methodist Preacher.*

From the "American Journal of Science and Arts,"
Forest Geography and Archaeology.

BY ASA GRAY.

(Concluded from page 172.)

Besides, there are re-sittings to take into the account. The Glacial period or refrigeration from the north, which at its inception forced the temperate flora into our latitude, at its culmination must have carried much or most of it quite beyond. To what extent displaced, and how far superseded by the vegetation which in our day borders the ice, or by ice itself, it is difficult to form more than general conjectures—so different and conflicting are the views of geologists upon the Glacial period. But upon any, or almost any, of these views, it is safe to conclude that temperate vegetation, such as preceded the refrigeration and has now again succeeded it, was either thrust out of Northern Europe and the Northern Atlantic States, or was reduced to precarious existence and diminished forms. It also appears that, on our own continent at least, a milder climate than the present, and a considerable submergence of land, transiently supervened at the north, to which the vegetation must have sensibly responded by a northward movement, from which it afterward receded.

All these vicissitudes must have left their impress upon the actual vegetation, and particularly upon the trees. They furnish probable reason for the loss of American types sustained by Europe.

I conceive that three things have conspired to this loss. First, Europe, hardly extending south of latitude 40°, is all within the limits generally assigned to severe glacial action. Second, its mountains trend east and west, from the Pyrenees to the Carpathians and the Caucasus beyond, near its southern border; and they had glaciers of their own, which must have begun their operations, and poured down the northward flanks, while the plains were still covered with forest on the retreat from the great ice-wave coming from the north. Attacked both on front and rear, much of the forest must have perished then and there. Third, across the line of retreat of those which may have flanked the mountain ranges, or were stationed south of them, stretched the Mediterranean, an impassable barrier. Some hardy trees may have eked out their existence on the northern shore of the Mediterranean and the Atlantic coast. But we doubt not, Taxodium and Sequoias, Magnolias and Liquidambar, and even Hickories and the like were among the missing. Escape by the east, and rehabilitation from that quarter until a very late period, was apparently prevented by the prolongation of the Mediterranean to the Caspian, and thence to the Siberian ocean. If we accept the supposition of Nordenskiöld, that anterior to the Glacial period, Europe was "bounded on the south by an ocean extending from the Atlantic over the present deserts of Sahara and Central Asia to the Pacific," all chance of these American types having escaped from or re-entered Europe from the south and east, is excluded. Europe may thus be conceived to have been

for a time somewhat in the condition in which Greenland is now, and, indeed, to have been connected with Greenland in this or in other times. Such a junction, cutting off access to the Gulf Stream to the polar sea, would, some think, other things remaining as are, almost of itself give glaciation to Europe. Greenland may be referred to, by way of comparison, as a country which, having a gone extreme glaciation, bears the mark of it in the extreme poverty of its flora, and the absence of the plants to which its southern portion, extending six degrees below the Arctic circle, might be entitled. It ought to be a forest, and might support them. But its destruction by glaciation, no way has been opened for their return. Europe fared better, but suffered in its degree in a similar way.

Turning for a moment to the American continent for a contrast, we find the land broken and open down to the tropic, and mountains running north and south. The trees, when touched on the north by the coming refrigeration, had only to move to the southern border southward, along an open way, as far as the exigency required; and there was no impediment to their due retreat. Then the more southern latitude of the United States gave great advantage over Europe. On the Atlantic border, proper glaciation fell only in the northern part, down to a latitude 40°. In the interior of the continent, owing doubtless to greater dryness and summer heat, the limit receded greatly northward in the Mississippi Valley, and gave only local glaciers to the Rocky Mountains; and no volcanic outbreaks or violent changes of a kind have here occurred since the type of our present vegetation came to the land. Our lines have been east in pleasant plain and the goodly heritage of forest trees is the consequence.

The still greater richness of Northeast Asia in arboreal vegetation may find explanation in the prevalence of particularly favorable conditions, both ante-glacial and recent. The trees of the Miocene circum-polar forest appear to have found there a secure home; and Japanese islands, to which most of these belong, must be remarkably adapted to them. The situation of these islands—analogs of that of Great Britain, but with the advantage of lower latitude and greater sunshine—the ample extent north and south, their diversified configuration, their proximity to the great Pacific gulf-stream, by which a vast body of warm water sweeps along their eastern shores, and the comparatively equable division of rain throughout the year, all probably conspire to the preservation and development of an originally ample inheritance.

The case of the Pacific forest is remarkable and paradoxical. It is, as we know, the refuge of the most characteristic and widespread type of Miocene Coniferæ, the Sequoia, it is rich in coniferous types beyond any country except Japan; in its gold-bearing gravels are indications that it possessed, singly down to the very beginning of the Cenozoic period, Magnolias and Bœches, a taxodium, Liquidambar, Elms, and other trees wholly wanting to that side of the continent, though common both to Japan and Atlantic North America. Any attempt at explanation of this extreme paucity of usually major constituents of forest, along with a great development of the minor,

* On the above-cited passage of Tacitus, Gibbon has the following remark:—"The most sceptical criticism is obliged to respect the TRUTH of this extraordinary fact (the persecution of the Christians under Nero), and the integrity of this celebrated passage of Tacitus. The former (its truth) is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted upon the Christians. The latter (its integrity and genuineness) may be proved by the consent of the most ancient manuscripts; by the inimitable character of Tacitus; by his reputation, which secured his text from the interpolations of pious fraud; and by the purport of his narration."

iferous, element, would take us quite too and would bring us to mere conjectures. Such may be attributed to late glaciation; or to the tremendous outpourings of lava, immediately before the period of reparation, deeply covered a very large part the forest area; much to the narrowness of forest belt; to the want of summer rain, to the most unequal and precarious distribution of that of winter.

Upon all these topics questions open which are not prepared to discuss. I have done that I could hope to do in one lecture if I distinctly shown that the races of trees, the races of men, have come down to us through a pre-historic (or pre-naturalistic) period; and that the explanation of the present condition is to be sought in the past, and not in vestiges, and remains, and survivals; and that for the vegetable kingdom also there is a veritable Archeology.

For "The Friend."

Incidents and Reflections.—No. 30.

DIVINE GUIDANCE.

The Psalmist, in referring to the superintending care which the Lord exercises over the trusting children, makes this encouraging assertion:—"In all thy ways acknowledge me, and He shall direct thy steps." This applicable to all our movements, both in temporal and spiritual matters. As to the latter, we all admit it, and generally in some degree attempt to act upon it; but in our outward affairs we are far more deficient in faith, and less disposed to submit them to the Divine judgment and disposal; and hence we often become involved in difficulties, which might have been avoided if there had been less self-will and self-confidence, and more of a humbly seeking to the Lord for counsel.

These thoughts are connected at the present time, in the mind of the writer, with the removal of residence from one neighborhood to another—a matter in which serious mistakes are sometimes made. Some years ago a valuable friend lived in the compass of a country setting, where he was esteemed by his friends, and was useful both as a citizen and as a member of our religious Society. In these respects, notably few in his own vicinity excelled him. Some family changes presented an inducement to move away from this sphere of usefulness, and he parted with his farm, and took his family to reside in another neighborhood. The meeting he had left sustained a loss by removal, but that to which he went was not benefited by his coming.

This case was an illustration of what Gratian, the Irish orator meant, when he said that an oak at fifty might not be to be transplanted. He retained the esteem of his friends as a worthy man, but for many years, and in successive removals, he did not take root in the different meetings and circles where he went. His what ought to have been the most useful period of his life, was comparatively wasted; and he could scarcely be considered as having been harnessed again into religious service till the decline of life, when strength and vigor were failing.

His example has often been remembered as showing the need there is to consider well, before leaving the field of usefulness in which we have been placed.

Yet there are cases, where the way clearly opens for change, and where it is plainly the duty of individuals to follow on in the way

cast up before them, relying on that Divine Power which can enrich them both with outward and with spiritual blessings.

There are many who can bear witness as to the reality of the guidance furnished by a wisdom higher than that of man, to those who sincerely seek it, and follow its directions even when they lead (as is often the case), in a way contrary to the natural inclinations.

John Richardson relates, that when about 27 years old, having for a time some release from the active religious service in which he had been engaged, he wished to settle more closely to business. He says: "Upon seeking unto the Lord to know what place I might now settle in, though my great inclination was for Whitley, yet it sounded as in my ear, Bridlington, Bridlington is the place to settle in; and in the cross, I repaired thither, and settled for some time, keeping a little shop, and mended clocks and watches, as I had done for several years past at times. It was of good service my settling there, for the Lord began to work mightily, especially amongst the young Friends, so that in a few years many had their mouths opened in testimony for the Lord, and a fine spring of heavenly ministry was in that Monthly Meeting, the like I have not known in the like bounds, (for it is but a small Monthly Meeting, and hath been so ever since I knew it.) For Truth did so mightily prosper, and Friends grew so in the ministry, that it became a proverb, that Bridlington was become a school of prophets.

When Joseph Hoag was about to settle in life, his mind was turned towards the small meeting in Little Nine Partners, in New York; but he yielded to the suggestion that if he went there he would not prosper in business, and so took a farm in another neighborhood. For several years he met with much trouble, and little success, though he labored hard. At length, he says, "After living through many and varied trials, with an almost constant scene of conflict, and being permitted to get my mind into the quiet, I entered into deep searching of heart, to know the cause of all these troubles so continually coming upon me. The Lord in his own time gave me to see, that if I had sought to Him for direction, instead of listening to others' contrivings, I might have been settled in Little Nine Partners for many years, and been in my right place, where the Lord's blessing would have been upon me; and as I had neglected his pointings therein, He had withheld his blessing.

"Having striven so long that I had neither money nor friends to help me, it now appeared clear that if I would give up and go into the new country, I would then be blessed. It so settled on my mind that I told it to my wife, and opened my prospect to my own and my wife's relatives. Keeping steadily to the prospect, it brought my wife under deep concern. It was not long before she told me, that she saw clearly there was a good farm for us in that country, and was willing to go with me, ever after remaining steady in the prospect; and I now believe we are on the very spot presented to her view. When I opened it to my friends for their consent, they utterly decided me any liberty to move. In this situation they kept me for more than two years, which did not jostle or move me, feeling easy as having done all on my part, without feeling hard towards my friends; fully believing they would have to give it up. The Lord had

shown me that I had much to suffer for my own neglect, so that I dared not murmur."

After a time, the way opened for them to move, and they settled in Vermont, where they witnessed a prosperous change, and soon became comfortably established.

Ostriches on a Cape Farm.

Not long ago one of the most trustworthy of the herds, an old Bushman named Moos, was wandering one day after some of his charges. Their talents are in general limited; to track the spoor of a creature over the hardest soil, where no apparent mark has been left, and to run unweariably so as even to tire out a horse, pretty nearly exhausts the sum of them. But Moos Julius was more intelligent than some of his countrymen. The wild ostriches are becoming rare and he was greatly delighted to come upon a nest scratched in the sand with 16 great eggs in it, well within the boundary of his master's property. And here that slur on the moral character of the ostrich must be protested against as a base calumny, time-honored though it be. So far from leaving their eggs to chance and the sun to hatch, they are particularly careful parents, the father and mother birds taking it in turn to sit for six or eight hours at a time. In a tame state they are as regular as clock-work in relieving each other, and the herders declare that they followed the farm-bell to a minute. The incubation is very long, and lasts 60 days, during which they are exemplary in their attentions to the eggs. If they are away for a short time seeking food, which, when they are wild, must sometimes be very far afield, it is true that they scatter sand and dust over the nest to keep it warm; but sit they must, and sit they do, or there can be no progeny. Moos made haste home with his welcome news—it was Christmas day, and therefore, the height of summer in that Southern latitude—and as soon as he reported that the little birds were hatching, a wagon filled with straw, drawn by four horses, was sent to fetch them up. Meantime, however, the mother had taken fright at being watched, and carried off her family into the scrub, so that when the party arrived there was nothing to be seen but two added eggs kicked out of the nest and one still unhatched within it. The inmate was pecking feebly at the shell, but, deprived of the necessary warmth, it could not make its way out of prison. The master flung his coat and those of his men hurried round the egg, while they all followed on the track of the escaping birds. They were soon caught up, for the little ones, only just out of the shell, could not run fast; they looked like balls of yellow-brown fluff, the legs and neck much shorter in proportion than in more advanced life, and with a little dainty manner of holding themselves very pretty and amusing. The poor mother defended them gallantly, but in vain; she looked so piteous, however, with her beautiful, large, liquid, tender eyes, which have long lashes on them, and are very human, that the tender-hearted master's conscience was sore at his own cruelty, and the next time he took an ostrich's nest he left two of the children to the parent bird. He was sorry after for his generosity, for they were never seen again, and he believed were devoured by the civet cats; besides which, after a fortnight or so, the young are turned off by the parents to shift for themselves. When the party returned to

the nest, they found that the small haggard had got out of his shell, looking rather woe-begone, cramped, and high shouldered, but still all alive and right. The fourteen precious little captives were brought sadly up to the farm, where they were fed with chopped lucerne, bran, carrots, and the pounded shells of the addled eggs, which are considered excellent food for them. Later in life they require bits of bone, and unlimited pebbles which, indeed, are necessary to assist the gizzard in grinding down the food of all grain devouring birds, and may be found in the stomachs of fowls, turkeys, &c. It is only when the hard shell of the barley, wheat, &c., is thus bruised and crushed that the gastric juice can act upon the mealy matter within; and it is a proof of the weakness, not the strength, of the digestion of the ostrich, that it thus requires assistance. At first they kept each other warm by huddling close together under a shed, where they were put at night for shelter, as they are tender little things. They became very tame, especially with the women on the place, and would always come to them. Men they did not like, perhaps because the boys of the farm, (black and white are all alike in such matters,) had tormented them. For about a year they stalked about, never straying far, but going where they pleased, getting their own living for the chief part, but coming in two or three times a day for a little barley.—*Good Words.*

THE LAST WALK IN AUTUMN.

BY J. G. WHITTIER.

Selected.

I.

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,
Seen praying for the snows to come,
And, for the summer bloom and greenness gone,
With winter's sunset lights and dazzling moonstone.

II.

Along the river's summer walk,
The withered tufts of asters 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!

III.

With mingled sound of horns and bells,
A far-heard clang, the wild geese fly,
Stormless, from Arctic moors and fells
Like a great arrow through the sky
Two dusky lines converged in one,
Chasing the southward-dying sun;
While the brave snow-bird and the harly Jay
Call to them from their peaks, as if to bid them stay.

IV.

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 grasses and leafless trees
I might have dreamed of summer as I lay,
Watching the fallen leaves with the soft wind play.

V.

Since then, the winter blasts have piled
The white pagodas of the snow
On these rough slopes, and, strong and wild,
On river, in its overbow,
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 hues wherewith our Northern clime
Makes autumn's drooping woodlands gay,
What airs 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 snows; have in its round
been ours!

VII.

I know not how in other lands,
The changing seasons come and go;
What splendors fall on Syrian sands,
What purple lights on Alpine snow!
Nor how the map of sunrise waits
On Venice at her watery gates;
A dream alone to me is Arno's vale,
And the Alhambra's halls are but a traveller's tale.

VIII.

Yet, on life's current, he who drifts
Is one with him who rows or sails;
And he who wanders widely 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 noonday air,
And from cloud minarets hears the sunset call to prayer!

IX.

The eye may well be glad, that looks
Where Pharpar's fountains rise and fall;
But he who sees his native brooks
Laugh in the sun, has seen them all.
The marble palaces of land
Rise round him in the snow and wind;
From his lone sweetbrether Persian Hair smiles,
And Rome's cathedral awe is in his woodland aisles.

X.

And thus it is my fancy blends
The near at hand and far and rare;
And while the same horizon bends
Above the silver-sprinkled air
Which flashed the light of morning skies
On childhood's wonder-lit eyes,
Within its round of sea and sky and field,
Earth wheels with all her zones, the Kosmos stands
revealed.

XVII.

What greetings smile, what farwells wave,
What loved ones enter and depart!
The good the beautiful, the brave,
The Heaven-lent treasures of the heart!
How conscious seems the frozen sod
And beechen slope whereon they trod!
The oak-leaves rustle, and the dry grass bends
Beneath the shadowy feet of lost or absent friends.

XVIII.

Then ask not why to these bleak hills
I cling, as elms the tufted moss,
To bear the winter's lingering chills,
The mocking spring's perpetual loss,
I dream of lands where summer smiles,
And soft winds blow from spicy isles,
But scarce could Ceylon's breed of flowers be sweet,
Could I not feel thy soil, New England, in my feet!

XIX.

At times I long for gentler skies,
And bathe in dreams of softer air,
But homestead tears would fill the eyes
That saw the Cross whitened 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 to beauty join.

XX.

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 naked 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.

XXI.

Home of my heart, to me more fair
Than gay Versailles or Windsor's hall,
The painted, shingly town-house where
The Freeman's vote for freedom falls!
The simple roof where prayer is made,
Than Gothic roof and carved arcade,
The living temple of the heart of man,
Than Rome's sky-mocking vault, or many-spired Milan!

XXII.

More dear thy equal village schools,
Where rich and poor the Bible read,
Than classic halls where Priestcraft rules,
And Learning wears the chains of Creed;
Thy glad Thanksgiving, gathering in
The scattered sheaves of home and kin,
Than the mad license following Lenten pains
Or holiday of slaves who laugh and dance in chain!

XXIII.

And sweet homes nestle in these dales,
And perch along their wooded swells;
And, best beyond Arcadian valleys,
They hear the sound of Sabbath bells!
Here dwells no perfect man sublime,
Nor woman winged before her time,
But with the faults and follies of the race,
Old home-bred virtues hold their not unhonored place!

XXIV.

Here manhood struggles for the sake
Of mother, sister, daughter, wife,
The graces and the loves which make
The music of the march of life;
And woman, in her daily round
Of duty, walks on holy ground.
No unpaid mental tills the soil, nor here
Is the bad lesson learned at human rights to sneer!

XXV.

Then let the icy north-wind blow
The trumpets of the coming storm,
To arrowy sleet and blinding snow,
Nor slanting lines of rain transform,
Young hearts shall hail the drifted cold,
As gently as I did of old;
And I who watch them through the frosty pane,
Unevident, live in them my boyhood o'er again.

XXVI.

And I will trust that He who leads
The life that bides in mead and wald,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine;
Grant what we ask aright, from wrong decay,
And, as the earth grows dark, make brighter every star!

XXVII.

I have not seen, I may not see,
My hopes for man take form in fact,
But God will give the victory
In due time; in that faith I act,
And he who sees the future sure,
The baffling present may endure.
And bless, meanwhile, the unseen Hand that leads
The heart's desires beyond the halting step of deeds!

XXVIII.

And thou, my song, I send thee forth,
Where harsher songs of mine have flown;
Go, find a place at home and hearth
Where'er thy singer's name is known;
Revive for him the kindly thoughts
Of friends; and they who love him best,
Touched by some strain of thine, perchance may tal-
The hand he professes all, and thank him for thy ask!

His Loving Kindness is better than Life.—
I called the other day on a dear friend whom
had not seen since she was the gayest, bright-
est, liveliest girl in the whole village circle
my old home. Three years ago she was
thrown from a horse and injured her spine,
and she has been a hopeless invalid ever since.
I found her reclining in a great arm chair,
propped up with pillows, her face as white
the pure white linen on which it lay, the
girlish beauty of rosy health gone, but a ne-
and more sacred beauty transfiguring the con-
tenance. In the course of our conversatio-
I spoke sympathetically of the bitter sorro-
it must be to her, as I knew her, lithe, full
activity, rejoicing in her health and streng-
to be thus imprisoned, bound hand and foot
and made dependent on others for even lit-
tle power to change her position. "It was ver-
very hard at first," she replied. "But of
day, two years ago—I shall never forget it—
day of the hour—as I was looking listless
over my Bible, my eye lighted on the promise

dear children? Is it not allowing the government of ourselves to be upon the shoulders of Him, the wonderful Counsellor and sure Guide into all truth? Herein, we believe, lies the indispensable pupilage and preparation for service in the church of Christ. Yea, it is those that, taking his yoke upon them, learn of Him lowliness and meekness; and experience the discipline of the cross to be made easy and his burden light, because of their obedient heart and willing spirit. It is these that are enabled to become strong in the Lord and in the power of his might. It is these who, planted in the likeness of his death, because of steadfastly "holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," shall experience a being raised in the likeness of his resurrection. For there must of necessity be a death unto sin, before there can be a life unto righteousness.

Would that we might examine in the light of the Lord, freely dispensed to every one, how it is with us; and whether we have been caught in this subtle snare of the great enemy. Whether we have in our own unfortified or unsuspected will and wisdom, set about the erection of any Babel of good works? Whether we have, with unsanctified hands, essayed to steady the tottering ark as did Uzzah? Whether we are guilty of sacrificing before the prophet Samuel came, or power from the high has been given, as in the case of king Saul? Or whether in the prosecution of any other professedly religious engagement we have been careful, before entering upon it, to submit ourselves to the Lord in living obedience; saying, "If Thy presence go not with me, carry (me) not up hence." As this tender, teachable, dependent spirit prevails, as the primary concern is to be brought to and taught at the feet of the crucified, yet risen and glorified Emmanuel, as the one thing needful, He will to these impart grace, knowledge, and comfort sufficient for all their need. The place for them to labor, the niche they are to fill, the work they are to do, will be duly shown unto them by the Good Shepherd; and such labor, proceeding from Him, the root and ground of Truth, and Vine of life, it is declared, shall not be barren nor unfruitful; but shall prosper wherunto it is sent.

As this is the case, the Lord omnipotent will more and more water and bless his heritage; will yet have mercy upon Zion; and will cause his servants to take pleasure in her stones, and to favor the dust thereof. He will again build her waste places; make her wilderness as Eden, her desert as the garden of the Lord, to the exceeding joy and rejoicing of those who now mourn over her desolations.

For "The Friend."

The Bermuda Islands.

(Continued from page 174.)

There is little live stock on the islands. Cattle and sheep do not thrive well, probably mainly owing to the want of a plentiful supply of good water. Butcher's meat is almost all imported from America. Horses are not very numerous, and only tolerably good. The principal crops raised are potatoes, tomatoes, and onions for the New York market. They are of the very best quality, but they are raised in comparatively small quantity, owing partly to the scarcity of labor, and partly to the unequal distribution of the fertile soil, and

the want of a sufficient supply of manure. Arrowroot was at one time a principal article of export; but the quantity produced has been steadily decreasing of late years. What is made is certainly excellent, and fetches a higher price than the West Indian, which is driving it out of the market. The crop however is a troublesome one, the labor connected with it extending about a year, and the Bermudians find the culture of the potato, which lies only about one hundred days in the ground, gives much less trouble, and commands a certain and speedy market in America, a more profitable speculation. Indian corn is greatly used as an article of food, but it is imported from America. Cassava is common in the gardens and thrives well. All the European vegetables grow in Bermudas, and, with care, seem to come to considerable perfection. It is singular that seed potatoes, and garden-seeds of all kinds, including those of the onion and tomato, are imported every year, usually from America or Madeira. It is generally understood that seed grown on the islands will yield a deteriorated crop.

Some years ago Bermudas was famous for its oranges; several of the best varieties were cultivated in gardens, and the fruit arrived at wonderful perfection; while the lemon, the lime, and the bitter orange sprung up everywhere, so that the country lanes and hedgerows were redolent of the delicious perfume of orange blossoms, and the fruit fell off, and rotted on the ground. About the year 1854, a minute insect, of the family *coccida*, appeared on the orange trees, and multiplied greatly. The leaves, covered with scales and glutinous with a viscid excretion from the animal, became yellow and fell off, the fruit dropped before ripening, and finally many of the trees died. Bermudas has never recovered from this plague, and now there is scarcely an orange grown on the islands. The wild lemons and limes still flourish, but the cultivated varieties have disappeared from the gardens.

Fruit is by no means abundant. The smaller English fruits, gooseberry, raspberry, currant, &c., run to wood and do not bear. Strawberries fruit fairly. Bananas are generally cultivated, and are good. There are some fine trees of the avocado pear, which bear abundantly. The mango has been introduced into some gardens, but the crop cannot be depended upon.

The climate of Bermudas is very genial; the mean annual temperature is about 69° Fahr., while that of Madeira, in almost exactly the same latitude, is 64° Fahr. The temperature of the coldest month (62° Fahr.) is, however, somewhat lower at Bermudas than at Madeira, while that of the warmest month is considerably higher. (72° to 80°). The greater summer-heat, telling upon the flowering and the ripening of the seeds of plants, gives the flora of Bermudas a more tropical character than that of Madeira, and this is undoubtedly increased by the circumstance, that while the vegetation of Madeira, and the other "Atlantic islands," the Azores, and the Canaries, appears to be to a great degree an extension of that of Southern Europe, that of Bermudas, if we except a large number of introduced plants, is in the main derived from the West Indies and the South of North America.

The fauna of Bermudas is singularly poor. There are no wild mammals excepting the

rats and mice which have been imported with foreign produce. Only about half a dozen land birds breed on the islands, and all these are common North American species probably the most abundant are the American crow, and a pretty little ground dove. Many American birds are annual visitors. Only one reptile is known, a lizard common in Carolina.

It is pleasant to ride on an evening along the green roads in Bermudas. The exuberant character of the vegetation is not obtrusive. The palmetto is the only indigenous palm. The cabbage palm, the date palm, the coconut, and the grugra palm have been introduced and grow well; but they do not ripen their fruit. The bananas around the cottages look tropical, and so do the stars of scarlet tracts of *Ponsettia*, and the stars of crimson flowers of *Erythrina*; but the far more general tamarisks and oleanders are familiar. An exotic cast is given to the undergrowth by the prickly pear, the Mexican yellow poppy, the scarlet sage, and the wild ipsecania; but nettles, chickweed, sow-thistles, clovers, and other cosmopolitan weeds, both their accustomed place.

Alexander of Russia.

During Stephen Grellet's sojourn in Petersburg, Prince Alexander Galitzin related some interesting particulars respecting the Emperor Alexander; among others, the peculiar circumstances attending the renewing of those religious impressions that of latter years had been of an abiding nature with him. When the information was received at Petersburg, that the armies of Napoleon had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuable to take their flight into some more secure place; for they expected the French would soon march for that city. The emperor was preparing to go with the body of troops collected there to oppose them. Prince Alexander Galitzin had at that time many men employed in repairing his palace, which he continued calmly to go on with, whilst so many others were panic stricken. Some envious persons told the emperor what he was doing and that he must be a traitor. He went to the Prince, and queried, "Galitzin, what are you doing? What means all this: every one prepares to flee, and you are building?" "Oh," said the Prince, "I am here in as sure a place of safety as any I could flee to; the Lord is my defence, in him I trust." "Whence have you such confidence?" replied the Emperor, "who assures you of it?" "I feel it in my heart," answered the Prince, "and it is also stated in this Divinely inspired volume"—holding forth the Bible to the Emperor. By some inadvertent motion of the hand, the Bible fell upon the floor—open. "Well, permit me," said the Prince, "to read to you in that very place on which the Bible lies open before us." It was the ninety-first Psalm; on hearing which, the Emperor stood for awhile like a man astonished. The army, during that time, was marching out of the city. It is the usual practice on such occasions, or when the Emperor is to be absent for a length of time, that the last place he leaves is the great church. He repaired there; the portion of Scripture read on the occasion was again the 91st Psalm. The Emperor sent for the priest, and queried, "Who told you to make choice of that particular passage of Scripture

is day?" He replied, "that nobody had it, but that he had desired in prayer that the Lord would direct him to the particular portion of the inspired volume he should read, encourage the Emperor, and that he apprehended that Psalm was the word of the Lord him." The Emperor proceeded some distance on his way; and late in the evening he lit his mind under great seriousness, and decided that the Bible should be read to him, when the person who came in for that purpose began, he also read the 91st Psalm. The Emperor, interrupting him, queried, "who did you read this to—has Galitzin told you?" He replied that he had not seen the Prince, but had any one told him what to read; but on being told he was sent for to read to the Emperor from the Bible, he had desired that the Lord would direct him to what was most appropriate for the occasion, and accordingly he had selected this portion of Scripture. The Emperor felt astonished at this, and paid the greater attention to what was said, believing that this must be of the Lord's ordering; he was therefore very solemnly and orderly impressed, and from that time he concluded, morning and evening, to read privately a chapter in the Bible.

An Ant Battle.

On a sultry afternoon, the first day of July, was lazily sauntering in the grove, when, on looking down, I found, to my surprise, that I was in the midst of a battle-field. A powerful myrmidon of red ants had invaded the dominions of the black colony which, for three years past, had a kind of supervision over. I had often thought plants covered with aphides—the immortal Linnaeus called these aphides the ants'—and stuck the plants into the earth round their dwelling, and had given them sugar, and had driven and carried toads from their nests which were devouring them. In short, I had become very much interested in and quite attached to this colony, but I was useless to aid them now. I could only look on in wonder and astonishment.

A yard or more around the foot of the tree the battle was raging, and no place for the file of my foot without crushing the combatants. I found in every instance a red ant pitted against a black; sometimes two red ones against one black, in which case the black was on dispatch. For three hours I watched the conflict; all around me the combatants were engaged in close embrace, rolling and tumbling out, never separating until one was killed, and often the dead victim had fastened with a firm hold on his adversary that it was with the utmost difficulty he could free himself from his death-grip.

The sun went down, and the gathering darkness compelled me to leave my post of observation, but, as long as I could see, the conflict was as fierce as when I first beheld it. I now picked up several of the warriors, and so intent were they in their terrible struggle that my handling did not divert them in the least. I carried several pairs into the house, placed them under a large oval glass (the cover of a fernery), on a marble-topped table, and watched the conflict.

I found I had ten black and ten red warriors not engaged in a general melee, but each intent upon killing his own adversary. It was fully an hour before the first warrior was killed—a red has at last despatched his black

antagonist, and not satisfied with killing him, he tears his legs from his body and severs his antennae. After convincing himself that he is really dead, he looks around at the other warriors which are still closely locked in their deadly embrace, and now he hurries from one couple to another, as if to see where his services are most needed. He finds a couple whose struggles are nearly over—a black is fastened with a death-grip to his adversary's foreleg. The red hero soon severs the head from the black soldier, and leaves it hanging to the leg of his dying comrade. He now goes to another couple who are still fiercely contending; he seizes the black, and now all three roll and tumble about together; but the black is soon killed, and as in the other case, his mandibles are locked on his adversary's leg. But this time our hero does not sever the head from the black soldier, but leaves his comrade to free himself as best he can, while he goes to the assistance of a third less fortunate brother, where the black seem to have the better of his antagonist. Here a long struggle ensues, and now another red soldier has dispatched his opponent, and he comes to the struggling three, moves about them in an excited manner, with his mandibles stretched wide apart, waiting his opportunity to fasten them on the black; he finds his chance, seizes him between the thorax and abdomen, and severs the body in two; but the dying black does not relax his hold of the first antagonist, and they die together.

I now leave the fierce combatants for the night. In the morning I find that every black is killed, and four red soldiers are dead, and two others not survive. The legs and antennae and mutilated bodies of the dead warriors are strewn about, every fragment showing conspicuously on the white marble. Out of the twenty, fourteen are dead and two nearly lifeless—only four have survived. I put some drops of water and moistened sugar under the glass for the surviving heroes; two find the water and drink. I now repair to the battle-field. The struggle is over—not a black to be seen, but a column of the red invaders is emerging from a large cavity that leads to the numerous galleries and underground chambers of these industrious blacks, and each invader is carrying a larva or pupa. I follow the column, which is from four to five inches in width, to the nest of red ants before mentioned. There is a wide opening in the side of this nest, down which they all disappear and leave their burdens, and again start for more plunder. All day long these powerful marauders are engaged in this work. They carry a larva or pupa carefully and drop it on being disturbed. But what does this mean? Every little while a red warrior comes out with a black bundle, which he carries as carefully as he does the pupa or larva. I stop him to inquire into the matter; he drops his bundle, which immediately unrolls, and lo! it is a lively black ant, apparently unhurt, and, to my eye, no way different from the warrior with whom he was so fiercely fighting.

The books which I have read on the subject inform me that "the red ants carry the pupae and larvae of the blacks to their nest, where they rear them for slaves, but they never capture the adult ant, for it would not stay in the new home if they did." But these ants certainly carried a great number of adult blacks to their nest, and I am quite sure they did not run away, but stayed and helped to nurse and

feed the larvae. I captured several of the red marauders with their victims, and placed them under the glass. The reds now pay no attention to the blacks, but simply try to make their escape. I take larvae and lay them on a leaf, and put them under the glass also, and place moistened sugar in their reach. Very soon the blacks are feeding the helpless larvae. I remove the glass cover; the reds immediately run away, but the blacks stay and continue to sip the moistened sugar and feed the young. I hold a magnifying glass over them, and find the little larva raise up their heads and open their mouths to be fed, very much like young birds. I now take the larvae, together with the nurses, and place them near the nest of red ants. I soon lose sight of the nurses, but the larvae are quickly taken to the nest by the red soldiers.—*Harper's Magazine.*

War.—War, in its origin and its progress, its glories and its triumphs, is rooted in sin, and is sustained by the pride and corruption of man.—*Jacob Lindley.*

THE FRIEND.

FIRST MONTH 18, 1879.

The Scriptures of truth contain many consoling assurances of the goodness of the Lord towards those who are faithfully endeavoring to serve Him. The Psalmist says, "I sought the Lord and He heard me, and delivered me from all my fears." "This poor man cried and the Lord heard him, and saved him out of all his troubles." "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." "The righteous cry and the Lord heareth, and delivereth them out of all their troubles." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." These expressions are all contained in a single one of the Psalms of David; and the number of such precious promises might be greatly increased.

The upright in heart are not promised freedom from those proving dispensations which are the lot of all in this state of existence; and which are a necessary discipline in the Divine ordering of events, to train and prepare us for usefulness in the church militant here, and for enjoyment of the glorious blessedness promised to the Church triumphant in Heaven. The language used is, "Many are the afflictions of the righteous,"—but what a soul-reviving promise is annexed thereto, "But the Lord delivereth him out of them all!"

Our late valued friend, Hannah Williams, says in one of her letters, "If, under our provings, we endeavor to do our best, no doubt we shall be helped;" and also that she had been particularly impressed, "in reading the life of Thomas Shillito, to find him overcome and overcome again, out of great weakness and difficulties and trials, as a last resort, summing up his energies and resolving 'to do his best'; and he was helped, even to admiration."

Doubts and fears will at times assail even those who sincerely desire to follow on in the tribulated path that leads to rest and peace,

and to know tribulation to work patience, and patience to have its perfect work. Their faith is often reduced to a low ebb; but what a mercy it is at such seasons to know that help is laid upon One who is mighty to save and able to deliver, even to the very uttermost. The humble follower of Christ in such a condition, may be prepared to adopt the language of Jonah when he said, "The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head;" but the subsequent experience of the Prophet will be his also:—"When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple;" and he will feel bound to adopt his holy resolution, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed;" and be enabled to make the same acknowledgment, "Salvation is of the Lord."

On the 10th inst., Benjamin Hunter was executed in the neighboring city of Camden, for the murder of an individual some months ago. The verdict of the jury who found him guilty has been confirmed by his own confession; from which it appears that the leading motive for the commission of the horrible crime, was that love of money which the apostle declares to be "the root of all evil;" and which, in the present case, certainly induced the unhappy criminal so to act as to "pierce himself through with many sorrows."

In his confession, he states that the murdered man was indebted to him. To secure himself from ultimate loss he effected large insurances on his life in different Insurance Companies. Then the suggestion entered his heart, that if his debtor were to die, it would be greatly to his pecuniary advantage by enabling him to collect the sums that would then be payable. As he allowed this thought to take possession of his mind, and meditated upon it; the temptation presented to hasten the death on which so much was at stake. Thus step by step the cunning Adversary of man's happiness led him into the snare which he had prepared for him; until his heart was given over to murderous thoughts, and his hands were imbued with a brother's blood. He could not have reached this condition without doing violence to the convictions of the Light of Christ in his heart; obedience to which would have enabled him to resist the first departure from the way of peace, and would have preserved him from falling into so dreadful a state.

May this sad case be a warning to all to shun the first step in the downward path. Every yielding to temptation to evil, no matter in how slight a degree, weakens the power of resistance, and places us more under the influence of that Evil Spirit who is ever watching to beguile the unwary.

The violent ending of the life given by his rational creatures by God for his own Divine purposes, is shocking to our feelings; even when effected by the authority of law, by the hands of officers legally appointed for that purpose, and as a punishment for atrocious crimes. We believe it would be more in accordance with the Divine Will, and with the spirit of that Gospel which breathes "peace on earth and good will to man," that such criminals should be placed in confinement, where time could be allowed for quiet reflection, in which there might be some hope

that true repentance would be experienced and forgiveness obtained.

In the present instance, the execution of the criminal was attended with many revolting circumstances, and we hope may have the effect to arouse the feelings of the community to the barbarity of this method of punishment, as well as to its inadequacy for the end in view—the deterring of wicked persons from the commission of this crime—and to the utter incompatibility of it with what should be the effect of all judicial punishment; and the reformation of the offender. Would that just and humane views in regard to the treatment of such criminals should prevail to the entire abolition of what appears to us a remnant of barbarism!

SUMMARY OF EVENTS.

UNITED STATES.—The report of the Treasurer of Pennsylvania shows that the State debt, during the year ended 12th mo. 1st, 1878, was reduced \$1,068,193, and on that date amounted to \$21,875,620. The sinking fund at that date held assets valued at \$8,504,899, leaving the net debt \$13,370,721.

There has been a decrease shown, at the Ledger office in this city, a tax notice dated 1795, which notifies a resident of Southwark that his tax rate was 23.3 cents on the \$100.

The operations of the Philadelphia Post-office, for the year 1878, show a steady, and in some particulars, a decided increase over any previous year. There were delivered by carriers, letters and drop letters, 1,034,541 over last year; of postal cards, 1,107,465; newspapers, 715,754—making a total increase of 2,877,700. The collection shows an increase in letters of 624,084; postal cards, 479,112; newspapers, 420,815.

The English revisers of the New Testament have finished their second and final revision. The company have held 83 sessions, and have spent 337 days on the work. There were 24 members of the company, and the average attendance has been 15. There now remains the consideration of any further suggestions that may be made by the American company, and the adjustment of some questions which have been reserved for the final reading.

Heavy rains on the 12th inst. caused another rise in the James river, which was reported eleven feet above ordinary high water mark. The streets in the lower part of Richmond, Va., were flooded by an ice gorge. Families were moving from their houses, and merchants removing their goods in the flooded district. The breaking of an ice gorge in the Kanawha river, has caused a disastrous flood, and fears were entertained of a general ice break in the Ohio river; three steamers and 89 barges, some of the latter laden with coal, have been sunk at different points.

The snow storm of the 9th inst. is spoken of as the heaviest known for twenty years, in southern Ohio and northern Kentucky. Railroad cars were delayed, and at Ironton, Ohio, mills stopped for want of coal.

The hostile Cherokees imprisoned at Fort Robinson since last autumn, broke from the windows of their prison-room on the night of the 9th inst., and escaped to the prairie. The guards followed in pursuit, and fired upon the Indians, killing about 40 of them. The escape of the Cherokees is stated to be the determination on the part of the Indians not to go to the Indian Territory, where it had been decided to remove them.

The export of sugar from Boston, in 1878, amounted to 20,696,941 pounds, of which 14,634,238 pounds went to Canada.

On the 11th inst., the Secretary of the Treasury received over \$2,600,000 subscriptions to the 4 per cent. loan, and issued another call for the redemption of \$10,000,000 5-20's of 1867. This makes since the opening of the year, \$14,021,830 4's subscribed, and \$50,000,000 1867's called.

In New York last week there were 270 cases of scarlet fever reported, and 63 cases of diphtheria—the number of deaths from the former was 41, and of the latter 22. The mortality from all causes was 569. The number of deaths in this city for the week was 359, of whom 50 were of consumption.

Markets, &c.—Gold 100 U. S. sixes, 1881, 106½; 5's, 1881, registered, 106; coupon, 107½; 4½ per cents, 104; 4 per cents, 104½; 5-20's, 1867, 102½; do. 1868, 104.

Cotton, 9½ a 9½ cts. per pound for uplands and New Orleans.

Flour—Choice Minnesota extra \$4 for medium, and \$4 for fancy; western, \$4.50 a \$5.12½. Patent and O high grades, \$5.50 a \$7.50. Rye flour, \$2.75 a \$2. Grain.—Wheat, red, \$1.05; a \$1.00; amber, \$1.00; \$1.07½; white, \$1.05. Rye, 55 cts. corn, 42 a 46 cts., 28 a 32 cts. per bushel.

Hays and Straw.—Prime timothy, 65 a 75 cts. per 1000 lbs.; clover, 45 a 60 cts. Straw, 65 a 75 cts., 100 pounds.

Seeds.—Choice clover seed, 6½ a 6½ cts. per po for choice, and 5 a 5½ cts. for common.

Beef cattle were in fair demand; 1700 head arrived at 4½ a 5½ cts. for Penna. and western steers and 4 a 5 cts. for fair to good, and 3½ a 4 cts. for common lots at 3 a 5½ cts. per pound gross for country to choice. Hogs, \$4½ cts. per pound, as to quality.

FOREIGN.—The Library of the Birmingham and M Land Institute was burned on the 11th inst. It contained 80,000 volumes. Comparatively few books were saved.

The Wardale Iron and Coal Company have charged £1500000 because of the depression of trade. There are about sixty joint-stock companies in Sheffield working coal and iron mines, rolling mills, steel works, and about twenty of these are in liquidation.

The British Post-office is said to have in its employment 45,000 persons—including the telegraph department. A despatch from Calcutta says, General Stewart has been ordered to march towards Candahar. The other 11 divisions of the British army have gone into their quarters. The Afghans are reported friendly. It is stated that the Amer is expected to arrive in Petersburg about the middle of next month.

General anxiety is said to prevail throughout Russia on account of the plague in Astrakhan. The insect which has been surrounded by troops.

Experiments were recently made at several foundries in Geneva, for the purpose of proving the quality of American coal, and have resulted very satisfactorily. The iron made with it was so much superior to that produced by the coke invariably used through out Switzerland, that the manufacturers confess the advantage is clear and gratification. The American consuls think that the extensive demand for anthracite coal in Switzerland.

The average grain product of Europe is reported 5,900,000,000 bushels, of which Russia raises one-third, France and Germany 520,000,000 bushels each, and Austria 300,000,000. Russia raises nearly twice what France and Great Britain produces about one-fourth of her requirement.

The difficulty between the government of Tunis and the French, is reported to have been settled by the Prime Minister of Tunis tendering to the French Consul, on behalf of the Bey, a full apology.

FRIENDS' ASYLUM FOR THE INSANE.

New Brunswick, (Twenty-third Week.) Philadelphia Friends and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on 14th month 11th 1878, at the residence here, Mrs. Samuel Carey, Warren Co., Iowa. SARA CAREY, a beloved and wise Christian, and member of the Religious Society of Friends, aged fifty-four years. Her dear Friend had long been much afflicted, having been entirely deprived of eyesight for a considerable time and finally became paralyzed, which she bore with Christian patience. Her relatives and friends have been consulting her at her residence in Okawaha, who was a woman prepared to enter into that rest which remaineth for all people of God.

On the 20th of 12th month, 1878, at the residence of her son, Samuel Carey, Warren Co., IOWA, RHOADA, widow of the late Thomas Carey, in the 87th year of her age, an esteemed member of Coal Cree Monthly Meeting of Friends in Okawaha. She was a woman of meek and quiet spirit, and strongly attached to the principles of the gospel as professed by our religion Society. She manifested an ardent desire that she might be sustained in her primitive purity, and gave evidence that she was prepared as a shock of corn fall ripe, ready to be gathered into the heavenly garner. Her funeral services were held at her residence on the 27th of 12th month, 1878, JESSE STANLEY, aged 7 years. Though called from works to rewards—as in moment, in the twinkling of an eye, yet his relative and friends are consoled in believing he was read and prepared for the great change.

WILLIAM H. PILE, PRINTER,
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Testimonies of Profane Writers to the credibility of the New Testament.

Extracted from *Horne's Introduction to the Holy Scriptures*.

(Continued from page 175.)

(2.) The next testimony to be adduced is that of Caius Plinius Cæcilius Secundus, better known by the name of the *younger Pliny*. He was born A. D. 61 or 62; and, after holding various distinguished offices, was sent to the province of Pontus and Bithynia, by the emperor Trajan, A. D. 106—108, as his lieutenant, and proprietor, with proconsular power. The persecutions of the Christians under that emperor had commenced A. D. 100; and in that remote country there were at this time prodigious numbers of Christians, against whom, by the emperor's edict, was obliged to act in a manner of severity. Being, however, a person of good sense and moderation, he thought it prudent not to proceed to the extreme rigor of the law, until he had reported the case to Trajan, and had received his commands concerning it. He therefore wrote him the following epistle, A. D. 107, which is too important to be abridged, and the same year received the emperor's reply.

Pliny, to the emperor Trajan, wisheth health and happiness:

"It is my constant custom, sir, to refer myself to you, in all matters concerning which I have any doubt. For who can better direct me when I hesitate, or instruct me where I am ignorant? I have never been present at any trials of Christians; so that I know not all that is the subject matter of punishment of inquiry; or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender, and the full grown and robust ought to be treated alike; whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so; whether the name itself, although no crimes be detected, or names only belonging to the name, ought to be punished. Concerning all these things I am in doubt.

"In the mean time I have taken this course with all who have been brought before me, and have been accused as Christians. I have at the question to them, Whether they were Christians. Upon their confessing to me that

they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation, whom, because they are Roman citizens, I have noted down to be sent to the city.

"In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me, without mentioning the author, containing the names of many persons, who, upon examination, denied that they were Christians, or had ever been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which, for that purpose, I had caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ, none of which things, as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge. Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it; the rest said they had been Christians, but had left them—some three years ago, some longer, and one or more, above twenty years. They all worshipped your image, and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault or error lay in this, that they were wont to meet together, on a stated day, before it was light, and sing among themselves, alternately, a hymn to Christ as God; and to bind themselves by a solemn oath (sacramento), not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder; but this they had forborne since the publication of my edict, by which, according to your commands, I prohibited assemblies.

"After receiving this account, I judged it the more necessary to examine, and that by two, two mid-serivants, which were called ministers. But I have discovered nothing beside an evil and excessive superstition. Such I therefore allow all judicial proceedings, I have recourse to you for advice; for it has appeared unto me a matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering; for many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seems to me that it may be restrained and corrected. It is certain that the temples, which were

almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims likewise are every where brought up, whereas for some time there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed, if pardon were granted to those who shall repent.

To the preceding letter, the emperor Trajan sent the following reply:—

"Trajan to Pliny, wisheth health and happiness:—

"You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians; for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case, of any crime whatever, may a bill of information be received, without being signed by him who presents it; for that would be a dangerous precedent, and unworthy of my government."

The preceding letter and rescript furnish numerous important testimonies to the state of Christianity, and to the purity of Christian principles. We learn from it, in the first place, the great progress of the Christian religion in a short space of time. Christianity was neither known nor heard of in the world before the reign of Tiberius. Eighty years had not elapsed since the crucifixion of Jesus, when Pliny wrote this letter, nor seventy years since the disciples of Jesus began to make any mention of him to the Gentiles; and yet there were at this time great numbers of men whom Pliny repeatedly terms Christians, in that part of Asia where he presided, at a great distance from Judea. Christians there were every where, throughout the whole extent of his province, in cities, in villages, and in the open country. Among them were persons of all ages, of every rank and condition, and of both sexes; and some of them also were citizens of Rome. The prevalence of Christianity appears likewise from the universal decay of pagan worship: the temples were deserted, and the sacrifices discontinued. Beasts brought to market for victims had few purchasers. So many were accused, and were in danger of suffering on account of the prevalence of this opinion, as gave the president no small concern. Farther, it is evident that there were not only many at this time who bore the Christian name, but that such people had been there for many years; some, for several years; and one or more, who had been brought before Pliny, had professed Christianity, and had renounced it more than twenty years. All which circumstances prove that Christianity had been planted there for

many years before his arrival. Such an increase, indeed, could only be the work of time.—SECONDLY, Pliny's letter bears a noble testimony to the fortitude of the Christians in suffering, and to their steady perseverance in the faith of Jesus Christ; and it also communicates several interesting particulars relative to their religious belief and worship. More particularly, 1. They disowned all the gods of the heathens, and would not worship the images of the emperors or of their gods. The people who embraced this religion forsook the heathen temples and altars, and offered no sacrifices there. 2. They assembled together on a stated day, which we know from the collateral testimony of Christian writers was the Lord's day or Sunday, on which day Christians celebrate the weekly festival of Christ's resurrection. 3. When they were assembled, Pliny says that they sang a hymn to Christ as God; and also engaged themselves, "by an oath, not to commit theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them." This account is highly to the honor of the first Christians. They paid divine worship to their God and Saviour, Jesus Christ, and devoted themselves to the practice of moral virtue.—LASTLY, both the epistle of Pliny, and the letter or rescript of Trajan, attest the innocence and virtue of the first Christians. From the former it is evident that no crime, besides that of their religion, was proved against any of those who were brought before Pliny. Even their accusers and prosecutors alleged nothing else against them, but that they were Christians; he examined apostates; he put to the torture two young women who were ministers or deaconesses, and yet he discovered nothing but what was quite harmless. The only charge against them is an absurd superstition, and obstinacy in adhering to it. Trajan's rescript affords equally strong proof of the innocence of these men. He knew not of any offence of which they were guilty, excepting only that they did not supplicate the heathen deities. The honesty and innocence of these men oblige us to pay great regard to their belief and profession of the Christian religion. If they were sober and discreet before they embraced it, we may be sure that there then were such evidences of its truth as approved themselves to serious persons. If they are supposed to have formerly been vicious and irregular, here is a strong proof of the truth and goodness of Christianity, inasmuch as it had so great an influence on the minds of men, at a time when they might easily know whether it was well grounded or not. In either case, it is an honor to those principles, that those who embraced them maintained such innocence in their lives, that their enemies, even after the strictest inquiries, could discover nothing criminal against them.

(To be continued.)

Strait and narrow, the way to the kingdom hath always been attended with difficulties, and entered into through many tribulations; yet the commandments of the Lord are not grievous; in keeping his law there is great delight; there is a recompense a thousand fold, even in this life, for all our sufferings, in the enjoyment of that peace which passeth the human understanding; as the earnest of that great and eternal weight of glory, with which our sufferings in this world are not to be compared.—Letter of John Thorp.

[At the request of a Friend in Ohio we publish the following:]

A paper of John Burnyeat's, that came to hand since his works were printed.

The twenty-seventh of the eighth month, 1667.—In the morning, as I was laying upon my bed, and my soul greatly afflicted under the view and consideration of the state of things, as it was among Friends in the city of Bristol and some parts adjacent, because of the great contention and opposition; and when I was under the exercise, and my life appeared grieved, even until my soul was brought into sore anguish, at times, and grief, to see how hard some were, and unruly and obstinate. In this travail of spirit my heart being bowed, I said within myself, and before the Lord, and unto him; I matter not, what I be, nor how much I be abused, for we must pass through good and bad report, as the faithful in former times did. And then when I was thus gone down into the grave of self-denial, where I thought I could lie and be trodden upon, the Lord God signified unto me by his Holy Spirit on this wise:—Though thou be willing so to be, yet will not I be trodden under; and further said, there are some of them, that are as dead men before me, because they have lifted up their heel against me, and have rejected my word, and slighted or set at naught my reproof.

And further the Lord God signified unto me, that the spirit of Core and Balaam had entered, which would shut truth out of doors, and pluck Christ from his throne, and lead away the minds of people after their own inventions, to worship the works of their own hands. And He further signified unto me, how that the plague of leprosy and sore judgment of hardness of heart, was upon them; and they had lost their beauty, and were not fit to come nigh the altar of the Lord, nor to be in the Lord's congregation; and that he would decide the matter. And further he signified to my comfort, there was a Priest to stand between the living and the dead, with a holy censor and pure incense, to make an atonement; and the eyes of all the tender and sensible were to be towards Him, that they might receive the law from his mouth, and that his lips might preserve their knowledge. And further, there was something also of the spirit of Cain, which did appear had entered, even that which did envy Abel's acceptance.

When I had seen these things from the Lord, and it was showed me I could speak forth the matter unto the people, my heart was wonderfully broken within me; and I cried and said, Woe is me! must I be the messenger to carry this message unto this people? And when I was under this exercise the Lord did signify unto me: If I delivered his word faithfully, then should I deliver my own soul; but if not, I should die for it; my life should go for theirs. Then did the dread of the Lord's word, and his majesty strike me down, and made me willing to be given up, without any more reasoning: blessed be the Lord for ever, who both gives the word, and power to deliver it!

JOHN BURNYEAT.

From Memoir of William Crouch.

And because evil speaking is become almost an epidemical fault, take these rules and directions which he hath laid down for the prevention and cure of it.

1. "Never say any evil of man, but what you certainly know.—He that easily credits

an ill report, is almost as faulty as the first inventor of it; for though you do not make yet you commonly propagate, a lie. Therefore never speak evil of any upon common fame, which for the most part is false; but almost always uncertain whether it be true or not.

2. "Before you speak evil of any man, consider whether he hath not obliged you to some real kindness, and then it is a bad return to speak ill of him, who hath done us good.

3. "Let us accustom ourselves to pity the faults of men, and to be truly sorry for them; and then we shall take no pleasure in publishing them. This, common humanity requires of us, considering the great infirmities of human nature, and that we ourselves also are liable to be tempted.

4. "Whenever we hear any man evil spoken of, if we know any good of him, let us say that. It is always the more humane at the more honorable part, to stand up in the defence and vindication of others, than to take a case and bespatter them.

— "They that will observe nothing in wise man, but his oversights and follies; nothing in a good man, but his failings and infirmities; may make a shift to render a very wise and good man very despicable. If one should heap together all the passionate speeches, a the forward and imprudent actions of the best man; all that he had said or done amiss in his whole life, and present it all at one view, concealing his wisdom and virtue; the man in this disguise would look like a madman or fury; and yet if his life were fairly reported and just in the same manner as it was led, all his many and great virtues set over against his failings and infirmities, he would appear to all the world to be an admirable and excellent person.

5. "That you may not speak ill of any, do not delight to hear ill of them. Give no countenance to busy bodies, and those that love to talk of other man's faults.

6. "Let every man mind himself, and his own duty and concernment. Do but endeavor in good earnest to mend thyself, and it will be work enough for one man, and leave the rest but little time to talk of others.

7. "And lastly, let us set a watch before the door of our lips, and not speak but upon consideration: I do not mean to speak finely, but fitly; especially when thou speakest of others; consider of whom, and what thou art going to speak: use great caution and circumspection in this matter; look well about thee; before thy words slip from thee; which when they are once out of thy lips, are for ever out of thy power."

The reducing of these rules to practice, would be an especial means to purge out that leaven which sours conversation; and render it so dangerous and unsovable.

I should have had no occasion to mention them here, but because the tongues of some men run into that unbridled liberty, as to spare neither the living, nor the dead.

Our friend showed us a better example; he knew a bridle to his tongue, and set a watch before the door of his lips, remembering, that if any man offend not in word, the same is perfect man. Jam. iii. 2; but if any man seem to be religious, and bridled not his tongue, he deceiveth his own heart, and his religion is vain. Jam. i. 26.

Watch ye, stand fast in the faith.

For "The Friend."

The communication by Thomas Clark, which appeared in "The Friend" of 11th month, 1878, professing to supplement mine of the 5th, is, so misleading in several particulars as to render some further explanation necessary.

That which he thinks will be news to ends in reference to doctrine, Norwich Monthly Meeting in a testimony issued the 11th mo. 1877, gave Friends of Canada elsewhere faithful warning of. The errors it are pointed out in that "testimony" are among the prominent features of the doctrine "The Plymouth Brethren." A further defence that the said doctrine is held and propagated by members of Canada Yearly Meeting, is the fact that the Dublin Doherty Tracts have been largely circulated by members. And at the Annual Meeting the Book and Tract Association of said Yearly Meeting, held 6th mo. 1877, those tracts were advocated by some members, and a majority of the visitors then present, as being better than Friends' Tracts.

In reference to artificial music, he sadly misconstrues my words. I stated distinctly at the divergence in paths was *general* in character. When the issue took place it stood upon one point, "that of artificial music." It would be more proper to say, that a meeting could not unite upon that point, and consequently the delay of the business of a meeting.

If Thomas Clark had read "or carefully investigated the mass of evidence" he speaks of, he would not be so much in the dark as he professes to be. He would have no need to throw a plea, nor make suppositions for which he can find no data; but would know at the difference was not so much in reference to members keeping instruments of music in their houses; but that a person who was a teacher of artificial music had applied for membership with Friends. And that at the meeting held, that for a Monthly Meeting to receive such an one on the grounds of religious conviction, while still engaged as a teacher, would be a compromise of principle, and give official sanction to members to play instruments in their houses. From the lips of George Fox, the Society of Friends bore testimony that, "for artificial music, either by organs or other instruments, we have neither example nor precept in the New Testament." It is not the business of the Monthly Meeting to compromise or make changes in either principle or discipline, but to have a care that its members walk consistently therewith. But if, as Thomas Clark says, such things are "tolerated nearly or quite all the Yearly Meetings of Friends," it is the legitimate fruit of the new practices which have obtained so large a place amongst Friends. Levi Varney has truly said, that "existing difficulties are not confined to Friends of Canada, but are found in all the Yearly Meetings, and the cause is the same—a departure from the doctrines and practices of our religious Society.

William Valentine has correctly presented the matter in reference to the action of the early Meeting in the case. Yet a little further explanation is necessary in relation to the manner in which the troubles in Pelham Quarterly Meeting were presented to the early Meeting. In 1877, the reports from Pelham Quarter stated that no official report

had been received from Norwich Monthly Meeting, and that it was the *judgment of the meeting* that Norwich members take no part in the business of the Quarterly Meeting. The Representatives to the Yearly Meeting (three in number) were members of Pelham Monthly Meeting. After reading the minutes from the Quarters and calling the names of the representatives, the Clerk called the attention of the meeting to the reports from Pelham, which showed that one *Monthly Meeting* was not represented in the meeting, and proposed that a committee be then appointed to enquire into the reason of such non-representation, and make official report of the same. Thomas Clark at once objected to the proposition, and asserted that the Clerk was out of order in making it; and the meeting did not act upon it. I claim that the attention of the Yearly Meeting was then and there called to the difficulties in a constitutional way, and that it was bound by its paternal relationship to, and by the ties of brotherhood amongst its members, to have exercised religious care in the matter. Neither was the meeting fully organized until all its members were known to be represented, or some official action taken in the matter.

It was at the early part of the second session of the meeting, when the new clerk took his seat, that the subject of the non-representation of Norwich Meeting was again introduced, when the paper referred to by Wm. Valentine was laid on the table, and the Clerk presented it to the consideration of the meeting as an unofficial document; but the meeting refused to notice it in any way at that time. It was at a late subsequent session that it was disposed of as described by Wm. Valentine.

Is it to be inferred that two sets of minutes from a Quarter is the constitutional way of presenting a difficulty to the Yearly Meeting? The fact is, that such a state of disorder was presented that the Yearly Meeting could no longer avoid taking cognizance of it.

Thomas Clark says, "The committee asked the two parties to give them all the information in their power; and they were certainly ably represented by Adam Spencer and James F. Barker, who performed their duties in a commendable manner—and laid before us a mass of evidence in the form of printed and written documents, minutes of meetings," &c. What evidence James F. Barker laid before the committee, or what he said to them, I am ignorant of, for I was not allowed to be present with the committee at the time that he was with them. I had been requested by one of their number to present such evidence as I was possessed of. Accordingly I met with the committee at the time appointed; but I was soon requested to withdraw. After a time I was called upon for the minutes of the meetings, which I presented to the committee together with copies of a printed statement that Norwich Monthly Meeting had issued for the information of Friends. I was not asked to point out the portion of the records that treated of the matters at issue, therefore withdrew. Subsequently James F. Barker went in with the committee and remained some time. After he withdrew I was called in and requested to make any remarks that I wished. But I was ignorant as to the extent of the "investigations" that the committee had made, and of what James F. Barker had laid before them. If the committee had fully

examined all the minutes of the meeting touching the questions at issue, and the printed documents, there could not be much left to do. There was, however, one point to which I called the attention of the committee. That was, in reference to the committee that was appointed by the Quarterly Meeting (as then constituted) in 2d mo. 1877, who were to report to the next Quarterly Meeting. And that although said committee was continued to service in the sixth month following, Norwich Monthly Meeting was not officially informed of it. And when the said committee, or a part of their number, attended Norwich Meeting in Eighth month, they did not present a minute showing their continuance to service. Such attendance was not officially recognized by the meeting, consequently the acts upon which they based their final report in the case were out of order and illegal. It seems right here to state, that on that occasion, after some time spent in the Monthly Meeting without coming to any united judgment as to the course to be pursued, the meeting adjourned to the usual time the next month, as it had done for some time past. It was after the adjournment had taken place, and many Friends, including the Clerk, had left the house, that the new meeting was set up, based upon the advice of said committee.

As two sets of minutes were before the committee of the Yearly Meeting, conflicting statements would naturally accompany them. And it is certainly a novel way of eliciting the truth by hearing one of each party, and that separately. As each of those minutes had the names of their respective representatives, they should have been allowed a hearing before the committee in the presence of each other. As it was, much remained in the dark, and the committee were divided in sentiment. Thomas Clark says, "The report which, as clerk of the committee, I drew up and read, was adopted without any expressed dissent." When it was read in the Yearly Meeting, one of the committee protested against it, and stated that a part of their number was opposed to it. To which reply was made by another member of the committee, that there were only seven opposed to it. Reply was again made that seven objected, but some others who had said nothing were opposed to it.

The difficulties in Canada Yearly Meeting are not confined to one Monthly or Quarterly Meeting. The departure from principle and practice first appeared in Pelham Monthly Meeting, and it was there those departures first gained the ascendancy. (From which standpoint may be seen the action of the "Bisected Quarterly Meeting" in the difficulties at Norwich.)

No pains were spared to make proselytes in other parts of the Yearly Meeting, to the new way of thinking and acting; which was effected chiefly by the instrumentality of persons from abroad. The result is, that the said "departures" have obtained the ascendancy in the Yearly Meeting. Hence its action in the case under review. Neither the committee nor the Yearly Meeting was united in the course pursued. The matter was simply controlled.

The language made use of by the Clerk on the occasion, as he was about to read the minute he had prepared, is unexplainable. He said, "This is the most solemn hour of my life, for it falls to my lot to take the sword and

sever the living child." King Solomon would not do so. He had a better way of settling difficulties than by taking life. It is a strange instance of parental care on the part of a Yearly Meeting, to require, or admit of, such a measure.

ADAM SPENCER.

Springford, Ontario.

The Changes in the Frog.—Nowhere in the animal kingdom is there so favorable an opportunity for peeping into nature's workshop as in the metamorphoses of the frog. This animal is a worm when it comes from the egg, and remains such the first four days of its life, having neither eyes nor ears nor nostrils nor respiratory organs. It crawls. It breathes through its skin. After a while a neck is grooved into the flesh. Its soft lips are hardened into a horny beak. The different organs, one after another, bud out; then a pair of branching gills, and last a long and limber tail. The worm has become fish. Three or four days more elapse, and the gills sink back into the body, while in their place others come, much more complex, arranged in vascular tufts, 112 in each. But they, too, have their day, and are absorbed, together with their framework of bone and cartilage, to be succeeded by an entirely different breathing apparatus, the initial of a second correlated group of radical changes. Lungs are developed, the mouth widened, the horny beak converted into rows of teeth; the stomach, the abdomen, the intestines, prepared for the reception of animal food in place of vegetable; four limbs, fully equipped with hip and shoulder bones, with nerves and blood vessels, push out through the skin, while the tail, being now supplanted by them as a means of locomotion, is carried away piecemeal by the absorbents, and the animal passes the balance of its days as an air-breathing and flesh-feeding batrachian.—*Penn. Monthly.*

Copy of a Valuable Manuscript.—The Presbyterian College, Montreal, recently received from Alexander II., Emperor of Russia, a facsimile copy of the famous *Codex Sinaiticus*. The *Codex Sinaiticus*, of which this is a perfect facsimile, consists of 345 1/2 leaves of very fine and beautiful vellum, probably fabricated from the skins of antelopes or asses, each leaf being 13 1/2 x 14 1/2 inches. In the poetic books the writing on each page is distributed in two columns, and in the rest in four columns containing forty-eight lines of from twelve to fourteen letters each, the characters being uncial or capitals without spaces between the words, or breathings, or accents, or the iota *script* or *postscript*, and with very few marks of punctuation. The manuscript contains the entire New Testament, and nearly the whole of the Old Testament, together with the Epistle of Barnabas and Hermas' Shepherd. It was discovered by the learned and indefatigable Dr. Tischendorf in the Convent of St. Catherine's on Mount Sinai in 1841. He was then permitted to copy only a few pages of it. Having informed the monks that it belonged to the fourth century, and was of great value, it was at once withdrawn from him. In 1853 he visited the convent a second time, but could get no tidings of the manuscripts. In 1859 he returned the third time, under the protection of Alexander II., the patron of the Greek Church, and now he gained access to the coveted treasure, and had it transferred to Cairo for transcription.

He finally persuaded the monks to present this ancient monument of piety and learning to the Emperor of Russia. Accordingly, he submitted it early in November at St. Petersburg, and the emperor liberally undertook to defray the cost of a splendid facsimile edition of 300 copies, which appeared in 1862 as a memorial of the thousandth anniversary of his kingdom. Two hundred copies seem to have been absorbed immediately as presents from the Emperor to various public bodies, chiefly in his own dominions, and to a few learned men.—*Christian Advocate.*

THE PRAISE MEETING OF THE FLOWERS.

Selected.

The flowers of many climates
That bloom all seasons through,
Met in a stately garden
Bright with the morning dew.

For praise and loving worship
The Lord they came to meet:
Her box of precious ointment
The Rose broke at His feet.

The Passion-Flower His symbols
Wore fondly on her breast;
She spoke of self-denial
As what might please Him best.

The Morning-Glories fragile
Like infants soon to go,
Had dainty toy-like trumpets
And praised the Master so.

"His word is like to honey,"
The Clover testified,
"And all who trust Thy promise
Shall in Thy love abide."

The Lilies said, "O trust Him,
We neither toil nor spin,
And yet His house of glory,
See how we enter in!"

The King-cup and her kindred
Said, "Let us all be glad,
Of His redundant sunshine
Behold how we are clad."

"And let us follow Jesus,"
The Star of Bethlehem said,
And all the band of flowers
Bent down with reverent head.

The glad Sun-Flower answered
And little Daisies bright,
And all the cousin Asters,
"We follow toward the light!"

"We praise Him for the mountains,"
The Alpine Roses cried:
"We bless Him for the valleys,"
The Violets replied.

"We praise Him," said the Air-plant,
"For breath we never lack."
"And for the rocks we praise Him,"
The Lichens answer back.

"We praise God for the waters,"
The gray Sea-mosses sighed;
And all His baptized Lilies
"Amen! Amen!" replied.

"And for the cool green woodlands,
We praise and thanks return,"
Said Kalmias and Azalias,
And graceful Feathery Fern.

"And for the wealth of gardens
And all the gardener thinks,"
Said Roses and Camellias,
And all the sweet-breath'd Pinks.

"Hosannah in the highest,"
The Baby-Bluets sang;
And little trembling Hare-Bells
With softest music rang.

"The winter hath been bitter,
But sunshine follow'st storm,
Thanks for His loving kindness
The earth's great heart is warm."

So said the pilgrim May-Flower
That coucheth after snow,
The humblest and the sweetest
Of all the flowers that blow.

"Thank God for every weather,
The sun-shine and the wet,"
Spoke out the cheering Pansies
And darling Mignonette.

And then the sun descended,
The heavens were all aglow;
The little Morning-Glories
Had faded long ago.

And now the bright Day-Lilies
Their love watch ceased to keep—
"He giveth," said the Poppies—
"To His beloved sleep."

The gray of evening deepened,
The soft wind stirred the corn:
When sudden in the garden
Another flower was born.

It was the Evening Primrose,
Her sisters followed fast;
With perfumed lips they whispered,
"Thank God for night at last."

For "The Friend."

Edith Lovell.

The letters of Richard Shackleton of Ballinacorney, Ireland, contain several references to the religious visit paid to Friends in that land by Edith Lovell. In writing to Elizabeth Pim under date of 18th of Tenth month, 1788 he says:

"Edith Lovell from Bristol, was at our Quarterly Meeting at Edenderry. She is sweet minister, nor large in her gift."

On the 18th of Twelfth month, he addressed a letter to his young friend, and former pupil, James Abell, who appears to have been attending Edith in her travels in Ireland. In this he remarks:

"The account of your progress is very agreeable to us; I doubt not but Edith will fare much the better for having none but stripplings along with her. The supply of lesse streams being cut off, will be likely to attract her with stronger necessity to the Spring, and to fix her dwelling beside it. There has been too much of a crying out, help, help, among the laborers, one to another, instead of waiting in a sense of their own helplessness for the help of the Lord Almighty; and He who is jealous of his own honor, and sees the secret movements of the heart, has not blessed in so full a manner, nor added so great a degree of his own strength, as would have been the case, if the servant had entirely looked and turned to Him alone."

On the 18th of the following month Elizabeth Shackleton wrote to her daughter Margaret:

"This dismal news (the shipwreck of Edith Lovell and Joseph Sparrow), has affected me so that it is seldom out of my thoughts while awake. Remember we cannot pretend to judge for what cause it was permitted. Edith was a near and dear friend, in the prime of life for public service, a humble, devoted servant, the mother of a number of small children, whom she appeared to be qualified to educate in the way they should go. Our dear Joseph, reared with care, and arrived at man's estate, a dutiful and helpful son, an affectionate brother, a kind, sincere friend, an example of sobriety and virtue, and likely to be of extensive service in the Society. How can we then but admire why such should come to an untimely end?"

A recent number of "The British Friend"

ains some interesting particulars of the occurrence referred to, written by the late Liam Ball in 1830; from which the following narrative is condensed.

Edith Lovell, a minister in our Society, living at Bristol, having paid a religious visit to some parts of Ireland toward the end of the year 1781, and being about to return, it was arranged that she should be accompanied by Joseph Sparrow, a young man whom she had become acquainted during her stay in that country, and who, having gained an attachment for a young person (Mary Davis) of Minehead, was preparing to visit the Channel on a visit to her. This arrangement was altogether voluntary on his part, originating in that disinterested concern for the situation of an unattended female during a voyage (appearing in those days, when steam packets were unknown, as a formidable undertaking), which became his amiable nature. Instead of taking passage by the Whitworth from Waterford near his own home in the ordinary way, he went to Cork, whence Edith Lovell proposed to embark, with the purpose of giving up his arduous plan, in order to conform his movements to that she was intending to pursue. It is not a little remarkable, that in seeking a suitable accommodation for their passage, they went on board a vessel loading for Minehead to see whether it would do for them; when he observed, it would suit himself well, thinking it not adapted to receive E. L. The idea of availing themselves of it was relinquished; which vessel however, as well as Whitworth, arrived at their respective destinations in perfect safety.

It was ultimately decided that they should take the Elizabeth Packet, plying between Bristol and Cork, in which they accordingly embarked from Cork, on the 29th of 12th mo., 1781, with every prospect of favorable success.

It is known that the afternoon was beautiful when the Elizabeth passed Minehead, where Joseph Sparrow would have been put ashore in due course, but for his kind anxiety to see Edith Lovell to her journey's end in safety. And who may well imagine, that having no reason to doubt his friend was at home the time, he did not come in view of the table hill that rises above the pier of that port, without many deep and tender thoughts, or a loss of sight of it, as they were borne away down the sweep of the Channel toward the Severn, about some sense of regret."

"The Packet, taking an easterly direction, sailed smoothly on (though the darkening sky betokened an alarming change of weather) guided, as was too secretly imagined, by the Beacon on the Flat Holms. But here singular and touching incident must be recounted, which led to the fatal mistake which precipitated the catastrophe. At that period only two persons were the inmates of the solitary abode furnished by the solitary dwelling of the Holms Lighthouse—a father and a son, and on that very night the former died; and the son, too anxiously engaged in attendance upon the dying bed, omitted to put fire to the beacon; so that the helm-man of the Elizabeth, unapplying taking the Burnham light on the coast of Somerset for the one of the Flat Holms, steered the perilous course which, aided by the storm of that awful night, wrecked her on the Calver Sands, towards the mouth of the Bridgewater river off

the Burnham strand. These sands, which at low water are discoverable and seem but an extension of the beach, stretch their shoals when the tide is in, among the shallows, in the most dangerous and deceitful manner; for, the waves rolling smoothly over them, there is no indication of the foe beneath, as on a rocky shore where the resistance that breaks the surge proclaims an open enemy. The Burnham light warns the pilot from this point of danger; but in this case the error alluded to turned the warning into a fallacious and destructive security. The tide, which, at low, is fearfully impetuous over these shoals, was just upon the turn of the high flood, and swelling into a tempestuous gale. The vessel was struck, and it was evident she would soon be overwhelmed, and that instant ruin awaited those who should decide to remain in her. These and the subsequent particulars were gathered from those of the crew that escaped by the boat or by swimming. It is said that Edith Lovell could not be prevailed upon to leave the ship, and commit herself to the boat, which became every moment more and more clearly the only course that admitted any hope; while the roaring waves, which had already filled the cabins and the hold, drove the ship's company to the deck and the shrouds. Even then Joseph Sparrow, having an excellent swimmer and having prepared to make that last exertion in case he could have persuaded E. L. to take to the overloaded boat, might no doubt have saved himself, but his generous heart could not consent to quit his helpless friend in this awful emergency. "I will not leave thee" was too the firm resolve of this magnanimous but too self-sacrificing young man, though threatened with instant destruction as the price of his decision, by the voice of the devouring waters, which mustering their accumulated force against the devoted bark, rode over her in final triumph. And there is abundant reason to believe that, as respects both these lamented sufferers, the experience so beautifully delineated by Bunyan, when his pilgrims are made to pass the cold river, was graciously verified, and that a hope full of immortality lay as a glowing coal at their heart, even in the hour of this terrible death. It was soon over—"Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters!"

"I think the body of Edith Lovell was never discovered, but that of Joseph Sparrow was washed on shore about seven weeks afterwards, at the village of Quantoxhead in Somersetshire, and was immediately buried on the spot. It was identified by the singular color of the stocking, which was drab, according to a custom then prevalent among Irish friends."

"My father and uncle, on learning the sad news, went over to Burnham, and saw the wreck at no great distance from the beach. They perceived two dead bodies in the shrouds, the last desperate resort of those wretched victims amongst the crew who had resolved to keep to the ship; and were about to proceed to the spot, which at low water connects with the coast, but the strand there being very perilous, abounding with mud and sand, they gave up the attempt. It was well that they desisted, for it proved that the hull was full of *weathers*, whose heartless and nefarious cupidity had braved the dangerous approach, and from whom any respectable witness of their further operations would have probably

received injury, if not been effectually silenced in a scene so favorable to summary vengeance. This infamous class of thieves was at that period, when the trade to the declined ports of the Bristol Channel was extensive and flourishing, almost as numerous or at least as abandoned on the shores of Cornwall, as it still is on the shores of Cornwall."

"A few words should be added respecting the manner in which Mary Davis's religion enabled her to bear this piercing affliction. She was, as has been observed, paying a visit at my grandfather's, (whence she was about to return home to await her friend, who she was well apprised was on his way to the Elizabeth, at the time when the fearful tidings arrived; they were not long in reaching Bridgewater, which is only ten miles from Burnham. One of the family, then but a lad, ran into the room, where she sat enjoying the society of her valued friends, little aware of what befell her, and which came with all the aggravation of the shock, when he suddenly exclaimed, "The Elizabeth Packet is wrecked on the strand of Burnham, and all the passengers lost." He was immediately called out of the room by his father for the communication of the particulars, and was of course much distressed on finding how the case stood; but it was afterwards considered that the matter was as well broken in that, as in any other manner that could have been conceived by deliberation, since in its very nature it admitted so little alleviation. And it reached her in a frame of spirit well fitted to sustain the stroke, being remarkably prepared to meet such an almost overwhelming visitation, by much recent converse, in the fellowship of His saints, with that God who had declared that they who trust in Him shall not be *greatly* moved. She felt as one, having not only human, but peculiarly feminine feelings, must have felt, "but as a Christian bore." She was grieved, but not murmured, and sighed, but not despaired! exemplifying in unvarying and filial submission to the blow, the sacred language, "I was dumb with silence, I opened not my mouth, because Thou didst it!"

To the Senate and House of Representatives of the United States, in Congress assembled.

The Memorial of the Representatives of the religious Society of Friends, in Pennsylvania, New Jersey and Delaware, respectfully presents:

That, your memorialists have regarded with deep interest and anxiety the proposition now pending before your body, to transfer the management of the Indians within the United States, from the Interior Department to the War Department, and they would respectfully, but earnestly remonstrate against such transfer for the following reasons:—

"The past history of the Indian Nations of this Continent, proves that they are susceptible to the softening influences of kindly christian treatment, and the European discoverers found that as they were thus approached, they almost invariably responded in a friendly and even generous spirit. The peaceable policy pursued by William Penn and the early settlers of Pennsylvania and New Jersey, avoided all Indian wars in those colonies so long as it was adhered to—a period of 70 years; whilst the settlers of New England who depended on military defence during the same period, were almost constantly embroiled in desolating contests with the aborigines.

We believe it is essential for the ultimate safety and the best interests of the Indians, that they should be trained in the habits and arts of civilization, and should be induced to exchange the unsettled life of the chase for the practice of agriculture. It is evident that the necessary instruction to promote these ends, cannot be looked for from men whose own training and habits have been of an altogether different character. It is a fact admitted by most military officers familiar with the subject, and proved by experience, that the presence of soldiers among the Indians is a fruitful source of demoralization and disease. In a Memorial to Congress by the "United States Indian Commission," dated "July 14, 1868," the view is expressed, that "One of the finest physical types of man has already become seriously enfeebled, and that tribes originally comparatively pure, are fast sinking into a grossness of vice, which threatens their utter extinction. This latter evil in all its destructive extent, seems to be an inevitable attendant of the presence of our troops in the Indian country. All these and many other disgraceful facts are attested by respectable officers of the government, by a large number of Indian chiefs, and by many trustworthy private citizens." It must be further borne in mind that the misery thus produced is not confined to the immediate victims, but reaches in its consequences to generations yet unborn. It is clear therefore to us that the proposed transfer would greatly interfere with the educational agencies now in operation, would retard the progress of the Indians, and, we do not doubt, would cause a retrograde movement.

The system of treatment inaugurated of late years, whereby men and women of philanthropic views, were engaged to co-operate with the government in instructing and encouraging the Indian tribes in literary knowledge, christian morality, the arts of agriculture and of civilized life, we consider a truly wise and just one, and we trust it may be continued. Its practical value has been already proved by the result among many of the tribes, where it has been in operation for several years. Some of these, who were as intractable and as warlike as any Indians on the Continent, have yielded to the patient efforts of their agents and teachers, until now they remain on and cultivate portions of their Reservations; many of them send their children to the schools, and have begun to build houses and raise stock. Should a similar line of action continue to be steadily pursued by the government, there is abundant reason for believing that a few years would suffice to render the wildest tribes of the West peaceful, law-abiding, and settled in their mode of life, and eventually, self-supporting and even useful citizens. Shall we now arrest the progress of the good work by a change of policy, and the return to a system which has hitherto proved defective and injurious?

Moreover, your memorials would call attention to the manifest inconsistency of military rule with a system of republican government like ours, and to the determined opposition which our ancestors manifested to its exercise over them by the king of Great Britain. It was made a special subject of complaint in the preamble to the Declaration of Independence, that large bodies of armed troops were quartered among the colonists, and that the military was made independent

of and superior to the civil power. Among the self-evident truths asserted in that declaration were these—"That all men are created equal, and that governments derive their just powers from the consent of the governed." We are credibly informed that all the Indian tribes who have been granted an opportunity to express their sentiments on the proposed change, have signified their decided objection to it, and have predicted that, if tried, it will operate to their serious disadvantage. To insist upon it under these circumstances would be a clear violation of the principles on which our government is founded.

We believe the United States are bound by every consideration of religion, honor and self-interest, to regard the welfare of the feeble remnants of the tribes who formerly occupied the whole breadth of our country from the Atlantic to the Pacific, and who still retain a paramount right to a fair share of its territory. Regarding civil government as existing by Divine appointment, we believe it can only be rightly administered so long as its accountability to the Most High is recognized, and the important fact remembered that it is "righteousness" alone that truly "exalteth a nation," while on the other hand, national sins, like those of individuals, are visited by just retribution. Representing, as the government of the United States does, a people professing Christianity, we feel that its position as such can only be consistently maintained, as its general policy is in accordance with the benign precepts of the Gospel. It is true the Indian may be regarded as a somewhat incongruous element in our population, but while a knowledge of the arts of civilized life renders us his superior in many respects, that fact affords no warrant for our disregard of rights which are inherent in him. Still further should the injunctions of that Holy religion we profess, forbid us to follow him with those deeds of violence and revenge which, in his savage ignorance, he has been taught to regard as virtues.

Our true policy, as a people enlightened by the teachings of the Gospel, should therefore manifestly be, to extend to the Indian the same blessed influences which have thereby come to us—to gain his confidence by the strict performance of every promise—to secure to him and his children a suitable and permanent home—to instruct him, as rapidly as his condition will permit, in useful arts and modes of life—to surround him by wholesome moral influences—to shield him from the contaminating contact with unprincipled men of our own race—in short both by example and precept to impress upon him the fact, that the habits of civilized life, and the religion which we profess, are better than his own.

We look with feelings of sorrow and abhorrence on the great injustice and suffering that have repeatedly been inflicted upon the aborigines of this land, and we may rest assured that those who violate the rights of others and oppress those who are unable to protect themselves, will sooner or later experience the truth of the Scripture declaration,—"Vengeance is mine, I will repay, saith the Lord." It was the belief in this truth that led Thomas Jefferson to exclaim, "I tremble for my country, when I remember that God is just and that His justice will not sleep forever."

Let us then endeavor to atone, so far as we

can, for past injustice towards the Indian, for our breach of solemn treaties and slaughter of their helpless women and children, by recognizing the obligations rest on a powerful people to protect and rescue these weak and defenceless wards of the nation; and so fulfil the law of Christ, "Whoever ye would that men should do to you, even so do ye even so to them."

Taken from the Minutes of a Meeting of said Representatives held in Philadelphia, 1st mo. 6th, 1871.

JOSEPH WALTON, Clerk.

For "The Friend"
Thoughts and Feelings.

OBEEDIENCE IN LITTLE THINGS.

It was a solemn interrogation of the Lord, through his prophet, to Israel of old, "Will a man rob God? Yet ye have robbed me." And to the query, "Wherein have ye robbed thee?" the answer was forthwith, "In tithes and offerings." After dwelling with stirring words upon such sacrifice, record continues:—"Bring ye *all* the tithes the storehouse * * * and prove me herewith, saith the Lord of hosts, if I will open you the windows of heaven, and if I will pour on a blessing, that there shall no room enough to receive it." We may remember that under the law these tithes and offerings were as small and as insignificant to outward eye, as two turtle doves or two young pigeons, or even the tenth part of an ephah of fine flour without oil or frankincense. Under the more perfect dispensation, Saviour alludes to these offerings by way of censure of the Scribes and Pharisees for giving over-regard to them to the neglect of more important duties; saying, "Ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these," He continues, "ought ye to have done, and not leave the other undone."

We are assured that there is no requisit of the Divine will, being clearly impressed whether it be conveyed through Holy Scripture or by the immediate enlightening influence of the Day-spring from on high upon mind and heart, that can, without imminent danger to our souls, be put away from us. Large things are made up of small. And it is not the first little steps either in obedience or disobedience to the manifestations of Saviour's all-sufficient grace, that generate leads, on the one hand, to the greater sacrifices of love and allegiance, or on the other to the downward course, so greatly to be deplored, of blindness and insensibility of heart. It is the testimony of our Holy Redeemer, "He that is faithful in that which is least, faithful also in much; and he that is unfaithful in the least, is unfaithful also in much." It is also a foretime written, "He that contemns small things shall fall by little and little." It is well to be oft reminded that we are poor, frail, insignificant creatures ourselves, called forth, by the Psalmist, the inspired language,—"That is man that Thou art mindful of him." Which of itself should induce carefulness to let obedience in little things keep pace with the dear Saviour's revealed will, and our knowledge in relation to them: being at the same time watchful that we neglect not those "weightier matters" of baptism into death with Christ, that so we may experience life to be the resurrection and life, with

hing of regeneration and renewing of the y Ghost, which are indispensible to a life faith and a death unto sin, through the warding blood, and the inward saviour of Him who is the Life and the Light gen.

obedience to what is made known in the rt of each one of us, is what is wanting, dience in the lesser as well as the greater s, without consulting with flesh and blood, quering whether the same is called for n others around us. The question put to v Saviour by Peter, "And what shall this o do?" with His answer, "What is that o? Follow thou me," surely brings into ch significance the fact, that the obedience ach of us—the following each for ourselves. Captain of salvation—without unduly nting into things that belong not to us, was close home-work, the especial duty of y follower of Christ, from Peter to this day.

The submission, the obedience, the chableness of little children, even babes in rist, is what opens the way for the great h of the kingdom, through the power of

Holy Ghost, to be revealed in and unto according to the thanksgiving prayer of dear Redeemer, viz: "I thank thee, O ther, Lord of heaven and earth, that thou hid these things from the wise and prut, and hast revealed them to babes: even Father; for so it seemed good in thy sight." f the Scriptures, in representing what are ed the smaller requisitions of the Divine l recorded in them, had expressly and defely conveyed to us in minute what these, where would have been the need of instructions of the Spirit of truth which eth all things—even opening and apply- the Scriptures? Where would have been exercise of living, practical faith, through hich they (the scriptures) are able to make s unto salvation? Where the need of the mediate revelation promised us throughout y New Testament? See especially I Cor. xi.

11. We are instructed by holy men of l, that the Word made flesh "was the true h which lighteth every man that cometh o the world." That "All things that are roved are made manifest by the light," &c. at "A manifestation of the Spirit is given ery man to profit withal." That "The ee of God bringeth salvation," &c. That the anointing," received of Christ, abideth s, &c. That "That which is to be known G is manifest in them (men); for God h shown it unto them." Well, how are se unspeakable blessings to be realized n experience, but through faithful obedie to their Author in them?

It is obedience, then, in little things, in eat things, in all the *tithe* called for, that st constitute our acceptance with a con- sionate Shepherd, and tender and loving h Priest; but who, nevertheless, hateth bery for burnt offering. May we with y purpose of heart, and in a lively con- eration of the great things He hath done s, cleave unto the Lord in the obedience ich is of faith: when He will be a God ther to us; and will make us His sons and ghters, after the new generation, unto an heritance incorruptible and undefiled, that leth not away.

There is nothing in the universe that I fear t that I shall not know my duty, or shall t to do it.—*Mary Lyon.*

It is a precious thing to know what the ross of Christ is, and how to take it up, and make use of it; Or indeed it is no less than the power that crucifies for sin, and saves from it: which Christendom, too generally being ignorant of, sets up something else in- stead thereof, and so sin remains alive, un- crucified, and salvation is wanted.

The cross of Christ is the wisdom and power of God, reproving and crossing the wills and lusts of mankind in their own hearts; and the way to take it up is, to believe in it and follow it in its manifestations.—*William Shewen.*

Plans have been perfected and prospectives issued for a scientific and educational tour around the world, to be known as the "Woodruff Scientific Expedition." A first-class iron steamer has been purchased, and is now re- fitting for this expedition. The maximum number of students that can be received is 250, and the minimum number, without which the expedition will not start, is 200. The voyage is expected to last 16 months, and the expenses of each student, including state- rooms, meals, and tuition, will be \$2,500. The faculty will consist of 10 professors, all rank- ing high in their respective departments. W. S. Clark, LL.D., now President of Amherst Agricultural College, will be president of the faculty. The expedition is expected to start from New York on 5th mo. 8th, 1879.

Be Short.—When you call on a business-man in business-hours, do your errand at once; come right to the point. The Duke of Wellington, as is well known, was not given to use too many words. One example of his economy this way will suffice. The Duke wrote to Dr. Hutton for information as to the scientific acquirements of a young officer who had been under his instruction. The doctor thought he could not do less than answer the question verbally, and made an appointment accordingly. As soon as Wellington saw him he said, "I am obliged to you, doctor, for the trouble you have taken. Is — for the post?"

Clearing his throat, Dr. Hutton began, "No man more so, my lord. I can—"

"That's quite sufficient," said Wellington. "I know how valuable your time is; mine, just now, is equally so. I will not detain you any longer. Good-morning!"

When Geraldine Hooper was about to address a public audience at Plymouth, a man present rudely exclaimed, "You're cracked to go on like this." She turned quickly, and, looking at him kindly and brightly, said, "Well, every nut must be cracked before you can get at the kernel, must it not?"

THE FRIEND.

FIRST MONTH 25, 1879.

In recently reading a tract issued by the "Central Book and Tract Committee," at Richmond, Indiana; and which was obtained from the book room of another Yearly Meeting of Friends; we were impressed with the evidence it furnishes of the spread of erroneous and defective views of religion,—and that too among those claiming the name of Friends,

and professing to uphold the doctrines which our Society in its early days proclaimed to the world as "Primitive Christianity revived."

The tract alluded to is No. 89 of the series, and gives the experience of a man named Archibald Boyle, who lived in the vicinity of Glasgow many years ago, and was noted both for talent and profligacy. The account states that about a year before his death, he had a fearful dream, in which he thought himself introduced into the state of torment which awaits those who die in their sins. This awakening visitation had a great effect upon him for a time, and he made some attempts at reformation, and resolved to lead a better life; but through the persuasions and influence of his former evil associates, he was induced again to frequent their company, returned to his former wicked habits, and finally was found dead by the road-side after an evening spent in blasphemous revelry.

The narrative is a very striking one, and though the style in which it is written conveys the impression that some of the details and coloring are due to the vivid imagination of the writer, yet we have no reason to suppose that it is not correct in its main features. It is in the concluding remarks, in which the lessons of instruction it conveys are attempted to be enforced on the reader, that the objectionable sentiments are expressed to which we have alluded.

These remarks are *permeated* with the sentiment, that all that is necessary for salvation is to "believe" in Christ. This is evinced by the following extracts from them:

"God now proclaims the fact. He freely publishes it, that all who believe—who take to themselves the benefit of that stupendous fact which was consummated upon Calvary for the salvation of the lost—are free! How wonderful! How blessed! Would that men did but know and believe it!"

"Reader, are you saved! In other words, have you believed the good news which this little book brings to you from the God of grace? Have you believed how God, in grace toward us, gave his Son to die, and how that death, while it showed his love to the Saviour, was also the judgment borne for his sins. Have you then seen Him, 'a just God and a Saviour'? It is only to see it, to believe it, and to find rest for your soul. 'We who have believed do enter into rest.'—Heb. iv. 3."

"What saves, and what fortifies us when saved, is *believing* on the Lord Jesus Christ as our Saviour."

"As soon as we believe in Christ the benefit of his death is reckoned unto us. We become thus associated with Him, and are said to have 'died with Him,' to have received our condemnation and judgment in Him, so that now 'we are as He is'—justified, free."

We have no desire to under-estimate the importance of a correct belief in the great truths of religion, as set forth in the sacred scriptures, and as manifested in the living experience of the children of God. But the teaching of our Saviour and his apostles is directly opposed to the dogma, that such a belief is the *only* essential to salvation; or that "as soon as we believe in Christ, the benefit of his death is reckoned unto us," and we "are said to have died with Him." The scriptures declare to be indispensable, repentance, a godly sorrow for sin and forsaking of it; conversion, or turning from evil to good;

and regeneration, which implies that thorough change of heart and character which makes the difference between the sinner and the saint. These wondrous effects are wrought in us by the powerful operations of the Spirit of Christ himself; and unless they are experienced, salvation is not obtained. True faith,—that living faith which is manifested by its fruits,—is the gift of God, and grows up in the heart through submission to the work of his Spirit.

It was their conviction of the reality and importance of these views that led our early Friends so earnestly to call the attention of the people to the Light of Christ in their hearts individually, as that which showed them their sins; and which, if heeded, would give them power to forsake them and obtain the forgiveness which the blessed Saviour had purchased for all those who believe in and follow Him. This was indeed a message of glad tidings to many weary souls who had long been oppressed with the weight of their sins, and though they believed in Christ, yet knew not how to come unto Him for relief. They found as they turned to His Spirit within them, took up His cross daily, and walked in His Light, that rest, peace and settlement were graciously dispensed to them, which they had before sought in vain. Many have left behind them grateful and living testimonies to the blessed result of this humble walking with Christ. They experienced, as Isaac Pennington expresses, that "it is not by an outward knowledge, but by an inward virtue and spiritual life, received from Christ, and held in Christ, that those who are saved are saved." And in another passage, the same writer says: "He that knows the grace and Truth which comes by Jesus Christ, receives it, learns of it, is subject to it, and partakes of its virtue and power,—he knows Christ unto salvation; but, he that knows not, receives not, is not subject to the grace, doth not experience the sufficiency of the grace, nor witness ability and power through it to become a Son to God, and to do the will of God,—he doth not yet at all know the Lord Jesus Christ unto the salvation of his soul, notwithstanding whatsoever he may profess or believe concerning Him."

In the number of our Journal, dated 11th mo. 30th, 1878, we printed a communication from Thomas Clark, of Canada, reviewing a previous article in reference to the action of Canada Yearly Meeting, which cut off from membership with it a large part of those who had been members of Norwich Monthly Meeting. Some comments on the statements of T. Clark by William Valentine and Levi Varney have since appeared in our columns. Adam Spencer, whose article was criticised by T. Clark, has sent us some further information on the subject. His remarks are written in a temperate spirit. The whole subject is one of much importance, affecting, as it does, the rights of a considerable number of Friends; who, so far as we can see from anything which has yet reached us, appear to have been influenced by a concern to maintain the original principles of our Society; and to have acted in accordance with its discipline. The article referred to will be found in another part of our columns.

In the present number we reprint a Me-

morial to the Senate and House of Representatives, lately prepared by the Meeting for Sufferings of Philadelphia Yearly Meeting, remonstrating against the proposed transfer of the care of the Indians to the War Department, and expressing the views which Friends have ever held, upon the justice and wisdom of honest and pacific measures in the treatment of the aborigines of this country.

The Memorial was presented to Congress by a committee appointed for the purpose, who, we understand, had interviews with several of the members particularly charged with the consideration of the subject; and also with the President and the Secretary of the Interior. It is understood that no action will be taken by Congress on the subject, until a report is received from a Commission appointed at the last session to examine it, which is expected about the 1st proximo.

SUMMARY OF EVENTS.

UNITED STATES.—During the year 1878, iron and metal products, amounting in value to nearly \$3,000,000, were exported from Philadelphia and neighboring workshops, to foreign countries, mainly in vessels from our wharves. Locomotives represent the largest total value, 79 of which were exported—40 to Russia, 21 to Australia and Peru, 14 to Brazil, 3 to Cuba, and 1 to France. Steam engines were next in value. Russia taking 2, Brazil 8, and Cuba 1. Three thousand eight hundred and sixteen tons of wrought iron bridges were shipped to Canada. Of iron and other railway cars, Brazil 193, to Cuba 230, South America and West Indies 50. Nearly 6,000 tons of iron and steel rails were sent to Brazil and Cuba. Dental instruments valued at \$72,155, were shipped to Liverpool; 91 packages of sewing machines were shipped to Genoa, Antwerp, Liverpool, West Indies, South America and Lisbon.

At a recent sale in this city of imported Jersey and Guernsey cattle, the average price per head, realized, was \$24.61.

The annual statement of the City Controller shows that the funded debt of the City of Philadelphia, at the 1st inst., was \$91,092,641; and the outstanding warrants were \$107,122,150—a decrease of \$1,151,359 during the year. The assets of the sinking fund were valued at \$17,259,899—making the net debt \$55,831,063.

A fire in New York city on the night of the 17th, destroyed several buildings on West street; the estimated losses aggregate \$2,400,000.

The Chyenne prisoners, recently escaped from Fort Robinson, are reported to have assumed the most inaccessible position of any of the many from which they lately held the troops at bay. Captain Wessells believes they cannot be dislodged without a greater sacrifice of life than he deems advisable.

In New York, during the past week, there were 193 deaths by scarlet fever. In this city the mortality for the week was 361—an increase of 49 over the same period last year.

Markets, &c.—U. S. sixes, 1881, 107; 5s, registered, 106; do. coupon, 107; 4s, per cents, 106; 4, per cents, 100; 2s, 1887, 102; do. 1885, 103.

Cotton is firmly held. Sales of biddings were reported at 94 1/2 cts. per pound for uplands and New Orleans.

Petroleum.—Crude 8 cts. in barrels, and standard white at 9 cts. for export, and 11 1/2 a 12 1/2 cts. per gallon for home use.

Flour.—Pennsylvania and Minnesota extra, \$4.25 for medium, and \$4.75 for fancy; western, do. do. at \$5.25 a \$5.50 for fancy; patent and other high grades, \$5.25 a \$7.50. Fine flour, \$2.75 a \$2.87 1/2 per barrel.

Grain.—Wheat, red \$1.05 a \$1.05 1/2; amber, \$1.01 a \$1.03. Corn, 44 a 44 cts. per bushel. Oats, 30 a 32 cts. per fair to fancy.

Hay and Straw.—Prime timothy, 65 a 75 cts. per 100 pounds; mixed, 45 a 60 cts. Straw, 65 a 75 cts. per 100 pounds.

Beef cattle were in good demand, and prices were a fraction higher; 1700 head arrived and sold at 54 a 57 cts. for extra Penna. and western steers; 43 a 56 cts. for fair to good, and 35 a 48 cts. per pound for common. Sheep were in fair demand, and sold at 32 a 37 cts. according to quality. Hogs 4 a 5 1/2 cts. per pound for common to extra.

FOREIGN.—Since its foundation the British N. Lifeboat Institution has contributed to the say 26,051 shipwrecked persons. Last year its life saved 471 lives, and helped seventeen vessels in danger, and rewards were paid for the saving of persons by fishers and watermen. Though 12,600 were engaged in the society's 269 life-boats last month, it was lost.

The sheep farmers in Scotland estimate their by recent storms at over 100,000 head of sheep.

The North Wales Miner's Association has resolved to vote 27 to every member of the Union who dares to emigrate to America, and £14 to emigrants to trials.

Notices were posted on the 18th, by the iron building yards and foundries in Liverpool and the tract around, of a reduction in wages of 7 1/2 per cent after the 31st of present month. It is thought the fall will strike.

The United States frigate Constitution, on her from Havre to New York, with goods from the Exposition, went ashore on the coast of England, on the 17th inst. She was taken off during the day, and taken to Portsmouth for examination, when it was found her false keel only was damaged. Her cargo is so far in good condition.

The political situation of France is just now a subject of much interest. It is reported that the Republic is determined to support its ministry, if some concessions can be made.

During the two months, from the 21st of 10th mo. to the 21st of 12th mo., 144 societies, 44 newspapers and 157 other publications in France, were proscribed by virtue of the Socialist law.

The last report of the French Minister of Instruction on the state of elementary education, shows that the total number of children between the years of six and thirteen, were 4,502,000. Of this number 3,875 were attending public and private schools—leaving 624,000 not in receipt of school education.

The Times Berlin despatch says: "Up to the earliest date, the total number of injunctions issued in accordance with the socialist law, was 457, which had been applied to 189 clubs, 100 newspapers, 138 cabs, and 210 non-periodical publications. The number of persons expelled from the empire under the law amounts to 62."

Prince Bismarck has a bill prepared, to be submitted to the Reichstag, providing for the punishment of a member who indulges in speeches in opposition to the will of the Government, or in any opposition manifested to the bill, but it is expected to pass.

Privy Councillor Finkelnberg has been sent Vienna to arrange with the Austrian sanitary and other common measures against the spread of the plague westward. Official intelligence from Astrachan, says that the epidemic is diminishing, while private information is to the effect that it is on the increase.

Owing to the severity of the weather in Switzerland, the farms are frequently visited by wolves, and a droll of chamois have descended into the valley search of food.

FRIENDS' ASYLUM FOR THE INSANE, Near Franklin, (Twenty-third Ward,) Philadelphia. For particulars apply to JOHN H. HALL, Jr., Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, at Sunnyside, in Guthrie county, Iowa, on the 12th of 11 mo, 1878, BENJAMIN SMITH, of Dear creek, and SIDA PEARSON, of the former place.

DIED, at his residence, at Ercildoune, on the 22d 12th mo, 1878, SARAH NORTH, widow of the late J. North, a beloved member and elder of London Circuit Monthly and Fallowfield Particular Meeting, in 88th year of her age. She was firmly attached to principles and testimonies of our Society as professed by early Friends, and lived a consistent example thereof. She retained possession of all her faculties during her last illness, and felt her end drawing near. Having given suitable directions for her funeral, she was anxious of being released, yet patient, having no fear of death. No doubts nor misgivings were permitted assail her, but like a shock of corn fully ripe, she gathered, we reverently believe, into the heavenly garner.

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For "The Friend"

Early Steam Navigation on the Atlantic.

In a recent number of the *London Railway*, an interesting account has been published of the beginning of ocean steam travel, which has now become so important a feature of the commerce of the world. From the account the following has been condensed:

There exists a general impression that the navigation across the Atlantic is of a modern date, and that the enterprise is not dreamt of by the first builders of steamships. It is a belief which arose, not from the fact that the establishment of regular steam routes between this country and America, with hours of departure and arrival as punctual, or nearly so, as railway trains, is within the memory of middle-aged men, and all the more strongly impressed on the mind of the opposition it encountered, and ridicule its predicted success met with on the part of many persons, even scientific authorities. However, the belief is altogether erroneous. The idea of crossing the broad Atlantic in steam-propelled vessels is as old as the steamers themselves, and the first inventor entertained it most distinctly. Poor John Fitch, of Philadelphia, already referred to as the inventor of what really was the first practical steamer, expressed, in the clearest and simplest manner, his belief that mercantile steamships, as well as men-of-war, propelled by steam power, could run between Europe and America, and, in fact, over all the seas of the globe. In a remarkable letter addressed to a friend, one David Rittenhouse, of whom he was to beg now and then the loan of a five-cent note to carry on his steamboat experiments, he said, on one occasion, 'This ship, whether I bring it to perfection or not, will be the mode of crossing the Atlantic, in time, packets and armed vessels.' It is lamentable to think of the fate of this true mechanical genius, falling in the end into despair through the most abject poverty. 'Often as I see him,' relates a Philadelphia acquaintance, Thomas P. Cope, 'stalking about as a troubled spectre, with downcast eyes and lowered countenance, his coarse soiled coat peeping through the elbows of a tattered garment.' The way in which his friends and contemporaries looked upon the dreamer of universal steam communication is graphically told by the same writer. Speaking of his visit he once paid to John Wilson, his boat

builder, and Peter Brown, a blacksmith, who forged the rough engines of the little steamer which actually ran on the Delaware for eighteen months, at the rate of eighty miles a day, without being appreciated, T. P. Cope tells this story of his friend John Fitch: 'After indulging himself for some time in his never-failing topic of deep excitement, he concluded with the memorable words, "Well, gentlemen, although I shall not live to see it, you will see the time when steamboats will be preferred to all other means of conveyance, especially for passengers." He then retired, on which Brown, turning to Wilson, exclaimed, in a tone of deep sympathy, "Poor fellow! what a pity he is crazy."

'The prediction of John Fitch that steamers would one day cross the Atlantic, received its first fulfilment in 1819. It was in the summer of this year that an American vessel, the *Savannah*, arrived at Liverpool from Savannah, Georgia, having traversed the Atlantic Ocean in thirty days, partly sailing and partly steaming. The event created very little attention at that time, the *Savannah* being a small boat of but 300 tons, and rigged as a sailing vessel, while her steam power was regarded as purely auxiliary; so much so, that the engines, and even the paddles, were removable. Her passage being of the same duration as that of the time "liners" which had been built to carry on intercourse between Great Britain and the growing population of the United States, it was but natural that slight interest should have been taken in the first voyage of the first Atlantic steamer, and, having repeated it once or twice without proving commercially successful, the *Savannah* was withdrawn from the route to seek better fortune on the Mississippi. No less than nine years elapsed before another ship furnished with steam power followed the example of the *Savannah* in attempting an Atlantic voyage. This time the venture came from the Netherlands. It seems highly probable that the sight of the *Caledonia*, which James Watt, junior, brought in the spring of 1817 from the Clyde, to take up the Rhine, staying for a little while at Rotterdam, had a considerable effect in stimulating the interest of the Dutch in steam navigation; at any rate they ordered several small steamers soon after from Scotland, and in 1827 a number of merchants in Amsterdam and Rotterdam united together for the hazardous experiment of running steamships between the Netherlands and the West Indies. Accordingly, they had a steamer built on the Clyde, named the *Curacao*, of 350 tons and 100 horse power, and despatched her, in the summer of 1829, for a first trip from Amsterdam to the Dutch West Indies. The voyage to and from was repeated several times, with great commercial success; but, nevertheless, the enterprise soon came to an end. It did so chiefly on account of the soundings of alarm that arose on all sides against steam navigation. It was deemed by almost

all persons deemed to be competent to have a judgment in the matter, as an undertaking utterly foolish in itself, and beyond hope of practical attainment. The majority of so-called men of science were foremost in denouncing Atlantic steam navigation, showing, by elaborate arrays of figures and of arguments, the impossibility of such a feeble thing as a 'whiff of steam' to combat the tremendous power of wind, waves and tides, and predicting dire calamities if such attempts were persevered in. The effect of these evil forebodings became visible in the temporary cessation of further Atlantic steam trips. While nine years had elapsed from the first voyage of the *Savannah* to that of the *Curacao*, full ten years were to go by till another steamer was sent across the broad Atlantic. For the first time the start was on the British side. At 10 o'clock in the morning of Fourth-day, the 4th of 4th mo. 1838, the steamship *Sirius*, Lieutenant Roberts, R. N., commander, left London for New York, with ninety-four passengers on board. An immense crowd on shore greeted with their hurrahs the departure of the first English steamer for America as she slowly glided down the Thames.

'The *Sirius*, a vessel of 700 tons register, with engines of 320 horse-power, built by Thomas Wingate, of Glasgow, was not destined originally for Atlantic navigation. Her construction was due to a small joint stock association, called the St. George Steam Navigation Company, with the intention of establishing a line between London and Cork. On this route the *Sirius* was first placed, with excellent effect, her performances being so good as to create the delighted surprise of all persons interested in steamships. This led to an important consequence. Among the few persons in England who had faith at that time in ocean steam navigation was M'Gregor Laird, of Liverpool, brother of the late John Laird, M. P., for Birkenhead, who had become known as the leader of a stout controversy on the subject, maintaining his ground well against a host of would-be scientific antagonists. Among the latter was Dr. Dionysius Lardner, the well-known compiler of a number of scientific treatises. He laid it down, in his great "Encyclopaedia," as an absolute rule, perfectly indisputable, that the project of building steamers to cross the Atlantic was quite absurd, and, the more to enforce this dogma, the learned doctor took the trouble of going to Liverpool and lecturing an audience, on hearing that a company, projecting to build Atlantic steamships, was about to be established in the growing town on the Mersey. A part of the curious lecture of the distinguished encyclopaedist has been preserved in the Liverpool *Albion* of 12th mo. 14th, 1835, which gave a report of it. After dwelling on storms, trade winds and all kinds of "natural phenomena" on sea, earth and sky, Dr. Lardner thus pitifully expressed himself about Atlantic steam navigation: 'As to the project,

he exclaimed, 'which is announced in the newspapers, of making the voyage directly from New York to Liverpool, it is, I have no hesitation of saying, perfectly chimerical, and you might as well talk of making a voyage from New York or Liverpool to the moon.' This was as decided as strong; but M'Gregor Laird, a doughty Scot, had nevertheless no fear to attack the great authority. He did so in a remarkable letter to the Liverpool *Albion*, signed 'Chimera,' in which he demolished, one by one, all the arguments of Dr. Lardner against ocean steam navigation. The principal of these, aside of 'natural phenomena' fancies, was that, even if steamers could be constructed to brave the dangers of the Atlantic, their whole space would have to be filled with coal, to the exclusion of any other cargo, as well as of passengers. Being a practical shipbuilder and engineer, it was easy for M'Gregor Laird to prove that all that Dr. Lardner had said about the necessity of filling steamers entirely with coal was absolutely nonsense. The letter of 'Chimera' created a great impression, gaining over not a few influential men in Liverpool previously prejudiced against ocean steam navigation.

(To be concluded.)

For "The Friend."

Incidents and Reflections.—No. II. CONFESSION AND RESTITUTION.

Those readers of "The Friend" who have been interested in the anecdotes on this subject, published in Nos. 26 and 27 of "Incidents and Reflections," may find satisfaction in the additional testimony, contained in the following narrative, to the heart-searching operations of the Spirit of Christ, where it is allowed to carry on its work in the repentant sinner. The account is condensed from a communication to "The Earnest Christian."

"In the year 1864, while I was living without God, it became necessary that some one should assist my mother-in-law with money, to secure from her unfaithful husband, her support out of a piece of property, the income of which he had placed in her hands for such purposes while he was absent in a foreign land. During this time he undertook to cast her off from his protection and support; and I, in her behalf, instituted proceedings against him for separate maintenance. By stipulation of counsel, and order of court, it was agreed that a certain sum of money should be paid by her to him, and the property be conveyed to her, through a trustee, whom she might appoint. I was chosen for this purpose. Finding no one able or willing, seemingly, to loan her the money, (she not having any of her own,) and I being the owner of a piece of property, made a verbal agreement with her and two of her children, of which she had four, two of whom were not consulted, that I would mortgage my property to raise the money needed; which was readily acquiesced in by her, and the two children who knew of it. The conditions were that I should take a mortgage on the property to be acquired; she was not to pay any interest while she lived, all was to be for her benefit during her life, and not for her children's afterwards. As a remuneration for this, she was to make a will and make me executor, leaving the property to me at her death: all of which was readily acquiesced in and legally and lawfully executed.

"After the effervescence of feeling had

passed away, mother and one of her children began to regret that the two who were not consulted, and were poor, should be cut off; and wanted the will altered to give them a small portion; but I was inexorable, for I did not like them. Mother could have done it without my consent, by making another will; but she had regard for her word. And mother took it so to heart that I believe it shortened her days; for in eleven months she died.

"The will was filed for probate, and opposed on the ground of insanity, by three of the heirs. Both sides were defended by able counsel, in a law suit of two years. After this the surrogate admitted it to probate, and gave me letters testamentary at the enormous expense to me of \$5,234 for surrogate and my lawyer's fees, not including loss of time, expenses of witnesses, &c.

"I now took the property from the receiver, and repaired it to a very considerable amount, feeling quite sure I was done with law. But it was not long after that I was notified by my counsel that one of the parties was about to commence a suit against me as executor, for my share of the inheritance, which he and any heir in turn had a right to do any time within twenty years. On learning this, my heart sunk within me, and my stubborn will began to bend, for I could not endure such harassing; and these poetical lines kept running in my mind:

'You that are fond of pure vexation,
And chief procrastination,
Just place yourselves in a situation
To take a suit at law.'

"And now I think the Lord began to work upon my heart; for I repaired to one of the parties with whom I had been in bitter hostility for years, and asked them what would satisfy them; and I gave to three of them, \$1,790 cash, and took their quit-claim deed. Now I was sure I was beyond the reach of man; and so I was, for no power of man could disturb me in its peaceable possession. My health now began to fail; my nervous system was much impaired. I was emaciated, and my spirits broken down; and in the day I looked for night, and when it came I looked for day; and time wore heavily with me, and in this condition I took up my abode in this contested house.

"Now I will pass over a few years, and come to a crisis in my life never to be forgotten, when God by his Holy Spirit deeply convicted me of sin, of righteousness, and a judgment to come. This poor man cried unto the Lord, and the Lord heard my cry, and for Christ's sake delivered me out of my troubles, and so restored my health that after a few months I weighed twenty-seven pounds more than before conversion; for which I do, and shall forever bless and praise his holy name. A contented mind is a continual feast. Now I commenced making my crooked paths straight; and followed on to know him, whom to know aright is life eternal. And that life abides in me, praise God. I was now like unto the man that doeth truth and cometh to the light, that his deeds might be made manifest that they were wrought in God.

"At times in the closet, when my soul was filled with rapturous delight, this transaction would be brought to my mind, and my spirits would drop; and this was presented to my mind, that the powers ordained of God sanctioned it, and it was right; and I called the suggestion the work of Satan, and I put it

behind me; but it was hard to kick against the goads. It returned again at intervals with greater force, until by reason of the use of strong meat, my senses were exercised to discern good and evil.

"At this time I felt called of God to leave the church to which I belonged, and I was providentially led among a people whose doctrines and teachings and practices were, at still age, in sympathy with the way in which I had learned Christ; and on the second Lord's day of my meeting with them, a sermon on confession and restitution was preached, and the Holy Ghost sent it home to my heart and it was troubled; nor did the Lord who began this work, stop here. Testimonies on restitution were called for and given, which deepened the wound the sermon had made, and after this, the Lord, to make it like a nail driven in a sure place, inspired a sister to strike up a hymn in which was sung,

'Bold shall I stand in thy great day,
For who ought to my charge can lay?'

"Now my belly began to tremble. (I know whereof I affirm.) I felt I could not say that from my heart; now my understanding began to be opened. I went home in heaviness to take it to the Lord in prayer, and the Lord revealed to me by the Holy Spirit, my sin's oppression. Nor was Satan idle in making Scriptural excuses for me, and as often did the Lord say to my heart, 'It is also written I tell you when the Lord works, none can hinder. In this way, for a week or so I agonized and besought the Lord to reveal to me his whole will concerning this matter, and in his grace assisting me it should be done, in the small hours of the morning, a dungeon flamed with light, the Holy Ghost showed me that I was not only an oppressor but a supplanter, and could not stand in the judgment; showing clearly that the inheritance belonged to the children; that confession and restitution should be made to the heir. At this time my wife awoke, and seeing me sitting up, or hearing my talk, asked me the matter; and I told her what the Lord had shown me. She arose and paced the floor, exclaiming I was crazy, and it was the work of Satan; but my response was, that to me was eternal life, or eternal death; and were not that the Lord had undertaken this matter I could not foretell the result upon my wife, but, bless his name, he doeth all things well. "The way that opened to me, was to separate and divide among the heirs. To do this my wife's consent was necessary, she holding the right of dower, and the right of an heir. After a little waiting upon the Lord, she concluded it might be the best thing after all. Immediately it was offered for sale. The suggestion was to wait till May. But the Lord said, 'What your hands find to do, do with all your might.' The suggestion also was to keep my intention from the heirs until the property was sold; but the Lord said, 'What can be done to-day, put not off till to-morrow for you know not what a day may bring forth to-morrow is in eternity.' And it was so sold for the sum of \$12,500, which, after deducting expenses and mortgages, was divided between the Lord, with earnest prayer at thanksgiving. Nor was this all; for the Word and the Spirit shone more and more into my heart, and it was apparent that the Lord had determined on a clean work; to lay judgment to the line, and righteousness to the plumbline, and sweep away the refuge of lies, by over-

wing the hiding places with the waters of salvation, and bringing to light all the dark things of darkness.

While disposing of the hall furniture of a house in question, my wife, spoke of a base-agent under whom we had lived twenty-years before, how she and other had provided her to put new oil cloths in their halls; and as it was spoken, I clapped my hands; and I exclaimed, 'We owe him one quarter's t.' (I had forgotten it.)

But, but a month, because we only staid one month and nine days in the quarter. The owner, as I reasoned, thus: the owner was a good man, and the agent would pocket and we might, as well say nothing about it, and the Lord said, 'Owe no man anything, pay at them owest.' The next morning, I set out to find the agent, and had no trouble in finding him. Quite contrary to my expectation, not to my desire, when I entered his office, he sat. I asked him if he knew me, he simply replied, yes; and spoke of my being a good tenant. I then asked him if I owed him anything. He answered, yes. I asked a how much. He replied one quarter's rent, and I asked him was it a quarter or a month.

He produced a dusty book, and there showed the charge made twenty-six years before. He told him to give me a receipt. I took care, thanked God, and went on my way rejoicing, and singing,

'Bold shall I stand in thy great day,

For who ought to my charge can lay?

My to the Father and to the Son, and to my Ghost forever.

These suggestions often come to my mind: and I the only one in these latter days who I can restitution to make? (For I scarcely ever hear or read of a case.) The Lord says, 'I will not forgive you; except they repent and restore you; they shall perish; they will not come unto me, that I may give them light. The Lord will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' Now, as Samuel said to Israel, so say I to this ungodly world, 'Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.'

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Whosoever believeth in Him shall not be ashamed."

Testimonies of Profane Writers to the credibility of the New Testament.

Extracted from *Horné's Introduction to the Holy Scriptures*.

(Continued from page 186.)

(3.) A. D. 176. CELSUS ridicules the Christians for their worship of Christ, and attests the gradual increase of their numbers. He so acknowledges that there were modest, temperate, and intelligent persons among them, and bears witness to their constancy in the faith of Christ. At the very time when he wrote against them, they were suffering a grievous persecution, but were enabled to withstand both his sharp-pointed pen, and so the sword of the magistrate.

(4.) LUCIAN, the contemporary of Celsus, as a bitter enemy of the Christians. In his account of the death of the philosopher Peregrinus, he bears authentic testimony to the principal facts and principles of Christianity;

that its founder was crucified in Palestine, and worshipped by the Christians, who entertained peculiarly strong hopes of immortal life, and great contempt for this world and its enjoyments; and that they courageously endured many afflictions on account of their principles, and sometimes surrendered themselves to sufferings. Honesty and probity prevailed so much among them, that they trusted each other without security. Their Master had earnestly recommended to all his followers mutual love, by which also they were much distinguished. In his piece, entitled Alexander or Pseudomantis, he says, that they were well known in the world by the name of Christians; that they were at that time numerous in Pontus, Paphlagonia, and the neighboring countries; and, finally, that they were formidable to cheats and impostors. And in the dialogue entitled Philopatris (which, if not written by Lucian himself, to whom it is usually ascribed, was composed not long after his time), there are numerous allusions to the writings, principles, and practices of Christians, all of which are ridiculed, and especially their belief of the doctrine of the Trinity.

(5.) The fortitude and constancy of the Christians under persecution is referred to by EPICTETUS (A. D. 109,) under the name of Gallians. The emperor MARCUS ANTONINUS (A. D. 161) mentions the Christians as examples of an obstinate contempt of death. And GALEN (A. D. 200) acknowledges the constancy of Christians in their principles. PORPHYRY (A. D. 270) acknowledges that they were then very numerous in the Roman empire, and unwillingly admits the miracles wrought by the apostles, which, however, he ascribes to the magic art; and he endeavored to expose them to popular reproach by insinuating that they were the causes of the calamities that befell the Roman empire.

(6.) Lastly the emperor JULIAN (A. D. 361), though he endeavors to lessen the number of the early believers in Jesus, yet is constrained to acknowledge that there were multitudes of such men in Greece and Italy before John wrote his Gospel, and that they were not confined to the lower classes; men of character—such as Cornelius, a Roman centurion, at Casarea, and Sergius Paulus, proconsul of Cyprus—being converted to the faith of Jesus before the end of Claudius's reign (who ascended the imperial throne A. D. 41, and died A. D. 54); and he frequently speaks, with much indignation, of Peter and Paul, those two great apostles of Jesus, and successful preachers of his Gospel. So that, upon the whole, the apostate emperor Julian has undesignedly borne testimony to the truth of many things recorded in the New Testament. He aimed to overthrow the Christian religion, but has CONFIRMED it; his arguments against it are perfectly harmless, and insufficient to unsettle the weakest Christian; for he has not made one objection of moment against the Christian religion, as contained in the genuine and authentic books of the New Testament.

Thus do all the inveterate enemies of Christianity—from its first origin to its complete establishment in the then known world, in the fourth century of the Christian era—unite in giving an honorable testimony to the character of Christ, the reality of his miracles, to the genuineness, authenticity, and credibility of the writings of the New Testament, and to the wide and rapid progress of

the Christian religion, as well as to the unity of the objects of the Christian faith and worship, the blameless lives of the Christians, and their unshaken constancy in adhering to their holy profession, regardless of the most sanguinary and exquisite torments that could be inflicted on them. It is true that, concerning many important articles of Scripture history, the Greek and Latin writers now extant are totally silent; and hence some have attempted to raise an argument against the credibility of this history. But the silence of the writers in question may be satisfactorily accounted for, by their great ignorance of such facts as occurred very long before their own time, and by the peculiar contempt entertained for both Jews and Christians, arising from the diversity of their customs and institutions. To these general considerations we may add, particularly with reference to the silence of profane historians relative to the remarkable events in the life of Christ:—

1. That many books of those remote ages are lost, in which it is very possible that some mention might have been made of these facts.

Hence it has happened that many occurrences which are related in the evangelical history, are not to be found in the writings of the heathens. Of these writings, indeed, we have now but few remaining in comparison of their original number; and those which are extant, are only fragments of preceding histories. Thus, the mighty works performed by Jesus Christ, and the monuments of the great achievements that took place in the age when he was born, are now missing or lost. All the history of Dion Cassius, from the consulships of Antistius and Balbus to the consulships of Messala and Cinna (that is, for the space of ten years—five years before and five years after the birth of Christ) is totally lost, as also is Livy's history of the same period.

In vain, therefore, does any one expect to find the remarkable passages concerning the birth of Christ in these writers; and much more vain is it to look for these things in those writers whose histories are altogether missing at this day. To instance only the census or enrolment ordered by Augustus, and mentioned by Luke (ii. 1, 2), the silence of historians concerning which has been a favorite topic with objectors;—there can be no doubt but that some one of the Roman historians did record that transaction (for the Romans have sedulously recorded every thing that was connected with the grandeur and riches of their empire); though their writings are now lost, either by negligence—by fire—by the irruption of the barbarous nations into Italy—or by age and length of time. It is evident that some one historian did mention the census above alluded to; otherwise, whence did Suidas derive information of the fact?—that Augustus sent TWENTY SELECT MEN, of acknowledged character for virtue and integrity, into ALL the provinces of the empire, to take a census both of men and of property, and commanded that a just proportion of the latter should be brought into the imperial treasury. And this, Suidas adds, was the first census.

(Continued next week.)

Prof. Luttermack, of Germany, after carefully examining the question, decided some months ago that an eclipse of the moon took place on the day of Christ's crucifixion, 4th mo. 3, A. D. 33.

For "The Friend."

Thoughts and Feelings.
CONFORMITY TO THE WORLD.

The apostle Paul in his injunction, "Be not conformed to this world," has left as clear and conclusive instruction on that subject, as is in that conveyed by our Divine Lawgiver: "Swear not at all." And yet how little heed professed Christians generally give to the former precept compared with that paid to the latter! Our great inconsistency, as well as unequal upholding of scripture truths, is again manifested in our obedience to some of its requisitions, while at the same time, we may much, in the expressive language of conduct, disregard and ignore others of no less binding and sacred obligation. Thus, the Saviour enforces: "Search the Scriptures; for in them ye think ye have eternal life;" and which a great many are, perhaps, not deficient in doing: while as respects the latter part of the text, "Ye will not come to me, that ye might have life," and wherein the kernel or pith of the whole matter may be said to consist, is too greatly neglected; in large measure perhaps because conformity to the world and its opinions, or to the sense and standard of others, induces content in their view of things, and with going their pace.

We are not sure whether some of the requisitions of the Divine will concerning outward conformity, because of their very little and insignificance, as so considered, are not as severe and conclusive tests of our love of conformity to the world, and our want of obedience to even the written revelation, as any other! Thus, how comparatively few of the professors of Christ, pay practical heed to the solemnly imposed restraints of the apostle Peter: "Let not your adorning be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," &c. Again, I will therefore, Paul writes, "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." So far has outlandish excess, in these particulars, gotten hold of the professed followers of a "meek and lowly" Saviour, who, on earth, "had not where to lay His head," that there is not any monstrous novelty or strange disguise, in the way of attire, that fashion does not seem to reconcile, with her votaries, conformity to. With regard to this, and the deplorable and sinful waste of time, mind, talent and expense involved in, and sacrificed to "the outward adorning," to the corresponding neglect, it is to be feared, 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," well might William Penn, who had himself tasted of the corrupting vanities and wicked customs of the world, with the bitter fruits thereof, write: "Let none deceive themselves, nor mock their immortal souls, with a pleasant, but most false and pernicious dream. * * * No, no, my friends, 'what you sow, that shall you reap.' If you sow vanity, folly, visible delights, fading pleasures; no better shall you ever reap than corruption, sorrow, and the awful anguish of eternal disappointment."

Accordancy with usage, doing as the rest do, or conformity to the spirit of the world, so falls in with the natural propensities of the unrenewed heart, that it is no wonder

if young persons, over whom those who are older exert a powerful—it may be helpful or stumbling—influence, should find it exceedingly difficult to take up the cross to "the lusts of the flesh, the lusts of the eyes, and the pride of life" so inviting and ensnaring, which are not of the Father, but of the world; and thence destined to perish with the world. But for this junior class how appropriate is the injunction in effect: Call no man master in things pertaining to the conscience! How encouraging are the promises, "I love them that love me; and those that seek me early shall find me." And, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." But alas for those, be they parents or others, set over this class, whose doctrine and whose life coincident, it may be, have not been of a kind to lead away from conformity to the world, neither into the obedience of the cross to a cross bearing and crucified, yet risen and glorified Redeemer! Oh! the fearful responsibility resting on these! For, as the Lord himself said concerning His visited children: "Whosoever shall offend (either in word or act) one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea."

May we all be willing, with the light and grace of the Lord Jesus—the means freely dispensed and all-sufficient—to examine and see, whether conformity in anywise to the corrupting spirit of the world in ourselves, so as to exert a prejudicial leaving influence over others, is not weakening us as Christians; is not robbing us of spiritual strength; is not depriving us of that power for good, which the more earnestly it is sought, and faithfully used, the more it is found to increase with the increase that is of God.

The Drainage of Lake Fucino.

The opening lecture to the class of Civil Engineering, at the University of Edinburgh, was lately given by Prof. Floeving Jenkin. The professor gave an account of the great project for draining Lake Fucino, in Italy, which, commenced 2000 years ago, had at last been successfully accomplished. The lake was situated in the Abruzzi province, 53 miles east of Rome, and covered the greater part of a large table land near the small town of Avezzano. The surface of the water was 2094 feet above the sea, but to the lake there was no natural outlet; and, though the action of the wind on the water prevented it from stagnating, the neighborhood of the lake was very unhealthy. Whenever there was a succession of years in which the rainfall was heavy, the lake rose enormously, and covered the adjoining country. The nearest river was the Liris, 31 miles away, but the mountain Salviano and a high plain separated the two. The comparisons between what the lake was recently and what it had been in ancient times were extremely curious, as showing the changes which took place in the rainfall over a long cycle of years. Between 1783 and 1816 the lake rose 30 feet 5 inches, and was then 74 feet deep. From the commencement of 1820 to 1835 it fell to nearly 11 feet below its level in 1783, being then 31 feet deep. In 1861 it had risen again 30 feet. The remains of drainage works on the lake showed that its area was about the same in

1816 as it was in the reign of Julius Caesar the Emperor Claudius; though there was evidence that it had risen much higher in prehistoric times. The average extent of the lake was 33,950 acres. It was 12.4 miles long and 6.8 miles broad. The Italian engineers calculated that the lake had been sinking up at the rate of 12 inches per cent, and that was an interesting geographical fact as showing the rate at which these large lakes sink; so that the present bottom was 15 feet higher than it was in the reign of the Emperor Claudius. Julius Caesar had conceived the utility of draining the lake for the sake of the health of the district, and also with a view increasing the corn-growing area near Rome, but his death put an end to the scheme. The reign of Claudius the project was revived, and the favorite Narcissus was desired to go on with the necessary works at the public expense. Suetonius stated that for eleven years 30,000 men were employed there, and the elder Pliny said that the work was so extraordinary that no language could give any idea of them. These works consisted in boring a tunnel under Mount Salviano, 9 feet below its summit, and under the Palatine fields at an average depth of 328 feet, discharge into the river Liris the surplus water of the lake. The construction of a tunnel of about four miles in length at a great depth under a mountain was, in the then state of engineering science, a wonderful undertaking. It would not be an easy job. The tunnel actually was made, and the lake partially drained; and it appeared from the remains of the old tunnel that the original engineer understood his work well, but that the designs were imperfectly carried out, as the work shockingly scamped by the contractor. First of all, levels could not have been well understood in those days; nevertheless the outfall had been most correctly chosen, as to give the reasonable fall to the river Liris in 1000; the new outlet at the River Liris was within a foot or two, and at the same level as that chosen by the Roman engineer, and the Roman engineer had also selected the direction of the tunnel very properly, and had followed so correctly the configuration of the ground in making it that the modern engineers had not been able to improve upon it. The old shafts—40 in number—which had been sunk so that headings might be driven in various directions at one and the same time, had been well constructed, and had been largely taken advantage of in constructing the modern tunnel. A great difficulty the Romans must have encountered was the quantity of water which flowed from the strata, and how they got over it was not easy to say, as it was not known that they had pumped sufficient to cope with large accumulations of water. One of the most curious things about the old tunnel was the constant variation of the cross sections. Beginning with a finely arched entrance, the tunnel as it went into the hill got smaller and smaller, just as if the men got tired of the work, until in the centre there was only a hole large enough for a man to creep through. Then it opened out again to ward the outfall. Where it could be inspected it was all right, but what was altogether out of sight had been scamped in the way indicated. During the progress of the work a great slip had occurred, and, evidently as they could not get through the loose earth, the workmen turned off to the right and made a

nd gallery through the stone, some 400
length, round the obstructing mass.
The tunnel was opened by Claudius, who
of all witnessed a sanguinary sham scene
on the lake, in which the convicts, re-
dered from all parts of Italy, were made
stroy each other. The tunnel, however,
got blocked, and it was not until Ha-
le's time that it was put right. The lake
then reduced to some 17,000 acres. The en-
ce to the tunnel seemed to have been kept
in order down to the fifth century, but
the fall of the Roman Empire the tunnel
abandoned and the lake resumed its an-
extent. Various abortive attempts were
wards made to open the tunnel from time
time. In 1851 a company, with a capital
1,000,000, was formed for draining the
—the concession they were to get in re-
being land which was reclaimed: but
enterprise, too, fell through. Prince
ander Torlonia, who held half the shares
concern, however, bought up the other
and having obtained the repeal of some
actionable clauses in the concession, pro-
ceeded with the work.

He consulted a French engineer—Franz
de Monsueher—under whose direction
the tunnel, following the line of the old one,
carrying off 11,000 gallons of water per
minute from the lake, was completed in June,
1853. The cost had been \$8,750,000. The
lake had now been completely drained. Tor-
lonia had got an estate of 35,000 acres, the
neighborhood was now healthy, and the gene-
prosperity which had been brought about
the population, by this great work, had
a most marked.—*Litté Paper.*

the revelation of God in Christ has done
much for the world to be put aside at the
rest of science. If science is right, then
Christianity is a falsehood; but did ever false-
do such work as true Christianity has
into? Can a lie transform a base and cruel
into one that is pure and brotherly? Can
we inspire the heroism and the sacrifice of
—which has illustrated the path and pros-
cess of Christianity from the earliest times?
Can a lie sweeten sorrow, strengthen weak-
ness, make soft the pillow of death, and irri-
tate the spirit shutting its eyes upon this
world with a joy too great for utterance?
This is what Christianity has done in millions
of millions of instances. It is busy in its
deficient work of transforming character all
over the world to day. Man of science, what
are you to put in its place? The doctrine
of a world without a personal God, and a man
without a soul? God pity the man of science
who believes in nothing but what he can
prove by scientific methods! We cannot
imagine a sadder or more unfortunate man in
the world. God pity him, we say, for if ever
human being needed divine pity he does.
Intelligent man, standing in the presence
of the Everlasting Father, studying and en-
deavoring to interpret his works, and refus-
ing to see him, because he cannot bring him
into the field of his telescope, or into the
range of a "scientific method," is certainly
an object to be pitied of angels and men. The
angel is that in his darkness and his sadness
turn to him for light—turn to a man for
light who denies not only God, but the exist-
ence of the human soul! Alas! that there
could be fools more eminent in their foolish-
ness than he!—*Scribner.*

Selected for "The Friend."

The following lines were addressed, by
Richard Peters, a clergyman of the Protest-
ant Episcopal Church, in Pennsylvania, to
Anthony Benezet, who had loaned him Bar-
clay's Apology. It was understood that Dr.
Peters, previously to his perusal of Barclay,
had entertained and expressed unfavorable
opinions of the Quakers, and their principles.

For Barclay's learned Apology, is due
My hearty thanks and gratitude to you.
The more I read, the more my wonder's raised,
I viewed him often, and as often praised,
Commanding reason through the whole design,
And thoughts sublime appear in every line.
Sure some divine spirit did inspire
His pregnant genius with celestial fire.
Long had I censured with stupendous rage,
And cursed your tenets with the foolish age,
Thought nothing could appear in your defence,
Till Barclay shined with all the rays of sense,
His works, at least shall make me moderate prove,
And those who practise what he writes I'll love.
With the censorious word, no more I'll sin
In damning those who own the light within.
If they can see with Barclay's piercing eyes,
The world may deem them fools, but I shall think them
wise.

For "The Friend."

Memorial of the Yellow Fever in 1793.

The following document is published in the
pages of "The Friend," as an interesting relic
and reminiscence of the sad days of the Yellow
Fever in Philadelphia in 1793.

The Committee therein referred to is thus
spoken of in "The Arm Chair."

"When Pestilence her raven wing outspread,
When terror swept the living from the dead,—
When love's own ties were severed in afflict,
And duty's call had lost its wonted might,
O'fly, and others, a devoted band,
Before the march of terror took their stand,
They nobly dared in that dark hour to make
Themselves an offering for the people's sake.
He was accepted! Great the church's loss,
She mourned a faithful champion of the cross.
Gathered at mid-day—soon the race was run—
Long'er the evening shades his labor done!"

"To the Surviving Relatives of Daniel Offley.

At a meeting of the citizens of Philadelphia,
the Northern Liberties and Di-strict of South-
wark, assembled on Saturday, the 22d day of
March, 1794, at the City Hall for the purpose
of taking into consideration the report of their
committee appointed to prepare an instru-
ment expressive of the most cordial, grateful
and fraternal thanks of the citizens to their
committee of health, for the important, hazard-
ous, and successful services by them rendered
during the calamity that lately afflicted the
City and Liberties, the following form was
unanimously adopted and agreed to on this
occasion.

Whereas, it hath pleased the Supreme Ruler
and Governor of the universe to permit, dur-
ing the months of August, September and
October last, a most dreadful visitation or
epidemic malady to afflict the City and Liber-
ties of Philadelphia in such manner that it is
supposed not less than five thousand of the
inhabitants have fallen victims to the same:

And Whereas, the following citizens of
Philadelphia as Guardians of the poor, to wit:
James Wilson, Jacob Tomkins and Wil-
liam Sanson; and the following persons as a
committee of health, to wit: Mathew Clark-
son, Stephen Girard, John Letchworth, John
Haworth, Thomas Savery, Henry De'orrest,
Jonathan Dickinson Sergeant, Caleb Lowme,
Peter Helm, James Kerr, James Swain,
Jacob Whitman, John Connelly, Daniel Offley,
Thomas Wistar, Israel Israel, James Shar-
wood, Mathew Carey, Samuel Benze, Andrew
Adgate and Joseph Inskip; and the follow-
ing persons members of the assistant com-
mittee of health in the Northern Liberties
and District of Southwark, to wit: William
P. Sprague, William Gregory, Joseph Burns,
Jacob Winnemore and Shubart Armitage;—
totally disregarding their own personal preser-
vation, and only intent on arresting the pro-
gress of the malignant disorder; with a mag-
nanimity and patriotism meriting the highest
eulogiums, stood forth, and by every generous
and endeavoring exertion, preserved the lives
of many of their fellow citizens from death
by conveying them to a suitable hospital
which they had provided at Bush Hill, where,
under the meritorious exertions and peculiar
care of Stephen Girard and Peter Helm, two
of the citizens above mentioned, every possi-
ble comfort was provided for the sick, and
decent burial for those whom their efforts
could not preserve from the ravages of the
prevailing distemper. In order therefore to
perpetuate the memory of such distinguished
usefulness to distant times and to serve as

A MOTHER'S CARES.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus weepeth ever near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell,
Things e'en my husband cannot see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast,
The weariness of children's noise,
The yearning for that subtle poison,
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say a word,
He knows that thought my heart hath stirred,
And by divine care my Lord
Makes all its throbbing cease.

And then, upon his loving breast,
My weary head is laid at rest,
In speechless ecstasy!
Until it seemeth all in vain,
That care, fatigue, or mortal pain,
Should hope to drive me forth again
From such felicity!

Christian Secretary.

Queyenet, a French chemist, recommends, as
a means for rapidly extinguishing fires in chim-
neys, that about 100 grammes of sulphuret
of carbon be burned upon the hearth. The best
way to burn the sulphuret is to turn it out in
a broad tin plate. It ignites at once, burns
rapidly, and produces great volumes of the
noxious sulphuric gas, which extinguishes
flame at once. The sulphuret of carbon, a
liquid combination of sulphur and carbon,
should be kept in large bottles, to allow for
its great expansion. In Paris the firemen, by
using this compound as directed, in three
months, extinguished 251 fires out of 319,
and that, too, without needing to go upon
roofs or deranging apartments in any way.

an example and encouragement to others to emulate the like beneficent virtues, should it ever unfortunately again become necessary to practise them, the citizens of Philadelphia, the Districts of Southwark and Northern Liberties, do by this Instrument, present to the above named William Sansom as a guardian of the poor; to the above named Mathew Clarkson, Caleb Lowmes, Thos. Wistar, Samuel Benge, Henry DeForest, John Connelly, Stephen Girard, Peter Helm, Israel Israel, John Letchworth, James Kerr, James Sharwood, John Haworth, James Swaim, Mathew Carey, Thomas Savery, Jacob Whitman, as a committee of health; and to the above named William P. Sprague, William Gregory, Joseph Burns, Jacob Winnemore and Shubart Armitage, as members of the assistant committee of health, their most cordial and fraternal thanks for their benevolent and patriotic exertions in relieving the miseries of suffering humanity on the late occasion. And as Andrew Adgate, Jonathan Dickinson Sergeant, Joseph Inskeep and Daniel Olfley, members of the committee of health, and James Wilson and Jacob Tomkins, members of the assistant committee of health, unfortunately fell victims to their generous exertions for the preservation of the inhabitants, it is hoped that their great services will be held in everlasting remembrance by the citizens to whose welfare they so nobly devoted themselves even unto death, and that this will be evidenced on all proper occasions in a suitable attention to their surviving relatives:

Ordered, that a copy of this instrument be duly engrossed on parchment, signed by the chairman of the meeting, and presented to each of the persons above named, and to the representatives of the deceased overseers of the poor and members of the committee above named, to remain with them as a Memorial of the sense their fellow citizens entertain of the services rendered them during the late dreadful calamity.

THOM. MCKEAN,
Chairman.

For "The Friend,"

In looking over the "Richmond Palladium," of 10th month 3d, 1878, in which are given "Notes" of the proceedings of Indiana Yearly Meeting, apparently taken by a reporter, I notice the following paragraphs, which may be laid before the readers of "The Friend," as indicative of the progress of innovation on the long established order and discipline of the Society of Friends.

Referring to the revision of the Discipline acted on by the meeting, it is said "A change was made in relation to the supply of small meetings with the ministry, so that ministers who are unable to furnish such labor gratis, shall be reasonably compensated for their time and services, and provision was made for raising money for that purpose."

"A proposition to change the clause in reference to the reception of members into the church, to vest in Monthly Meetings discretionary power to receive members from other religious Societies on letters; and allowing requests to come directly to Monthly Meetings without intervention of Overseers or Preparative Meetings, was adopted."

I understand the practice has obtained in some of the Monthly Meetings there for a considerable time, to give members wishing to join other religious Societies letters of dis-

missal, and the last provision is doubtless intended to reciprocate the courtesy, where other Societies receive them.

A Little Republic in Fendal Germany.

A half hour's ride by rail from Stuttgart is a pleasant little valley, bounded on the north by sloping vineyards, and on the south by fruitful hills. The name of the village is Kronthal.

In 1819 a band of religious people came here to secure an asylum against the encroachment of unsound doctrine, which toward the close of the last century had begun to undermine, as they thought, the faith of their forefathers. Rationalism, had indeed, invaded the Church of Wurtemberg and penetrated into the Consistory. The new Liturgy and Hymn-book, "cut down," as the venerable body put it, "to suit the requirements of modern culture," these sturdy defenders of the faith refused to adopt. They were inspired by a religious genius, named Michael Hahn; and their code of laws was drawn up by their founder, Gottlieb Wilhelm Hoffmann, aided by an "Advisory Council." It consisted of thirty articles of civil and religious faith.

After some delay, these articles were duly signed and sealed by King William, of Wurtemberg. Thousands of the so-called "Pietists" had already left the country on account of the faith, emigrating to Southern Russia, where they had established numerous flourishing colonies. Therefore the king felt the need of propitiating those who might otherwise, he feared, become disaffected, and who were among his most loyal subjects. One of the wagons prepared for the journey to Russia was known for a long time, in Kronthal, as the "Jerusalem coach."

Before the year 1819, Kronthal was a freehold, consisting of 836 acres of land, a castle, two tenant-houses, and six farm-houses. It was owned by Count von Gurlitz, Grand Steward of the Wurtemberg Court, who sold it, after some reluctance, for 115,000 guildens. In a letter which accompanied the sale, he says: "It costs me a great struggle to resign an estate to which I am attached by the dearest recollections of my life. But your designs for wishing to purchase this inheritance of my forefathers are so worthy, that I feel unwilling to prove a hindrance to you in the carrying out your plans; and I hope that a blessing will rest upon your efforts."

The good Count did not "hope against hope," for a blessing has indeed attended their labors. In 1859 a grand semi-centennial jubilee occurred here, of which I have heard many a glowing account. At that time the history of the little community was rehearsed before 5000 people. It was related how, from the small beginning, first, a church building, then substantial dwelling houses and school buildings, came to be erected. There are now at least two hundred houses, and (including two orphanages) seven school houses; while the inhabitants number about 1500. During all this period of fifty years, not a single fire, not a single criminal case, not a bankruptcy, occurred. Meanwhile, the strictest morality prevailed. Twice a day every man, woman, and child assemble for prayer and praise. The only preparation is that of the heart. The women, for the most part bonnetless, with perhaps a lace cap or strip of ribbon bound tightly around the head; the men in ordinary working garments, but look-

ing intensely solemn and earnest; with various schools, marshaled by their se teachers, and issuing from every three walk decorously in by twos, and take respective places.

We have attended a confirmation service a wedding, and a funeral; the latter decidedly the most cheerful of the three. even the outward signs of woe are permitted but are religiously superseded by every suggesting victory. The coffin is painted white, with a red cross; the pall is also white with a red cross upon the centre. The words said over the body were something like "Thou poor body, from which the soul of dear brother has departed; we commit thee earth to earth, ashes to ashes," &c.

After the procession had left the background, we stood there watching the old digger, who, with respectful courtesy, proached us. We remarked, pointing to grave, "The poor old man lying there is at rest; better so, is it not, than to be in a bed of sickness?" "Yes," he answered promptly, "but sickness is also good." "I can that be?" I replied. "Ah, sickness giveth patience, and patience hope, and hope Christ, victory! Ah! lady, no cross, crown!" The words came to me—

"Shall I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
Or sailed through bloody seas?"

The old man's face, though furrowed with age, looked almost radiant as, lifting his eyes he said at parting, "To die is joy!"

"This is the victory that overcometh world, even our faith." "O death! where thy sting? O grave! where is thy victory?"

From what we have already seen, it is whole community is still penetrated with much of the religious enthusiasm of the spiritual founder, Michael Hahn. He was elected to be their first overseer, but died eight days after the purchase of the land. Before his death, conventicles of religious worship were, under his leadership, established all over the land. Remaining externally within the pale of the National Church they resorted to these private gatherings, a means of making up for the deficiency of the public services. These meetings are frequented, to the present day, by sixty seven thousand persons in Wurtemberg. *Christian Intelligencer.*

For "The Friend"

"Were the members of all our churches guided by the Holy Spirit into the faith those who lived in the glow of the Divine ascension, and heard the voices of the Apostles, instead of imprisonment for fraud, a bezzlement and theft, there would be transparent simplicity; the members of our church would be obedient to all Christ's commands carry about a perpetual atmosphere of spirituality, would be fragrant roses bathing in the sunlight of living truth, unfolding to its bean flamed by the breezes, and refreshed by the dews of heaven."

This beautiful sentiment, contained in the correspondence of the *National Baptist*, presupposes that the faith exercised by the members of the Christian churches, is that *living faith* of which the Apostle James speak which works by love; and which is inseparably connected with walking in obedience to the Light of Christ in the heart, without

h we cannot obtain salvation, or those and graces that accompany it.

For "The Friend."

the Westtown Literary Union," at West-Boarding School, has set apart some members as a "Historical Committee," ally charged with the care of collecting preserving information as to the present past condition of the school. Former ents of the school, or any who possess information, are respectfully requested communicate with the committee. Per- collections, especially of those at the of previous to 1820; accounts of the daily of the school; information as to the classi- on and methods of instruction, and gen- any statements throwing light upon anterior workings of the Institution will thankfully received.

ters written from the school, particu- in its early times, or drawings and eshes of the buildings and grounds, would great assistance to the committee. These d be gladly received, either as its per- property, or as a temporary loan for mination and copying. Address

THOS. K. BROWN,
Street Road P. O., Chester Co., Pa.

For "The Friend."

ave recently received, through the mail, y of "The Friend," containing remarks two Friends in Bloomfield, upon my essay h appeared in "The Friend" of 11th mo., 1878. I would that we all might bear mind that strong expressions, especially n writing upon difficult and delicate ques- are no substitute for argument, nor I will condescend to draw the blessing of the e maker. Those two Friends are brothers whom I have lived on terms of Chris- intimacy for very many years, I have since loved them as brothers, and I do intend to let any thing deprive me of so ions a privilege; nor do I yet believe that er of them, upon the sober second thought, eave me capable of pervariation, or gar- ing a quotation, or of intentionally mis- ing a fact.

he former [speaks of] errors in doctrine ch he very correctly intimates that I w nothing about, never having heard one gle utterance of the kind he refers to. The ment from some Friends in Norwich, in 7, to which he refers, was introduced the on time to the Yearly Meeting at my ggestion, and in both cases I acted consci- ously, and therefore have no apology to r.

I refer to the remarks of my friend, Levi ny, with exceeding regret, because I e no doubt that both he and I are equally ions to present nothing but the truth; do I doubt that when the whole truth is sented we shall substantially agree. The mmittee supposed they were appointed to mine the whole Norwich difficulty from evidence laid before it, and report which the bodies purporting to be Pelham Quar- should be acknowledged. This duty I eieve they performed deliberately and con- scientiously, and as the lesser body did not a single advocate, I see no way open to a committee but the course they pursued; deavouring to word their report in a way at would not necessarily leave any burden on the minds of a single brother or sister.

The apparent difference between Levi Varney and me, in our views of the report, arises from the simple fact that he states, perhaps unconsciously, what took place after the report was read and before it was directed to be signed, and I stated what I clearly understood to be the conclusion after explanations had been given as to the form of the words which a few seemed to fear were too strong; as no other words were suggested as a substitute, and as we were directed to sign it on behalf of the committee, and as no objection was made to this direction, I think that no impartial reader will entertain any doubt that I was fully justified in stating that the report was adopted without any expressed dissent.

Had I any fear of the prediction of W. V., in his last paragraph being realized, I should feel the need of exercising a godly jealousy over myself, that no word nor act of mine might contribute to so deplorable a result; but I have no such fears; the mission of our branch of the Church is not yet completed; the purposes for which, in the Providence of God, it was called into being, in my view, will not be answered till "the whole lump is leavened," until the comprehensive design of the gospel is fulfilled by the whole earth being filled with the knowledge of the glory of God. Fiery trials may overtake us in the future as in the past; but my faith is, that the great Master will be equal for every emergency, and as a refiner, will be watching the crucible—for good. Israel's Shepherd neither slumbers nor sleeps, and therefore *His* flock fear no enemy as none such will be able to pluck them out of the Father's hand.

THOMAS CLARK.

The Plumber and Sanitary Engineer, a paper published in New York, has joined with some public-spirited men in that city in offering a premium for the best design for a house for working men.

Some parts of that city are greatly overcrowded. It is said that 500,000 of its population live in tenement-houses, and a large part of this number sleep in rooms which are never aired except from another room. Ninety per cent. of the children born in them die before reaching youth. They are described as hot-beds of vice and crime.

Public attention has been called to this subject, and the authorities have decided to refuse building permits for the erection of any building where the plan of construction does not conform to the sanitary code.

No man has a moral right to do anything, the influence of which is certainly and inevitably hurtful to his neighbor. I have a legal right to take arsenic and strychnine; but I have no moral right to commit self-destruction. I have a legal right to attend the theatre. No policeman stands at the door to exclude me, or dares to eject me while my conduct is orderly and becoming. But I have no moral right to go there; not merely because I may see and hear much that may soil my memory for days and months, but because that whole garnished and glittering establishment, with its sensuous attractions, is to many a young person the yawning maelstrom of perdition.

The dollar which I give at the box office, is my contribution toward sustaining an establishment whose dark foundations rest on the murdered souls of thousands of my fellow

men. Their blood stains its walls, and from that "pit" they have gone down to another pit, where no sounds of mirth ever come. Now I ask what right have I to enter a place where the tragedies that are played off before me by painted women and dissolute men, are as nothing, to the tragedies of lost souls that are enacted in some parts of that house every night?

What right have I to give my money and my presence to sustain that moral slaughter house, and by walking into the theatre myself to aid in deceiving others to follow me.—*Theo. Cuyler in "Heart Life."*

A new way of reading the Bible has been invented in these highly enlightened days. I used to get on exceedingly well with the book years ago, for it seemed clear and plain enough; but modern interpreters would puzzle us out of our wits and out of our souls, if they could, by their vile habit of giving new meanings to plain words. Thank God! I keep in the old simple way; but I am informed that the inventors of the new minimizing glasses manage to read the big words small; and they have even read down the word "everlasting" into a little space of time. Everlasting may be six weeks or six months, according to them. I use no such glasses; my eyes remain the same, and "everlasting" is "everlasting" to me, whether I read of everlasting life or everlasting punishment.—*Spurgeon.*

Words like lenses obscure what they do not enable us to see better.

THE FRIEND.

SEVENTH MONTH 1, 1879.

The statements contained in the newspapers of the day of the treatment of the fugitive Cheyenne Indians who were imprisoned at Fort Robinson, Nebraska, are disgraceful and revolting in their character. These Cheyennes, it will be remembered, had been removed from their former homes and settled on a reservation selected for them in the Indian Territory. A portion of their number were much dissatisfied with their location, and finally became so discontented, that they fled northward through Kansas, killing several persons whom they met on their journey, and were finally overtaken and imprisoned by the United States troops.

The attempt to confine individuals or tribes within certain limits by the exercise of arbitrary power, is certain to arouse a feeling of opposition. It is only as their own comfort, convenience or interest is promoted, that people settle down contentedly in their homes. Therefore, however inconvenient to the Government the unsettled and restless character of these Indians may have proved; they are not to be so severely condemned for exercising their natural right of changing their place of abode.

As to the treatment at Fort Robinson, to which we have referred, an extract from a private letter, written the day before they escaped from that post, says:

"We have now in this department a delicate question to handle in the removal of the Cheyenne prisoners to Leavenworth. They say they will die before they will go. From

the latest accounts the officer in command, in order to induce them to consent, had taken their rations from them. They had then been twenty-four hours without provisions, and refused to permit him to feed the children, of whom there were about fifty. He was, when he reported, about proceeding to stop their fuel. All our information leads to the belief that they are in deadly earnest, and that when the removal commences, which will be in a few days, somebody will certainly be hurt. In fact, from present indications, the matter is likely to prove serious."

The Chicago *Inter-Ocean* states that the attempt to starve and freeze the Indians into submission was begun on the 5th ult. "For three days they were kept in the lodge used as a prison, without fire or food, and practically without clothing. This was inhuman and disgraceful, but an act of treachery and perfidy followed that far exceeded it. Under the pretence of holding a council, the two chiefs were enticed away from their followers, and when separated were set upon, struck down, and placed in irons. A war song, sung by one of the chief's daughters, was heard by the Indians confined in the lodge, who divined the meaning and proceeded to prepare for a defence against further acts of this character. Bread was offered to the children, but the Indians refused it, declaring they would all die together."

It is grievous to us that such things should be done in our country; for besides the shock given to all feelings of humanity, we can but look forward with fear to the just retribution of Him in whose hands all the nations of the earth are but as the small dust of the balance; and who sets up and pulls down according to His own righteous pleasure.

We have received from Thomas Clark, of Canada, some additional remarks, making explanations which he thinks are called for by the letters of William Valentine and Levi Varney, printed in our 29th number.

We deemed the occurrences which have taken place among Friends in Canada of sufficient importance to interest our readers generally; and therefore have published such portions of the communications received as seemed calculated to convey a clear account of what had taken place. We wish to guard against burdening our columns with what is merely personal and local in its character. Yet in justice to Thomas Clark, we publish on another page of our journal, so much of his article as is requisite to explain the criticism on his course contained in the letters he refers to.

We note particularly his statement, that he had not heard uttered such doctrinal sentiments as those mentioned by Wm. Valentine. We sincerely desire, that having now learned what unwholesome food is distributed to the flock in meetings less favored than his own, he may join in his efforts to those of faithful Friends elsewhere, in checking the dissemination of doctrines and practices at variance with the original principles of the Society. Unless a concern in this direction should continue and prevail among Friends, the consequences to our Society, we believe, will be disastrous. The Head of the Church is able to take care of his own cause; and if we prove unfaithful, will raise up others to proclaim to the world his Truth; but his language to us may be, "I created thee a noble vine, wholly

a right seed. How art thou become the degenerate plant of a strange vine unto me!"

SUMMARY OF EVENTS.

UNITED STATES.—It has been estimated that the total tonnage of iron vessels launched on the Delaware River during 1878, was 23,000 tons; valued at about \$5,000,000.

The State of Pennsylvania is now in possession of a tentative plan of the ground presented for the Middle Penitentiary, in Huntingdon county, and in a short time the building will be laid on the springs intended to supply the building with water. These springs discharge 120,000 gallons every twenty-four hours, more than four times the quantity required.

There are now 186 American vessels employed in the whale fishery, with an aggregate tonnage of 40,603, New Bedford, Mass., owns 152 of them.

The Loomis Gap mine, near Mount Carmel and Shamokin, Pa., was discovered to be on fire, on the night of the 24th ult., at a depth of 300 feet, where several barrels of tar were stored. For a time the fire burned furiously, but was finally extinguished; 250 men and boys were employed in this mine. On the night of the 25th, a fire broke out in the Tunnel Level of the Summit coal mine, near Williamstown, Pa. Nearly 600 men were employed at this mine.

The Missouri State Lunatic Asylum, near St. Joseph, was destroyed by fire on the afternoon of the 24th ult. The patients, 250 in number, were removed to the court-house. The estimated loss is nearly \$300,000.

A dispatch from Fort Robinson announces that the fugitive Cheyenne warriors, by the United States troops, about 45 miles from the fort, they refused to surrender, and resolutely fought till all but nine of their number were killed.

It is reported from Washington, that the Commission appointed to consider the propriety of transferring the care of the Indians to the War Department, are equally divided on the subject—for favoring the transfer, and four opposed to it. It is expected that reports will be presented to Congress early next month.

The mortality in this city during the past week was 624. In New York, for the same period, there were 639 deaths.

Markets.—The government bond market has been considerably excited during the past week, and a general decline in prices of all bonds, in consequence of their being rapidly refunded. It is said to be the intention to fund, at 4 per cent. interest, all the bonded debt, except the $\frac{1}{2}$ per cent. of 1891. The subscriptions to the 4 per cent. amounted on the 25th ult. to over \$100 million dollars. Arrangements were also made during the week for placing them abroad. The quotations on the 25th were for consols, 1887, 107 $\frac{1}{2}$, registered, 105 $\frac{1}{2}$; do. coupon, 106 $\frac{1}{2}$; 4 per cent. 106 $\frac{1}{2}$; 4 per cent. 100 $\frac{1}{2}$; 5-20 consols, 1867, 102; do. 1868, 102.

Cotton.—Sales of middings, 93 a 95 cts. per pound for middings and New Orleans.

Petroleum.—Crude 8 cts. in barrels, and standard white, 9 $\frac{1}{2}$ cts. for export, and 11 $\frac{1}{2}$ a 12 $\frac{1}{2}$ cts. per gallon for home use.

Flour.—Minnesota extra, \$4.25 to \$4.75; Penna. \$4.50 to \$4.75; Ohio, \$4.75 to \$5.30; patent and other high grades, \$5.50 to \$7.50. Rye flour, \$2.62 to \$2.87 $\frac{1}{2}$.

Wheat.—Wheat firmly held. Penna. red \$1.05 a \$1.05 $\frac{1}{2}$; amber, \$1.00 to \$1.06 $\frac{1}{2}$. Corn, 42 $\frac{1}{2}$ a 44 cts. per bushel. Oats, 30 a 32 cts.

Hay and Straw.—Prime timothy, 65 a 75 cts. per 100 pounds; mixed, 45 a 60 cts. Straw, 65 a 75 cts. per 100 pounds.

Beef cattle were in fair demand, 2500 head arrived and sold at 5 $\frac{1}{2}$ a 6 cts. for extra; 4 $\frac{1}{2}$ a 5 cts. for fair to good, and 4 cts. per pound gross for common. Sheep, 4 a 5 $\frac{1}{2}$ cts. per pound as to condition. Hogs, 3 $\frac{1}{2}$ a 5 $\frac{1}{2}$ cts. as to quality.

FOREIGN.—The weather in Great Britain has been very severe the past week, and continues so, consequently the applications for relief for the distressed poor have greatly increased.

One thousand three hundred colliers at Merthyr and Aberdare have struck work. There were 177 strikes in England last year, against 181 in 1877.

An action has been brought by the owners of the steam tug *Admiral* against the United States Ship Commission, to recover 1500 pounds for salvage. The sun tug, but it was not recovered.

France.—Before the adjournment of the Chamber of Deputies on the 24th ult., the Minister of Public Instruction presented a bill making primary education obligatory after the first of 1880.

In Paris the street traffic is almost suspended now. Reports from Brittany, and other French provinces, represent that heavy snow-falls are interfering telegraphic and railway communication.

It is stated that from the *débris* of their coal, France makes annually 750,000 tons of excellent Belgian charcoal.

A Geneva dispatch says, that American coals are gaining to sell there slightly cheaper than French American coals, and are much superior to their German locomotive, burning anthracite coal, in a general commercial collapse is feared in Sw.

Thousands of persons have been thrown out of employment, and further failures are daily expected. It is reported in Berlin that Prince Bismarck decided to withdraw the Parliamentary Discipline leaving the matter to the Reichstag.

Russian and German medical journals state the east of Europe is in a state of great alarm at the prospect of what they allege to be the plague, which is rapidly making its way upwards towards the north-east of Russia, from the Caspian Sea along the coast of the Volga. There is said to be a great want of experienced medical men in Russia, about one-third of doctors having died in the recent war, and a number of young students have been summoned to the Russian and Turkish frontiers to take their places.

The Russian and Turkish governments have agreed to the clause of the definitive treaty of peace, stipulating that the Russians shall evacuate Turkey within five days of the signature of the treaty.

Advices from Rio Janeiro to the 7th ult., state drought and small-pox are increasing in the north provinces.

CORRECTION.—In last number of "The Friend" page 191, near the middle of 1st column, for 1 Cor. read ii.

FRIENDS' ASYLUM FOR THE INSANE

New Bedford, (Twenty-third Ward), HALL'S PHYSICIAN AND SURGEON.—JOS. C. HALL, Jr., Physician in Charge, and J. H. HALL, Jr., Secretary. Applications for the Admission of Patients are made to the Superintendent, and to any of the Board Managers.

MARRIED, on the 5th of 12th month, 1878, according to the order of Friends, at Spring River, Kansas, J. A. CARRER, to DELPHINA STANLEY, daughter of Samuel Stanley.

—, on the 25th of 12th mo. 1878, according to the order of Friends, at Spring River, Kansas, HIR T. PICKETT, of Cottonwood, to SERENA PICKETT, daughter of Benjamin Pickett, of Spring River.

DIED, at his residence in Exeter, Berks Co., Pa., the 11th of 10th mo. 1878, JAMES LEE, in the 83rd year of his age, an esteemed member of our Yearly Meeting. He was firmly attached to the ancient principles and doctrines of Friends, and being of a sober and pleasing disposition, was endeared to a numerous circle of friends. During the decline of his health, he was preserved in patience and tenderness of spirit, and his last days were left his friends the comfort and belief that his end was peaceful.

—, at his residence, near West Grove, on the 1st of 11th mo. 1878, MARTHA H. LINTON, widow of Nathan Linton, an elder and member of New Gate Monthly and West Grove Particular Meeting, in the 63rd year of her age.

—, at his residence in Martin's Ferry, Ohio, on the 14th of 12th mo. 1878, BENJAMIN HOWE, in the 67th year of his age, a member of Short Creek Monthly and Concord Particular Meeting. He was a man of a meek and Christian spirit, firmly attached to the principles of Friends, and during a long and suffering illness, was very patient and cheerful, never being known to complain through spite, but bore his affliction with a composure that assured his family and friends of his work through infinite mercy, prepared to enter into that which remaineth for the people of God.

—, in Camden, New Jersey, on the 31st of the 12th mo. 1878, REBECCA TROTTL, widow of Jacob Trottl, in the 90th year of her age, a member of Haddonfield Monthly Meeting. She was a meek and quiet spirit, and much attached to the principles of Friends. Her surviving relatives believe that she was prepared through faith in a crucified Redeemer, for a place in the mansions of peace and rest reserved in heaven for the righteous.

WILLIAM H. PILE, PRINTER,
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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. LII.

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No. 116 NORTH FOURTH STREET, UP STAIRS, PHILADELPHIA.

Monies of Profane Writers to the credibility of the New Testament.

Quoted from Horæ's Introduction to the Holy Scriptures.

(Concluded from page 195.)

Some of the Roman historians, whose works come down to our time, are DEFECTIVE.

This is particularly the case with Livy and Tacitus, from whom we cannot expect any variety of events that have reference to the life of Christ, or to any great occurrence took place about that time. For Livy ceases only to the commencement of Augustus's reign, which was before the time of Christ; and Tacitus, who could not record so memorable an event as that of a census throughout the Roman empire, which did not take place till the thirtieth year of Augustus's reign, can give no notice could be taken of that transaction by Tacitus, because he does not go so far as Augustus. His *Annals* begin with the reign of Tiberius, and continue to the death of Nero; his books of *History* begin where the latter terminate, and conclude with Vespasian's expedition against the Jews. For knowledge of the transactions intervening between the close of Livy and the commencement of Tacitus, we are indebted to Valerius Maximus, Florus, Plutarch, Dion Cassius, and others, who lived long after the death of Augustus, and who compiled their histories from such materials as they could command. Florus, in particular, is only an abridger of Livy, from whom little consistency can be expected. Though Valerius Maximus advances a little further, yet he is only an epitomiser; and as Justin, who lived in the reign of the emperor Anus Pius, only abridged the history of Augustus Pompeius, which he did not continue, cannot, therefore, expect any information but relative to the birth of Christ. Apollonius has altogether omitted Judea in the detail which he has left us of the Roman empire. These facts will account for the silence of the generality of the pagan writers concerning the events related in the Gospel story; while the express, authentic, and plain statement of Tacitus, already given, furnishes an indisputable testimony to the fact that Jesus Christ lived and was crucified during the reign of Tiberius.

The preternatural darkness of three hours which prevailed in the land of Judea at the time of Christ's crucifixion, and which has been recorded by three of the evangelists, is

unnoticed by any profane historian: from which circumstance Gibbon has taken occasion to insinuate that the evidence of the evangelists is not sufficient to establish the truth of facts, unless it is supported by the concurrent testimony of pagan contemporary writers. Speaking of that darkness, he expresses his surprise that this miraculous event "passed without notice in an age of science and history. It happened," he adds, "during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy."

This miraculous preternatural darkness did not pass without notice. Omitting the supposed attestation of it by Phlegon (a pagan chronologist who wrote during the reign of the emperor Hadrian, and whose testimony is cited by Tertullian, Origen, and Eusebius), and also the supposed mention of it by Thallus (who lived in the second century), which is cited by Julius Africanus, a writer of great eminence and a profane, who lived at the beginning of the third century;—we may remark that there are two other testimonies not found on the statements of Phlegon and Thallus, which unequivocally confirm the evangelical history of the darkness at the crucifixion, viz. those of Tertullian and Celsus. In his Apology for the Christians, which was addressed to their heathen adversaries, Tertullian expressly says, "At the moment of Christ's death, the light departed from the sun, and the land was darkened at noon day; which wonder is related in your own annals, and is preserved in your archives to this day." If the account of this extraordinary darkness had not been registered, Tertullian would have exposed both himself to the charge of asserting a falsehood (which charge was never brought against him), and also his religion to the ridicule of his enemies. It is further particularly worthy of remark, that the darkness and earthquake at the crucifixion are both explicitly recognized and mentioned as facts by that acute adversary of Christianity, Celsus; who would not have made such an admission, if he could have possibly denied them.

In addition to the preceding observations, we may state that many good and solid reasons may be assigned why profane writers have not made mention of the darkness at the crucifixion, which, it is now generally admitted, was confined to the land of Judea. The most obvious is, that they might have no sufficient information of it. The provinces of the Roman empire were very extensive, and we find, in general, that the attention of writers was chiefly confined to those which were nearest to the metropolis. The ancient historians and biographers are remarkably concise, and seldom stop to mention occurrences, which, although they may have happened during the times of which they write, have no relation whatever to their main subject. This was their general rule, and there is no reason for which it should be violated merely

to indulge the caprice of the captious, or satisfy the scruples of the petulant. There is no more reason in the nature of the thing itself why the testimony of profane writers should be called for to support the sacred than the sacred should be called for to support the profane. We may then retort the argument, and in our turn ask the historian, and those who have lately circulated his false account of the progress of Christianity, how they can credit the accounts given by Paterculus, Pliny the elder, Valerius Maximus, and Seneca, when Matthew, Mark, Luke, and John take not the least notice of them? But let it be supposed that the Roman writers had received information of the fact in question, it is most probable that they would have considered it as a natural occurrence, being accustomed to earthquakes and darknesses for whole days together, in consequence of the eruption of Mount Vesuvius. Or, supposing that they had believed it to be a preternatural darkness, would it have been consistent with their principles as heathens to have mentioned it? They must plainly have foreseen what great advantage would have been given to Christianity by it. Their readers would naturally have been led to inquire into the character of the extraordinary person, at whose death the laws of nature were infringed, and this inquiry, as it would have opened a more complete view of the new dispensation, must have led to their conversion. Hence we collect a very satisfactory reason for their silence. Supposing that they knew the fact, and from motives of policy suppressed it, their silence furnishes as strong a proof of its truth, as their express testimony could possibly have done.

In short, there is no history in the world more certain and indubitable than that contained in the Christian Scriptures, which is supported by the concurring testimony,—not to say of so many men, but of so many different nations, divided, indeed, among themselves in other particulars, but all uniting to confirm the truth of the facts related in the Gospels. And, therefore, even though the Christian institution had perished with the apostles, and there were not in the world at this day so much as one Christian, we should have the most unquestionable evidence that the persons and actions recorded in the Gospels, and attested by the concurring voice of all nations, really existed in the country of Judea during the reign of Tiberius, as the evangelists have assured us.

The venerable Dr. Duff once read the Sermon on the Mount to a number of Hindu youths, and when he came to the passage "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;" so deep and intense was the impression produced on one of them that he exclaimed in ecstasy, "O how beautiful, how divine! this is the truth!" and for days

and weeks he could not help exclaiming, "Love your enemies!" constantly exclaiming, "How beautiful, surely this is the truth."

For "The Friend."

Extracted from the writings of Francis Howgil, by James Backhouse, York, 1828, and entitled, "To whom the Spirit bears witness, and seals assurance of the Father's love; and of justification with God."

"None have the witness of God's Spirit, bearing witness to them and in them, who have not believed in Christ, 'the true Light, that lighteth every man that cometh into the world,' whose words are spirit and life; and by whom the new creature is formed in them that believe, and who makes his power manifest unto such: for all power in Heaven, and in earth is committed unto Him, who is the Light of men; and nothing was created without Him, neither is any turned from sin but by Him; without Him is death, in Him is life, and none but those who are born of the Light, can have the Spirit of Christ to bear witness unto them; for only they that are born of the Spirit, and walk after the Spirit, are justified by the Spirit of the Lord; for the assurance of his love is not made manifest to his enemies, but unto them that are born in his image, in his own likeness and nature; to the Holy Seed which is heir of the promise, which knows the living hope that purifies the heart, and brings the answer of a good conscience; to them that witness the washing of regeneration, having known in themselves the clean water poured forth upon them, which hath taken away the stains and defilements; for where these are not washed out, and where the heart is not cleansed, and all that is not believed in, in which God's sufficiency is felt, and his power made manifest, there the assurance of the Father's love cannot be; neither does his Spirit assure the justification of such; but on the contrary, where sin remains unsubdued, the Spirit of the Father condemns the sin, and the creature which is joined to it, and becomes one with it. For no sin is brought forth, but there is an assenting to the instigation of the devil: for when a temptation arises, either within or without, and there is a resisting and a striving against it for a time, yet if the heart be not kept close to the Spirit, the enemy will enter and captivate the understanding; then there will be an agreeing with, and a joining to the adversary, and the Spirit will pronounce sentence of condemnation upon him who joins to the wicked one; and he who has consented to drink his cup, must drink the cup of the indignation of the Lord, and bear the stroke of divine justice, and lie in patience under it, till that be cut down which hath joined in with the deceit, before there can be a remission of transgression, or the creature justified in the sight of God. For sin is not blotted out of the book of God's remembrance till it is repented of, and turned from; neither doth the creature stand clear in the sight of God, when God condemns in righteous judgment, which the Light in every one's conscience shall answer to. Now, 'whosoever is born of God doth not commit sin, for his Seed remaineth in him,' which is Life; and as the creature joins in that Seed, which is heir of the kingdom, and of the crown immortal, he comes to be made partaker of its virtue and operation; which Seed is Christ, to whom all power is committed, and who by his power, as it is be-

lieved in, *limits the seed of the serpent*, and weakens his strength in the creature, and dissolves the covenant which he has made with death; and as the creature comes to be delivered from corruption, and the new man comes to live; the new creature, which is born of God, comes to be framed and fashioned in the image of the Father, and the Father's love is manifested to him, and in him, and he hath the assurance in himself. He that is begotten of the Father in Christ the Seed, through the Spirit, *he and he alone, comes to feel the Father's love made manifest in him, and is justified in the sight of the Father*; and hath His assurance and evidence near him and in him; and when the enemy comes to tempt and assault, and would raise up doubts in the mind of him that hath this evidence, it is near to assure him that he is in the love of God. Blessed and happy are all they that have waited for, and have felt these things, and who are witnesses of them, for flesh and blood hath not revealed them."

This is the way fitly described, whereby the early Friends gained and retained the victory, and our dominion in the Truth, and Truth's dominion in the Society can only be maintained as Friends are brought again to the ancient standard of our early Friends.

SAMUEL CHADBOURNE.

Milville, Orleans Co., N. Y., 1st mo. 24th, 1879.

For "The Friend"

Early Steam Navigation on the Atlantic.

(Continued from page 194.)

"One of the immediate consequences of this discussion was the establishment of a company for starting a line of steamers from the Mersey to New York. It received the title of the 'British and North American Steam Navigation Company.' The formation of the undertaking was somewhat sudden, owing to the ancient rivalry between Liverpool and Bristol. The city on the Avon, ancient home of the American trade, had been bestirring itself for some time to get steam navigation with the United States, and a number of wealthy merchants, it was known, were constructing a ship of extraordinary dimensions to be the pioneers of the new line. The Liverpool shipowners, headed by McGregor Laird, decided to take the field before their Bristol rivals. There was no time to build a steamer in any way like the one constructing for Bristol, and they therefore decided to purchase the best existing one. This was, by unanimous consent, the *Sirius*, belonging to the St. George Steam Navigation Company. Negotiations concluded quickly, the price asked being at once accepted, and so it came that the steamer *Sirius* left London, at the shortest notice, on the morning of 4th month 4th, 1838, bound for New York, but touching on the way at her old destination, Cork. Liverpool had beaten Bristol in sending the first English steamer across the Atlantic.

"But the victory was not one of many days. No sooner became the Bristol merchants aware of the Liverpool project, when the utmost haste was made to start their own steamer, named the *Great Western*. They were duly proud of their own achievement, for it was, beyond dispute, not only by far the most splendid steamer yet constructed, but the only one designed, with all scientific appliances, for Atlantic navigation. The *Great Western* was built by Paterson, of Bristol, after his own design, but assisted by Brunel,

the registered burthen being of 1340 tons, the power of the engines—made by Mauds Sons & Field, London—of 440 horses. The new steamer was 212 feet in length between the perpendiculars, 35½ feet in breadth beam, and 23 feet deep in the hold. To able the *Great Western* to resist the action of the heavy Atlantic waves, special pains were taken to give her great longitudinal strength. The ribs were of oak, on the model of that of line-of-battle ships, and fastened together with iron bolts 24 feet in length. Being such great strength, and of the most symmetrical proportions, the *Great Western* prepared for her first voyage across with the highest hopes of success, and she more than surpassed all the expectations set upon her. By working day and night, she was ready for the start about the same time *Sirius* set out on her voyage. Still a few days elapsed in taking in cargo, as well as passengers, thus giving the rival steamer a good start. It was on the morning of the 7th 4th mo. 1838, that the *Great Western*, commanded by Captain Hosken, finally lifted her anchors, steaming down the Channel, bound for New York, amid the enthusiastic acclamation of the Bristol populace.

"There was now a race across the Atlantic—the first ocean race by steamships which the world ever saw. Close upon two weeks had elapsed since the first steamer had ploughed her way through the Atlantic waters, and, in the meanwhile, the public seemed if asleep on the subject of Atlantic steam navigation, disliking it, or in common with the learned Dr. Lardner, looking upon it as a voyage to the moon—lunatic, in fact. Not all at once, sudden as by enchantment, the public heard that two rival steamers were going from England to America at the same time, and great was the anxiety to know which of them would be the first to arrive. For a week or more nothing else was talked of in all England but the steam race across the Atlantic. The race was altogether an uneven one. Although the *Sirius* had her moorings on the 4th of 4th mo., and the *Great Western* on the 7th, the former was under the disadvantage of going round the whole coast of southern England, and also stopping at Cork, before actually starting her Atlantic voyage, while a still greater drawback, on her part, was that of being much smaller vessel than the *Great Western*, with far less engine power, and not specially constructed for her new duties. The public excitement rose to the highest pitch when a week had elapsed after the starting of the two steamers from Cork and Bristol respectively without their having been spoken with. The captains of both steamers, it was found afterwards, had taken new routes across the Atlantic, somewhat out of the track of established sailing vessels, in order to get quickly to their destination. But this was not known at the time, and the gloomiest forebodings came rife, when at last the happy news came of the safe arrival of both at New York within twenty-four hours of each other. Liverpool had started first, and Liverpool had won the race.

"The historical event of the arrival of the two first English steamers in the United States was thus chronicled in one of the New York papers:—'At three o'clock p. m., Sunday, the 22d of April, the *Sirius* first descended the land, and early on Monday morning

23d, anchored in the North River, immediately off the Battery. The moment the intelligence was made known hundreds and thousands rushed, early in the morning, to the Battery. Nothing could exceed the excitement. The river was covered during the day with row-boats, skiffs and yawls, carrying the wondering people out to get a view of this extraordinary vessel. And the people were yet wondering how the vessel was so successfully made to cross the Atlantic, it was announced about eleven Monday morning, from the telegraph, that the steamer was in the offing. The Great Western! The Great Western! was on everybody's tongue. About two o'clock P. M., the first curl of her ascending smoke fell on the eyes of the thousands of anxious spectators, and a shout of enthusiasm rose on the air.

The reporter then goes on to tell how the Sirius had steamed at the rate of over ten knots, and the Great Western at nearly ten knots per hour during the greater part of her voyage, giving it as his opinion that the grand experiment has now been fairly and fully settled, and has been completely successful. Only one question, he thought, was now left for solution: Can steam packets be made to pay? This was a question also occupying the deep attention of the enterprising traders of Liverpool and Bristol, originators of Atlantic steam navigation."

For "The Friend."

Thoughts and Feelings.

PRAYER.

The fervent feeling of devout prayer, and the lively silent or vocal exercise, is of incalculable importance to beings poor, and wholly dependent as we are upon a Power that is mighty; upon a Fountain that is inexhaustible; upon a love and mercy that are new every morning; upon a help and strength that are perfect in our weakness.

The apostle enjoins, "Continue in prayer, and watch in the same with thanksgiving." I have thought sometimes, that to "continue" in prayer, as Paul here recommends, and as so less commands to in the precept, "Pray without ceasing," was practically carried out in the example of good old Mordecai, when he sat at the king's gate clothed in sackcloth; as fulfilled in the language of the Psalmist when he writes: "The eyes of all wait upon thee, and thou givest them their portion of eat in due season;" and again when, concerning himself, he declares, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." It was exemplified in the sighs and cries of those, spoken of by the prophet, upon the forehead of whom the mark "of preservation was to be set; in the experience of the watchman who declares: "I stand continually upon the watch-tower in the day time, and am set in my ward whole nights;" and in the blessing of being "filled," promised to those "who hunger and thirst after righteousness." These, though not all the time offering "the calves of their lips," are nevertheless in a state of watchfulness to prayer; waiting to hear the Bridegroom's voice, and then to obey.

How invaluable the example the dear Saviour has set us relative to this great duty! He He both taught and practised. He says, that "Men ought always to pray and not to inter." Again, "Watch and pray that ye enter not into temptation." It is also re-

corded, that "He continued all night in prayer to God." He interceded for Simon Peter, saying, "I have prayed for thee, that thy faith fail not." The whole of xvii. ch. of John is a prayer of touching pathos, life and power. At His betrayal, it is recorded, that "Being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." His followers—the righteous of every age and generation—have exemplified their fidelity and obedience to Him in spirit, by such filial faithfulness in this great duty. For instance, the Scriptures record prayers of Abraham, of Jacob, Moses, Hannah, Samuel, Elisha, Hezekiah, Jabez, Isaiah, with many others. The Psalmist declares, "As for me I will call upon God;" "Evening, and morning, and at noon will I pray, and cry aloud." The prophet Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Jonah testifies: "When my soul fainted within me, I remembered thee, O Lord; and my prayer came in unto thee, into thy holy temple." With much "assurance of faith," and in lively zeal, the apostle Paul directs how this solemn duty is to be performed; and then in his own practice so exemplifies, that he who runs may read. He writes to the Romans, "We know not what we should pray for us; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Again to the Ephesians: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," &c. Exemplifying his pastoral care for the flock over which the Holy Ghost had made him an overseer, he writes to the Romans, "Without ceasing I make mention of you always in my prayers." To the Ephesians: "I cease not to give thanks for you, making mention of you in my prayers." Again, to the same: "I bow my knees unto the Father of our Lord Jesus Christ, for you, making mention of you in my prayers." &c. To the Thessalonians, he declares, "We give thanks to God always for you all, making mention of you in our prayers," &c. To Timothy, he conveys: "Without ceasing I have remembrance of thee in my prayers night and day." And to Philemon similar language to the above is used.

While these prayers were no doubt among those of the saints that helped to make up the "golden vials full of odors," to be offered "upon the golden altar which was before the throne," how should they stir us up to emulation, not indeed in any formal offering like drawing high unto the Lord with the lips, while the heart is far from Him; but in inclining to introversion, to humility of mind, to watchfulness over ourselves, to wrestling untriflingly, and even to importunity with the true spirit of supplication and prayer, that so due homage—that of grateful hearts and contrite spirits—may be offered as acceptable sacrifice upon his altar, "who is glorious in holiness, fearful in praises, doing wonders."

We are assured, that the more any are engaged to approach unto Him, the Omniscient Holy One, in the true lowliness and meekness of obedient souls, the more will they experience of the calmness and resignation, the repose and peace—as precious fruits of sincere prayer—that flow from Him, who is a God that heareth such intercessions, and can, as that beareth such intercessions, and can, as that in the case of Elias,—"a man subject to like passions as we are,"—give or withhold rain

to or from the earth; showing that "the effectual, fervent prayer of a righteous man availeth much." He can shower down blessings in answer to these petitions, so that there shall not be room enough to receive them.

Then may we through diligence, inwardness, and fervency of spirit, increasingly realize how sweet it is, to pour out the overburdened or sorrowful feelings of the soul into the bosom of a tender and pitying Father. And may the language of each of our hearts more and more be—

"Then to that Fountain's sacred spring,
My thirst be less, my thirst be humbly bring,
And prostrate seek, in earnest prayer,
The streams of heavenly grace to share."

Goals of Fire, and how they Burned.

Ever if we were to tell you whereabouts in England the village of Loekens was situated, you might still fail to find it on the map; so we will say nothing about it, except that it was a good-sized place, not quite so straggling and old-fashioned as many English villages, and with a few neat little shops, as well as a street or two of cottages.

In one of these cottages there lived a laborer and his wife, and their only child, a boy of nine or ten years of age.

Tommy Ruffhead was, we are sorry to say, a most troublesome fellow. His saucy face, with its apple cheeks and twinkling eyes, was known—not alone in his own village, but for several miles round—as the face of the most mischievous, naughty boy in the county.

Even the dumb animals knew Tommy, and this not at all in a flattering way. Widow Brown's cow, that grazed so quietly on the green, and never looked up when other folks went by, became quite angry and active when Tommy appeared; and she frightened him on one occasion terribly, by galloping after him half way down the street.

The cocks and hens ran away as quickly as they could as soon as they saw Tom. The ducks took to the water, the cats climbed trees, the dogs ran to their kennels and growled till he was out of sight; and even the geese stretched out their long necks and hissed as he went by. So from all this we may see that Tom was not a favorite in the village, but that, in fact, he was reckoned the greatest tease and torment in the whole place.

Now, not far from — Ruffhead's cottage stood a small shop, kept by a barber, a good old man, who commonly went by the name of "Father Snip," and who did a pretty fair business upon the thriving heads and beards of the villagers and farmers.

We have said that Father Snip was both old and good, but neither his goodness nor his age could protect him from our Tom's pranks.

The barber had a neat little garden at the back of his house, and a fine apple tree that grew there had long been a great attraction to Tom. Autumn drew on apace, and the fruit with which the tree was laden began to turn rosy and to glisten in the red sunset, whenever Tom came out of school, and glanced up with longing eyes. The temptation grew stronger every day, as all temptations do when they are not resisted, and soon the boy felt that he could not rest until he had secured some of the apples.

One day, when he was quite sure that the barber was busy with a customer, he stole round to the back, climbed over the low fence

into the little garden, and in a moment more was under the apple tree, and filling his pockets with the fruit. His pockets held a good many, and he was so busy stuffing them, and a little bag he had brought with him, that he did not notice that he had dropped his handkerchief, a smart printed one, which his mother had lately bought, and marked with his full name across one corner. When Tom had picked as many as he could carry, he saw that he had nearly stripped the lower branches.

"The barber will never find out who took them," said the boy to himself, as he got over the little fence and set off toward home; but Tom forgot how many secret things are brought to light through the overruling power of God, and how many faults are suffered to lead to their own detection.

"Tom, my boy," said his mother, one morning, a week or two after Tom's visit to the apple tree, "your hair is growing very long and untidy, and you had better step in at the barber's, on your way home from school, and have it cut."

Tom, of course, made some objections, but his mother insisted, and so there was nothing for it but to put a bold face on the matter and do as he was told.

He had not courage, however, to go alone, but after school asked a small boy, a friend of his, to go with him. "I needn't be so afraid," said Tom to himself, as the two boys entered the shop together; "no one saw me take the apples."

Father Snip's manner was just as usual; he was quite as pleasant and chatty as ever, and Tom breathed more freely as the old man clipped the untidy ends of his hair, and talked so kindly to him.

"Just wait one moment," said the barber, as Tom, with his neatly cropped head, was making for the door, after paying his two-pence.

"Wait one moment," repeated the old man, "I have something for you;" and opening a cupboard he took out a little basket and hastily left the room. After a few minutes, however, he returned, and put the basket into Tom's hands.

"I have lately come to know," said he, gently, "that you are fond of apples; please take these home and enjoy them."

Tom stared a moment, but he managed to say "Thank you," and then ran out of the shop, and home, as fast as possible.

He carried the basket up to his room, emptied the apples upon the bed, and with them out fell his handkerchief, of which he had never once thought since the day that he had taken it out. It was quite clean, and neatly folded, with the marked side up, and now Tommy saw how his theft had been found out, and how gentle had been the old man's dealing with him.

A good thrashing would have hurt Tom's feelings far less than this kind action; as it was, he was quite overcome, and sitting down on the side of his bed, he fairly cried, with shame and self-reproach.

"There's only one thing that I can do," cried he, at length, starting up and drying his eyes. "I must go and tell him what a kind man he is, and how sorry I am."

Tom did not wait for second thoughts, but seizing his cap, he ran down stairs and out of the door, and in a few minutes he stood on the threshold of the shop. The old man was alone, and looking up as the boy entered, he saw the flushed, wet cheeks and eager eyes,

look in the whole story of repentance and softened feeling, which Tom could not express, and held out both hands to him.

During the quarter of an hour which followed the barber talked to Tom as the boy had never been spoken to before.

We cannot repeat what passed, but it may be well to state that Tom never forgot the lesson of the apples, but that a change began in his character and conduct which, after a while, made every one love instead of dislike him.—*Child's Companion.*

MY MOTHER.

Selected.

I ought to love my mother;
She loved me long ago;
There is on earth no other
That ever loved me so.
When a weak babe, much trial
I caused her, and much care;
For me no selfish ail,
No labor did she spare.

When in my cradle lying,
Or on her loving breast,
She gently hushed my crying,
And rocked her babe to rest.
When anything has ailed me,
To her I've told my grief;
Her fond heart never failed me
In finding some relief.

What sight is that which, near me,
Makes home a happy place,
And has such power to cheer me?
It is my mother's face.

What sound is that which ever
Makes my young heart rejoice,
With tones which tire me never?
It is my mother's voice.

My mother! dearest mother!
She loved me long ago;
There is on earth no other
That ever loved me so.
I ought to try to please her,
And all her words to mind;
And never vex or tease her,
Nor speak a word unkind.

When she is ill, to tend her,
My daily care shall be;
Such help as I can render
Will all be joy to me.
Though I can ne'er repay her
For all her tender care,
I'll honor and obey her
While God my life shall spare.

The Episcopalian Recorder.

Selected.

AUTUMN.

I love to wander through the woodlands hoary,
In the soft lights of an autumn day;
When Sunbeam gathers up her robes of glory,
And like a dream of beauty, glides away.

How through each leaf, familiar path she lingers,
Serenely smiling through the golden mist,
Tinting the wild grape with her dewy fingers,
'Till the cool emerald turns to auehst.

Warm lights are on the sleepy upland waning,
Beneath dark clouds along the horizon rolled,
Till the slant sunbeams, through their fringes raining,
Bathe all the hills in melancholy gold.

Beside the brook and on the unbarred meadow,
Where yellow fern-tufts fleck the faded ground,
With folded lids, beneath their palmy shadow,
The gentian nois, in balmy slumbers found.

The little birds upon the hill-side lonely,
Flit noiselessly along from spray to spray,
Silent as a sweet wandering thought, that only
Shows its bright wings, and softly glides away.

The scentless flowers, in the warm sunlight dreaming,
Forget to breathe their fulness of delight,
And through the tranced woods, soft airs are streaming,
Still as the dew-fall of a summer night.

So in my heart, a sweet unwanted feeling
Stirs like the wind in ocean's hollow shell,
Through all its secret chambers sadly stealing,
Yet finds no words its mystic charms to tell.

Polygamy Illegal.

The decision of the United States Supreme Court, in the case of Geo. Reynolds, of Utah, is an important and satisfactory one. Reynolds had been convicted of violating law against polygamy, and appealed to Supreme Court, basing his appeal on ground of religious belief, and hoping court would decide that the law was in conflict with the provision of the constitution which says, "Congress shall make no regulating an establishment of religion, prohibiting the free exercise thereof."

Chief Justice Waite, in deciding the law Congress to be constitutional, makes the following sensible remarks:

"Laws are made for the government of nations, and while they cannot interfere with mere religious belief and opinions, they may with practices. Suppose one religiously believed that human sacrifices were a necessary part of religious worship, would it be serious contended that the civil Government and which he lived could not interfere to prevent a sacrifice? Or, if a wife religiously believed it was her duty to burn herself upon a funeral pile of her dead husband, would it be beyond the power of the civil Government to prevent her from carrying her belief into practice? So here, society, under the exclusive dominion of the United States, prescribes a law of its organization that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because his religious belief? To permit this would be to make the doctrines of religions belief superior to the law of the land, and, in effect to permit every citizen to become a law unto himself. Government could exist only name under such circumstances."

For "The Friend"

Having lately met with a small book, entitled, "Meditations and Experiences," by William Shewen, of London. I felt persuaded that some of them would be beneficial to the readers of "The Friend," and accordingly have copied some for insertion, if the Contributors approve of them. And if so, the following account of him would be interesting as he may not be known to many.

George Whiting, who was personally acquainted with him, advertising to the events of 1695, says: "This year died, William Shewen of London, he was a very servicable man on truth's account, several ways, and an elder in the church; of a sound judgment and understanding in the Truth, and had very clear openings in relation to the work of it, and also of Satan's wiles to hurt and hinder the progress in it, having had long experience of both, and therefore could advise and direct the Christian traveller, how to keep in the one, and be preserved out of the snares of the other; and wrote several seasonable and experimental treatises. He died in peace with the Lord, and unity with his people, about the sixty-fourth year of his age."

M. B.

It is a blessed state, to know the eye of the mind, not only opening, but opened; thereby is ability and wisdom witnessed to read in the book of life, wherein all the treasures of wisdom and knowledge are hid; and he or she that knoweth this light shining, this eye opened in them, walks and stumbles not. This Eye and Light within, is that which

istendom too much despise and reject, before walk in darkness and stumble, and so not whether they go. Whilst we ourselves did so, we were darkness, walked in it, our feet stumbled upon the dark mountains.

That which shat and stopped this Eye, and opened this Light within, in the beginning, sin and transgression, whereby mankind the sight and enjoyment of their Creator. I testify that no people upon the face of the earth, come to witness this eye of mind opened again, but as they come to receive the power in themselves which gives sight, and saveth and redeemeth out of transgression, and are also obedient and submit to it.—William Shewen.

For "The Friend."

Incidents and Reflections.—No. 32.

DIVINE GUIDANCE.

Anna Shipton in one of her little books relates an incident, which was the means of receiving spiritual instruction to herself, and she illustrates the manner in which the Lord often leads his obedient children in a way which they know not, and of the results which they had no anticipation.

She says:—"Death fell suddenly on a sweet minister child whom I loved. This event, in certain distressing circumstances connected with it, deeply affected me."

The day before the burial, which speedily followed, I awoke with an indescribable longing to look again upon the little one, so lately breathing my sick chamber with her smiles and pretty ways, and lisping her happy hymn by my side.

I was slowly recovering from a lengthened illness, and it seemed more natural to reserve renewed strength for the living, and avoid one which would only distress me. I did not see any ultimate advantage to be derived from what seemed the gratification of morbid feeling; while I shrank from the thought which I knew would be the result. Yet I felt desirous to go.

Judging myself, and oppressed by conflicting feelings, I prayed for the impression to be removed; and it deepened, and I felt I best go, and that at once.

The sun shone bright and clear, and shined on the first sharp frost of autumn; the ground was dry and crisp beneath my feet, the sky was blue and cloudless; all seemed gladsome, but my heavy heart. As I set forth to take my last look at the dear one, I should behold no more, until the dawn of the morning without clouds, I walked to the carriage stand. There was but one in the neighborhood, and that was at a little distance from my lodgings. When I reached it, there was only the coachman there, who demanded his fare nearly double the sum I had bargained with me, to convey me to my destination. He endeavored to persuade me that the distance was considerably beyond that which I had expected.

Outwardly this appeared a token that I should return, but after some conflict I considered that the object for which I had prayed still unattained, and that therefore circumstances ought not to deter me. Vainly I considered; no expedient came to my mind. I appeared that I must walk as I best could, and submit to some means of conveyance on the road for my return. On inquiry I found that there was a by-

road, which made a shorter route to the place I sought, and receiving my directions to follow it, I went on my way.

"I reached the house where the angel of death had carried the youngest and fairest from the home circle. There was more to sadden me in the living than the sight of the pale placid face and shrouded form laid in its little white coffin.

"The children of the family hung about me, and listened lovingly and tearfully to my words, as I spoke to them of the Saviour of little children.

"I was very weary, and would gladly have prolonged my visit, but I was not invited. I set forth again, understanding better the wisdom and tender love of this sudden and hitherto mysterious dispensation.

"As it was a by-road, I watched in vain for a vehicle of any description to help me on my way; only one passed me, and the driver took no heed of my weak voice.

"I remembered that leading out of the direct route was a pleasant seat, sheltered by the trunks of some old lime trees, which, if I could reach them, would afford me rest until I were able to proceed.

"I approached the spot, and found it occupied by a rough looking wayfaring man, whom at first sight I mistook for a beggar. As I drew nearer I perceived that he had an open book by his side, which he closed abruptly at my approach, as if my presence there had disturbed him. I paused in some uncertainty whether I should proceed, for he turned towards me, and appeared to regard me sternly. It was not really so. His pallid face was drawn with paralysis, and one arm hung helplessly by his side. Lines of thought, and care, and pain, which were graven on his brow and around his mouth, at first sight gave him a repulsive and almost fierce expression.

"I glanced at the book partially covered with his coat. I felt sure that it was a well-worn Bible. My doubts all vanished, and I took my seat beside him.

"You have a good companion there," I said, pointing to the Bible.

"He did not reply immediately, but looked keenly at me, and drawing the book nearer to him he answered, 'Yes; it comforts me.'

"You are better off than I," I continued, showing him a pocket edition of 'God's Promises,' which I held towards him. He looked closely at it, and glanced at its contents, turning over the leaves leisurely. After a moment's pause, he gave it me again, with a kindly smile that lighted up his face like sunshine upon a rugged mountain, as he said—

"Ah, but you have God's promises written in your heart: I know it."

"I wondered how he knew it. However, the words were reassuring, and I inquired what he was reading when I interrupted him.

"I was comparing Acts i. 8; Acts ii. 33; John i. 2."

"And now his whole countenance kindled with delight, and he spoke with that sudden vivacity that wakes up the whole nature when unexpectedly one halts a friend in a land of strangers. And then he said slowly, as if weighing every word—

"Sanctification, the work of the Holy Spirit alone, enables man to walk in holiness of life. 'Believers are expected to be holy, for without holiness no man shall see the Lord.' 'Whosoever is born of God overcometh the world, even our faith.'"

"I listened, not seeing this was the very truth I needed, and that the indwelling of the Holy Spirit in the temple of God was the only way by which fellowship with the Lord could be attained and retained."

"I felt that the Lord had led me there, and I rejoiced in his evident guidance in bringing me into communion with the wayfarer; but it was not until long afterwards that I recognized in him a teacher 'sent from God.'

"I inquired how long he had known Jesus as his Saviour. He replied: 'I was born of God-fearing parents, and I have good reason to believe that I have a father, mother, wife, and six children, waiting for me with Jesus. For twenty-eight years I have known Christ; but I knew I was a sinner before then. And now,' he said triumphantly, as one that findeth great spoil, 'I know why the Holy Spirit was given to us when Jesus returned to the Father: for our sanctification, so that Christ may dwell with us.'"

"The traveller went on to tell me that the preceding day he was discharged from a hospital as incurable. The doctor had recommended him change of air; so he had risen at five o'clock that morning. Partly walking, and assisted by a seat in a wagon, he had travelled more than twenty miles to spend a day in the country, believing, as he said, that by God's blessing it would help him.

"Years before, he had known this spot where we had met, and it was on his mind to rest here, and take his scanty meal. I drew from him reluctantly what it consisted, and found that two stale rolls were his only provision.

"He had formerly been a brush-maker, but paralysis had compelled him to relinquish his trade. He had been a patient in several hospitals without any relief, and long had been the trial of his faith; but he related all with thankfulness for what it had worked out for him.

"The shadows had lengthened when I rose from my rest beneath the old limes. Before leaving I related to my companion the circumstances which had contributed to bring me there, and placed my carriage fare, which was all I had, in his hand. The tears, which had not fallen as he related his sorrows, flowed as he looked at the coin. He saw in it God's careful love over his children, and the guidance of that Spirit of promise whose work and might he had so lately proclaimed."

A Roman Catholic's appreciation of the Bible.

—During last summer the bequest of a thousand dollars, left by the late Bartolomeo Blanco, was paid into the treasury of the American Bible Society. B. Blanco was not only a staunch Catholic during his whole life, but also manifested his firm adherence to the faith in which he had been brought up by bequeathing to each of the Roman Catholic churches in the city and county of New York the sum of \$500, making in the aggregate a very large amount. His sympathies, however, took a wider range than his own church, as was shown by a legacy of \$3000, to be distributed by the mayor to the poor of New York, without regard to nationality or faith, and his bequest of \$1000 to the American Bible Society for its benevolent work.

This legacy will be used in circulating the Scriptures among the adherents of the Catholic churches in this country and in South America and Mexico, as there is an increas-

ing demand for the Bible among the members of this communion.—*Bible Society Record.*

Flying Squirrels.

During my first year in college, I became the owner of three flying squirrels, and soon found that they could afford as much amusement, and do as much mischief as a monkey; and, during the time that I owned them, we were never tired of watching them.

I kept them in the trap in which they were caught, a common wire rat-trap, with a door at each end. This I placed upon a bracket on the wall, between the two windows of the room, so that they could reach it easily, by running up the window-curtains, and jumping from them to the cage. In a short time they became so tame that the cage was fastened open, and left so all the time, and every night about day-break, they would run up the curtain, jump into the cage, and curl up under the cotton with which it was filled, and sleep all day, rolled up with their tails wrapped around their bodies and covering their heads, so that they looked like little round fur balls. If they were disturbed during the day they were very sluggish and inactive, and hunted out another dark corner as soon as they were allowed their liberty; and no one who has seen them only in the daytime can understand what active, wide-awake, mischievous animals they are after dark.

Sometimes they chose very odd places to hide and sleep in, when they were driven out of their nest in the daytime. The pockets and sleeves of the clothes which hung in the wardrobe were favorite hiding-places, and the bed was another. They would crawl in between the pillow-case and the pillow, and sleep there all day, and sometimes I have found all three in bed with me when I awoke in the morning. They would climb up my coat-sleeve while I was studying, and go to sleep under my arm, and they were very angry if they were disturbed, although of course I could not sit still all day for their convenience.

About twilight every evening they would come out of their hiding-place, and play around the room, and were as wide awake all night as they had been sleepy all day. They were fond of playing in my hair, and often the first notice I would receive that they were out for the evening, would be their coming down with a flying leap, from the top of the window, plump upon my head, as I sat reading or talking. When I was engaged in study, such an interruption was rather startling at first.

They were very fond of perching upon the picture-nails, and climbing upon the cord, and would often carry a nut up and sit there and eat it, and then drop the empty shell behind the picture.

They had one great feat which was very amusing. They would run up the side of the door-casing to the top, and then drop down to the door-knob, and try to sit there; but as it was round and smooth, they had great difficulty in clinging to it, and usually slipped off on the floor, one after the other, and raced back to the top of the door to try it again.

Occasionally, one would almost succeed in gaining a seat upon the knob, but before he had time to get fairly balanced, another would drop down and strike him, and both would drop to the floor.

They would eat all kinds of nuts, but they

seemed to be much fonder of insects, and were busy a great part of the evening catching the moths and beetles which are so abundant in the early summer. They would hang by the claws of their hind paws, to the lower edge of the sash of an open window, and watch for an insect to fly past them. If it was near enough to reach, they would seize and eat it as they hung in the window. If it was not near enough for them to reach it in this way, they would sail out into the room after it, and in most cases catch it before alighting.

Their large, projecting eyes, fitted for seeing in the night, and their power of sailing short distances through the air, fit them perfectly for the capture of insects; but nuts must furnish the larger part of their food, for they may be trapped in the dead of winter, when there are so few insects, that they cannot depend upon them.

They have the instinct shared by most of the gnawing animals, such as field mice, striped squirrels and beavers,—of storing up in the fall a supply of food to be used in the winter. One which I kept several years, after those of which I have been telling you, dropped nearly a peck of hickory nuts down a hole which a mouse had gnawed in the floor of my closet, thinking that he was storing up a rich supply, which he could draw upon when he should need them.

They probably live upon nuts and seeds in the fall and winter, and their power of catching insects helps them to gain a living during the spring and early summer, when proper vegetable food is scarce, but insects very abundant.

Of course, I need not tell you that the name "flying squirrel" is a mistake, as they do not really fly, and are not furnished with true wings.

A very thin skin covered with hair, like the rest of the body, joins the fore to the hind leg on each side, and thus forms a broad sail which enables the animal to slide along through the air for some distance. Their legs are very short and weak, and they cannot jump upward more than a foot; but, by climbing up to some high place, such as a tall tree, and then sailing off into the air, they can slide for a hundred feet or more before reaching the ground. The tail is very broad and flat, and is used as a rudder to regulate the slope at which they should fall. The rudder of a boat is used to turn the boat from side to side, so it is flattened vertically, and moves from side to side. The tail of a flying squirrel does not seem to be of very much assistance in turning from side to side, but it regulates their fall, so that they can come almost straight down to the ground, or sail off so as to come down very gradually.

Sometimes they come almost down to the ground very rapidly, then, just before they reach it they bend the tail so as to sail off for some distance close to the ground. After they have sailed down from a high place in this way, and have thus acquired a good supply of force, they are able to change the position of the limbs and tail so as to go up some little distance, in the same way that a sled will slide up a short hill after it has gone down a long one, but of course they are not able to reach a point as high as that from which they started.

They were able to start from the top of the window, and sweep almost down to the floor, and then rise enough to catch the back of a

chair on the opposite side of the room, w was about twenty-one feet deep.

In the woods, where they can start off a very great height, they make much longer flights than this.

The tail is also used to stop them, by bending it down so as to catch the air, when they wish to alight.

All these uses of the tail for a rudder require that it should be arranged on the opposite side to the rudder of a boat, and we why it must be flattened horizontally, move up and down, instead of being flattened vertically, and moving from side to side *Wide Awake.*

"The Kingdom of God is within you."

A female distinguished for her piety, as well as by her eminent station in life, being engaged in her youth to seek earnestly after knowledge of divine things, was introduced to a pious man; he spoke not a word for some time, when she briefly told him her difficulties about prayer. He presently replied because she sought that without which she had within; adding, "Accustom yourself to seek God in your heart, and you will find Him." Having said these words, he left her they operated like the stroke of a dart which pierced her heart asunder. "I felt," said she "at this instant, a wound very deep, smitten with the love of God; a wound so delight that I desired it never to be cured. The words brought into my heart what I had been seeking so many years; or, rather, they made me discover what was there, and which I did not enjoy for want of knowing it. Oh, Lord! thou wast in my heart, and demanded only the turning of my mind inward to make me feel thy presence. Oh, infinite Goodness! Thou wast so near, and I ran hither a thither seeking thee, and yet found thee not. My life was a burden to me, and my happiness was within myself. I was poor in the midst of riches, and ready to perish with hunger, near a table plentifully spread, and continual feast. Oh, Beauty, ancient and new, why have I known thee so late? Alas! I sought thee where thou wast not, and did not seek thee where thou wast. It was for want of understanding these words of Thy Gospel.—The kingdom of God cometh not with observation: neither shall they say, Lo here, or lo there: for behold, the kingdom of God is within you." This I now experienced, since thou became my King, and my heart thy kingdom, where thou reigned as sovereign, and did all thy will."

Writing about the "Western Caves," H. Hovey says, that as the water level is known to be 312 feet below the crest of the hill covering the Mammoth Cave, the subterranean rivers must be at a little less than that number of feet beneath the surface, and must also be the lowest localities possible. Hence, reasonably concludes, no dome in that cavity could exceed 312 feet in height without cutting through to the open air. This affords means of correcting the statements of the imaginative writers whose estimates are nearly double what they should be.

Amid our imperfect utterances let us comfort ourselves with the thought of that real where thought shall speak without need of tongue, and the whole life shall be an anthem of praise.

Thomas Carlisle.

the letters of Thomas Erskine of Linlithgow, a Scotch theologian and philosopher, published, there is the following interesting letter from Carlisle, between whom and Erskine an intimate friendship had long subsisted.

"Chelsea, February 12th, 1869.

Dear Mr. Erskine:—I was most agreeably surprised by the sight of your handwriting in my hands, so kind, so welcome! The letters are firm and honestly distinct as ever; the d, too, in spite of its frail environments, clear, plumb up, calmly expectant, as in best days; right so; so be it with us all, we quit this dim sojourn, now grown so lonely with us, and our change come! 'Our hearth which art in heaven, hallowed be thy name, thy will be done,'—what else can we do? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and fervent prayer, came strangely into my mind, and I altogether new emphasis, as if written and shining for me in mild, pure splendor, the bosom of the night there, when I, as ever, read them word by word—with a dense check to my imperfect wanderings, such a sudden softness of composure which I much unexpected. Not for perhaps thirty forty years had I once formally repeated that prayer; nay, I never before felt how intensely the voice of man's soul it is; the intense aspiration of all that is high and pious poor human nature; right worthy to be commended with an 'After this manner pray'

I am still able to walk, though I do it on compulsion merely, and without pleasure, except as in work done. It is a great sorrow at you now get fatigued so soon, and have to you your old privilege in this respect; I only hope you perhaps do not quite so indispensably need it as I; with me it is the key to respect, and in fact the one medicine (often ineffectual, and now gradually oftener), that I never could discover for this poor clay tabernacle of mine. I still keep working after the best sort; but I can now do little, often most nothing; all my little 'work' is henceforth private (as I calculate), a setting of my horse in order; which I would fain finish time, and occasionally fear I shan't."

The Strange Sentinel.—"One day," said the Emperor, "I was walking with the Emperor of Russia in the summer garden of Petersburg, when coming upon a sentinel at the centre of the lawn, I took the liberty of inquiring why the man was placed there. He answered me not know. The Emperor said he did not know. The sentinel did not know. I then said that he had been ordered there. The Emperor then dispatched to ask the officer of the watch, whose reply corresponded with the sentinel's—'Ordered.' Curiosity awakened, military records were searched, without yielding any satisfactory solution! At last an old serving man was found, who remembered bearing his father relate that the Empress Catharine II., one hundred years before, had found a snowdrop on that particular spot, and given orders to protect it from being trampled. No other device could be thought of than guarding it by a sentinel. The order since issued was left in force for a century."—*ate Paper.*

Effects of Publicity on Suicide.—The *Philadelphia Medical and Surgical Reporter* states, that an Italian medical society which meets at Pisa, recently sent a request to the various Italian papers to cease reporting suicides, stating after careful study of the subject they had reached the conclusion that such publicity tends, at least in Italy, materially to increase the number of those who destroy themselves. The motive is sometimes imitation, sometimes a morbid thirst for notoriety.

The bad effects of sensational literature upon the juvenile mind, had a fresh illustration in New York City, in the case of a youngster, Charles W. Dufrane, aged nine years, who ran away from his home, 150 West Tenth Street, "to hunt Indians and buffaloes on the plains." When he got as far as St. Paul, Minn., he was noticed by conductors on the railroad, and sent back to that city, the police taking charge of him at the Grand Central Depot till his father came and took him away. The father says his son was "very fond of reading stories, and great exploits in the weekly story papers, and this is what comes of it."

W. W. Jacques, Fellow in Physics of the Johns Hopkins University, contributes to the *Journal of the Franklin Institute* an interesting paper on the effect of the motion of the air within an auditorium upon its acoustic properties. Public speakers generally will find valuable suggestions indicated by it. He has repeated Tyndall's experiments with some modifications, and arrived not only at the conclusion that currents of air of varying density form one of the chief obstacles to the propagation of sound, but that they actually modify the sound wave, and so give rise to great indistinctness.

Laws and institutions are constantly tending to gravitate. Like clocks, they must be occasionally cleansed, wound up and set to true time.

THE FRIEND.

SECOND MONTH 8, 1879.

We have received a copy of the Report of the Bible Association of Friends in America, for the year ending 10th mo. 1st, 1878.

This association was the first of the kind formed among Friends in this country, being instituted in Philadelphia in the year 1829. The depository and office is at No. 116 North Fourth street. John S. Stokes is the Agent. Bibles and Testaments may be obtained for gratuitous distribution among those unable to pay for them, by sending written applications to the agent. We subjoin some extracts from the report. It will be seen that the funds of the Association have been reduced by the late depression in rents, &c. A donation of \$29 will constitute any Friend a life member, and \$2 per annum a member for one year. We would commend this excellent work to those able to contribute to its funds, or share in the circulation of the Scriptures. "There have been issued from the Depository during the year, 3377 volumes; consisting of 1488 Bibles, 1506 Testaments and Psalms, and 383 Testaments.

"The reports for the last ten years show a distribution and sale of 59,809 volumes, of which there were 22,490 Bibles, 11,273 Testaments, and 26,046 Testaments and Psalms. During the ten years preceding there were issued 18,653 Bibles, 16,967 Testaments, and 8,701 Testaments and Psalms; making in that time 44,321 volumes.

"The efforts made by the Association two years ago, to promote the circulation and perusal of the Scriptures within the bounds and neighborhood of Philadelphia Yearly Meeting, by the appointment of suitable Friends to act as agents, to ascertain the needs of their neighborhoods has met with considerable success. The Friends designated have cheerfully accepted the duties assigned them, and have distributed 1132 volumes; viz. 519 Bibles, 67 Testaments, and 546 Testaments and Psalms, and this committee on distribution have been largely looked to, to supply the demand for schools, and other public as well as private donations, within the limits of our own Yearly Meeting; while applications beyond this have been referred to the corresponding members, for their judgment and direction.

"In those localities where Friends do not feel warranted in organizing for the service, we desire they will individually maintain a lively interest in the cause, and see to it, that there are no persons in their knowledge who desire a copy of the sacred writings, who are not supplied through the aid of the Association.

"It is interesting to notice the extent of the territory occupied, and the variety of agencies employed in the service. The field covers our country from Maine, westward to Kansas, and from Canada, southward to Florida and the Gulf States.

"Ministering Friends in carrying out their concerns in visiting distant portions of our country, have proved efficient collaborators with the Association.

"The Treasurer's account shows a balance on hand at this time of \$531.78. He has received during the year \$2,564.17. Last year the receipts were \$3,050.31; showing a falling off in receipts of \$486.14. This was mainly owing to loss and reduction of the rental of the real estate belonging to the Association.

"We repeat what has been written in a former report: 'It is believed that our members would more generally feel an interest in this work, and would more freely contribute to the support of the cause, did they appreciate the extent of the field of labor, and the fact, that at times the condition of the treasury forces us to pause.'

"We feel no hesitation therefore in calling the attention of Friends everywhere to the subject, that all may ascertain the duty resting upon them, either as distributors to the poor and lowly of these sacred writings, or as contributors to the Association in that material aid, which is so essential to carry forward the objects of this organization."

We have received the printed minutes of the Western Yearly Meeting, held at Plainfield, Indiana, in 9th month last; and of that held at Sugar Grove.

From the former of these documents we extract a few paragraphs. The Minute on the State of Society, after speaking of Divine Worship, &c., says:

"If we believe, as we must do, in the im-

mediateness of the operations of the Holy Spirit, it becomes us to see to it that in all our religious meetings, there is full opportunity given for this His immediate ministry, no less than for all vocal utterance that is under His anointing and putting forth."

"It is one of the characteristics of the times, that too many parents are wont to leave the training of their children and the formation of their characters, too much to the teachers of their Bible schools and of their day schools, and to the ministers of the gospel.

"These may all exert a helpful influence, but nothing can excuse a parent from his obligations to train his offspring for the duties of earth and the blessings of Heaven."

"Friends were earnestly exhorted to abstain from the unnecessary use of tobacco in every form, and that those who continue to use it may not be cause of stumbling to others, it is advised, that subordinate meetings, as far as practicable, shall not place such in prominent positions, or appoint them on committees in the service of the church."

The statistical tables are quite elaborate, including among other things the number of those who raise, sell and use tobacco—1215 in all, out of a membership of 12,153—or almost precisely one in ten.

The average age of the 179 members who died during the year, was 73 years 11 months; which indicates a greater rate of mortality than we suppose exists in the settlements of Friends, east of the Alleghany Mountains. To counterbalance this the number of births is proportionally larger. The number of children in the more newly settled agricultural districts of our country, is much greater than in those parts which have been longer inhabited; where an increase of wealth has led to a more expensive manner of living—which discourages the young people from marrying in early life. In Philadelphia Yearly Meeting, the number of children of school age is less than one-sixth of the whole membership; while the tables of Western Yearly Meeting show more than one fourth of their members to be at school.

The R-resentative Meeting had addressed Memorials to the State Legislature on Prison Reform, Capital Punishment and Intemperance.

The extracts which follow are taken from the minutes of the body which convened at Sugar Grove:—

"The meeting was brought under a feeling of humility in the consideration that the epistles issued by this meeting last year, and addressed to each of the Yearly Meetings with which we have been in correspondence, have not been responded to. We feel keenly the loss of this epistolary intercourse; yet as our minds have been renewedly turned to the Fountain from whence comes the Christian's hope and confidence, we have been enabled to repose in quiet trust that He who has thus far sustained us will continue to extend His holy hand for our preservation."

The report of the Committee on Books and Tracts, shows that considerable interest had been felt on that subject, and efforts used to supply libraries of the Yearly Meeting, of the Monthly Meetings, and of members, with the approved writings of Friends.

The report from the Yearly Meeting of Ministers and Elders, contains the following paragraphs:

"Ministers were encouraged to faithfulness,

that all things may be kept in order, giving strict heed to the revelation of God's will concerning us; that all things which He approves may be built up; and that we study to show our selves workmen approved unto God.

"Elders were exhorted to faithfulness, that they keep a strict watch over the ministry, that they may be endowed with wisdom, to keep all clear of that which does not savor of life and power, that our hands may not become weakened, and although we may be accused of much straightness and narrowness, this is no apology for unfaithfulness. We should also remember that there is a time to speak a word of encouragement to a wrestling, earnest servant; thus all may be bound together in that pure love which binds all together in Christ."

The concluding minute reads thus: "As we draw to a conclusion, our hearts are tendered under the remembrance of the Lord's goodness and mercy in permitting us to meet from day to day, and to transact our business in the sweet unity of Gospel fellowship.

"With feelings of thankfulness, we separate to meet at the usual time next year, if the Lord will."

SUMMARY OF EVENTS.

UNITED STATES.—According to the local weather report for Philadelphia, the mean temperature for the past month was 29.9 degrees. Highest, 54 deg., on the 28th; lowest, 3 deg. below zero, on the 3d; this is the lowest record since 1875, when it was 5 deg. below. The average temperature for the past nine days is 31.7 deg. About five inches of snow fell during the month. Frost or freezing weather occurred seven days, according to the report.

In the U. S. Senate on the 31st ult., two reports were presented from the joint committee on transfer of the Indian Bureau. One of them, accompanied by a bill, authorizing the President, when expedient, to temporarily transfer the custody of certain Indian tribes to the War department. The other favors a complete transfer of the same.

The suit for the recovery of the Arlington estate, before the United States court at Alexandria, Va., resulted, on the 30th ult., in favor of the plaintiff for the whole property in fee. A motion for a new trial on behalf of the defence was made.

It is stated at the Treasury Department, that over \$25,000,000 of coin obligations, including \$1,400,000 of United States notes presented for redemption, were paid during last month, yet the stock of coin in the Treasury has steadily increased. The interest for the present month will be paid in coin, if desired, at any sub-treasury.

Subscriptions to the four per cent. bonds amounted during the last month to \$153,851,150, and the calls of five-twenty bonds to \$150,000,000.

The third instalment of the Mexican indemnity, \$300,000, was paid over to the State Department on the 31st ult. It will be speedily distributed pro rata among the claimants.

It is believed that work will soon be resumed at all the mines of the Reading Company at Girardville, Pa., the miners having asked to be allowed to return to work.

The public debt, less cash in the Treasury, amounted on the 1st inst. to \$2,925,896,130—the decrease during last month was \$2,751,980.

A portion of the Indians under Sitting Bull, is reported to have returned into the United States—the reason given is that buffalo was scarce north of the line, and the Indians were in a starving condition. No immediate trouble is anticipated.

The number of deaths in this city for the week ending at noon on the 1st inst., was 391. The principal portion of them were consumption, 69; inflammation of the lungs, 59; disease of the heart, 16; scarlet fever, 13; typhoid fever, 9.

Markets, &c.—U. S. sixes, 1881, 106½; 5s, 105½; 4½ per cent. consols, 105½; do. coupon, 106½; 4 per cent. 1001; 5-20, 1867, 102½; do. 1868, 102½.

Cotton, 9½ cts. per pound for uplands and New Orleans.

Flour.—Minnesota extra, \$1.25 for medium, and for high grades; patent and other high grades, \$5.67 50. Rye flour, \$2.75.

Grain.—Wheat, 1½, \$1.06 for red; \$1.06 a \$1.07 amber, and for white \$1.07 a \$1.08. Rye, 54 cts. western, and 56 a 57 cts. for Penna. Corn, 43 a 45; Oats, mixed, 23 a 29 cts.; white, 30 a 32 cts.

Seeds.—Clover, 6 a 6½ cts. per pound. Flaxseed, \$1.37 per bushel.

Hay and Straw.—Prime timothy, 60 a 70 cts. per 1000 pounds; mixed, 45 a 55 cts. Straw, 55 a 70 cts. per 1000 pounds.

Beef tallow were in fair demand, and prices ruled firmer, 2000 head arrived during the week, and sold 3 a 5½ cts. per pound as to quality. Swine, 4½ a 5½ cts. per pound as to condition. Hogs, 5½ a 6½ cts.

FOREIGN.—The Directors of the City of Glasgow Bank were sentenced on the 1st inst.—two convicted for defaulting the bank and another, for eighteen months imprisonment—the remaining five, convicted of uttering false abstracts of balance sheets, were sentenced eight months imprisonment.

A strike has occurred at Liverpool, of the dock laborers, on account of which, it is said, trans-Atlantic steamers can neither be loaded nor discharged. Efforts are being made to get the laborers from their post, and the magistrates of Liverpool have threatened to punish severely any persons who attempt to intimidate laborers at work.

In the Admiralty Division of the High Court of Justice, the motion to arrest the United States frigate Commodore and her cargo, was argued on the 29th, and decided in favor of the United States. The Court's decision sailed for New York on the 30th.

Dispatches from Cape Town, dated on the 14th last month, stated that no answer having been received from the Zulu King, the British troops had advanced into his territory, and fighting had commenced.

The English troops in Afghanistan are said to be suffering from the want of clothing and food. The commissary officers appear unable to forward supplies to the front.

The pestilence in Russia is said to be spreading, and the panic is very great. All classes have petitioned for the entire cessation of all intercourse, even postal communication between the rest of Russia and the Volga and the railroads, and no longer admission to Germany. Austria is about to send a large number of travellers from Russia to cross the frontier unless provided with passes from the sanitary authorities.

MacMahon, President of the French Republic, sent his resignation to Congress on the 30th ult.; the immense cause of which appears to have been, an unwillingness to change the law, and the certain changes in the commands of the army, which the Republicans felt to be a necessity. Jules Grevy, who has been for several years President of the Chamber of Deputies, was chosen as MacMahon's successor. It is expected the Cabinet will be reconstructed, with only two or three new members. No considerable excitement has attended these changes. There is said to be a general feeling of gratification throughout France at the issue of the resignation.

From the official statistics, just published, it appears that in consequence of the ravages of the phylloxera the area under the cultivation of the vine, in France has decreased since 1874 by as much as 370,000 acres. The decrease is in the south.

In the Southern Provinces of Morocco, it is feared that nearly half the inhabitants will have perished before next year, on account of the scarcity caused by last year's drought.

FRIENDS' ASYLUM FOR THE INSANE, New Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DEED, in this city, on the 8th of 5th mo, 1878. ELLEN LEEDS, daughter of Ann and the late Josiah Leeds, in the 30th year of her age. When informed of the near approach of death, she replied, she was not afraid to die, if her Heavenly Father saw best to take her now. She felt all would be well. From the many remarks made during her short illness, her friends have the consolation believed that, through the mercy of her Redeemer, she has entered into everlasting rest.

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

For "The Friend."

Incidents and Reflections.—No. 33.

here is much instruction and encouragement to the sincere disciple of our Lord, in account given by Anna Shipton of one she describes as "the handsome, busy, restless wife of a thriving tradesman," living in one of the smaller towns on the coast of England, which was a place of resort for invalids. A Shipton was then a sufferer from disease, she became much concerned for the spiritual welfare of this woman, sent religious works to her, which she misd to read. But her efforts and prayers were fruitless, and she left the place without receiving any evidence of a blessing harvested on her exertions.

Three years afterwards, she returned to the town and was requested to call on an invalid, whose death was daily anticipated. She replied that it was impossible that day-morrow it may be too late," was the answer, with something of reproach in the tone. No anxious thought crossed her mind, he replied; "Not so. If it is really needful to me to see her, she will not die to-day." Another day yet another day passed before could leave the house, but her mind was in peace, knowing that the sick woman not dependent on an instrument laid aside the Lord.

When the day came in which she was free to go to the invalid, she found her very weak and depressed. She thus describes the visit: "I did not ask her a question relative to her case. I listened to what she was disposed to me, which was very brief.

As I sat by her bedside, I simply related grace and goodness of the Lord to myself; assurance" of salvation which he had in me in [the Scripture], and which he enabled me to lay hold of by faith; and fellowship which had arisen out of this grace.

I spoke of Jesus as I was then experiencing, a very present help. My heart was

This "assurance of salvation" applies only to those through submission to the work of Divine Grace their hearts, receive power to become the children of God. This is shown by such texts as these: "He that keepeth me shall not walk in darkness, but shall have light of life." "If we walk in the light, as [God] is in the light, we have fellowship one with another; and blood of Jesus Christ, His Son, cleanseth us from iniquity." "He that saith, I know [Christ] and keepeth His commandments, is a liar, and the truth is not in him."

overflowing with joyful praise, in the remembrance of his love, exhibited in new mercies vouchsafed me. May-be he had delayed my visit until he had put a new song in my mouth. "She listened to me in profound silence, her wistful eyes and intelligent countenance expressed the interest with which she followed the recital.

"A week passed by before I saw her again; she seemed peaceful, but was silent as to herself. In spite of the visible inroad of disease, and the expectation of every one, life was prolonged. She was evidently nearing home, but the body alone exhibited decay; her mind seemed to me to gather power, and her patient trustful spirit proclaimed the source of her peace and cheerfulness. Nor was this all. Some who had visited her when she was first laid low in her sickness held errors in doctrine, which she rejected as contrary to the simplicity of the gospel. She did not shrink from witnessing for the truth, even though she was aware that she should forfeit the favor they had shown her; nor did she withhold her testimony to the light which had shined on her own heart.

"The fogs and frosts of departing winter kept me a close prisoner to my room, but they did not seem seriously to affect my poor neighbor. I had not been able to visit her for weeks. All I heard of her was very cheering, and she often let me know that I was not forgotten. Frequently she sent me flowers for my table, which she loved to arrange herself; and there was always a text unfolded in them, which she had sought for me out of the heavenly treasury, that came freshly and with power to my heart, proving *who* had guided her in the choice.

"Three weeks had passed since I had seen her, and I heard less of her, owing to the absence of a friend who had been in the habit of visiting her. One night I dreamed that she had died at four o'clock that morning, desiring in vain to see me, to bid me farewell; and yet I thought I set off to see her, and arrived too late—she was dead.

"I awoke in great distress of mind and sent to inquire for her, and heard that there was no change in her symptoms.

"I determined, if possible, to go to her that day. It was a dark, gloomy morning, with a chill, steady rain, that gave no hope of clearing away. I waited in vain for some cessation. Satan was busy in suggesting that another day would do as well, when the weather would be better, and I less suffering, and that the dream was folly.

"But I could not rest; my heart was with the sick one whom Jesus loved. Thinking that perhaps owing to the inclement weather she might be lonely, or needing something that I could procure for her, I sent for a carriage, and did not breathe in freedom until I found myself by the side of her bed, in the same place where I had first spoken to her of my precious Lord.

"She had had no visitor, it is true; but she told me that she had needed none, and that she had experienced an intense longing the day before to see me again, feeling that her time was short.

"My hour was come now to listen to her, which I did in silent wonder and praise. She recalled the days to which I had never myself alluded, when I sent her the tracts and books; for before the close of my first visit I had recognized her as the prosperous tradesman's wife.

"She acknowledged the love of the Lord in laying his hand upon her just as the object of her life's labor was within her grasp, and for which she had nearly bartered her priceless treasure.

"One Sunday," she said, "I was pacing the garden path of the cottage where we lived away from the shop, and as I walked I thought to myself, 'We have made more money this year than last, and next year we shall make more. Then we shall take a large house, and have a larger shop; that will bring us more money still. And then we shall be able to build a house for ourselves, and have a garden.' And then"—said a voice—"you will die!" I was so startled that I trembled. It was the voice of the Spirit in my heart, but I did not know it. I had never felt nor heard anything like it before, but it was as clear as my thought, and so distinct that I turned quickly round, thinking that I must have spoken aloud, and a listener have overheard me; but I was alone. It was the hour of afternoon service; I listened, not a footstep could I hear. I said, "This is all fancy! No, I shall not die! Why should I? I am strong and well, and then I have my children to look after."

"But from this time the first symptoms of this terrible malady began to appear, the messenger of mercy, whom the Lord had sent to prepare the way before him.

"The development of her spiritual life was deeply absorbing to me. She spoke with a power such as I had never witnessed in her before. I could but marvel at the growth that the latter rain had produced. She had never given me such outspoken and entire confidence; now it was unrestrained and free.

"And how were you led to this rest in Jesus? I said, longing to trace the course of God's wonderful dealings with her.

"She was silent for a minute, and then turned towards me, and looked fully in my face with intense earnestness. Her cheeks were flushed with the energy with which she had spoken, and her dark eyes glistened with tears. She raised her emaciated hand, and laid it tenderly on my shoulder, while she said in a tone of grateful affection I shall never forget—

"What! and do you really not know?" "No, indeed," I replied. "I thought it was—

"Yourself!" she said, interrupting me. "I thought you knew it long ago, or I should

have told you. The first day you came to me, if you remember, you related to me what the Lord had done for you, what he was to you. I saw that you believed him, and were happy in his love. I was always doubting; and when you left me I was more downcast than ever. At last it came to my mind that all he was to you he was willing to be to me, and it soon became my daily prayer that he would give me all he had given you.

"For the first time I heard her pray, and the fullness and faith of that last petition seemed to bring eternal realities very near. She thanked the Lord again and again for sending me, and said she was longing to see me, and prayed for me in touching supplication. And then I rose to go. She embraced me, as for a long parting, and said,

"The only text I have for you is the one I get so often for when I pray: 'Through much tribulation you must enter into the kingdom of God.' Yes," she concluded slowly and sadly, "*Much tribulation!*" and I believe you will have it." But, after a pause, she added with a bright smile, "You will come in bringing your sheaves with you. I shall be looking out for you *there!*" And she glanced up; "Don't forget me!"

"And so we parted.

"At four o'clock the following morning the Lord sent for her who had thus looked to him for peace and rest; and now she waits with Him."

The Dark Day.

For several days before the 19th of 5th mo, 1780, the air was full of vapors, as we often see it when fires are raging in the woods near us, and the sun and moon appeared red, and their usual clear light did not reach us, especially when rising and setting. The winds blew chiefly from the southwest and northeast, and the weather was cold and clear. The morning of the 19th was cloudy and in many places slight showers fell, sometimes accompanied by thunder and lightning; but as the sun arose it did not increase the light, and the darkness deepened and deepened, until the children standing before the tall clocks could not see to tell the time, and older people peering over the almanac were not able to distinguish the letters. The birds sang their evening songs and flew to their nests in the woods, the poultry hurried to their roosts, while the cattle in the fields uttered strange cries and leaped the stone fences to gain their stalls, and the sheep all huddled together bleating piteously.

The clouds were in some places of a light red, yellow and brown; the leaves on the trees and the grass in the meadows were of the deepest green, verging on indigo, the brightest silver seemed tarnished, and everything that is white in the sunlight bore a deep yellow hue.

The rain, also, was unlike any other rain, and it set all the people to wondering as they dipped it from tubs and barrels; for a scum formed on it resembling burnt leaves, emitting a sooty smell, and this same substance was seen on streams and rivers, especially the Merrimac, where it lay four or five inches thick, for many miles along its shore.

Another peculiarity was the vapor; in many localities it descended to the earth from high in the atmosphere; but at one point a gentleman saw the vapors, at nine o'clock, rising

from the springs and low lands; one column he particularly noticed rapidly ascending far above the highest hills, then it spread into a large white cloud and sailed off to the westward; a second cloud formed in the same way from the same springs, but did not rise as high as the first, and a third formed fifteen minutes afterward.

So unwholesome was this vapor that small birds were suffocated in it, and many of them were so frightened and stupefied that they flew into the houses, adding to the fears of ignorant people, who considered it a bad sign for a bird to enter a dwelling.

The commencement of the darkness was between ten and eleven in the forenoon (when the men were busy in the fields and offices and work-shops, the women spinning, weaving and preparing dinner, and the children at school or helping their fathers and mothers at home), and it continued until the middle of the following night; but the degree of darkness varied; in some places the disk of the sun was seen when the darkness was the most dense.

Lights were seen burning in all the houses, and the people passing out-of-doors carried torches and lanterns, which were curiously reflected on the overhanging clouds.

Thousands of people were sure that the end of the world had come; many dropped their work and fell on their knees to pray, others confessed to their fellows the wrongs they had done, and endeavored to make restitution.

The meeting-houses were crowded, and neighborhood prayer meetings were formed, and the ministers and old church members prayed long prayers, mentioning the nations and individuals of Bible times who had been destroyed on account of their sins, and begged that as God spared the great city of Nineveh when it repented, so He would forgive them, cheer them again by the light of the sun, and give victory to their armies.

It is said that the Connecticut Legislature being in session, the members became terrified when they could not see each other's faces, and a motion was made to adjourn, when — Davenport arose and said: —

"Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

All the shivering, frightened people began now to look forward to evening, hoping that, as the moon rose full at nine o'clock, her light would penetrate the gloom; but all the children who coaxed to sit up and see her grew very sleepy, their strained eyes were not rewarded by her beautiful beams, for at eight in the evening the darkness was total; one could not distinguish between the earth and the heavens, and it was impossible to see a hand before one's face.

Then all the weary children were sent to bed after the most honest prayers that they had ever prayed, and the older people sat up to watch for the light that never before had appeared so glorious.

And never dawned a fairer morning than the 20th, for the sun that opened the flowers and mirrored itself in the dew drops, brought the color again to the children's faces, and filled every heart with confidence.

After the darkness had passed, several persons traveled about to gather all possible in-

formation concerning this memorable and Dr. Tenney wrote an account of what he learned while on a journey from the East to Pennsylvania. He says the deepest dark was in Essex county, Massachusetts, the least part of New Hampshire, and the eastern portion of Maine (where my great-grandmother lived). In Rhode Island and Connecticut was not so great; in New Jersey, peep clouds were observed, but the darkness — not uncommon, and in the lower part of Pennsylvania nothing unusual was observed.

It extended as far north as the American settlements, and westward to Albany, but exact limits could not be ascertained.

In Boston the darkness continued four or fifteen hours, varying in duration at other places.

As it was impossible to attribute the darkness to an eclipse, the wise people formed many theories respecting it; being convinced that it was due to immense fires in the winds blowing in opposite directions, and the condition of the vapors; but Herschel says: "The dark day in northern America was one of those wonderful phenomena of nature which will always be a matter of interest, but which philosophy is at a loss to explain." — *St. Nicholas*.

For "The Friend"

Thoughts and Feelings.

THE TRAINING OF CHILDREN.

"Train up a child in the way he should go: the duty of every parent — has respect to this life and to that which is to come-time and to eternity. It is so solemn and perative an obligation, and withal so reasonable and expedient, that no parent can, with impunity, shun it off upon, or transfer it any one else. For whether duly discharged or not, as in His sight "whose eyes run and fro throughout the whole earth, to see himself strong on behalf of them whose he is perfect toward him," it will nevertheless be required at the hands of every one, according to the measure of grace and ability given who is placed in such a fearfully responsible position. He who not only is strong, but strength, yea, whose "strength is made perfect in weakness," will give to every one the qualification and ability needed herein, as they engaged in childlike dependence and simplicity to ask it of Him. For how applicable the testimony of the apostle James: "If a of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraids not; and it shall be given him."

Under the old and less perfect covenant the duty of parents, respecting the first commandment, was thus imperatively enjoined upon Israel: "These words which I command thee this day, shall be (first) in thine heart, and (next) 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." Subsequent from the Most High, also through Moses, this injunction: "Gather the people together * * that they may hear, and that they may learn, and fear the Lord your God, &c.; that their children, which have not known any thing, may hear, and learn to fear the Lord your God, &c." Now can any one suppose, under a new covenant of light and life, of which Christ Jesus is the High Priest and Mediator, that parents would, recogniz-

power of His anointing, from any cause exonerated from seeking diligently to impute their tender and susceptible offspring to the Saviour by the still small voice of the in speaking Spirit makes himself known in the way, the truth, and the life as well as to Him manifests himself by the drawing of His love, or that they can in any way be excused from prayerfully interceding with a beneficent and loving Father in heaven for the Light of His dear Son to guide, and their preservation, as for that of their own way? Nay, it is to be asked, can the Scripture be fulfilled, "Train up a child in the way he should go," or the no less comprehensive and important one, "Fathers promise not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Nothing is more true than that parents cannot confer grace. But they can by their lives, their upright, consistent, godly conversation and walk before their children, manifest that they themselves fully believe in Christ Jesus as the Saviour of the world, and that whole-hearted obedience to the revelations of His Holy Spirit to the soul as our guide into all truth, is, as a primary duty, obligatory on all. And when they do this, inasmuch as it is in Jesus dwells daily, and authoritatively in their own hearts in the first place, they cannot avoid, as was required under the Law of Moses, the earnest Christian sire, to teach them diligently unto their children; neither of talking, of what so inimately concerns our salvation, at proper times and under a fresh feeling of their value to their children and families. For as is written: "Of the abundance of the heart the mouth speaketh."

But, on the other hand, if parents fritter away their heavenward influence, their true and their talents upon the gratifications of a poor, fleeting world; if they sadly choose to take up their rest here; if the cares of this life, the deceitfulness of riches, and the love of other things be permitted to choke the good seed sown in themselves, or beguile unadvised care and attention, to the neglect of the more things needful, it is not likely that the dear lambs, with which they have been responsibly entrusted to train up, less for earth than for heaven, will learn to fear the Lord from their early years, because of the want of true hearted faithfulness and prayerfulness in the parents. For then there will be room for grave fears, as is written: "The shepherds have eaten sour grapes, and the children's teeth are set on edge."

That there are well concerned and religious parents who have endeavored to look to the Lord in the training of their dear children; who have asked counsel of Him, that they might be enabled to direct unto the new covenant of life, and to bring them up in His nurture and admonition, but who have not seen as they wish the fruits of their labor and care, is a practical argument that the duty of those entrusted in some measure with the care of immortal souls, as a sort of under shepherds, does not lie in the direction, nor is embraced in the requisitions herewith represented. Children too have their part of the responsibility to bear; and may, through wilfulness and disobedience, become prodigals from the right way of the Lord. We read of the Scripture examples of Eli and Samuel; the children

of both of whom, walked not in the ways of Truth. But while the house of the former was severely judged, because he only advised against wrong, but did not restrain; the other escaped reprimand, so far as we know, though his sons "walked not in his ways;" no doubt in that he endeavored to act uprightly in respect to the Lord.

It is the fervent desire of the writer, to encourage and strengthen the hands of parents, whatever be the discouragements or the difficulties they may have to contend with in the training and restraining of their precious charge. Believing that as they seek diligently after a wisdom better than their own, and which is profitable to direct in every good word and work, firstly for themselves, that they will thus be helped and made instrumental to the godly rearing of their children in the way they should go, unto their becoming useful in their day and generation, as that both may receive the welcome salutation at last, "Well done, good and faithful servant;" "Eat thou the fruit of thy doings."

Lead Poisoning from Tin Dishes.

Attention has recently been called to a new risk of chronic poisoning by the old enemy, lead. What we call "tin" vessels—that is, sheet iron coated with tin—are in daily use in every household in the land. They are cheap, durable, and convenient, and have been considered perfectly safe for the thousand culinary purposes to which they are devoted. They are safe if the tin plate is honestly made; but unfortunately this is not always to be counted upon. Tin is comparatively cheap, but lead is cheaper; and an alloy of the two metals may be used in the place of the dearer one, with profit to the manufacturer, though with serious detriment to the user. The alloy is readily acted upon by acids, and salts of lead are thus introduced into food.

The Michigan State Board of Health has lately been investigating this subject, having been led to do so by a letter from a physician, who found that certain cases of what had been taken for cholera were really *paralysis agitans*, which could be traced to this kind of lead poisoning. Other cases were brought to light in which children had died of meningitis, fits, and paralytic affections, caused by milk kept in such vessels, the lead in the fluid having dissolved the lead. Malic, citric, and other fruit acids are of course quicker and more energetic in their action upon the pernicious alloy. The danger is the greater, because the lead salts are *cumulative* poisons. The effect of one or two small doses may not be perceptible, but infinitesimal doses, constantly repeated, will in the end prove injurious, if not fatal. Analysis of a large number of specimens of tin plate used in culinary articles showed the presence of an alloy with lead in almost every instance, and often in large quantities. It is safe to assert that a large proportion of the tinued wares in the market are unfit for use on this account.

That we may not be accused of exciting fears which may be groundless, we will inform our readers how they can settle the question for themselves by a simple and easy test. Put a drop of strong nitric acid on the suspected "tin," and rub it over a space as large as a dime. Warm it very gently till it is dry, and then let fall two drops of a solution of iodide of potassium on the spot. If lead is present

it will be shown by a bright yellow color, due to the formation of iodide of lead.

It is stated by Dr. Kedzie that a peculiar kind of tin plate, the coating of which is largely made up of lead, is coming into general use for roofing, eaves troughs, and conductors; and it is suggested that much of this lead will eventually be dissolved and find its way into household cisterns. Susceptible persons may be poisoned by washing in the lead-charged water, and all who drink it, even after it is filtered, are in danger of chronic lead poisoning. There is also risk in the use of glazed earthen vessels, if, as is often the case, the glazing contains oxide of lead.—*Boston Journal of Chemistry.*

'Twas only a Bone.—Aye, and only a very small one, too—just a tiny fish-bone, but it well-nigh cut short the life of one of the party at the supper table. Probably the friend of whom I write was talking at the time of eating, which is rather hazardous, during the fish course, at any rate. Feeling there was something amiss, the friend in question hastily left the table, in order, if possible, to dislodge the tiny bone which had stopped in her throat. Not reappearing as expected, those previously seated with her followed, and to their utter dismay, found her in the most pitiable state imaginable. Quite unable to articulate, and at the same time equally unable to free herself of the encumbrance, she was becoming more and more exhausted, so much so that she felt that, unless in some way or other relieved, she would die! To use her own words, she thought that in a few minutes she would fall at their feet a corpse! Under the circumstances no doctor could be obtained, on account of distance. Meanwhile her face and throat swelled to an enormous extent, and became almost black, so greatly was it discolored. It was at this last crisis, and with but one possible resource, she looked up, and the power of speech being gone, mentally cried to the Lord for help. In one moment after that heart-cry, she said, she felt relieved. From that instant a favorable change took place. The crisis had passed.

I confess, dear reader, that I left the house of my friend with a twofold feeling. First, of the Lord's wonderful condensation and goodness, in that He, "the high and lofty One that inhabiteth eternity," should be so merciful and so gracious in lending a listening ear, and so interesting Himself in the mean affairs of His creatures, so sinful, worthless, and undeserving as they are; and secondly, I thought of our extreme folly, in that, with such a friend and deliverer so ever constantly at hand, and with such numberless and encouraging exhortations to betake ourselves to Him at any and all times, we should be so "slow of heart to believe," and so loth to avail ourselves of privileges and advantages so rich, so full, so unspeakably blessed.—*Ep. Recorder.*

Australian Salt Lakes.—An interesting description of the salt lakes of Australia is given by a writer in the *Sydney Empire*, who, speaking of the salt lakes and mineral springs on the Paroo, says: "These wells are a real curiosity. Mounds of earth rise about ten or fifteen feet over the surface, no doubt thrown up by the force of the water; they form a kind of oasis in the wilderness, and have saved the lives of many a weary wanderer.

These mounds can be seen for miles. The water is very clear and soft. It is impregnated with magnesia, soda and alum. It is very palatable to drink, and I think very wholesome. The water does not flow after touching the surface; but, as soon as it overflows the fort-like basin, sinks into the earth. The alum and soda crack under your feet, as you walk around these wells, like frozen snow. Sand storms occasionally set in with great violence, sweeping along and drifting like snow, but in this it differs, that nothing is proof against its penetrating propensity. It enters your eyes, your nose, your mouth, your ears; even your very skin seems gritty from it; and everything is covered with it. It enters all culinary matters, so that while it lasts you are continually eating, drinking and wearing sand. As an instance the first evening I entered the Paroo, one of the sand storms set in, and, after viewing one of those beautiful clear lakes, in which we thought we could quench our thirst, having had nothing to drink since the morning, what was our surprise, I might almost say despair, to find that the water was salt as brine. The driving sand beat with such fury that we could not see each other on the road. Our party numbered five, and I took the bridle and saddle off my horse and let him go to shift for himself. I lay down, putting the saddle between myself and the storm for shelter. The morning at last came, and I found at about five miles distant my party, horse and water."

The precious Light which shineth in the heart, is the everlasting Day of God, in which he walks, and in which he works. Blessed are those that walk with him, and work with him; they can tell of his mighty acts, and speak of his wondrous works. Those that walk in this Light, and are become children of this Day, are witnesses of the true everlasting worship, which is in the Spirit and in the Truth. Such are come to the substance and end of all the legal administrations and temple worship, which consisted much in daily killing, and daily offering of bullocks, and rams, and lambs, &c. Now those that are come to the worship in spirit, witness a daily dying, and a daily offering, till death is known. Such know, that it is easier to kill a bullock or a ram outwardly, than to kill or mortify the beastly nature within; and it is a greater work to witness the will wholly resigned up into the will of the Lord, and the thoughts and imaginations brought down into the obedience of the cross, than to perform the outward part of worship, commanded in the law. I testify to all, that those who know not the beastly nature slain and offered up in themselves, and their thoughts and wills subjected, are not come to the end of the law, nor from under it, nor to the one everlasting offering, Christ Jesus.—*William Sheevec.*

Do not Face the Light when at Work.—Statistics kept by oculists employed in infirmaries for eye diseases have shown that the habit of some persons in facing a window from which the light falls directly in the eyes, as well as on the work, injure their eyes in the end. The best way is to work with a side light, or, if the work needs strong illuminations, so that it is necessary to have the working table before the window, the lower portion of the latter should be covered with a screen, so as to have a top light alone, which does not

shine in the eyes when the head is slightly bent over and downward toward the work. In the schools in Germany this matter has already been attended to, and the rule adopted to have all the seats and tables so arranged that the pupils never face the windows, but only have the side lights from the left; and as a light simultaneously thrown from two sides gives an interference of shadows, it has been strictly forbidden to build school-rooms with windows on both sides, such illumination having also proved injurious to the eyes of the pupils. We may add to this the advice not to place the lamp in front of you when at work in the evening, but a little on one side; and never to neglect the use of a shade, so as to prevent the strong light shining in the eyes. This is especially to be considered at the present time, when kerosene lamps, with their intensely luminous flames, are becoming common.—*Burlington Hawkeye.*

HYMN.

These are all the gifts, O God!
Thine the broken bread;
Let the naked feet be shod,
And the starving fed.
Let Thy children, by Thy grace,
Give as they abound;
Till the poor have breathing-space,
And the lost are found.

Wiser than the miser's hoards
Is the river's choice;
Sweeter than the song of birds
Is the thankful voice.

Welcome smiles on faces sad
As the flowers of spring;
Let the tender hearts be glad
With the joy they bring.

Happier for their pity's sake
Make their sports and plays,
And from lips of childhood take
Thy perfected praise!

John G. Whittier.

GROWING OLD.

And now I know I'm growing old—
I saw to-day my way hair
All mixed with silver, and am told
I shall no more be young, or fair.

As I look back along the way,
Where peace and plenty have been mine,
Through faith I look to Him and say,
"Thy trust and wait by grace divine."

The busy scenes of earthly life,
All filled with plans and hopes and fears;
And earnest toil, and manly strife,
Make up the sum of all our years.

Like floating clouds in summer sky,
Or vapor rising from the sea,
We pass from earth to Him on high,
To spend a long eternity.

And when no more the radiant sun,
Shall shine for me in the past;
With faith complete and duty done
May Christ and heaven be mine at last.

Christian Secretary.

The last German triumph in chemical science is a method of keeping fish fresh by impregnating it, by means of hydraulic pressure, with a weak solution of salicylic acid, a new antiseptic, originally extracted from willow bark, but since found in large proportions in meadow-sweet, (*spiraea ulmaria*). The fish is then packed in boxes and covered with gelatine, to prevent its drying. A short soaking in water restores it to pristine freshness.

For "The Fri

The following document explains the one that called it forth, it therefore needs further explanation than to say, that "Association," I understand, is composed of young members of our religious Society, the southern part of Kansas, who are desirous to improve themselves in literary knowledge and especially in a knowledge of the appropriate writings of Friends. The "conference" held under the sanction and oversight of Quarterly Meeting's Committee.

There is nothing new in the "Address," it is cheering to find such evidence of religious soundness and zeal among a portion of rising generation in the Society, and it justifies the hope that there will yet be witnesses in many places, the "battle ordered" "young men, the princes of the provinces

An Address on Plainness of Speech, issued by The Young Friends' Christian Association of Kansas, held at Spring River, First mo 5th, 1879.

In the Programme of a Bible School Conference, recently held in one of the Quarterly Meetings of Kansas Yearly Meeting, appeared the following as to time: "Dec. 27 and 28 "Fri. Dec. 27," and "Sat. Dec. 28." The Young Friends' Christian Association of Kansas, desiring by this, to call the attention of its own members, of all young Friends, and of elderly Friends, who are concerned for the maintenance of the truth, as held by all our Friends, to this public display of the departures from the Orthodox practice of the Society of Friends. We do this, that we may express our disapproval and condemnation of such departures, and that we may faithfully bear our testimony, that however much the "offense of the cross" may have ceased, such as have gone out into the spirit of the world, yet to such as are of a "pure and tender conscience," there has been no abatement of Truth's requisitions concerning the testimony so long borne by Friends, for "plainness of speech." By the divine call to purity and truth, the entire body of early Friends; they were obedient to the teaching of Christ, were led to adopt that simplicity in the use of language, which for more than two centuries, has been found by experience to be testimony required of all Friends, who not by profession only, but in reality were willing to submit to the teaching of the Holy Spirit.

We present the subject for consideration as follows:

1st. The use of Thee and Thou, and the disuse of you for a single person.

2nd. The disuse of all flattering or complimentary titles.

3rd. The disuse of the names of the days and months, and the use of the proper numbers.

As to the 1st, Friends believe that Thee and Thou to one person, is not only strictly true, but a proper use of language.

In support of this position, George Fox, with the assistance of John Stubbs and Benjamin Furly, wrote and published a book showing that the usage of thirty languages, was in unity with the practice of Friends. Thee and Thou is the language of the Bible; it is the language used in addressing the Deity, by those who do not use it in common conversation. Friends believe that you is not properly singular, as it is always used with a plural verb. To address one person as more

one is not true. As a rhetorical fiction, by long use have lost much of its force, the perpetual repetition of a falsity can make it true. The use of the plural to one individual, had its origin in flattery, as a term of flattery, a corruption (of age) that "entered the world through" and we suggest, that the true measure of pride, the world and the unregenerate takes in it now, is found in the weight of the cross, requisite to maintain the simple and Thou to a single person.

In the 2nd division, there has been no mention by lapse of time of the force of the money of Friends on this point. No objection or excuse should stand for a moment, against the commandments of Christ, "That all no man Father (as a title of complicity), and that we be not called Rabbi or teacher." Mat. xxii. 7-10.

His condemnation by our Saviour, of the false titles of endearment, authority, or honor, has always been justly regarded by Friends as demanding the disuse of all such titles; as Sir, Master or Mister, Madam, Miss, Your Worship, Grace, Reverend, and all titles that imply a situation of authority over others, which is not true. The Friend who submits to the guidance of the Holy Spirit, can adopt the language of Elihu, (Job ii. 21, 22) when "constrained by the Spirit he said, 'Let me not, I pray you, accept man's person, neither let me give flattering titles unto man, for I know not to give titles; in so doing my Maker would take me away.'" The subscription of oneself, as an "humble and obedient servant," is also forbidden by the spirit of our Lord's commands above given.

The ground of the 3rd proposition is, that the names of the days of the week, and of the months, were given in honor of gods, and is a relic of heathenism, needful and indecorous, opposed to the tenor and, as well as to the letter of those commandments addressed to the Israelites, which made the use of the names of false gods, the slightest approach to idolatrous practices. We desire to impress the fact upon the minds of all Friends, that without exception, the objections now urged against the principles, sealed as they were by the merits for conscience' sake by our forefathers, are the objections long ago urged by our Lord against them. We believe that they arise now from the same spirit of enmity against the pure truth, from which they arose first, and that as such they are entitled to weight now. We commend to your consideration, the words of that precious Friend on Barclay, when writing on this topic in 1766. "Truly it is a striking and unanswerable fact, that there has not been one individual who has risen to any eminence for reasons dedication in our Society, but has had to tread the narrow and strait path." We want that there are exceptions to the above at all times, and the desolations and divisions, and down in our land, of which the end is yet, bear ample evidence, that the broadening of the path is scattering more than it gathering to Christ. The lightness and weakness, resulting from the efforts so widely prevalent, to supply spiritual need by carnal expedients, shows "that they are repeating the folly of the priest, who undermined the temple in his eagerness to get coal to keep its fires burning." It is cause for deep re-

gret and sorrow to many Friends, to know that there are those in our Yearly Meeting, in responsible positions, who use the words, "Friday," "Saturday," "you," "Mr." &c., when in the company of those not Friends, as though they had forgotten they had ever been Friends.

Character as a Friend attaches to the use of the Plain Language as the observance of the First day of the week does to the general Christian character, and we are very sure that far more is lost than gained for truth, when Friends so far forget, or shun this testimony as to depart from it. It should always be borne in mind, as of the highest importance by all Friends, who are concerned that the divine purpose in calling us out of the world, to be a separate people may be fulfilled; that all those whom the Lord has most abundantly blessed; who have left a record of their experience; have testified that the bearing of the cross in this matter, was a duty required by a pure conscience. There are many who still feel thus in regard to this testimony. When we call to mind the character, spirituality, integrity, self-denial, ability, and sufferings of the early Friends, and contrast these with that character which is striving to trample down this testimony, we find that nothing is manifest to warrant us in discarding the ancient principles, and following modern innovators.

Dear Friends, you who are tried by the persistent intrusion of innovations and departures, as in the programme referred to, and others equally flagrant, we desire to hold forth a word of encouragement.

We believe the time has fully come, when Friends should calmly, but firmly protest against their further introduction. We doubt not that the effort to maintain the truth with Christian earnestness will bring trials, but they who bear the cross, shall wear the crown.

The more faithfully Friends stand for sound doctrine and practice, the sooner will this trial be past. Stand firm therefore, and earnestly contend for the "faith once delivered to the saints;" and we believe, that we shall yet know our Zion to be a quiet habitation. "Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Some significant facts were recently brought out in a county court case at Rochdale, England, which suggest some reasons for the successful competition of American cottons with those of English manufacture. A suit had been brought to recover a sum of money "for sizing twenty-seven warps" for the defendant, a cotton manufacturer. The judge did not understand what "sizing" meant. He asked for an explanation. The plaintiff asked that the court might be cleared while he answered the judge. He was evidently ashamed of the business. The judge would not comply with his request, and he had to explain that "sizing" was "loading" or adulteration of cotton goods. The size consisted of flour, China clay, Epsom salts, chlorate of zinc, chlorate of magnesia and glue. This was put into the cotton to the extent of 70 per cent, and he had used the size to as high an average as 130 per cent. Indeed, he confessed that there were manufacturers who adulterated their goods with this size as much as 230 per cent. When the witness first commenced business, twenty years ago, he said flour alone

was used for sizing, in the proportion of 1 to 20, or about 5 per cent. — Jennings, too, writes to the "World" as follows: "A lady friend of mine was told to-day, on inquiring for some calicoes for children, that the 'Americans were the best—they could be worked on the sewing machine more easily than the English.' 'Why?' 'Well, they are softer. The English goods are stiffened up with size, and consequently do not lend themselves very readily to the sewing machine.'"—*Christian Union*.

Facts and Inferences.

We are accustomed to think that there is nothing so simple as a fact, and nothing so easy as to report it correctly. To state what has been seen, heard and known seems so plain and straightforward a matter that if there is any inaccuracy in the statement it must have proceeded from some intention to deceive. It is either true or untrue, and he who utters it knows which, and is responsible accordingly. Such reasoning implies a confusion of mind with regard to facts and inferences. A very large proportion of all statements are mere inferences—that is, men infer from something else that such things are so. They may be perfectly correct, they think they are, and could they be content to leave it just there no harm would ensue. But instead of this, they declare these conjectures to be veritable facts, and insist that others shall accept them as such. If there is hesitation they feel their character for truthfulness impugned, and resent it accordingly.

This is, indeed, the chief cause of all the controversy and disputes that breed so much alienation and ill feeling. From the most simple things in life to the gravest and weightiest, the habit of asserting, as truths not to be questioned, is a prolific source of trouble. Take, for example, an average good humored crowd, all eager to see the same sight, or to enter the same door. Each one would probably believe and declare that he had not pushed his neighbor, and feel injured if his assertion was doubted. Yet this is not the simple matter to determine that it may seem. There are all degrees of pushing, from the smallest pressure to the most violent shove. It may be simply thoughtless; it may be selfishly malicious. Probably every one present has pushed to some extent; not many, perhaps, intentionally; some not even consciously, but from eagerness and sympathetic action, it has been involuntary. In denying the act, therefore, he challenges contradiction and invites dispute, whereas if he confined his statement to the fact of his own unconsciousness of the act, he would be both more truthful and more polite, while the slightly ruffled feeling would quickly subside.

So in all our social relations; by understating rather than overstating, or by uttering the simplest facts alone as facts, and the rest merely as our own inferences, conversation would be purified of much of its heated and unwholesome atmosphere. It is very difficult to keep this dividing line in view, to see clearly where fact ends and inference begins. They seem to merge into one another insensibly, and we claim as much belief for one as for the other. But in proportion to our success in separating them, will be our real trustworthiness. In relating what we have seen and heard, the mingling of these two creates unavoidable distrust. The many

frauds and impostures that have been carried on under the name of spiritualism, have thriven on this confusion. People see wonderful things, and, failing to discern any material agency, they declare there is none. The first assertion, i. e. of what they saw, may be a fact, but the second is only an inference, which they are at liberty to accept for themselves if they please; but they have no right to feel hurt or injured if others, reasoning from the same premises in a different way, prefer a different conclusion.

Sometimes these inferences are so obvious and natural that they appeal at once to the common sense of every one, and are accepted without hesitation. Yet even here the distinction should be borne in mind. A person goes out of doors, for example, and sees that the ground is wet, water is running from the spouts, pedestrians are drenched, and from these facts he infers that it has rained. The inference is so reasonable that no one will dispute it, yet it materially differs in nature from the facts which he saw and which led him to the conclusion. Similar effects have always followed rain, therefore they are at once accepted as proofs of it; yet, were they questioned and other causes assigned for them, it would be fair matter for investigation. On the other hand, if upon going out the same person saw the rain actually descending upon the streets and pattering upon the roofs, his statement that it was raining would not be an inference, but the utterance of a simple fact.

Perhaps nothing would so much tend to change the bitter controversy to amicable investigation as this coming down to first principles in our statements. When anything one says is questioned, the first thing to do is to clear away the inferences that are embodied in it. When that is done the chances are ten to one that the facts, thus simplified, will be accepted, and we can then together compare and examine the inferences that each party draws. No dispute can continue under such treatment; it will be crushed in the bud, but truth may thus be discovered which no amount of wrangling or contention could ever disclose.

Another most important effect of keeping this distinction ever in mind is the safety it guarantees against one's own delusions. When we find out what is fact, and what is inference, we shall know what to accept and what to question. It is he who thus marshals the forces within him for observation and scrutiny that will be the most cautious in his assertions; and the statement of one who is perfectly willing to submit them to criticism will always be the most trustworthy.—*Public Ledger.*

“Come Unto Me.”—A German duke lay dying. Anxious about his soul, he spoke to some around him. One advised him to pray to the Virgin, another to Saint this, and another to Saint that, when a trusty, godly confessor said, “Your Highness, *straight forward makes the best runner!* Go direct to Christ, and turn not aside for Virgin, saint, or Pope. Jesus says, ‘Come unto me,’ and ‘I him that cometh unto me, I will in no wise cast out.’ We need no spokesmen, nor saint, nor angel between us and our Saviour. He who bids us come will bid us welcome. There is no impertinence in coming to the throne when we are called; but rather is it unmannerly

to go to a servant when the Master invites us to Himself.”

It is the standing wonder to every visitor to Pompeii, how the people could live with such narrow streets; or how the carts or carriages, whose ruts he sees deeply worn, in the stone pavement, could find a place to pass each other. But as he comes to the forum, he sees that ample space was provided for an out-of-door mass meeting. At Ephesus one can easily trace out the several forums, and the *agora*, which we commonly translate by “market,” or market place; where Demetrius probably gathered those of his craft, and whence the crowd rushed Paul’s companion into the theatre close by, where they cried “Great is Diana of the Ephesians!” This market of the Greeks, and one sort of forum of the Romans, and one sort of forum of the street, answered to what is here called “street.” It was where the Pharisees loved salutations; where the children sat whom Jesus likened to the men of his generation; where Paul and Silas were dragged before the rulers at Philippi, and where Paul discoursed daily with the men of Athens.

At the present day, those Orientals who have learned English have in their mind so firmly the distinction between an oriental narrow street, and a wide occidental street, where people may assemble in crowds, that they explain the latter sort by the word “market.” The writer has talked with many young Syrians, who knew English tolerably, who could not be readily brought to believe that “street” in English means the same thing as their word for street. The idea of people assembling in the street seemed absurd to them. On the other hand, the English word “market,” to them, meant nothing more than a place of assembly, or place where people were in the habit of going in order to meet the business men of the town; much like a modern club-room, or reading-room. That it is a place to sell provisions or wares seems to be the last idea that enters their minds. Such are the ideas they work out for themselves, from the native use of their own words, and the habits of their country.—*J. H. Hall.*

It is very precious, not only when we meet together, but at all times, to feel our minds exercised by, and meditating in, the law of the Lord, which is spiritual. Those that are exercised in this law of the Spirit of Life, and walk in obedience to it, no evil nor temptation shall prevail against; but they will witness salvation for walls and bulwarks. Some were witnesses of old that the law of the Lord was pure and perfect. Many are witnesses of the same now, and know it so by the operation of it; and know themselves subjects of that law which is spiritual within, which judgeth every vain thought, and every idle word, and bringeth down every vain imagination.

It is a blessed state, to be meditating in this law day and night; for I testify, that this law of the Spirit of Life within, was man’s rule, whereby he walked innocently and uprightly, before transgression entered, and before outward characters were invented, or before any outward law was written or engraved on tables of stone. To this again are many called, and many are coming and come; and for ever blessed are those that walk therein, and are ruled thereby.—*William Shewen.*

Amber.

The following interesting facts in regard to the origin, location and method of collection of that beautiful substance known as “amber” are collated from an article prepared for *Town’s Journal*. From it we learn that it is found on the western half of the coast of East Prussia, and is that immemorial fossil mineral of which the Phœnicians, those old Hebrews of antiquity, managed to keep monopoly up for centuries by spreading false stories about the place of its discovery. This natural treasure, once prized as much as gold, is an extremely fluid resin which was first formed in that period of creation which we call the tertiary, from certain coniferous (varieties of the mighty forest which then covered great tracts of the Northern continent). Continual discoveries of small creatures, imprisoned in amber, and frequently caught in the most animated positions, indicate the flow of the plentifully excreted resin. In their first cradle, the soil of the amber forest, and so, by the agency of some natural process which we do not yet thoroughly understand, these masses of resin were carried some distance off, and deposited at the bottom of the tertiary sea, which, little by little, enveloped them in a stratum of bluish clay marl, completed the gradual process of their preservation. This now eagerly sought “blue clay,” the modern amber gold-vein, covered over the strata of the latter (diluvian and alluvial geological periods, is now supposed to meet the entire peninsula of Samland, which is thus characterized as having risen from the ocean. In the northwestern portion of the peninsula its presence is scientifically demonstrated over, perhaps, one hundred and twenty square miles, and at varying depths, it bestrides the coast hills as much as forty feet or more above the water. Granting to this stratum a moderate thickness of ten feet, we have here a subterranean treasury of stupendous value. Where did the Baltic sea get its provision of loose, floating amber which appeared in the world’s markets before Nero’s famous amber triumph, and which seems even now irretrievably lost? Clearly nowhere else than in this same blue amber stratum, which stretching northward, as also some fifty miles westward toward Dantzic, under the ocean has been, through some grading of the latter, laid bare and gnawed away by the action of the stormy waves. While in some places the process of collecting is carried on by dredging the waves act here on a large scale just as heavy dredges on a smaller scale in the stratum at Schwarzwort, where dredges are used entirely. Here, when the wind is in the right quarter, the mineral which has been torn from its bed is driven toward the land, along with its inseparable companion the sea tar or amber weed, and is fished out with bag-nets by the villagers, whom its appearance calls in haste to the beach. During this operation the men, standing breast deep in the water, shake out the contents of the nets to the women and children, who stay further back to be by them more thoroughly examined, a work which, especially in the late autumn when the sharp northwest wind turns to spray, which often washes over their heads, is icicles, can hardly be called sport. The large pieces of this valuable mineral, however often sink wrapped in masses of tang, far on the side of the surf, stopped by big stones, which latter they get covered through out

of the waves. To get at this booty the hunters wait until complete calm sets in and then begin the other method, hither-stationary—the so-called amber sneering, or long spears with tips of different use, or in case of necessity, heavy, two-edged, crooked forks. One party turn the incumbered stones, while another set, with arched long bag-nets, catch and draw out amber wood. An unusually rich deposit is this kind—in this case, probably amber has been driven up for centuries and red with heavy blocks and rubble—exists in a tract of perhaps six hundred paces in length and four hundred in breadth, at the northwest point of Brustevort, which is exposed to the existing currents of all the seas and winds. To get at this reef or riffer, which is greatly valued on account of beautiful color and quality, all sorts of experiments have been tried. As the above-mentioned manipulation of spearing proved inefficient, on account of the superincumbent weights of stones, rec-course was had to heavy cranes and hand screws, by means of which colossal rocks were heaved out upon rafts, was not successful. But, at last, a simple French mechanism, well adapted, with rigging, were sent to Brustevort, where they formed a corps of skilful divers, and this had proved a success.

Selected for "The Friend."

Account of the Yearly Meeting of Philadelphia, of 1829.

From the Memoir of Hannah Williams.

Seventh-day morning, met at 9 o'clock, shortly after the meeting settled, men Friends attended as that Thomas Shillitoe wished to visit to women's meeting; which being attended with he came, and was favored to address the youth with an earnest call, which he believed would not always be extended to children of this people; but if disregarded, not being willing to deny themselves and come forward in the Lord's cause and righteousness, that the very essence of the street would cry out, and those in high-ways and hedges would be called in to make their ways—even the places of the children of professing Abraham. I thought fervency and earnest travail of this faith-servant did indeed claim the very close attention of all. I did believe it to be a good call. He then addressed the female heads of families; encouraged them so to manage their domestic matters, as to have more quiet for their families. His mind had often been made to see the bustle and hurry many were made to sit down at all; that in consequence of their tables being furnished with such a variety, they were much engaged in cooking; that three times a day to cook no victuals, kept the female head and her up (if she had any) almost all day cooking and washing dishes; that time for retirement and reading was precluded. He gave solid advice respecting silence before meals, that as his practice was carefully observed with parts of gratitude for bodily refreshment, their souls would sometimes be spiritually refreshed. He mentioned, also, his exercises on account of the manner in which mothers dress their children in infant life; though to appear, tolerably consistent themselves, yet, by their conduct in these matters, proved they were not abiding under the power of the cross themselves. Mentioned the little boys,

when at an age to put on buttoned clothes, his feelings had been hurt to see how fantastically their clothes were made, so many needless buttons, &c.

After he withdrew, the way was left open for many exercised minds to obtain some relief. Sarah Cresson strengthened the concern by adding her portion, believing, as she said, the time was coming that the Babylonish garment would be searched out; that though some might say these were little things; yet they were an outward and visible sign of inward want; encouraged heads of families to be faithful to those placed under their care. Take time to sit down in retirement with their little ones, that so a blessing might attend. She expressed a hope, that by discharging their duty in these respects, a little army would be raised up for the Lord, from among the youth in this Yearly Meeting, who would stand faithful for the law and testimony. There was much solemnity over the meeting under these communications; no doubt it was the language of the Spirit to the church, through these instruments.

There was one part of dear T. Shillitoe's concern which I omitted. In speaking of the children's dress,—it prepared the way for departures as they grew up, and often was the means of introducing them into unsuitable company, whereby there were outgoings in marriage.

Power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centres? Where are those unseen ties that like a universal network envelop every atom in the air, and makes it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away, and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the centre of immense systems, and all these centres through the immensity of space move round one great centre, who can even conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, and yet it operates alike in the sunshine and the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish, and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freely, the waves roll ever so furiously, and the vessel pitches and sinks as though it would be submerged, and yet that strange influence, unseen, unheard, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects, we measure it in its results. So with spiritual power. We cannot tell "whence it

cometh, or whither it goeth;" but it breathes upon the human spirit—the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose touch would transmute into gold. It is a new creation from the breath of Him who created all worlds and breathed into all spirits. Spiritual power is not beauty of presence nor dignity of form. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use these for its one great end. It can burn and shine in the highest periods of the most eloquent speaker, and it can thrill in the accents of the unlettered man. It can invest the words that drop from the mother's lips, and it can wing the lisping of the little child. It can use all there is of a human being, and of his acquirements, for the glory of God and for the advancement of his Church.—Bishop Simpson.

THE FRIEND.

SECOND MONTH 15, 1879.

We have received a letter from one of our subscribers in a distant State, requesting the discontinuance of his paper on the ground of dissatisfaction with its teachings on the great subject of man's salvation. His own views are evidently identical, or nearly so, with those advocated in the Tract called Archibald Boyle, which was commented on in No. 24, of our present volume; according to which salvation is in our reach at any moment we choose to stretch forth our hand and take it, by exercising faith in the atonement of our Saviour, which faith we have in our possession, or it will be given us of God, whenever we choose to use it. He objects to our teaching, that "we must be born again," in connection with the doctrine that "any faith we can put forth is only intellectual and therefore superficial," as including persons "to resign themselves to an unsatisfied, anxious life."

We notice this letter in this manner, because we consider it as a fair exposition of religious views which have largely spread in our Society of latter times. They have caused in ourselves some searching of heart, with a desire not to be found in opposition to anything which bears the impress of the Divine sanction. It is easy to see how attractive they may prove to those who can persuade themselves of their truth. When the Spirit of Christ brings us under condemnation for sin, and we feel the terrors of the Lord for disobedience, and His cleansing baptisms, which are compared in the Scriptures to fire, and are hard to endure; what a relief it would often be to us to believe, not only that a door of reconciliation with the Father was opened to us through the atoning sacrifice of the Saviour, but also that it was not needful for us to submit to such suffering, since Christ had borne all our sufferings for us. Is it wonderful that many, even of those who would not willingly go astray, should incautiously imbibe the doctrine that no such tedious and trying process—no such fiery baptism—was necessary to be endured, as they had formerly supposed; but that that anxiety safely cast it all off, be freed from all might and care, and walk perpetually in a sunny pathway?

We have not been able to find sufficient evidence of the truth of this self-pleasing theory, either in the language of the sacred Scriptures, or in the dealings of the Lord with those who, having come out of great tribulation, have washed their robes and made them white in the blood of the Lamb. Our Society has ever firmly held that all merit and all worthiness is in Christ alone, that our salvation is of pure mercy, and that we have nothing of our own to trust to; but it has held with equal firmness the truth, that all who are saved must be brought into communion with Christ, into a participation in His holy, pure nature, and that this is effected in man by the operations of His own Divine Spirit: that while our sins are forgiven for the sake of Him who died on the cross that we might obtain eternal life, yet that we can have no part in that salvation unless He wash us; that this washing is that baptism which is declared to be "with the Holy Ghost and with fire;" that the corruptions of the heart must be burnt up with His "unquenchable fire."

It was to bear testimony to this practical way of obtaining a sure salvation, that our Society was raised up in the beginning. Its early members endeavored to draw people off from a dependence on outward rites and ceremonies, or on any works of their own, and to fix them on Christ Jesus, both in his outward coming in the prepared body, and in his second coming in the hearts of men as a sanctifier and redeemer from the power of sin. Their experience and the effect of their teaching, were the very reverse of that "unsatisfied life" to which the letter of our subscriber refers. On the contrary, many of them have testified that through patient endurance of the refining operations of the Lord, and obedient following of the guidance of his Holy Spirit, they came to experience a state of peace and settlement, and true satisfaction of mind, looking unto the Lord for preservation from day to day, and knowing their sins to be forgiven through faith in His blessed Son—a faith which was of the operation of God. Yet they were preserved from presumptuous security, fully accepting the warning of our Saviour—"Watch and pray lest ye enter into temptation;" and of His apostle—"Work out your own salvation with fear and trembling." "Let him that thinketh he standeth take heed lest he fall."

We desire that our distant friend, and all those among us who hold similar views, may seriously consider the advice given by Thomas Stride to one of his correspondents in the year 1715: "And now, dear friend, I recommend thee to God; exhorting thee to believe in His Grace given thee through Christ Jesus the Lord; even in the ingrafted Word which is able to save thy soul. * * * For through faith in the true Light, and walking therein, is not only the true church-fellowship, but also there, and not otherwise, doth the blood of Christ the Son cleanse from all unrighteousness."

SUMMARY OF EVENTS.

UNITED STATES.—The total tonnage of anthracite coal from all the regions for the week ending on the 1st inst., was 311,073 tons, against 275,296 tons in corresponding week of last year. For the coming year the trade is said to bear an unusually promising outlook. It is generally conceded the amount of coal in stock is unusually light.

There are 179,294 miles of telegraph wire in this country. Britain has 108,000 miles; Russia, 31,000; France, 25,000; Canada, 20,000; Germany, 19,000.

An elaborate report on Alaska, by a special agent of the Treasury Department, makes it appear that the country is far from worthless, and besides valuable timber, and fisheries, possesses rich mines of gold, silver and copper. In the year 1873, the United States exported paper and stationery, to the value of \$662,332, and the imports amounted to \$1,326,400. In the year 1878, the imports were valued at \$135,487, and the exports increased to \$3,312,341.

Over fifty thousand tea plants have been distributed lately in the Middle and Southern States, by the Bureau of Agriculture. In three or four years, these plants should be large enough to permit a full picking of leaves.

Cotton warehouses are to be built at New Orleans sufficient to accommodate 2,000,000 bales of cotton each season, and a site has been selected with a river front of about half a mile in length. Every bale will be exposed to view, and each one can be taken out, without removing any other; these will be handled by travelling hydraulic cranes. The yards will be covered by glass roofs, and the entire levee, by an iron roof. There will be eight presses, each capable of turning out 2,000 bales of compressed cotton every twenty-four hours.

The citizens of Omaha and vicinity, have shipped a car-load of flour to Scotland for the relief of the destitute people of Glasgow. Free transportation has been furnished to New York by the railroad companies, and to Glasgow by the Anchor Line Steamship Company.

During the past year, 362,314 immigrants arrived at this port from foreign countries; 247,4 males, and 216,3 females. The countries from which they came were: Austria, 69; Belgium, 183; Cuba, 1; Denmark, 32; England, 104; France, 194; Germany, 1,434; Greece, 2; Holland, 44; Hungary, 5; India, 968; West Indies, 4; Italy, 377; Norway, 576; Russia, 104; Scotland, 73; Spain, 1; Sweden, 437; Switzerland, 109; Turkey, 2; Wales, 18.

The statistics of visitors to Fairmount Park during the past year, entering at points where records are kept, aggregate 67,537 one-horse vehicles, 402,696 two-horse vehicles, 69 four-horse vehicles, and 4 three-horse vehicles; equestrians, 67,404; pedestrians, 3,578,917; one-horse sleighs, 6,980; and two-horse sleighs, 3,507.

The total value of exports from Philadelphia, for last month, was \$3,198,499.

During the week ending on the 8th inst., there were in New York 602 deaths; and in this city for the same period 553; 227 of whom were adults.

Markets, &c.—The following were quotations on the 8th inst.: Flour, No. 1, 1881, 106½; do. 5s, 104½; 4½ per casks, registered, 105; corn, 302 1/4; rye, 104; wheat, 100½; 5-20s, 1867, 102; do. 1868, 103.

Cotton.—The demand continues limited, but prices were unchanged.

Petroleum.—Crude 8½ cts. in barrels, and standard white, 9½ cts. for export, and 11½ 1/2 cts. per gallon for home use.

Flour.—Minnesota extra, \$4.25 a \$5 for medium to fancy; Penna. \$4.50 a \$4.75; western, \$4.80 a \$5.50; and for patent \$5.50 a \$5.75. Rye flour, \$2.60 a \$2.75 per barrel.

Grain.—Wheat, prices are firm.—Penna. red, \$1.03 a \$1.05; do. amber, \$1.05 a \$1.06. Corn, 43 a 45 cts. per bushel. Oats, 29 a 31 cts. per bushel.

A half barrel of Standard brand, 100½; for the week: Prime timothy, 60, 70 cts. per 100 pounds; mixed, 40 a 55 cts.; straw, 55 a 65 cts. per 100 pounds.

Beef cattle were in demand this week, and prices firm—3295 head were sold at 3 a 5½ cts. per pound as to condition. Sheep sold at 4 1/2 cts., and hogs at 5 a 6½ cts. per pound as to quality.

A bill for the amendment to practise as attorneys before the United States Supreme Court has been passed by Congress, and goes to the President.

FOREIGN.—Telegrams from London on the 10th, quote U. S. bonds at 106½ for the new 5½, 103½ for the 1867's, 107 for 10-40's, and 108½ for new 4½'s. Silver is quoted at 49½, per ounce.

The Bank of England is nearly 185 years old. It was constituted as a joint stock company, with a capital of £1,200,000, and now employs 800 men. Nothing less than a 45 note is ever issued, and no note is issued a second time.

The excitement which has existed for some weeks in England, on the disease among American cattle, has much subsided. The Government now indicates, that unless future shipments prove the existence of the disease, they have no intention of taking steps toward interference with the trade.

The strike of the dock laborers at Liverpool continues, and they have been joined by some sailors and other classes. It is estimated that the number now on

strike is between 50,000 and 60,000. A military force is on hand to assist in preserving order if need be. Five hundred men were brought from Glasgow 10th, to work on the Cunard docks.

Information has been received from Cape Town a British column, consisting of a part of the 24th regiment, a battery of artillery, and 600 native auxiliaries was utterly annihilated on the 21st ult., by 20,000 Zulus, captured a valuable convoy of wagons, oxen, munitio, provisions, &c. The British force, it is said, has been compelled to recross the borders.

In Russia, the plague is said to have made pearance in a few places outside the previously infested district. Numerous sanitary, municipal, prov and other committees are organizing, with the object of promoting cleanliness among the poorer classes, and of preventing the spread of the disease.

The authorities of Malta have decided to impose a quarantine of twenty-one days on vessels arriving from Russian ports in the Black Sea and Sea of Azoff. A quarantine has also been ordered in all the Spanish ports.

Bismarck's Parliamentary Discipline bill, has so modified by the Committee of the Federal Congress, that it is now to be referred to its offensive character, and in this form passed the Reichstag by one vote.

The new President of France, in his message to Chambers, says: "The National Assembly in virtue to the Presidency has imposed great duties on me. I shall apply myself unremittingly to the accomplishment. Sincerely submissive to the great of parliamentary government, I shall never enter into any quarrel with the authorities, nor with the constitutional organs. In the application of the which give to our general policy its character and the Government will be influenced by the spirit which in those laws were dictated. It will be liberal and towards all—the protector of all legitimate interests and the resolute defender of the interests of the State. Five members of the Cabinet, as now constituted, are Protestants."

Henry M. Stanley, the explorer, has agreed to the Belgian exploring expedition, which is so start for Africa.

The commercial visitors from the United States Mexico, have been received in a most hospitable and friendly manner.

According to the recent report of the Post-Master General of Japan, there are 3792 post-offices now open, and 6455 receptacles for mails. They are street letter boxes in their principal cities, and a system of free delivery. The whole number of newspaper letters, books, samples, &c., carried during the year was 47,828, of which more than 25,000,000 were letters, and 9,761,437 were newspapers. There were 10,036,900 postal cards. The department is sustaining, and earns a surplus for the government. The system has been in use about seven years, and tends completely over the country, and is working parently with as much smoothness and accuracy as own of which it is a close copy.

WESTTOWN BOARDING SCHOOL.

The Committee on Instruction of Westtown Boarding School, meet at the Committee Room in Philadelphia, on Seventh-day, 2d mo. 26th, at 10 A. M.

JOSEPH WALTON, Clerk.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, in Friends' meeting, at Spring river, the 25th of 12th mo. 1878, HIRAM PICKET, of Cottowood Monthly Meeting, to SRENA PICKET, of 1st named meeting.

MARRIED, at Friends' meeting, West Chester, Pa., the 6th inst., JONATHAN TOMLINSON and ALYCE BERKE, both of West Chester.

DIED, at her residence, near Barnesville, Belmont Co., Ohio, on the 16th of 1st mo. 1879, PHARISA, wife of Peter Sears, in the 57th year of her age, a member of the Westtown Monthly and Particular Meeting. She was a very earnest and devoted friend of the cause, and her health would permit, and was deeply imbued with the principles of Friends. Her friends have the comforting hope that she is now among the number "who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

THE FRIEND.

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PHILADELPHIA.

For "The Friend."

Elizabeth Bathurst.

Among those raised up to bear testimony
to the truth as it is in Jesus, in the early days
of the Society of Friends, was Elizabeth
Bathurst, of London, who deceased in the
early part of the 17th century, while still a
young woman. The information respecting
her which has come to the knowledge of the
Society, is derived from a small volume of her
writings, to which are prefixed some testimo-
nies to her character and worth from such
known Friends as George Whitehead,
Charles Marshall and others.

Her clear religious experience, maturity of
judgment, and mental discrimination mani-
fested in her writings, are quite remarkable;
and fully justify the reference thereto made
by George Whitehead in his affectionate testi-
mony respecting her. As this ancient record
is so clear and instructive, a few paragraphs
of it are here introduced:

Blessed be the Lord our God who hath
pleased to make good his promise in our
of the pouring out of his Holy Spirit so
richly as He hath done, to the enabling
of us and daughters to prophesy, and to bear
witness to his glorious name and living
power, for the stirring up the hearts of many
sons and daughters of men to seek after
Him, and lay hold of Him in his gracious visit-
ation and appearance, by his Light and Spirit,
and their souls for salvation from sin and
death.

I knew this virtuous and pious maid from
my first conviction and receiving the
truth as it is in Christ Jesus, in the
year thereof. * * * The seed of Life and
peace took place and root in her heart, which
retiredly attended upon, after her mind
was directed and turned inward to the mani-
festing and Divine light thereof, and the
Lord blessed and helped her forward in her
true journey. * * * She was divinely
fired, and attained unto an excellent gift
of understanding, life and utterance, to
affecting and tendering the hearts of many
other public assemblies, who were seeking
way to Zion, and astonishing others that
were more remote from the Truth. * * * And
because of the meanness or weakness of her per-
son, some people would not believe that her
name, entitled *Truth's Induction*, &c., was of
any kind; or that such depth of mat-
ure and aptness of expression could be in, or

flow from that vessel; but I am a witness it
was her own, and proceeded from her own
proper gift received: she showed it me in her
own hand-writing before it was printed, and
gave sufficient demonstration of her under-
standing in those subjects she wrote upon.

"Having in a few years faithfully finished
her testimony, after a time of much weakness
of body, she ended her days in peace; and the
Lord whom she served took her to himself
out of all her affliction and labors."

Her father says, that from infancy she "was
attended with great weakness of body, so that
she was four years of age before she could go
alone; but that great weakness of body the
Lord was pleased to supply with large endow-
ments of mind; her memory very great, her
understanding very ripe; and those gifts which
the Lord was pleased to give her, she did em-
ploy to his service again.

"After long walking in profession of reli-
gion, in which she did exceed many of her
equals, she had at last her understanding
opened, and became convinced of God's ever-
lasting Truth [as held by Friends] which was
not above seven years before the Lord was
pleased to take her to himself; in which time
what her labors, travels and sufferings were,
many in this city can testify and bear witness
to; her travels to Bristol in the time of the
hottest persecution there, to bear a public
testimony for the Lord's name and truth; her
public testimonies in her journey thither and
back again, viz., in Windsor, Reading, New-
bury, Marlborough, Oxford, &c. I say, the
consideration having accompanied her in her
journey, and how wonderfully the Lord was
pleased to strengthen her weak body, never
having travelled one-quarter of the journey
before, and how the Lord was pleased to
furnish her with suitable and seasonable testi-
monies for the time and place where she went.
After all this, her imprisonment in the Mar-
shalsea in Southwark, and how wonderfully
the Lord preserved her in her weakness there,
and gave her a mouth and wisdom to answer
her opposers, inasmuch that the Justices that
committed her, thought her to be a person of
great learning and education.

"I could say much more, but my loss of her
after all, I say the deep consideration of it
sets the wound fresh a bleeding."

Charles Marshall describes, in moving lan-
guage, the religious opportunity in which a
visitation of Divine love effectually reached
her heart, and turned her mind to wait upon
and obey the Light of Christ revealed within
her, which she found (as all others have done
who faithfully follow it) to lead her in the
way of salvation. He says:

"When I first knew this young woman, she
was a very zealous professor, and albeit she
had several times opportunities to hear truth's
testimonies, yet that eye was not opened that
saw between things that differed in their root;
but it pleased the Lord in the riches of his
love in great compassion to visit her and

Charles Bathurst's other children at the same
time, at a season not expected, &c.

"The sense of which precious season is with
me, and in the living remembrance thereof I
cannot well pass by hinting something of the
manner of it; she and her dear father and
mother, with his other children; we were sit-
ting together before the Lord, whose presence
was manifest with us, and a visitation in the
living power of the Lord was extended unto
them, and in the world of life was opened to
them, the ancient path of the just, and a testi-
mony that the set time was come for their
being turned from darkness to light, and from
Satan's power to the power of the living God;
and as the way of life was opened to them,
the power of the Lord fell on them, the
youngest daughter being much broken and
trembled, Elizabeth was about to make some
reply to me, but it was said unto her, *The
Joy of the Lord's visitation is over thee, it is
hard for thee to kick against the pricks.* She
burst out into abundance of tears, and all of
us were greatly bowed down before the Lord
in the sense of the majesty of his Divine
power. After some time they retired to their
chambers, where they spent their time in
bowedness of soul, seeking after favor with
God, and as their superfluities in apparel and
other things, became a weight and burthen,
they gave up in obedience to the teachings of
the Heavenly Grace of God; O! that none
might put on that which in obedience to the
Lord, these and many more put off in the day
of visitation; and were stripped of all those
things unto plainness and deep humility, and
were sweetly kept down to the working power
of the Lord, in the revealings of the heavenly
cross of our Lord Jesus, which they found
crucifying them through faith and obedience
to the world, and the world to them; and
they saw the chaffy profession with which
they had endeavored to fill themselves; and
that this was nothing to the Word of Life that
opened to them, that the way to life was
through death; and sweetly did this dear
handmaid of the Lord walk, and the work of
redemption and salvation prospered, and was
cut short in righteousness, so that she became
one of the wise virgins of the day, and holy oil
was poured in her lamp, that shined bright;
she then looked on the mountains of profes-
sion, where she had wandered, and to the
people with whom she had been seeking the
living amongst the dead, and her bowels
yearned to her neighbors, and she called to
them and told them, the *lost piece of silver was
found*, and informed them how she found it,
which was through the divine candle being lighted
at the divine fire, the Heavenly Grace that
came by Jesus Christ, and seeing the heart
foul had been sweeping, and so found that
which made her soul rejoice, and desired the
same for them, and so an increase of wisdom
was given her to speak a word in due season;
and she was drawn in the same love to visit
some counties, and to tell what God had done

for her soul, and had a tender serviceable reception in the assemblies of God's people where she travelled, and was guided to open the way of life and death in print, as ye may see, in which she had pure openings given her, and a blessed understanding, with spiritual skill, and great wisdom to open truth's way, and discover the enemy's ways and wiles, by which he had misled many; and that the reader may discern it so, let the following tracts be read seriously, and considered duly and truly. When they first came forth I was refreshed, and bowed before the great God for his tender mercies, that confounds the wisdom of the wise, and brings to nought the understanding of the prudent, and perfects his praise out of the mouths of babes and sucklings. O! that all young women that read this, may follow this good example, and not through running into, and choosing lying vanities, forsake their own mercies, and so miss of that sweet, heavenly, durable portion this dear virgin enjoyed, who run her course in life's race, and then laid down her head in pure peace, enjoying an immortal Sabbath, and with the virtuous king's daughters, who are glorious within, who rejoice in God their Saviour, and magnify his great and glorious name, for whose work of salvation in our age, and letting us see the travail of our souls, and be satisfied in Him, to whom be all thanksgivings, through Christ Jesus our Lord, and high praises for ever, and for evermore. Amen, amen.

(To be concluded.)

The Golden Eagle.

Frank Buckland, in his "Curiosities of Natural History," gives the following account of a tame eagle which he once possessed: "A few nights after his arrival at his new abode, the whole house was aroused by cries, as of a child in mortal agony. The night was intensely dark, but at length the boldest of the family ventured out to see what was the matter. In the middle of the grass-plat was the eagle, who had evidently a victim over which he was covering with outstretched wings, croaking a hoarse defiance to the intruder upon his nocturnal banquet. On lights being brought, he hopped off, with his prey in one claw, to a dark corner, where he was left to enjoy it in peace, since it was evidently not, as was first feared, an infant rustic from the neighboring houses. The mystery was not, however, cleared up for some days, when a large lump of hedgehog's bristles and bones, rejected by the bird, at once explained the nature of his meal. He had caught the hedgehog unawares, and, in spite of his formidable armor of bristles, had managed to uncoil him with his sharp bill, and to devour him. How the prickles found their way down his throat is best known to himself, but it must have been rather a stimulating feast."

This eagle was the terror of all the pets of the house, for it, in course of time, devoured several cats, and guinea pigs and dogs, while upon one occasion a favorite monkey only saved his life by his agility in climbing. At last he escaped, while living in a courtyard near Westminster Abbey. "He first managed to flutter up to the top of the wall, thence he took flight unsteadily and with difficulty, until he had cleared the houses; but, as he ascended into mid-air his strength returned, and he soared majestically up." After performing numerous gyrations over

the towers of Westminster Abbey, he perched upon one of the pinnacles. There he formed a most striking object, and a crowd speedily collected to behold this unusual spectacle. After gazing about him for a time he rose, and began ascending by successive circles to an immense height, and then floated off to the north of London, occasionally giving a gentle flap with his wings, but otherwise appearing to sail away to the clouds, among which he was ultimately lost. After his disappearance his master said, with a disconsolate air, 'Well, I've seen the last of my eagle'; but, thinking that he might possibly find his way back to his old haunt, a chicken was tied to a stick in the courtyard, and, just before dark the eagle came back, his huge wings rustling in the air. The chicken cowed down to the ground, but in vain. The eagle saw him, and pounced down in a moment in his old abode. While he was busily engaged in devouring the chicken, a shawl was thrown over his head, and he was easily secured."

For "The Friend."

Thoughts and Feelings. CONVERSATION.

Notwithstanding the query and precept of the apostle Peter, "Who is a wise man and endowed with knowledge among you? let him show out of a good conversation his works with meekness of wisdom," there is not perhaps a more obvious departure or lapse from the right ways of the Lord, nor from the true end of this responsible yet fleeting span of existence, than in neglecting to maintain in the "meekness of wisdom" a conversation becoming the followers of Him, who shed His precious blood that He might redeem from every sin-pleasing and corruptible thing. Which is more fully set forth in another exhortation of the same apostle: "Ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation; but with the precious blood of Christ, as of a lamb without blemish and without spot." We want more of a separation from the spirit of the world; more watchfulness unto prayer; a more thorough leavening, and vital impress of the Christian life; with a more lively sense that the Omniscient eye is continually upon us, and that every word we speak is known to Him who made us.

Wm. Penn, in writing of himself and contemporaries says: "We acted "as those that believed and felt God present; which kept our conversation innocent, serious and weighty." &c. "Our words," he continues, "were few and savory, our looks composed and fey, and our whole deportment very observable. True it is, that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of many, as humorists, conceited, and self-righteous persons, &c. But it was our preservation from many snares, to which others were continually exposed by the prevalence of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world."

So manifest, as well as so lamentable is our degeneracy from this ancient standard; so worldly-minded has the conversation of the many become, that, judging by the fruit of the lips, we might almost, however unwillingly, query, whether God is in all their thoughts? seeing so little evidence thereof in their daily

intercourse among men; and, may we say so little also in the social interchange thought at home. It was no doubt in view of this, that the gifted Hannah More greatly wondered; and, in her Allegory titled "The Pilgrims," thus conveyed; listened to every party, but in scarcely did I hear one word about the land to w they were bound, &c. Instead of this, whole talk was about the business, or the fures, or the fashions of the strange but witching country which they were m passing through, and in which they had one foot of land which they were sure of just their own for the next quarter of an ho. And this too, notwithstanding an ap has, for our learning, warning, and obedi written: "Seeing then that all these th shall be dissolved, what manner of per ought ye to be in all holy conversation godliness," &c.

It is by no means the wish of the wr less these remarks, to incite to a formal, less conversation on unfeeling truths. This w be a dangerous error on the other hand. that we would urge it, to have the heart d imbued with the love of Christ in the t place; when, as surely as effect follows cause, out of the abundance thereof, the m would speak. Or, as was said by a heat writer: "Such as a man is, such are his wo. We are assured that did obedience keep w with knowledge, we should not only see t be our duty, but be enabled to "put off, cerning the former conversation, the old n which is corrupt according to the decei lusts; and that we put on the new man, w after God is created in righteousness and holiness." If this were the case, if our ations were deeply set upon heaven and heavly things, and less upon "the bewitch country we are merely passing through," d any one suppose that our conversation w savor so much of the earth and the thing the earth? that there would be so much fo talking and jesting? that time, and mind, talent would be allowed so to run to was instead of, as enjoined by Paul upon the sai at Philippi: "Only let your conversation as it becometh the gospel of Christ."

It is with great deference, as well as m regard and solicitude, that we would pl with professed followers of a world-renoi ing Lord, whatever be the profession of f in Jesus, that we should look narrowly i this wide-spread departure from the holy ample and precepts of our great Pattern a High Priest; and from those of His discip and followers in every age of the world. If Saviour's words are, "Every idle word t men shall speak, they shall give acco thereof in the day of judgment; for by t words thou shalt be justified, and by thy w thou shalt be condemned." The Psalmist from the mouth of the Most High, declar "To him that ordereth his conversation rig will I show the salvation of God." The ap ple rejoices "that in simplicity and godly serty, not with fleshly wisdom, but by the gr of God, we have had our conversation in t world," &c. Again, "If any man among u seem to be religious, and bridleth not his toug but deceiveth his own heart, this man's figion is vain." Again, "Remember th which have the rule over you, who ha spoken unto you the word of God: whi faith follow, considering the end of thei cterisation, Jesus Christ," &c.

ny we all watch and strive to have the
re—the heart—pure. Then will the
ans be also. If the love of God dwell in
chly, we cannot but speak with delight
is own excellent name. Our conversa-
would be more of heaven, and the king-
and power, and grace of Jesus. We
not fail, from contrite, devout, and lov-
spirits to bless and glorify Him: to speak
memory of His great goodness, and utter
glory of His majesty. To declare His
ity acts, and to extol Him king forever
whose lips was found no guile.

For "The Friend."

Incidents and Reflections.—No. 11.

SOURCE OF SPIRITUAL KNOWLEDGE.

Thomas Story relates that when yet young
ligious experience, three small books on
our subjects were sent to him, which, he
"I took kindly, as well intended. But
s favored of the Lord with something to
me understanding and support in time,
more excellent than books; for that
which had been sealed as with seven
was now in measure opened by the
rful voice of the Lion of the royal tribe,
by the holy Lamb of God; even the book
e eternal law of God; the law of the
e of life from the Father, by Christ the
Redeemer of the world; and my delight
to read day and night therein: by which
fitted more, in a short time, in the knowl-
of God, and the things of his holy king-
dom, than if I could have read and understand-
ed written and printed books in the world.
efore declined reading these books till a
proper season; and then I looked into
of the books aforesaid, a small tract con-
g prayer: for it must be allowed, that
eading of good books, especially the Holy
ures, the chief of all, and upon which
ruth of the rest depends, is highly profit-
and commendable."

In the year 1676, Thomas Story unfolded
views of the way in which true spiritual
ledge is to be obtained, in a letter writ-
to an unknown correspondent. He ob-
served:

"None know the Father but the Son, and
whomsoever the Son will reveal Him; and
I can come to the Son unless the Father
reveal him. Men, by their reasoning about
things of God in a natural state, ignorant
of, have made the Gospel, to themselves,
of effect, as the Jews did the law, by their
interpretation."

"Whilst I remained reasoning with flesh
blood, I had no true peace or knowledge
of God; but when it pleased Him to reveal
of his Son *in me*, then I denied myself
of the world, with all the vain pleasures
and glory of it, and likewise my own wisdom,
to the world became as a fool, that from
thenceforth I might be partaker of that wis-
dom and knowledge dispensed by Him, who is
fountain and dispenser of all true wisdom,
wisdom and understanding; by the open-
and manifestation of whose Holy Spirit,
Scriptures were given forth of old; and
matters therein contained being things
of God, are rightly to be understood and truly
own only by the openings and insinuing
of light of the same divine Word, by
the light of which, they were dictated, or
ters therein treated of, made known.
And upon this Word have I ever depended

since I was favored with the knowledge of
God, and not upon my own reason as a man
only; nor upon any supposed natural parts
or acquisitions, which, by themselves, ought
not to intermeddle with the things of God,
how pregnant soever they may be.

"And now, dear friend, know, that I am
not a contemner of the Holy Scriptures, but
do love them, and have searched them from
my youth, and have often been much com-
forted, and my heart has often glowed within
me, whilst the blessed and holy spirit of
Christ, which was in the prophets and apos-
tles, brought the Scriptures to my remem-
brance, and opened the mysteries thereof in
me: And therefore, to the Word of God,
which the noble Bereans received with all
readiness of mind before they searched the
Scriptures, do I refer thee; even to the in-
grated Word, which is able to save thy soul,
if thou believest therein; that, by the light
and power of it, thou mayest read and un-
derstand, and have the Scriptures (as well
the divine law of God written in thy heart, as
the letter of the book) opened unto thee."

A religious writer relates an incident which
occurred to her at a hotel on the continent of
Europe which furnishes some illustration of
this subject. She says:

"Towards the close of the dinner, in re-
ply to some irreverent observations from my
opposite neighbor, I remarked on the evidence
of the truth of Revelation. This was followed
by a lady rising from her seat and taking a
vacant chair by my side. After a conversa-
tion which lasted until the dining-room was
otherwise empty, she rose, and I requested the
number of my room, to enable her to pay me
a visit the next day. She was then proceed-
ing to a reception at the ministers'. I gave
her my card, and was in the act of following
her to the door, when my shawl became en-
tangled in the furniture near, and while seek-
ing to free myself from the embarrassment,
two gentlemen approached me, whom I had
not before perceived in the long and dimly-
lighted room. They had listened to part of
our conversation. The elder stranger, point-
ing to his friend, said that he entertained
doubts as to the truth of what was called
Revelation, partly drawn from geological re-
searches into the structure and formation of
the earth, and that he himself was not satis-
fied. He requested me again to be seated
and reply to a few questions which arose
from the observations they had overheard.

"My faithful God who had thus placed me
in a position I could never have chosen, was
there to sustain and meet my utmost need.

"Jesus! the Living Word, the revelation
of the Creator, and the Father's love to lost,
guilty man, seemed the only key I needed to
solve these questions. Calm and resting on
his promise, that those who trust in him
shall not be ashamed, I took my seat beside
my interrogator, whose countenance betokened
that it was no mere emanation of sentiment
or visionary idea that would satisfy him.
But there is a power promised by the
Saviour when he left his church in the wilder-
ness, and this is not to be confined to the
eloquent orator or the accomplished rhetor-
ician; it is for the least in His Father's house
if they 'only believe.' John xiv. 12.

"I could but repeat—perhaps yet more
briefly and simply—what I had before af-
firmed, that the truth of the [Bible] can be
received only through the power of the Holy

Spirit; that the province of the Spirit is to
give light and to convince of sin, and to re-
veal the value of the grace which had saved
me with an everlasting salvation, and was now
offered to them. This was the object of Revela-
tion, and not to make clear to geologists
the structure of the earth.

"My listeners gave me an attentive and
gracious hearing; and when at length I rose
to retire, they thanked me warmly with ex-
pressions of interest. And so I left them."

"I was too weary to leave the house the
following day, but had it not been so, I had
traced the hand of the Lord, and understood
in part what I shall know hereafter. He did
not leave me without encouragement, but it
was not from without. I could only continue
in prayer that the Holy Spirit might water
the tiny seed with the dew of his blessing,
and that the grace that had drawn me might
become the portion of the stranger."

There appears to have been no further con-
versation between them, till she learned one
evening that the family of which he formed
a part were to leave the hotel by the first
train the following day. She says:

"I prayed that if anything remained for
me to do, I might see it, and that He would
give me light and strength to accomplish his
will.

"It came to my mind that I might incline
a book with a few lines, and that God might
bless it.

"Early in the morning I left my chamber
with the view of delivering the packet my-
self; but it was a trial to seem to force the
truth on one who had not evinced any desire
after it. I waited in silent prayer in the cor-
ridors, not knowing whether to direct my
steps. But the cry for help never ascended
unto the ear of God in vain; and scarcely
could I say I had prayed when behold the
answer.

"Many had passed and repassed me, and
there was a moment's pause, while omnibuses
and carriages rolled to and from the door. A
slow step ascended the stair-case, and in an-
other moment the stranger whom I sought
stood before me. I spoke my last words of
hope and warning to him, and placed my
packet in his hand.

"He listened silently until I paused, and
then — Above the rushing of passengers,
the removal of luggage, the shrill cries
of the porters that accompany the departure
of an early train, these words came low and
distinct to my ear:

"I came to seek you to bid you farewell,
and to tell you that the words you have
spoken to me have attracted my heart to
Jesus."

"At the conclusion of the narrative she makes
this judicious comment: "Far be it from me,
by the narration of this blessing, to draw
others into controversy with the septic, or
to lead them to think that indiscriminate
argument is from God. If the Lord gives the
service, He will not withhold strength and
wisdom for it; but let us beware of going before
Him."

The fiber of the jute plant is capable of
very minute subdivisions, and by a lately im-
proved process by Julius Sachs, a German, it
is reduced to exceedingly fine filaments of a
silky quality, which take dye in a reasonable
manner. A firm in Manchester, England, is
availing itself of the process.

Selected.

Testimonies in the Way of Salvation.

Let none deceive you any longer with vain words; for the Light of Jesus Christ in the conscience is the *alone way*; and [those] who are not guided by the Spirit of Christ are none of His, but are out of the way, who hate it; so search and examine how it is with you: And furthermore this is witnessed, that [those] who draw you from watching, and taking heed to that of Jesus Christ in you, they shut the way of the kingdom of God against you, and draw you from your guide and strength and resting place: therefore all mind the call of the Lord, which is the Light of Jesus Christ in you that convinces, which is the *alone way* to the kingdom, that which convinces you of sin, and bears witness against the evil of your doings, either when you lie or swear or use any deceit in your callings, or do any unrighteousness, though ye do it never so secretly from the sight of men. * * * Mind the call of the Lord, which is the Light of Jesus Christ in the conscience. Loving this, it will lead thee out of the ways and works of darkness, and it will show thee the vanities of the world: now what will it profit any to gain the whole world, and lose his soul? and loving this Light of Jesus Christ, it will teach you to deny yourselves, and take up the cross daily, and follow the Lord Jesus Christ through the regeneration: and watching to be guided by it, the pure law of God will be set up in thee, and judgment will pass upon the vain, earthly, carnal part in thee, and thou must give an account for every evil deed done in the body, and as the book of thy conscience is opened, thou must give an account for every idle word, and that will cause thee to set a watch before thy mouth, that thou offend not with thy tongue; and if thou do offend either in words or actions, there is a witness within thee that bears witness against thee. * * * Waiting within to be led and guided by it, the Light of Jesus Christ alone, thou wilt come to see the narrow way, and it will lead thee through the sufferings and death of Christ, and to the judging and crucifying of the old man with his deeds, and bring the carnal man to judgment. * * * Waiting within in the way of the judgments of the Lord, till judgment be brought forth unto victory, * * * then thou mayst sing the song of Moses, the servant of the Lord, seeing his salvation appeared, and the righteous seed being raised up and delivered by the manifestation of the mighty power of the Spirit of God. * * *

So all you, dear hearts, who are weary and heavy-laden, seeking rest to your souls, to you in the Spirit, this is the word of the Lord: now return, return within unto the Lord, where a fountain of living love and life is found.

This then is the message that we have heard of Him, and declare unto you, that God is Light, and in Him is no darkness at all, all praises, praises, everlasting praise, honor and glory be unto the Lord God Almighty, to Him it belongs now and evermore; and if we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin; therefore mind the seed of God, and the Light in you; this is no other truth but that which was from the beginning, and which the Scripture and the Apostles testified of, and which we have heard, which we have seen with our eyes, which we have looked

upon, and our hands have handled of the Word of Life; for the Life was manifest, and we have seen it, and bear witness, and show to you eternal life, which was with the Father and was manifested unto us.

So, all friends, mind the Light in you in the conscience, every one in your measure, to be guided and led by it. * * * Loving this Light of Christ, it will keep you in the way of peace, and in following Him to have eternal life; but hating it, you run out of the way from God, and the Light is the condemnation. — *From "A Call into the Way to the Kingdom," by Thomas Stubbs. London, 1656.*

Selected.

THE INCH BEFORE THE SAW.

Only from day to day
The life of a wise man runs;
What matter if seasons far away
Have gloom or have double suns?
To climb the unreal path
We stray from the roadway here,
We swim the rivers of wrath
And tunnel the hills of fear.
Our feet on the torrent's brink,
Our eyes on the cloud afar,
We fear the things we think
Instead of the things that are.
Like a tide our work should rise,
Each later wave the best;
To-day is a king in disguise,
To-day is the special test.
Like a sawyer's work, in life
The present makes the flaw,
And the only field for strife
Is the inch before the saw.

Selected.

PRAISE FOR PRESENT PAIN.

I thank thee, O my God, who made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.
I thank thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot on earth
Some love is found.
I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.
For thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see, gleaming on high,
Diviner things!
I thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much
To wish for more;
A yearning for a deeper peace,
Not known before.
I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall, until they lean
On Jesus' breast!

Adelaide Procter.

An eminent critic maintains, that a thought which cannot be expressed in simple words is not worth expressing at all.

For "The Friend."

The following letter of advice, sent by a worthy minister, the late Samuel Leeds, some young persons in whom he was interested, is furnished for publication in "The Friend," in the hope that it may prove interesting and helpful to some such in the present day.

"10th mo. 7th, 1856."

My dear young friends:—The uneasiness that I discovered existing in your minds respecting the state of our Society gave some concern, and as it continues with no venture in the love I have for you, to offer you for your serious consideration, what I opened to me on the occasion.

The Psalmist says: 'The righteous shall be had in everlasting remembrance; he is moved at evil tidings, his heart is fixed, trusting in the Lord'; here the Psalmist in a clear light, sets forth the divine compass and regard of our Heavenly Parent toward the family and household of faith, whose hearts are relying upon the Lord their God for daily aid and holy protection; these comprehend and livingly to feel that the 'Foundation of God standeth sure,' and that the 'Lord knoweth them that are his,' and under these precious feelings there is an evidence given the mind, that the 'grace of God is altogether sufficient for to keep and preserve us upon a sure and immovable foundation, Christ Jesus the Rock of Ages, upon which the righteous of all generations have built and found safe amidst all the storms and tempests from within or without; and have been enabled through holy help to say with Paul, 'Not of these things move me.' And again, 'Neither count I my life dear unto me; but I count things as gross and as dung that I may be Christ.' Oh! that this might be the prayer of our souls, that God, the righteous and impartial Judge of all the earth, would be pleased to bear us and preserve us upon this Foundation through every dispensation of His providence, and give us the victory through our Lord Jesus Christ over the evil propensities of our fleshly nature, and enable us say with the apostle, 'I die daily'; and let never forget the solemn expressions of our Divine Lord and Master, if any man will save his life he shall lose it, but he who is willing to lose his life for my sake and the gospel he shall save it, or nearly so. Now it is very evident that no age nor sex are exempt from temptation, trials and difficulties of various kinds while passing through this world of uncertainty and disappointment to the haven and port of everlasting rest; and as Christ the Captain of our salvation, how necessary it is to keep him aboard of the ship to steer our little bark clear of the shoals, the quicksands, the muddy waters of self, and from right hand and left hand errors, straight forward in the living stream that leads to heaven and happiness; then neither the misses of others nor imperfections of our human nature, would be able to turn us out of the right way, because our hearts would be fixed and our trust would be in the Lord, who is the munition of rock, and whose name continues to be a stronger tower unto which the righteous flee and find safety.

Oh! my dear friends, neither youth nor the misses of others will be any excuse for you if you do not mind the heavenly call within your yourselves and use all possible diligence to keep your tabernacles in the

path unassailed by the evil tales and misstatements; and not tarnished by the weakness of the flesh nor any other thing that you know is wrong, for it is well for us all to remember that our time here is short, when compared to an endless eternity, and that our blessed Lord said, "Blessed is that servant from his Lord when He cometh, shall find abiding."

So in much love to you with living desires of mercy, grace and truth may be multiplied in your hearts, I am your loving friend,
S. LEEDS."

The Great Geysers of California.

R. V. Mattison in a recent article in the *American Journal of Pharmacy*, gives an account of a visit to this interesting locality, from which the following is extracted.

"We reach it by stage from Cloverdale, finding sixteen miles along through the canon, crossing and re-crossing the *Arroyo Pescara*, which the 49ers, or some more modern ranchmen, have rather freely translated to 'Pluton creek.' Passing through the canon, one of the most beautiful we have ever seen, we reach, after a few hours' ride, the junction with Geysers canon, which is situated in a spot of rare loveliness. Upon either side are mountains cutting off the view in any direction, while our feet rush the rapid stream so famous for its sparkling beauties. As we cross the rustic bridge of logs and gain entrance to the geyser trail, there dashes over us the thought that we have been here in years gone by, for it is the same familiar odor with which I long ago became acquainted, while a student in the laboratory of the College of Pharmacy, the fumes of hydrogen sulphide, sulphurous acid, &c., make a combination which I become once acquainted with is to always remember. The earth beneath us is white, as if we were treading the vicinity of an ancient lime kiln, and as we pass up the canon amidst the rumbling and roaring of the escaping steam, we fancy ourselves either treading the refuse of a large chemical laboratory or surrounded by the many-colored productions of paint and color mill. On either hand, the banks stretch away up the mountain side and we place a hand on the hot vermillion, which cuts the face of the serpentine cliff whose heels are now too pale from the magnesium salts so abundantly strewn around. In front of us is a grotto lined with the long, silky, asbestos-like needles of magnesium sulphate, the floor is carpeted with the ferrous salts, the green tint of which is relieved by the yellow and brown of the ferric compounds and the cerulean of the copper salts. Alum crystals are on every hand, and as we touch our lips to the waters of the boiling stream at our feet, we think the taste as familiar as was the odor upon our first entrance; it is that of ammonio-ferric alum, though here the salt is magnesio-ferric one. The rock formation of the whole region is a mixture of stratified and igneous varieties, the cinnabar occurs here, and does usually, in veins among the serpentine; iron and copper, as usual, exist with it and, as the whole undergoes decomposition, the imagination must picture the various tints. A few peaces in front is a circular basin about twelve feet in diameter, where the water boils incessantly year after year. It is called the 'Witch's Cauldron, and we cooked eggs in it after three minutes exposure; just beyond, the steam issues forth in a stream of some six

inches diameter with the regular puff! puff! puff!!! of an exhaust pipe from an ordinary engine. Some idea of the strength of this discharge may be had from the fact that a stout Alp-stick, weighing six pounds, was repeatedly raised from eight to twelve inches by the violence of the puff and thrown to one side, while a handkerchief was carried fully ten feet by the violence of the discharge. Under our feet, and upon every side, are numerous apertures called 'blow-holes,' from which the steam issues with varying force. Most of these blow-holes are lined with the most perfect crystals of the purest sulphur in needle-shaped, oblique, rhombic prisms; steam issues from every side, and, in the early morning, in many places it is scarcely possible to obtain secure footing upon the slippery rocks, so enveloped are we in clouds of steam, while the heat is intense and the ground rumbles beneath our feet, reminding us of the stamp mills of the quartz mining districts. The quartz veins here remain intact, the magnesium silicate being dissolved and the mercuric sulphide disintegrated, leaving the rock of peculiar honeycombed appearance, and by the side of the boiling stream at our feet mingles another stream of the coldest water. To our right, as we pass along we find the fountain of 'eye-water, which is of a slight astringent character, while further on a basin of ink, so called, is discovered, consisting of a finely disseminated mixture of mercurous sulphide with the acidulated water. The water passing through the canon is so distinctly acid as to instantly remove the color from the clothes where it splashes upon them; these spots afterwards easily develop into holes upon very slight inducement after drying. Upon either side of the canon, rising one after another, are brilliant crusts of alum tinged with ferrous and cupric salts, and the rocky basins along the sides of the stream are full to overflowing with boiling, seething, villanous chemical concoctions, their sides decked with various crystal efflorescences. Sulphur, here, is in its element; the whole family is represented, of almost every ending and color. The cause of the violent ebullition is chemical action intensified by the action of water. The ground-work of the geyser patches is an easily decomposed serpentine, holding with it mercuric, ferrous and cupric-sulphides. We believe the heat is generated by their decomposition and not from any volcanic action, as seems the universal belief of the dwellers in and around the region.

Heinrich Heine's Tribute to the Bible.—The witty scholar and literateur, Heinrich Heine, speaking of his return to the Bible and its sources of consolation in the last years of his life, uses this language:

"The re-awakening of my religious feelings I owe to that holy book, the Bible. Astonishing! that after I have whirled about all my life over all the dance-floors of philosophy, and yielded myself to all the orgies of the intellect, and paid my addresses to all possible systems, without satisfaction, I now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer! What a humiliation. With all my science I have come no farther than the poor, ignorant negro who has scarce learned to spell. Poor Tom, indeed, seems to have seen deeper things in the holy book than I. * * * Tom, perhaps,

understands them better than I, because more flooding occurs in them—that is to say, those ceaseless blows of the whip which have aesthetically disgusted me in reading the Gospels and Acts. But a poor negro slave reads with his back, and understands better than we do. But I, who used to make citations from Homer now begin to quote the Bible as Uncle Tom does.—*Vermischte Schriften.*

For "The Friend"

At a recent meeting of the West Chester Microscopical Society, Dr. J. B. Wood exhibited under his instrument, healthy human blood in contrast with the blood of a tobacco user, showing a very observable difference; in other words, a structural change, and containing, likewise, the white corpuscles common to scrofulous or anemic persons.

W. P. T.

The Maine Law in Maine.

The following testimony from Dr. Cyrus Hamlin, of Bangor, Me., will be read with deep interest:—

Maine being my native State, and not having resided in it for forty years, my return to it led me to examine the Maine law and its workings, with great interest. I have been through the State in various directions, from Kittery to Calais; have attended the public meetings in many of the counties, and have had intercourse with men who have known the State all their lives. I am prepared to maintain this proposition with regard to the Maine law. It is an incalculable blessing to all the owners of real estate. It is the chief reason why the State has not been ruined in these hard times.

1. It has almost annihilated drunkenness among the farmers. The farms have prospered, and buildings and roads have wonderfully improved throughout the State. The most intelligent men attribute this largely to the Maine law. In many farming towns you cannot get a drop of liquor for love or money.

2. It is a boon to all manufacturers. Their men work better, produce more, and break and injure less. Manufacturers have told me that they could not get on successfully with rum shops around them, nor would they attempt it. It is nearly an equal blessing to the lumber men.

Now, these embrace the bulk of the property of the State. As to crime, I found the jail of Oxford county empty, and I have been assured the same is often true of other counties. Pauperism is hardly known, except in the cities. I inquired of a man how many paupers he had in his town, and he said there were none. There were people more or less poor, and there might be some so poor as to be helped by their friends; but a town pauper would be a town disgrace. There are certain cities, Portland, Lewiston, Bangor, Calais, &c., wherein the state of things is different. Cities will always have a class that will evade all law. The Maine law is to some extent evaded in the cities, and there are found most of the crime and pauperism. Rum is brought or smuggled in every possible way. Even there, however, the evil is diminished, and as the public sentiment becomes more sound, stronger measures will be resorted to. The whole rum interest has fallen into the lowest and vilest class, who defy public sentiment, and like thieves and tramps, look only at what they can get without too much danger.—*Witchman.*

Music.

For "The Friend."

John Mulliner, a Friend, in a pamphlet published in 1877, tells his experience in regard to music. He says: "And I was a great lover of music, and many times, as I have been thinking of God, and of the condition that I was in, it would have brought trouble upon me, so that many times I have took my cittern, or treble viol, or any instrument as I had most delight in, thinking to drive away these thoughts, and I have been so troubled, as I have been playing, that I have laid my instrument down and have reasoned with myself after this manner, and fell a crying to God: It is true I love this music, but what good can these sounds do me when my soul wants peace with God? and this doth but stir up laughter and lightness of spirit, to make me forget my Maker, and this will last but a little while, and I had better seek my peace with God, and then 'At His right hand there are pleasures for evermore;' and these thoughts I had then. So that my music began to be a burthen to me, and I would fain have sold them, my instruments, but that I had not freedom in my mind to do, for if I did, those who bought them would have made use of them as I did, and I thought I would not be the cause of it; so I took as many as I suppose cost forty shillings and burned them, and had great peace in my mind in doing it, which is more to me than all the pleasures in this world."

Similar was the example in this respect of the late John Jones, of Ruthin, Wales, who was not originally a member of the Society of Friends. An account of him, published in the Annual Monitor, states that he was lineally descended from a family of Welsh bards, and had a natural talent for music, and while yet of tender years was instructed in the use of the harp. Following the example of his father he enlisted, and on account of his skill as a musician was drafted on board a man-of-war. Notwithstanding these adverse influences, he was at times favored with visitations of Divine love, and an ardent longing to know more of the only true God, and Jesus Christ our one Mediator and Redeemer. Under powerful exercise of mind he would, when leisure permitted, take his Bible, and go into some obscure part of the vessel to read and pray; and frequently had to endure the taunts and scoffing jests of his thoughtless comrades. It was a subject for thankfulness with him in after life, that during his nine years of military service in war-time, he had never been called into action; and was thus spared the bitterness of thinking that he had taken the life of any of his fellow-creatures. On returning from the East Indies, he found peace prevailing at home, and obtained a furlough to visit his parents, during which his mind became drawn towards Friends, he obtained a discharge from his former occupation, and after passing through much religious exercise, was admitted into membership with the Society about the year 1827. He steadily maintained his position as a plain, consistent, conscientious Friend, though for a long time alone in his religious profession, and became widely known in North Wales as "the Quaker." Having entered on a religious life through Christ the door, and yielded himself unreservedly to the will and requirements of his Lord and Master, while yet in the full vigor of manhood, he was enabled to take up his

cross, gently answering those who questioned his course, "I have peace in so doing." The giving up of music was a hard task; for it seemed like the rending asunder of a part of his nature; yet he felt it right for him not only to give up the use of it, but to destroy his valuable and favorite instrument.

The Travel of Plants.—Alexander brought rice from Persia to the Mediterranean, and the Arabs carried it to Egypt, the Moors to Spain, the Spaniards to America. Lucullus brought the cherry tree (which takes its name from Cerasus, the city of Pontus, where he found it), to Rome as a trophy of his Mithridatic campaign; and 120 years later, or in A. D. 46, as Pliny tells us, it was carried to England. Caesar is said to have given barley to both Germany and Britain. According to Strabo, wheat came originally from the banks of the Indus; but it had reached the Mediterranean before the dawn of authentic history. Both barley and wheat came to the New World with its conquerors and colonists, and the maize which they found here soon went to Europe in exchange. It was known in England in less than fifty years after the discovery of America; it was introduced to the Mediterranean countries by way of Spain, at the end of the sixteenth century; and the Venetians soon carried it to the Levant. Later it traveled up the Danube to Hungary and gradually spread eastward to China. The sugar cane, which with its sweet product, was known to the Greeks and Romans only as a curiosity, seems to have been cultivated in India and China from the earliest times. Its introduction into Europe was one of the results of the Crusades; and thence it was transplanted to Madeira, and early in the sixteenth century from that island to the West Indies. The original home of "King Cotton" was probably in Persia or India, though it is also mentioned in the early annals of Egypt and had spread throughout Africa in very ancient times. The potato was found in Peru and Chili by the first explorers of those countries, who soon carried it to Spain. It is said to have reached Burgundy in 1560 and Italy about the same time. It appears to have been brought from Virginia to Ireland by Hawkins, a slave-trader, in 1565; and to England in 1585, by Drake, who presented some tubers to Gerard, who planted them in his garden in London and described the plant in his *Herbals*, and it was also introduced by Raleigh at about the same date. But it was slow to attract attention, and it was not till a century later that it began to be much cultivated. In 1663 the Royal Society published rules for its culture and from that time it rapidly gained favor. The Dutch carried it to the Cape of Good Hope in 1590, and thence it made its way to India.—*Independent.*

It is a precious thing to witness that our hearts are upright in the sight of the Lord, or before his eye that runs to and fro through the earth; that that sin may never overtake us which overtook the Jews of old, viz., "to keep the outward form, and lose the power." Our solemn assembling, our form of sound words, and our outward demeanor, which the life of Truth led Friends into at first,—if we feel not the same life accompanying us, and preserving us in it, that we may be a living people, walking uprightly before the Lord,—I say, without this, all is vain and unprofit-

able. It is the honest and upright heart that is the good ground, where the seed of thy kingdom grows and prospers, and brings forth acceptable fruit.—*William Shewen.*

The Stone that Rebounded.—"O boys, boys, don't throw stones at that poor bird," said old, gray-headed man, "I am afraid the stone will rebound, and hurt you as long as you live!"

"Fifty years ago I was a boy like you, used to throw stones, and, as I had no other very near me to play with, I threw the till I became very accurate in my aim. One day I went to work for an aged couple of the name of Hamilton. They seemed very of people then. They were very kind to everybody and everything. Few had so many swallows making their nests under the roof of their barns; few had so many pets; this seemed to love them as they. For several years a bird had come, after the long winter was over, and built her nest in the same place, and there reared her young ones. She had just returned on the day that I went there to work, and they welcomed her back. She hoped about, as if glad to get back. In the course of the day I thought I would try my skill upon her. She sat upon a post near spot where she was to build her nest, and looked at me with all confidence, as much as to say, 'You won't hurt me?' I found a nice stone, and posing my arm, I threw it with my utmost skill. It struck the bird on the head, and she dropped dead! I was sorry, the moment I saw her fall; but the deed was done. All day long her mate flew about, and chirped in tones so sad that it made my heart ache. Why had I taken a life so innocent and made the poor mate grieve so? I said nothing to the old people about it, but through a grandchild they found it out; and, though they never mentioned it to me, I knew that they mourned for the bird, and were deeply grieved at my cruelty. I could never look them in the face afterward as I had done before. They have been dead many, many years and so has the poor bird; but don't you see how that stone rebounded and hit me? How deep a wound it made upon my memory. How deep upon my conscience! Why, my dear boys, I would make great sacrifices to day if I could undo that one deed! For fifty years I have carried it in my memory, and if what I have now said shall prevent from throwing a stone at a poor bird, that may rebound and deeply wound your conscience, I shall rejoice."

The boys thanked the aged man, dropped their stones, and the bird had no more trouble from them.

Cases of Debility.—Nothing is more common when a man gets out of health, from mere overwork, from some improper use of his health, from some misuse of his faculties, or some other thing that ought to be remedied by the rules of hygiene—which ought to be prevented and cured by the removal of its cause—nothing is more common than to tell the man to take a little wine, instead of telling him to look into his surroundings, and get rid of the cause. I find that what is wanted with those cases of debility is regular work, proper hygiene, mental discipline of the individual, and a proper system of diet and regimen; and then I find that they get well better without drink than they do with it. Whenever a man

gills me that he cannot eat his dinner without glass or two of wine, I know the wine has no hold of him to that extent. I know that it is all the more reason why he should let it off, and if he will leave it off, in a week he will eat more than he did before, will digest it better, and get stronger in every way.—*Dr. Thomson.*

Concerning Love.—By Isaac Pennington.

Question. L. What is love?

Answer. What shall I say of it, or how shall I in words express its nature? It is the sweetness of life; it is the sweet, tender, melting nature of God, flowing up through its seed of life into the creature, and of all things making the creature most like unto himself, both in nature and operation. It fulfills the law, it fulfills the gospel; it wraps up all in one, and brings forth all in the oneness. It excludes all evil out of the heart, it perfects all good in the heart. A touch of love doth this in measure; perfect love doth this in fulness. But how can I proceed to speak fit! Oh that the souls of all that fear and wait on the Lord might feel its nature fully! and then would they not fail of its sweet, overcoming operations, 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, his bewarings by the word of his mouth, are but a preparation for, and not to do, the great work of raising up the sweet building of his life, which is to be done in love, and in peace, and by the power thereof, and this my soul waits and cries after, even the full springing up of eternal love in my heart, and in the swallowing of me wholly into it, and the bringing of my soul wholly forth in it, that the life of God in its own perfect sweetness may fully run forth through this vessel, and not be at all tintured by the vessel, but perfectly tinture and change the vessel into its own nature; and then shall no fault be found in my soul before the Lord, at the spotless life be fully enjoyed by me, and become a perfectly pleasant sacrifice to my God.

Oh! how sweet is love! how pleasant is its nature! how takingly doth it behave itself in every condition, upon every occasion, to every person, and about every thing! How tenderly, how readily, doth it help and serve the weakest! How patiently, how meekly, doth it bear all things, either from God or man, how unexpectedly soever they come, or how and soever they seem! How doth it believe, how doth it hope, how doth it excuse, how doth it cover even that which seemeth not to be excusable, and not fit to be covered! How fine is it even in its interpretations and charges concerning miscarriages! It never overreth, it never grates upon the spirit of him whom it reprehends; it never hardens, never provokes; but carrieth a meltingness and power of conviction with it. This is the nature of God; this, in the vessels capacitated to receive and bring it forth in its glory, the power of enmity is not able to stand against, at falls before, and is overcome by.

Whether it be the lawyer or statesman, writer or preacher, no man can be really influential for the truth until the truth is all influential with him. If he is thinking of what he is personally to gain through his advocacy of that truth, he cannot be its advocate with

any such power as if he were willing to sink himself out of sight to win believers to the truth he urges. The argument that is shaped to reflect glory on the advocate, the speech that is framed to show the statesman's learning and eloquence, the editorial that is written to make the paper attractive, the sermon that is prepared to promote the preacher's popularity; or to meet the demand of another day's duties, can never tell on others like the effort to convince those who hear or read, in a matter where he who strives is already convinced beyond a peradventure. When a man is living for the supreme purpose of convincing another of that which he is ready to die for, he has power in that direction. There is no human power comparable with this.—*S. S. Times.*

THE FRIEND.

SECOND MONTH 22, 1879.

For several months past public attention has been turned towards the subject of prohibiting the immigration of Chinese into this country through the Pacific ports. In advocacy of this measure much has been said upon the apparent impossibility of the peaceful mingling of persons of this race with the American people; the injury done to the working man in those States in which they are numerous, by their competition in the labor market; and the danger that they will remain a distinct, and finally, on account of their number, a dangerous element in the body politic, clinging tenaciously to the customs and religious beliefs of their forefathers, and forming a community of heathens in our midst, foreign to the spirit of our institutions and insensible to those influences and sympathies by which a Christian people is professedly actuated. In accordance with these views, a bill has been passed by Congress, providing that no vessel shall be allowed to bring more than fifteen Chinese to this country at one time, excepting under certain specified restrictions.

To us this is a sad commentary upon the Christianity of our country, and we suppose could only have been determined upon under a degree of the same feeling of prejudice and intolerance which has long characterized the treatment of this race in several communities in California, and which we apprehend is largely attributable to the jealousy which has often been manifested in former years against the introduction of labor saving machinery, or the adoption of improvements which threatened to lessen the means of earning a livelihood by the laboring classes. The yielding of a majority of the members of Congress to sympathy with these feelings, in the face of strong testimony to the great value of the Chinese in building up the material prosperity of the Pacific States, appears to us not only ill-advised, but in opposition to the fundamental provisions of our Republican form of government.

The natives of China are as a race docile and intelligent, and proverbially industrious, and we believe instances are not wanting of individuals who having abandoned the usages and maxims of their ancestors, and become convinced of the truths of the gospel of Christ, have returned to their own country to communicate to their less favored brethren a knowledge of

the blessings which they have received. Were the inhabitants of this country the Christian people which they profess to be, we cannot doubt that the instances of this kind would be numerous, and that there would be no need of hostile legislation to repel from our shores a class of our fellow men who, whatever may be the disadvantages under which they have labored, are yet the objects of Divine regard, and from their benighted condition have strong claims upon the interest and the aid of those who are entrusted with mental and spiritual advantage superior to themselves.

The following extract, from a remarks delivered in the Senate during the consideration of this bill, we believe truly indicate the general principles which should govern the action of a Christian people in dealing with the questions which arise from the existence of different races within our borders:

"It is said that this conflict of races is inevitable, and necessarily injurious, and that the difficulties which spring from it are insoluble; perhaps they are to the human heart in its natural and unregenerate state; but there has been a Divine prescription and remedy. There is no trouble—I say it in the presence of all the senators—there need be no trouble to-day within the limits of these States, between the white man and the black man whenever the reign of righteousness becomes as practically applied as we mouth it and profess it. Do right; treat every man, white or black, copper-colored or whatever, as you would have done to yourself in like circumstances; and then any evil is greatly better to be borne than the evil which you inflict by not administering that rule. It is simply to apply in politics, in our social economy, in our personal intercourse, in the institutions of society, wherever human action is called into being, the Christian rule, the law of Divine benevolence and of human brotherhood, and all the difficulties of caste and creed, and all the conflicts which spring up from the apparently irreconcilable and adverse interests of men disappear, vanish away like the mist and the morning dew in the presence of the warm and bright and health-giving influences of the rising sun."

We commence in this number of our journal the publication of a few extracts, mostly from the writings of the early members of our religious Society, under the title "Testimonies to the Way of Salvation." These will show, that the Friends of that day believed in the great doctrine, that the atoning sacrifice of the Lord Jesus Christ for the sins of mankind, is the appointed means for the reconciliation of guilty man to his Creator. And they will evince their firm conviction that it is through obedience to the leadings and teachings of the Holy Spirit that we receive saving faith, and power to become the sons of God; and are enabled to partake in their fulness in the blessed fruits of that offering.

We hope they may be instrumental in confirming the faith of some, who, in reviewing their own experience of the work of Divine Grace in their hearts, cannot trace anything in accordance with the teachings of those who assert, that salvation is at our command at any moment we choose to take it. Let not any be persuaded to think there is any easier path to the Kingdom of Heaven than a surrender of their own wills, a daily bearing of the cross of Christ, and a faithful following

of that Grace of God which bringeth salvation, and which teaches us, "that deuying godliness and worldly lusts, we should liue soberly, righteously and godly in this present world."

SUMMARY OF EVENTS.

UNITED STATES.—In a letter from Bishop Whipple, of Minnesota, recently published, after recounting the injustice which has marked the policy of our Government towards the Indians—referring specially to the recent barbarities attending the treatment of the Cheyennes—this earnest, serious language occurs: "I only no man's head or heart who reads the last fifteen years of Cheyenne history, and does not feel the deepest pity for this hunted and outlawed people. Dark as this tragedy is, it is only a type of our whole history in dealing with the red man. I said all—No, not all. I remember that in 1802, President Jefferson wrote to a friend, that he heard there was one man left of the Peorias, and Jefferson said, if there is only one, justice demands that his rights in their territory shall be respected, and he shall be paid for them a just compensation. Other great and good men have pleaded that we shall deal justly, and many have said in their hearts 'I am unable for my country when I remember God is just.' Why need we go on in this blind path of sin? The night that dying went up from Cheyenne mothers and babes, there also went up from all over this land, prayers for this nation. It was a day set apart by many Christians to ask God's blessing upon the United States. May it not be feared God will answer us? He did his people of olden times. When we make many prayers I will not hear them; your hands are full of blood; cease to do evil; learn to do well."

A heavy snow storm prevailed throughout the eastern portions of British Columbia, Washington Territory and Oregon, during twenty-four hours ending on the evening of the 14th inst., when in the Columbia river were broken down, and great loss of stock is feared. The receipts of the Metropolitan Elevated Railroad Company in New York, for last month, were \$111,965.75. The average fare is 8 cents. About 140,000 passengers were carried.

The Sisters of the Orphan Home, at Xenia, Ohio, was destroyed by fire on the evening of the 16th inst. The six hundred children of the Home had just finished breakfast in the main building and returned to their cottages, when the fire broke out. The loss to the State is about \$75,000.

In the U. S. Senate, on the 15th, the Anti-Chinese Bill, introduced with amendments, which will send it back to the House for concurrence.

The House Committee on Indian Affairs decided on the 14th to report, after considerable amendment, the bill authorizing the Secretary of the Interior to allot lands in severity to Indians residing on reservations, and issue patents therefor.

Senator Bruce, of Mississippi, was called to the chair of the Senate, and presided over its deliberations for a few hours. He is the first colored man who has acted in this capacity.

In New York during the past week there were 155 cases of scarlet fever, and 42 cases of diphtheria. Since the first of 11th month, 22,570 cases of scarlet fever and 884 cases of diphtheria have been reported.

Mortality in this city during the week numbered 349. There is still outstanding about \$16,000,000 in fractional paper currency—which it is estimated there will ultimately be redeemed only \$4,000,000, leaving \$12,000,000 as profit to the Government.

Market quotations, 18th, 1891, do. 5's, 104½; 4½'s, 1891, registered, 105; do. coupon, 106½; 104½'s, 1901; 5's, 208, 1867, 102½; do. 1868, 103.

Cotton.—Sales of middlings at 9½ a 10 cts. per pound for uplands and New Orleans.

Flour.—The demand limited, but prices unchanged. Premium, extra U. S. 25 5/8; Penna. do., at \$4.25 a \$4.75; western, do., at \$4.25 a \$5.50. Rye flour, \$2.75 per barrel.

Grain.—Wheat, market quiet and firm—Penna. red, \$1.06½ a \$1.07; Penna. amber, 1.07½ a \$1.08; western red, \$1.06½ a \$1.06½. Corn, 42 a 45 cts. Oats, 29 a 32.

Seeds.—Clover steady at 6½ a 7 cts. per pound. Flax seed, \$1.40 per bushel.

Hay and Straw.—Average price during the week per 100 pounds: Prime timothy, 60 a 70 cts.; mixed, 40 a 50 cts.; straw, 55 a 65 cts.

Beef cattle were dull and prices favor buyers—Extra Pennsylvania, western, at 51 a 57 cts.; fair to good, 41 a 5 cts.; and 14 cts. per cwt. as to quality.

Sheep sold at 4 to 6 cts. per pound gross, as to condition. Hogs, 4 a 6 cts. per pound.

FOREIGN.—The Dominion Parliament was formally opened by the Governor General at Ottawa, on the 14th inst., the Princess Louise, occupying a seat on the throne. The speech of the Governor General, after the usual acknowledgment of Canadian loyalty, &c., refers to the importance of the development of the trade of Canada with other countries, and the vigorous prosecution of public improvements, due regard being had to the financial condition of the country. He regrets that the receipts of the government continue inadequate to meet its expenses, and hopes they may be able to restore the equilibrium by the application of the strictest economy to the public expenditures, and by the readjustment of the tariff.

The coldest weather of the season in the Ottawa Valley, Canada, prevailed on the 14th inst. At Ottawa City the thermometer marked 21 deg. below zero; at Beaufort, Ont., 35 deg.; at Rockville, Ont., 40 deg.; and at Sisson, Quebec, the mercury froze at 45 deg. below.

London.—The Chancellor of the Exchequer stated in the House of Commons on the afternoon of the 14th inst., that it was not desirable to either exaggerate or depreciate the wonderfully severe blow in South Africa. The Cabinet is resolved to repair and wipe out the disaster. Fifteen steamers have been chartered to carry the gold and supplies to the Cape. It was happily able to congratulate the House and country upon the satisfactory state of affairs in other parts of the world. There is every reason for satisfaction with the Berlin Treaty. The Russians have begun to withdraw from Turkey, and there is every reason to hope for complete evacuation in due time."

Regarding Russia in Asia, he said the Porte has shown earnestness in the arrangements now under discussion, and which it is hoped would prove adequate. In Cyprus, England has taken over the crown lands, paying the Porte £5000 annually, besides the surplus stipulated in the Anglo-Turkish Convention, which is about £100,000 a year.

Regarding Russia in the Cape, Lord Beaconsfield made a similar statement. "The object of the Government's interference in Afghanistan has been completely accomplished. We now hold the three great highways connecting Afghanistan and India. We have secured a frontier which I hope and believe will render India as safe as there ever said to be. We wish to trench as little as possible on the independence of Afghanistan."

Advices from Liverpool on the 12th inst., state, that trade is quite paralyzed by the strike, which has now extended to the carters and the whole body of carpenters. The strike among sailors has become more general, and difficulty was experienced in obtaining crews. There were said to be thirty-five grain laden vessels at the Queenston awaiting shipments. The 15th a delegation of the strikers proposed arbitration to the shipowners, in the meantime resuming work on the old terms. This the owners rejected, but agreed to arbitration provided the men resumed work at the proposed terms.

England has asked permission of Russia to send physicians to investigate the plague.

The German Reichstag was opened on the 12th, by the Emperor William in person. In his speech from the throne he thanked the members for assisting in the suppression of the Socialist agitation, and hoped they would be able to support the Government as far as was necessary for the cure of the Socialist evil. He announced the abolition of article 5th of the Treaty of Prague, and referred with pleasure to the friendly relations with Austria, and the results of the Berlin Congress. He declared that the relations between Germany and other Powers are satisfactory, and that she would continue to use her influence in behalf of European peace.

The fire which devastated the favorite tourists' resort of Meyringen, spread to and destroyed the hamlets of Hausenstein, and Eisenbolgen. A thousand persons are rendered homeless. Interlaken is at one time threatened.

At the hospice of St. Gotthard, between 10th month 1877, and 10th month, 1878, 10,601 travellers were cared for, of whom 107 were sick, or half frozen; 39,170 letters were distributed, and a great deal of clothing. The expenses were 450 francs in excess of the revenue. During last year gross receipts of the Swiss Canal Company were 1,000 francs, and the net amount to 353,153 francs—1,655,000 for 1877.

Advices from Yokohama say, that a separate treaty has been concluded between the United States and Japan, abrogating previous conventions. It abolishes export duties, gives Japan the control of her coasting

trade, and opens Simonaki and one other port. It tries to take effect when the other Powers consent to it.

A Yokohama contemporary states that the Japan Government have authorized the issue, by a Japan publisher, of an edition of the Book of Genesis Chinese, prepared for the Japanese by the insertion of the *kan-ten*, the work of the American Bible Society. This is the first portion of the Scriptures, the portion of which in Chinese had been authorized by means of the Government stamp; and, having in view a great distaste which the authorities have so long entertained to the introduction of foreign religions, the fact is significant and worthy of record.

WESTTOWN BOARDING SCHOOL.

The Committee on Instruction of Westtown Boarding School, meet at the Committee Room in Philadelphia, on Seventh-day, 24 mo. 22d, at 10 A. M.

JOSEPH WALTON, Clerk.

FRIENDS' ASYLUM FOR THE INSANE, &c.

New York, *Grandford, Twenty-third Ward, Philadelphia* Physically Impaired, and C. C. M. C. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' meeting-house, New Garden Chester Co., Pa., 24 mo. 12th, 1879, LEWIS P. SHARLES, of London Britain, to RUTHANNA, daughter EVELY BROWN, of the former place.

DIED, 1st mo. 19th, 1879, at his residence in Winonah Columbianna Co., Ohio, BENJAMIN D. STRATTON, esteemed member of New Garden Monthly Meeting Friends, in the 54th year of his age. This dear Frier had long been concerned to live in the Divine life. During his last sickness he was brought under natural exercise of mind, feeling the solemn nature of the changes that might ere long take place. At a time of mental calm, on one occasion said, "I feel nothing but a calm, quiet, trust in a merciful Saviour, He will guide me through the dark valley of shadow of death, and give me a place in one of his many mansions?" And as he drew near the close, but intently sensible, he was enabled to say, not my will but thine O Lord, be done. His bereaved family and friends have a comfortable hope, that through redeeming love and mercy, he has been permitted to enter of those mansions, which his spirit longed for, and which are prepared for the righteous of all generations. He was born at Chester, Pennsylvania, on the 31st of 1 mo. 1879. He was 21 years of age when he became a member of the Monthly Meeting of Friends of Philadelphia. He had been in an infirm state of health for several years, and frequently passed through seasons of much suffering. Two weeks before his decease, he had an attack of influenza, during which he appears to be deeply impressed, and his mind much occupied with serious and elevated thoughts. He had several different members of his uncle's family with whom he was living, several of them being sick, he endeavored to contribute in every way he could, to their help and comfort. A few days before his decease, he expressed in a letter to a near relative as follows: "My health is probably more delicate than it has ever been before. I think it will be necessary to have several of my dear friends which overtake us in the course of our journey through this temporary world, have the effect of drawing our minds to reflect upon the uncertainty of this life, and our responsibility to a higher power;" adding, in substance, "That when we dwell in ease and comfort and have no trials, temptations, and other afflictions that are sowing the seeds of our influence, we think that we will grow and yield good or evil fruit, not only in the present, but also "when the sower's hand is cold," and desiring He who knows all our weakness may best be good seed, that nothing may mar it, grow up as it may, and bear fruit unto life eternal. As he was walking on the railroad, he was struck or struck from Philadelphia, and his head so seriously injured as to cause insensibility immediately, and his death about an hour afterwards. Although the summer season, thus awfully sudden, his friends have the comforting belief, that through the mercy of God in Christ Jesus our Saviour, he has been released from the trials of this life and admitted within the pearl gates. "By grace also ready."

At Chester, Pennsylvania, on the 31st of 1 mo. 1879, HELEN M. THOMAS, the 21st year of his age, but sister of the Monthly Meeting of Friends of Philadelphia.

He had been in an infirm state of health for several years, and frequently passed through seasons of much suffering. Two weeks before his decease, he had an attack of influenza, during which he appears to be deeply impressed, and his mind much occupied with serious and elevated thoughts. He had several different members of his uncle's family with whom he was living, several of them being sick, he endeavored to contribute in every way he could, to their help and comfort. A few days before his decease, he expressed in a letter to a near relative as follows: "My health is probably more delicate than it has ever been before. I think it will be necessary to have several of my dear friends which overtake us in the course of our journey through this temporary world, have the effect of drawing our minds to reflect upon the uncertainty of this life, and our responsibility to a higher power;" adding, in substance, "That when we dwell in ease and comfort and have no trials, temptations, and other afflictions that are sowing the seeds of our influence, we think that we will grow and yield good or evil fruit, not only in the present, but also "when the sower's hand is cold," and desiring He who knows all our weakness may best be good seed, that nothing may mar it, grow up as it may, and bear fruit unto life eternal. As he was walking on the railroad, he was struck or struck from Philadelphia, and his head so seriously injured as to cause insensibility immediately, and his death about an hour afterwards. Although the summer season, thus awfully sudden, his friends have the comforting belief, that through the mercy of God in Christ Jesus our Saviour, he has been released from the trials of this life and admitted within the pearl gates. "By grace also ready."

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Women's Ministry.

Extracted from *Thomas Story's Journal*.

Then there appeared one who made his objection at large against women's preaching, saying, that the apostle Paul said to the Corinthians, "I will that women keep silence in the church." I answered, that the apostle Paul, "Your women," only, and not women effectually, without exception; which he denied. Then one offered him a Bible to look to the place; which he refused, and went pretending to go into a house to fetch one; never returned. Then I opened that point more fully to the people, saying, that no interpretation of Scripture ought to be advanced, admitted, which makes it contradict itself, one part of it another; or one apostle oppose another, or contradict himself or any of the prophets, or the matters of fact recorded in Holy Writ, relating to the public ministry of holy women in the church of Christ, or otherwise.

1st. Then, you may observe what Joel the prophet said, many ages before the days of the apostles, relating to the dispensation of the gospel in this point, and the publishers of it. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days I will pour out my Spirit.

The apostle Peter, being filled with the Holy Ghost, declares this prophecy to relate to the dispensation of the gospel, and to begin the time of the great and glorious effusion of the Holy Spirit of Christ at Jerusalem, saying, "This is that which was spoken of by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh;" and so repeats the prophecy at large.

Now it is morally certain, by a just and undeniable consequence, that the Spirit of God came at that time upon the holy women present; and that the women, or some of them, preached Christ to the multitude, as well as the men, having been his witnesses as well as they; or otherwise the application or made of that prophecy to that instance, could not have been without exception or a reasonable objection. For if no women had been or preached Christ at that time, it could not have been said that the prophet men-

tions women as well as men, daughters equally with sons, but only sons appear in this dispensation and occasion; and therefore that prophecy cannot relate to it. But no objection of this nature appearing, it strongly follows, that some women preached there as well as the men at that time.

"2dly; If daughters were not to preach as well as sons, handmaids as well as other servants, this prophecy could never be fulfilled, and consequently must be false; which, to say or think, would be profane and blasphemous, and cannot be admitted in any wise.

"3dly; The apostle Paul saith in that place, 'Let your women keep silence in the churches,' (that is, in the meetings or congregations) for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church' (or congregation.)

"4thly; Saith the same apostle elsewhere, on another occasion, 'Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.'

"By all which it appears, that the apostle was not prohibiting women in general, when inspired by Christ, and thereby qualified for such services, to preach or pray publicly in the congregation; but such only as were imperious, ignorant, and unlearned in the way of Christ and religion; and also talkative, asking bold and impertinent questions in the congregations, occasioning debates, heats, contentions, and confusion. Such were not to be suffered in such evil work, but to be obedient to their husbands, and learn of them at home in modest and decent silence; it being a shame both to the women themselves, and the congregations of the faithful, that such women should be permitted to speak in that manner in a public way, to disturb them, and hinder their devotion, and the public service and ministry of such of either sex as were duly qualified and sent in the wisdom and power of the Holy Spirit. We, as a people, are of the same mind, that neither such women nor men ought to be suffered in such destructive work; but to be silent, and learn there, behaving therein with modesty becoming their sex, and the nature and end of what they undertake.

"5thly; And as to matters of fact, proving that women preached publicly in the Christian congregations in the days of the apostles, Paul recommended Phoebe, a sister in Christ, to the congregation then at Rome, as a minister, servant, and deaconess of the church at Cœnebrea; and in the same place mentions Priscilla with great respect, as his helper in Christ Jesus, which help can refer to nothing else but the work of the ministry, in which they were jointly and severally engaged.

"6thly; And though Apollus was a man of eloquence, and mighty in the Scriptures, and had been instructed in the way of the Lord in

some measure, and had taught the things of the Lord zealously and diligently, knowing of the baptism of John—Priscilla, as well as Aquila, expounded unto him the way of God more perfectly.

"7thly; These instances wherein that great apostle so much approves the public ministry of these holy and inspired women, plainly demonstrate that he was not against women's preaching; for then he must have written contradictions, in the name of the Lord, which would have destroyed the authority of his own ministry, since no man speaking or writing by the Holy Ghost, the Spirit of Truth, speaketh or writeth contrary things; and they cannot both be true, but the one or the other must needs be false, and suggests a reasonable suspicion that both are so; which cannot be thought of any apostle of Christ, or his ministry.

"Again, Paul directs how women ought to be attired, as well as men, in the time of the public exercise of their ministry or preaching; and if he had been against all women's preaching, and yet given directions how they should demean themselves, he would not have been consistent therein, nor one part of his ministry with another; for he saith, 'Every man praying or prophesying, having his head covered, dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head;' and more in the same place to that purpose; which still further proves that the apostle was not against women's preaching in the congregations, but fully allowed it.

"And also Philip, an evangelist, one of the seven deacons, and an able minister of Christ, had four daughters, virgins, who did prophesy; that in they preached the gospel. And seeing they were daughters of so eminent a minister of Christ as Philip was, without all reasonable contradiction, not only Philip himself, but the churches of Christ, approved them therein. Then, if Paul had been against women's preaching and praying publicly in the church, and Philip for it, they would, in that case, have contradicted and opposed each other, to the confounding of the people, by a contradictory uncertain ministry; which cannot be admitted by men of truth, and sincere lovers of Christ. Upon the whole, we must needs conclude, that women as well as men, may, and ought to prophesy, preach, and pray publicly in the church and churches of Christ, when thereto called and qualified by Christ, under the immediate direction and influence of his Holy Spirit and power, as those holy women were; without which neither male nor female, under any other qualification or pretence whatsoever, ought to intrude themselves, or meddle, lest that question, under the displeasure of the Almighty, be asked of such, 'Who hath required this at thy hand?' and they incur a just punishment in the end."

During all this time the people were gener-

ally attentive, and seemingly pleased; but just in the close of the matter, I was attacked, all of a sudden, by a person who brake into the crowd behind me on horseback, and by his garb looked like a pastor of the people, and upon inquiry afterwards, I found he was so. His first salutation was after this manner: "Are you not ashamed thus to delude the people, imposing upon them false glosses on the Scripture? I am a stranger on the road, and drawing near this multitude to know the occasion of it, cannot but appear in defence of truth against your perversions." This true, you have a smooth way, a gaining countenance, and advantageous mien; but, sir, you look, in all this, the more like an emissary."

This being sudden, was a little surprising at first; but Truth being uppermost, I quickly challenged him to instance any particular wherein I had imposed upon them.

He instanced only in this, where I had said Phebe was a minister of the church; he said, "She was not a minister, but a servant, as appears by the text itself in that place; and it will not bear to be translated minister, as you say."

I replied, "Servant and minister are synonymous terms, and the word there used may be better translated minister; and if she was a servant, in what other respect to the church, if not in a public ministry, as a preacher? For Theodore Beza, in his Latin translation from the Greek, from which our English translations are made, hath it minister, and not servant, *ministra, ecclesie concensis*; and in the Greek Testament it is *διδασκαλος*; that is, minister or servant." I asked him before the people, if he would say, upon his reputation as a minister, as he professed himself to be, that it might not be properly rendered minister, which he refused; and then, in abundance of assurance, said openly, that I was no Quaker, but in a flattering way, added, I had more sense than to be a Quaker; for I had an ingenuous countenance, and a mien importing a better education. I rejected his flattery, and replied, that he might have had better education, and ought to have had more justice, than falsely to accuse one whom he never saw before, and put him upon his proof in that and several other things, in which he had overshot himself, in the apprehension of most of the people who heard him.

I observed to the people, who did not generally understand the meaning of the word emissary, that it was unduly applied by him; it imported a very high, as well as false charge, and as such I returned it upon him. Then he began to charge Jonathan Taylor, then in England, with being a Jesuit, he having been in that country seven years before, and instrumental to convince many in those parts, and thereby had greatly enraged the priests and their envious company against him, which they had not forgot. There stood up likewise another man, and said the charge was true. But I opposed them, telling the people, I very well knew Jonathan Taylor, and that he was no Jesuit, nor any thing like one in any respect; putting the priest in mind of what dangerous consequence it might be to himself to charge me, or any other innocent person, in that manner, since, by law, it touched the life of the accused, and was highly punishable in the accuser, if not legally proved. Then wheeling his horse about, he said he could not stay any longer, but rode hastily out of the crowd and went off.

The opposition this priest and the others made being for the most part notoriously false assertions and charges, without any proof, exposed him and themselves to the just censure of the people, and rather confirmed them in the truth of what we had delivered, than hurt the cause of Truth; which we, in some measure of the wisdom and power of it, had defended against them.

Yosemite.

This is a valley in Mariposa Co., California, through which winds the Merced river, about 155 miles east by south of San Francisco, unequalled for the grandeur of its scenery and the magnificence of its waterfalls. It is nearly in the centre of the State north and south, and just midway between east and west bases of the Sierra Nevada, here a little more than 70 miles wide. It is nearly level, about 6 miles long by half to one mile wide, and nearly a mile in perpendicular depth below the general level of the adjacent region. Its general direction is N. E. by E., and S. W. by W., nearly at right angles with the general trend of the mountains; its elevation above the sea is 3950 feet. Its granite walls are nearly vertical; their color is a light gray, reflecting brilliantly white in the sunlight, occasionally varied with veins of a brighter or deeper hue. In places stripes of a darker color, gray, brown and black, are produced by the flowing down of water carrying organic matter. Various species of trees and plants occur in the valley. In winter it is inaccessible, except on snow shoes; in summer the nights are cool, but the thermometer almost always rises above 80° in the middle of the day in June and July. There are several hotels for the accommodation of tourists. The valley is reached by stage or stage and horseback (about ninety miles) from Merced, Milton, and Oakdale, on branches of the Central Pacific railroad. The principal objects of interest will be described proceeding up the valley.

The first on the right is the Bridal Veil fall, formed by a creek of the same name, which is precipitated over the cliffs in one leap of 630 feet perpendicular upon a slope, down which it rushes in a series of cascades for a perpendicular distance of nearly 300 feet. The effect from the valley is as of a vertical fall of 900 feet, the base being concealed by trees. The column of water sways to and fro in the wind, seeming in the distance to flutter like a white veil. A little higher up is Cathedral rock, a prominent and massively sculptured pile of granite, the summit of which is 2,660 feet above the valley. Above this are the "Spires," isolated columns of granite at least 500 feet high, standing out from, but connected at the base with, the walls of the valley. Still further up a point of rocks projects into the valley, terminating in a slender mass of granite somewhat resembling an obelisk. This is known as "Sentinel rock." Its entire height is 3,043 feet; the obelisk form continues down for 1,000 feet or more from the summit, below which the rock is united with the wall of the valley. A short distance above is Glacier point, from which one of the finest views of the valley may be obtained. Back of Sentinel rock is Sentinel dome, 4,150 feet above the valley, which commands a fine view of the Yosemite fall. On the left side of the valley, opposite the Bridal Veil fall, is the Virgin's Tears fall, where the creek of that name leaps over the wall more than 1,000 feet. Just above is El

Capitan, an immense block of granite projecting into the valley, and presenting an almost vertical edge 3,300 feet high. Further and nearly opposite Sentinel rock, are Three Brothers, a group of rocks rising behind another, the highest being 3,830 feet and from its summit affording a splendid view of the valley and its surroundings. Above the Three Brothers, is the principal fall, Yosemite, formed by a creek of the same name. The vertical height of the lip of the fall is about 2,600 feet. There is first a vertical descent of 1,500 feet, when the water strikes shelf or recess, whence it makes a series of cascades, a fall equal to 626 feet perpendicular and then gives a final plunge of about 400 feet. The different parts of the fall being nearly in one vertical plane, the effect is described as being almost as grand as, and perhaps more picturesque than if the water were but a single leap from the top of the cliff the level of the valley. A striking feature of the Yosemite fall, believed to be peculiar to it and the Bridal Veil fall, is the vibratory motion of the upper portion under the varying pressure of the wind. The stream at the summit, at a medium stage of water, is estimated to be 20 feet wide to 2 feet in average depth. The Yosemite fall is believed to surpass vertical height all others having nearly the same body of water. A little east of it the cliff rises in a bold peak 3,030 feet above the valley. About two miles above the fall the valley branches into three cañons, forming the Merced river in the centre, the Tenaya fork on the left or north-west, and the Illouette or South fork on the right or south-west, (not to be confounded with the main South fork of the Merced, which is below the Yosemite valley). North of the Tenaya fork near where it enters the main stream, is an immense arched cavity called the Royal Arch and a rounded columnar mass of rock called the Washington column, and back of them the North dome, a domeshaped mass of granite attaining an elevation of 3,568 feet above the valley. Between the Tenaya and the Merced is the Half Dome, an apparently inaccessible crest of granite rising 4,737 feet above the valley, in which it is one of the most imposing objects. Mirror lake, an expansion of the Tenaya fork, is a beautiful sheet of water. In the cañon of the Merced are two falls, the lower, called the Vernal fall, with a perpendicular descent of about 400 feet, and the upper, called the Nevada fall, not quite perpendicular, with a height of about 600 feet. North of the river near the Nevada fall is an immense mass of rock, isolated and near perpendicular on all sides, called the Cap Liberty, which rises some 2,000 feet above its base. In the Illouette there is a fall estimated to be 600 feet high. Only two of the principal falls, the Vernal and Nevada, continue in existence throughout the season; the Yosemite and Bridal Veil almost disappear by the 8th or 9th months. The most favorable months for visiting the valley are the 5th, 6th and 7th, before the creeks are dried up. On the Merced above the Nevada fall is the Little Yosemite valley, about four miles long and from half a mile to one mile wide, 2,150 feet above the Yosemite proper, of which it may be regarded as a continuation. The big Sierra adjaent to the valley abounds in points of interest. About sixteen miles south is the Mariposa grove of big trees, and about eight miles north by west the Hetch-Hetch

ley on the Tuolumne river, smaller than Yosemite, but similar to it in character. The Yosemite valley was first entered by the men in 1851, when an expedition was organized to drive out the Indians who made their stronghold. It was first visited by artists in 1855. The first house was built in 1861. In 1864 an act of Congress was passed opening the valley to the State of California, on condition that the premises should be used for public use, resort, and recreation, and should be inalienable for all time. The Governor soon after appointed commissioners to have the management of the valley, and the State Legislature at its next session accepted the grant. The name Yosemite is an Indian word signifying "grizzly bear," but it does not the name now applied to the valley by the Indians, who call it Ahwahnee or Annonie. From *Appleton's American Cyclopedia*.

For "The Friend."

Thoughts and Feelings.

GOSPEL MINISTRY.

The message of the apostle Paul to Archipus was, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." And in writing of himself he declares: "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." By these testimonies of Holy Scripture, with many similar ones, a part of the requisitions those entrusted with a gift in the ministry the gospel appears to be defined. While a man may not overlook what is also written therein by the same apostle, viz: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." But, as continued, "they have not obeyed the gospel. For Esaias saith, and, who hath believed our report?" Is there not cause for the query whether the language, "Who hath believed our report," is not much special application to the present day? because of the very few that appearing to submit to the needful baptisms, and come up to the help of the Lord against the mighty, through a whole-hearted surrender of themselves with their all to His disposal and government? And why is this? Is it at the gospel preached still, in measure at least, "in demonstration of the Spirit and of power?" Or does the difficulty lie, in that the cares of this life, the deceitfulness of riches, and the love of other things' having choked the good seed sown in every heart, so stolen the affections of the people, that there is not room for the Heavenly Guest to come in and abide there? On this subject we recall, that that powerful minister of the gospel, Richard Jordan, in reference to preaching, to graify itching ears without the clearings of duty, says: "I fully believe that temptations of this sort (presuming to preach when He who hath the keys of David is ceased to shut) is the reason of so much lifeless ministry prevailing in the world (even among us as well as other people,) which I believe seldom rightly either opens the understanding or convinces the judgment." And it does not manifest, also, that the hearts of the people need a deeper baptism into Christ through the power of his Holy Spirit? Has not the time fully come when, unless He speak, whose words go forth at once to their effect, man is the help of man? Do we not need, more generally, a washing in the laver of re-

generation, with the renewing of the Holy Ghost? Oh! for more of that gracious influence to be showered upon us, that heavenly quickening power, which can at His bidding, with whom one day is as a thousand years, turn our captivity, make the desert to rejoice, and the wilderness to blossom as the rose.

Valuable and precious as true gospel ministry is, and "beautiful (as) are the feet of them that preach" it, its great aim and end is to direct people to Christ the living eternal Word, by whose atoning blood outwardly shed we are reconciled to the Father, or are put into a capacity for salvation; and by obedience to the quickening, leavening, transforming operation of His all-sufficient grace in the heart, we become "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." Thus that spiritually minded servant of Christ, George Fox, says: "I was sent to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should receive him in his light, I saw that he would give power to become the sons of God." "I saw Christ died for all men, was a propitiation for all, and enlightened all with His divine saving light; and that none could be true believers, but those who believed therein. When the Lord sent me forth to preach this everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, which would lead into all truth and not deceive any."

Did we witness more thoroughly throughout the length and breadth of the camp a sincere turning to this "inward light, spirit and grace" which, as obedience keeps pace with knowledge, leadeth into all truth, we believe that our religious Society would not only be enabled to put on its beautiful garments and shine to the honor of the Heavenly Lightener and High Priest, independent of all outward or instrumental help, but that in addition to such immediate unction and outpouring from on high, that more anointed messengers and qualified laborers would be raised up, commissioned and equipped, to join those already in the field to the proclaiming the glad tidings of life and salvation. Thus would the strengthening of the walls and the rebuilding of the gates and waste places, go forward with renewed faith and earnestness in all; and especially to the joy of those whose hearts sigh, whose tears flow, and whose harps are hung upon the willows, because so few come to the solemn feasts of Zion.

In view of the low state of things, and also of "Who hath believed our report?" though at the same time there are many who love to have the itching ear filled and gratified, and may had the poor instrument; yet is there not much that is suggestive and instructive in the following by George Whitehead:—"In those days I clearly saw," writes G. W., "that the testimony required of us to bear, was not so much in words, declaration, or ministry, as to stand our ground in faith and patience, and to travel in spirit with secret breathing and earnest supplication unto God." "It was often before me," he continues, "that the Lamb and His faithful followers should have the victory, which was much of secret comfort to me many times: glory be to his name forever."

As gospel ministers, with others in the church as deeply responsible, if not as deeply concerned, get and keep low in the holy seed

of life, breathing and interceding in humility and contrition of soul unto the omniscient Father of the spirits of all flesh, will He not bow the heavens and come down? Will He not be jealous for his land and pity his people? Will He not arise for the sighing of the poor and the cry of the needy? Will He not lengthen the cords and strengthen the stakes of Zion? Will He not restore for what has been lost, and cause, a remnant at least, to eat in plenty, and be satisfied, and praise the name of the Lord?

For "The Friend."

Elizabeth Bathurst.

(Continued from page 218.)

In Elizabeth Bathurst's own account of her religious progress, she says that when she was in a seeking, but unsettled condition, "The whole world seemed to me as a very little thing, my soul desiring nothing but a part in God's kingdom, which made me earnestly entreat him, that He would lead me in the way everlasting"—"that amidst the various forms there are for worshipping of thee, my soul may certainly know how to serve thee aright, and wherewith to bring an acceptable sacrifice unto thee."

"The heart-searching God having then put my soul upon search to find out a people with whom I might join as with a communion of saints; I looked here and there into many assemblies, but alas! still I saw their conversations so much contradicting their professions, that I could heartily join with none of them, * * * still I overlooked this people of whom I am writing [Friends] as if it had been altogether unlikely I should find what I sought for amongst them, although natural affection had laid a bond upon me to judge charitably concerning them;* howbeit at length there was a way made whereby I was brought to search here also, notwithstanding the many false aspersions which my ears were filled with concerning them.

"So that now, I say, upon my search amongst them, I have found those who are guided by the principle of Truth in themselves, very careful to walk worthy of their high and holy calling. And by this their innocent life, I must needs acknowledge, I felt my own conscience powerfully reached for some time before my judgment was fully satisfied. But having those words of our Saviour imprinted upon my mind, 'If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak myself'; then immediately I consulted with my flesh and blood, but was made willing to give up to the obedience of His will revealed in my conscience; and so I came to receive the faith of that principle which the Quakers do profess, and by it am I joined to them not only in head but in heart."

This is another testimony to the well-settled truth that the holy lives of true Christians are the strongest, the most convincing proofs that can be produced of the reality and efficacy of religion; while the ungodly lives of merely nominal professors tend to bring religion into disrepute and strengthen the ranks of infidelity. How far-reaching is our influence for good or for evil, and what a fearful responsibility rests upon us all!

After she had been thus convinced of the truth, Elizabeth Bathurst speaks of the further

* Her parents appear to have become members of the Society before her own conviction.

work necessary to be experienced—and says: "For this I bow my knee to the God and Father of our Lord Jesus Christ, 'That He would prosper and carry on his own work more and more in every one of our hearts,' yet dare we not be found false witnesses for God in speaking of things beyond our measure, or boasting of that which we have not attained." "I would have none mistake, so as to think that conversion is wrought in an instant, for it is a gradual work, carried on by degrees in the soul, which is not presently complete and perfect; although the very first motion towards it, proceeds from a principle which is perfect in itself; and which will in time perfect the soul, as it follows the leadings thereof; but if any shall sit down by the way, on this side the mountain of true holiness, notwithstanding they began in the Spirit, yet if they end in the flesh, how far soever they have travelled on in their journey, still may their carcases fall in the wilderness."

Our blessed Saviour said to Simon Peter, "When thou art converted strengthen thy brethren." So, after Elizabeth Bathurst became settled in her religious convictions, she found a special injunction laid upon her from "the God of all grace" "to proclaim his free grace and rich mercy" towards her former acquaintance. She says—"So came the Word of the Lord unto me, 'Go invite them to the feast of ingathering, that so they may be allured to turn in unto me, and be gathered by me, in this the day of the stretchings forth of the arms of my mercy.' To this end she not only labored vocally among them, but published a doctrinal treatise called "Truth's Vindication," designed to remove the misapprehensions and prejudices which prevented many from embracing the offers of Divine love.

In this work the views of our Society on many important points of Christian doctrine are clearly stated and upheld with Scripture proofs and much force of reasoning. Of what may be termed the cardinal doctrine, the one most earnestly pressed by our early members, she says—it is a principle of Divine Light and Life of Christ Jesus placed in the conscience; it is the Grace of God that bringeth salvation, and hath appeared to all men; it is the Light of Jesus, who is that true Light that lighteth every man that cometh into the world; it is a measure of the Divine Spirit; it is the incorruptible seed by which we are begotten to God; and that it comes from God through Christ.

It is a precious thing to witness a true waiting upon the Lord. Many great and glorious promises are made to those that truly wait upon Him. "That they wait upon the Lord shall want no good thing;" this, to witness and enjoy, is the substance of all. While we waited upon invented means, men and books, upon our own thoughts and imaginations, our own wisdom and understanding, we wanted the good things: these were not sufficient to lead us to the knowledge, nor the enjoyment of them.

Hereby may all Christendom, so called, be tried and judged; they pretend a worshipping and waiting upon the Lord, but they want the good things, and the evil things abound amongst them: so are hereby found false witnesses, those who say they wait upon the Lord, and that He hath not fulfilled his promises to them.

A remnant are, at this day, true and faithful witnesses, that the Lord is faithful, just and true to his promises, and that He hath fitted and furnished them with the heavenly treasures, the good things of his kingdom, as they truly wait upon Him. This waiting doth not begin when our solemn meetings begin, neither doth it end with them, but remaineth always.—*William Shee'en.*

LETTER TO JESUS.

A postman stood with puzzled brow
And in his hand turned o'er and o'er
A letter, with address so strange
As he had never seen before.
The writing cramed the letters small,
And by a boy's rough hand engraven.
The words ran thus: "To Jesus Christ,
And underneath inscribed, 'In Heaven.'"

The postman paused; full well he knew
No mail on earth this note could take;
And yet 'twas writ in childish faith,
And posted for the dear Lord's sake.
With careful hand he broke the seal,
And rev'rently the letter read;
'Twas short, and very simple too
For this was all the writer said:

"My Lord and Saviour, Jesus Christ,
I've lately lost my father dear,
Mother is very, very poor,
And life to her is sad and drear.
Yet Thou hast promised in Thy Word
That none can ever ask in vain
For what they need of earthly store,
If only asked in Jesus' name.

"So I am writing in His name,
To ask that Thou wilt kindly send
Some money down; that Thou wilt spare
And what is right for us to spend,
I want so much to go to school;
While father lived I always went,
But he had little, Lord, to leave,
And what he left is almost spent.

"I do not know how long 'twill be
Ere this can reach the golden gate;
But I will try and patient be,
And for the answer gladly wait,
The tidings reached that far-off land,
Although the letter did not go,
And straight the King an angel sent
To help the little boy below.

Off to his mother he would say,
'I knew the Lord would answer make
When He had read my letter through,
Which I had sent for Jesus' sake.'
Ah! happy boy, could you but teach
My heart to trust my Father's love,
And to believe where aught's denied
'Tis only done my faith to prove.

—*The Methodist.*

Selected.

THE SUMMONS.

My summons may come in the morning,
Or the deep, peaceful slumber of night;
It may come with a lingering warning,
Or as quick as a flash of sunlight;
It may come while I'm thinking of heaven;
It may come while my thoughts are astray;
While I'm sitting alone in my dwelling,
Or greeting some friend on the way:
But the day or the hour, when the bidding
Comes to me, I never can know,
And I pray, at the call of the Master,
I may answer, "I'm ready to go!"

It may come while I'm working for others,
Or laying out plans for myself;
It may come when I'm laid, as a well-worn
And useless old book, on a shelf;
It may come when my life, full of sweetness
Would fain have it tarry awhile;
It may come when my sorrow's completeness
Makes me welcome to the call with a smile;
Though it fall in the gentler of whispers,
Or sounds with a deep, startling knell,
I pray only that I may be ready
To answer, "Dear Lord, it is well!"

—*N. Y. Christian Advocate*

Testimonies to the Way of Salvation.

One of Edward Burrough's tracts is entitled "The everlasting gospel of repentance and remission of sins." It contains certain propositions which show his view of the way of salvation. These commence with the statement: "None can be saved from the wrath of the Lord but they who are saved from the sins; for sin brings the wrath of God upon the consciences of men, and anguish upon so and body; and [those] who are not saved from sin, cannot be saved from wrath; for wrath pursues the guilty. * * Therefore, who soever will be saved from wrath, must be saved from sin, and Christ must purify his heart, and the blood of the Lamb must sanctify him, and his conscience must be cleansed from the guilt of transgression, and Christ must live in him, and he must live the life of faith, which gives victory over all sin, or else he cannot be saved with the salvation of God eternally."

The succeeding propositions unfold the manner in which these blessed results are attained. "Whoever will be saved with the salvation of God, must own the Light of Christ Jesus in his own conscience, and he must believe in this Light, and walk in it, even the Light in his conscience that convinces him and checks him for his evil deeds, and that lets him see what sin he is guilty of; you must believe in this Light and follow it, and depart from that and forsake that iniquity, which it convinces you of, and do that good which it moves your hearts into, or else you can never be saved. For, if you continue in evil doing, contrary to the Light of Christ in your own consciences, you are in a condemned condition, and you cannot be justified of the Lord while you are accused by the Light within you of such and such sins, and that you are guilty of them, and forsake them not."

"Again, whosoever will be saved, must be born again of the Seed of God, and must be changed and renewed in mind and heart and spirit; and old things must pass away, and all things must be made new; and a new nature must live in you, and the image of God must be brought forth, which is righteousness and true holiness, which is like unto God; and this is the new creation, which every one must witness to be wrought in him that ever enters into God's kingdom. For, saith Christ, 'Except a man be born again he cannot enter into the kingdom of God.' For it is not a profession of religion made with the lips, nor the practice of duties and ordinances taken on and performed in the old nature, and a holding of truth in unrighteousness; this is not the way of salvation, but it is the regenerating and making like unto God, being His image of justice, truth and righteousness; it is this in which men may be saved eternally."

"Again, whosoever will be saved, must receive the Spirit of God, and it must dwell in them, even the Spirit of the Father; and they must be taught by it, and led into all truth, to do the truth, and speak the truth in all things." * *

"Again, all that will be saved, must be sanctified, cleansed and purified from all unrighteousness, by the Spirit and Word of God, whereby every heart must be made clean, and every conscience sprinkled with the blood of the Lamb; and the body of sin and death must be put off, and the bondage of corruption must be broken, and iniquity must be

saken and turned from, and sin must be aged in the flesh, and purity, holiness and righteousness must live and reign in all that I have said." * *

"Again, whosoever will be saved, must be in Jesus Christ, and receive him; and every must take up his daily cross and follow him; and must know Him to mortify and sanctify them to the world; and He must work some things in you by his Spirit spiritually, as He wrought without you in his prison, or else you have no part in Him, nor salvation by Him. For it is not enough to read the law, only to believe that there was such a one as Christ, and that He did and spoke such and such things at a distance about you; for many may make a belief a profession of this, and yet perish; but in that was, of whom you read, without doubt, must you receive and witness within you."

For "The Friend."

Progress of Civilization among the Indian Tribes in the West under the Care of Friends.

The following table contains the condensed statistics of the Indian tribes, committed by the Society to the care of the Society of Friends (Orthodox), and covers the period from 1808 to 1878 (both inclusive). The materials for the table have been collected from various sources, and carefully compared and reduced. Various irregularities in the figures of the several years are fully explained by the history of the tribes for those years, and also confirm the general accuracy of the table. For instance, the crops in the Indian Territory and Kansas, in 1874, were almost wholly cut off by drought and grasshoppers. The season of 1876 was also a very unfavorable one at many of the agencies. The table shows that in the ten years in which Friends have had the care of these Indians:

- 1. The number of children attending school has increased nearly seven-fold.
- 2. The number of acres cultivated by Indians has increased more than five-fold.
- 3. Their corn crop has increased more than ten-fold.
- 4. Their potato crop has increased nearly fold.
- 5. Their hay crop (cut from prairie grass) has increased five-fold.
- 6. The number of cattle owned by Indians has increased fourteen-fold.
- 7. The number of hogs owned by Indians has increased thirteen-fold.
- 8. The number of houses occupied by Indians has increased three-fold.
- 9. The number of ponies owned by Indians decidedly diminished. The chief wealth still resting in Indians lies in their large herds of ponies. As they locate and begin to adopt steps of civilized life, they exchange ponies for cattle and hogs.
- 10. In 1868, more than half of these Indians were dead, roving and hostile—fresh from a war which had cost many lives and millions of dollars—embittered against white people and exceedingly averse to civilization. None of their children had been in school. They do not cultivate the soil, and had neither corn nor herds, except ponies. Most of the tribes have been compelled in these ten years to undergo the loss and retardation inseparable from a removal to the Territory in Kansas.

WM. NICHOLSON,
Late Gen. Agt. Committee of Friends.

This table includes some tribes not included in the table of 1874.

	1808.		1872.		1874.		1876.		1877.		1878.	
Population.	16,165	16,212	17,906	15,623	14,874	15,583	16,100	16,100	16,100	16,100	16,100	16,100
Children in school.	144	387	736	846	986	909	991	991	991	991	991	991
Average attendance.	1	1	1	1	1	1	1	1	1	1	1	1
Boarding-schools.	1	1	1	1	1	1	1	1	1	1	1	1
Number who can read.	1	1	1	1	1	1	1	1	1	1	1	1
Number who can read.	1	1	1	1	1	1	1	1	1	1	1	1
Acres cultivated by Indians.	3,046	9,784	13,834	11,411	11,411	11,411	11,411	11,411	11,411	11,411	11,411	11,411
Products of corn raised by Indians.	62,825	186,170	68,346	315,120	153,600	189,960	189,960	189,960	189,960	189,960	189,960	189,960
Products of wheat raised by Indians.	2,560	11,000	3,892	11,310	10,365	12,400	12,400	12,400	12,400	12,400	12,400	12,400
Products of hay cut by Indians.	2,990	12,527	4,065	12,710	6,336	7,332	6,661	6,661	6,661	6,661	6,661	6,661
Products of other crops raised by Indians.	1,922	4,252	4,678	6,381	5,076	6,381	6,381	6,381	6,381	6,381	6,381	6,381
Number of houses occupied by Indians.	1,473	11,697	16,627	12,348	11,154	15,146	18,788	18,788	18,788	18,788	18,788	18,788
Horses.	473	861	898	1,070	1,070	1,172	1,172	1,172	1,172	1,172	1,172	1,172
Houses occupied by Indians, besides.	311	311	311	311	311	311	311	311	311	311	311	311
Boards.	306	306	306	306	306	306	306	306	306	306	306	306

For "The Friend."

Incidents and Reflections.—No. 5.

SILENT MINISTRY.

The most cogent train of reasoning, and the most earnest appeals that a preacher can make, will have little or no effect in awakening a sinner to true repentance, or in promoting the spiritual welfare of his hearers, unless it be accompanied by a measure of that Divine power which the Lord alone can dispense. Where the preacher is careful to minister only in the authority and under the direction of the Head of the Church, he may safely leave the results in his Master's hand, who has declared that his word shall accomplish that which He pleases, and shall prosper in the things whereto He sends it. We are prone to place too much reliance on words themselves, and to look more to the preacher than to the quickening Spirit which must give force to their expressions. Yet there is a ministry without words—a communion of spirits in which refreshment and consolation spreads from one person to others, without anything being said. Thomas Story describes an interesting occurrence of this kind, when speaking of the first meeting he attended among the Society of Friends. He says: "Not long after I had sat down among them, that heavenly and watery cloud overshadowing my mind, broke into a sweet, abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the same divine and holy pre-

sence and influence of the true, holy and heavenly Lord; which was divers times repeated before the meeting ended. And in the same way, by the same divine and holy Power, I had been often favored with before, when alone; and when no eye but that of Heaven, beheld, or any knew, but the Lord himself; who, in infinite mercy, had been pleased to bestow so great a favor.

"And as in the many small springs and streams, descending into a proper place, and forming a river, become more deep and weighty; even so, thus meeting with a people gathered of the living God into witness of the enjoyment of his divine and living presence, through that blessed and holy medium, the mind of Jesus Christ, the Son of God, and Saviour of the world, I felt an increase of the same joy of the salvation of God."

In speaking of his early religious experience, after joining the Society of Friends, the same writer says: "My delight was continually in the Truth, and I desired no company but of Friends, and frequented meetings on all occasions; where my heart was frequently tendered by the Truth, and it often reached and affected others by its medium, and sometimes very much; so that I became very dear to Friends, and they to me; And as that tenderness was, in its nature, an involuntary ministry, being an operation of the Spirit without words, I found, for some time, great satisfaction and safety in it."

Having a desire to visit some other meetings, he went a short journey with Andrew Taylor, a minister of that day. He says, the meeting at Sanderland "proved a very comfortable time of the enjoyment of the good presence of the Lord; with which my mind and heart being plentifully furnished, it moved by its own divine force, greatly to tender me, and bathed me in a flood of tears, from divine, melting love, and had the like effect over the meeting; and this happened in time of silence. After some time Robert Wardell, a ministering Friend, at whose house we lodged, spoke some sentences; by which, I perceived, he thought I should have uttered some words, by way of public ministry, at that time. But I did not apprehend my time was then come for that service; and it had the same effect, and perseverance, more than if I had uttered words: For it was a ministration of the Word, by a more immediate operation, and a great mystery.

"After the meeting many Friends came to me, and expressed so much love and respect as gave me occasion to consider what could be the reason of it; for they were all strangers to me, and I to them; and being but a child in the knowledge of the invisible operation of the Word of Truth, and its effects, by instruments in a way of silence and sympathy, I had looked at its effects only in myself for my own strength and consolation, yet could not but observe, that at the same instance as Truth broke in upon me in an eminent manner, (with which, in other places, I had been often favored before,) it affected the living part of the meeting the same way, at the same time: And it is clear to my understanding by experience, that there is a communication of divine love through the one Spirit, and that unspeakable, among the sanctified in Christ, at this day, as well as in time past; and that in a state of holy silence, as the members of Christ sit together in their heavenly places in Him."

Recent Discoveries and Scripture.

At the recent Church Congress in Sheffield, we find one of the sittings was occupied with discussing the question,—"What definite results as to the interpretation of Scripture have been produced by the discoveries in Egypt, Nineveh, Palestine, and the Catacombs of Rome?" Several papers were read on this important and interesting question: one by Canon Tristram, of Durham, is as follows:—

"When from the historical we proceed to that eye of history, the geographical and topographical details of the early Scriptures, our attention is directed chiefly to the journal of the wanderings of the Exodus and to the allotment of the Land of Promise. These are full of topographical notes on the Sinaitic Peninsula and the various countries east of Jordan; while the book of Joshua describes, with the fulness of a government survey, the various tribal boundaries, and contains long lists of the towns and villages allotted to each tribe. The recent surveys of the Sinaitic Peninsula have shown the most exact accordance of the record of the Exodus with existing topographical facts; an accordance which would be inconceivable unless the history were compiled at the time. — Holland's researches have shown that at that very date the mining region north-east of Suez was occupied by strong Egyptian garrisons, and that the Israelites could have taken no other route than the southern one between Jabel-on-Rabah and the Red Sea. Then, after crossing the Red Sea, we have Ayân Mûsa (Moses' Well), then three days' journey without water; then the bitter springs of Marah; then Elim, with its palm trees and vegetation still existing. From Elim they go back to the sea, and follow down the coast. Then, where a bold headland forbids further progress, they removed from the Red Sea and encamped in the wilderness of Sin, i.e., where the headland Ras Abu Zenneh forbids further passage they turn inland and double it. Thence there is only one road evading Tanjeh, which, with their baggage, the Israelites could have taken towards Sinai, with two halting places by the way. Here — Holland has traced Replidim, and beyond the pass the old circular huts of an extinct race — the Amalekites — with their hearthstones, and the remains of bones and charred wood. In the open space we find every condition required for the delivery of the law from Sinai, and also for the most minute details of the battle of Replidim.

"Eastward from Sinai, again at a distance of three days' journey, Professor Palmer discovered a piece of ground covered for many acres with the stone circles which mark the site of camps, but of a different shape from any now in use. The hearthstones were still there, and pieces of charcoal beneath the surface. Stretching to a great distance round the camps were numbers of grave mounds, said by the Arabs to be the remains of a vast pilgrim caravan which pitched there ages ago, and was afterwards lost in the desert of the Tih. No doubt remained in the mind of the explorers that they were actually on the site of Kibroth Hattannah, and that their fingers as they turned the stone heaps and examined the teeth amongst the dust were grimed with the dust of them that lasted. Exactly a day's journey further on, they discovered the wells and romantic oases of Ain Hudherah, the Arabic equivalent for Haze-roth. If beyond this each halting-place has

not been traced and identified, it is simply because from the nature of the case it is most unlikely that names probably given at the time by the travellers themselves to feature less camping grounds should have been preserved. But the latter part of the wanderings has been traced with the same accuracy as the earlier. A discovery by — Holland only this year of a labyrinth of valleys, slopes, roads, and hilly country in the north of the desert of Tih in the region just south of Ain Gades, recognized as Kadesh Barnea, solves all the difficulties connected with the protracted sojourn of a vast host for many years in this region.

"Proceeding from the watershed of Jebel Tih, northward through Jebel Mugrah, — Holland found what seems to have afforded the road known as 'the way of the spies,' a wide region full of traces of ancient habitations and cultivations. West of this region he has traced an easy, direct, and well-watered route to Egypt, with wells and ancient ruins, and numbers of flint flakes and arrow heads, proving that it was a road much used in very early times, while large tracts of land are still cultivated there. The pass of Akkrabim, the mountain of the Amorites, Tephath, of Hormal — none of these were mere traditional names, but actually recognized sites where the march of Israel can be most distinctly traced. I need not further trace the later history of Numbers and Deuteronomy, the minute details of all the movements of Israel, round Elen through Moab, and to the plains of Shittim, or the high places of Balak and Baham.

"Then, entering into Palestine itself, with the book of Joshua in our hands, we scarce need a further guide. The officers of the Palestine Exploration Fund have laid down in that ordinance map, which in a few weeks will be in your hands, 2770 names, where previously only 450 were laid down. Of all the long catalogues of Joshua, there is scarce a village, however insignificant, which does not retain for its desolate heap or its modern hovels the Arabic equivalent for the name written down by Joshua 3300 years ago. But it is not merely in the continuance by an 'ocult Providence' of the names in the very places where they ought by the record to be, it is the little touches which often startle by the way in which they carry conviction of the time and place of the sacred penman. Thus, when we read that Abraham's second encampment was on a mountain east of Bethel, and that he pitched his tent, having Bethel on the west and Hai on the east, and there he builded an altar; and when, between the site of Bethel and the desolate heap, the 'Tell' of Oi, we observe a valley, and in its centre a lofty hill, with undecipherable ruins on its summit, whence, and whence alone a view of the Jordan valley and the head of the Dead Sea is obtained, we know exactly where Abraham stood, and where the writer placed him. This is proof and illustration rapidly accumulating; the one definite result is certainly this, that hostile criticism must now be subjective and not objective. If there be a corroborated or illustrated history of the world, we have it here. The solvent of unbelief cannot dissolve the sculptured stones and burnt tablets of Chaldea. But scepticism, like other organisms, may still preserve her continuity, while, Proteus like, she develops new forms by a process of evolution; that theory which its

rotaries tell us is universally accepted by: thinking and educated men, while in the substance they admit that the proofs are not forthcoming, nor is it reasonable to expect they should be. The historical assault has been triumphantly repulsed. We calmly await the next charge. For *magna est veritas et prevalet.*" — *British Friend.*

For "The Friend"

Thomas Ellwood, speaking of George Fox says, "Ages to come and people yet unborn shall call him blessed, and bless the Lord I raising him up; and blessed also shall we be if we so walk as we had him for an example for whom this testimony lives in my heart, I lived and died the servant of the Lord."

This prediction has been fulfilled and is being fulfilled in the hearts of many; nevertheless there is a large portion of the members of the Society that he was so instrumental in gathering, that professes to think, although he and other of the primitive Friends were good men in their way, we have nothing to do with their convictions and experiences but are called to take a new "departure, more in accordance with the progress of the age.

If told they are not promulgating the religion taught and exemplified by the early Friends, they appear to think it a quite sufficient reply, that they are not called to preface the belief of George Fox and his fellow-labourers; but Jesus Christ and Him crucified. This may be true if George Fox and other founders of the Society did not preach Jesus Christ and Him crucified; and might be said with equal truth of the apostles, were they deficient respecting those fundamental truths. No one is required to rest his faith, on the belief or teachings of those "Sons of the morning," or to propagate the doctrines and testimonies they impressed upon professing Christians merely because they believed them to be the fruits of the gospel of Christ. But no one can be justified, while remaining a member of the Society of Friends, to hold out the idea that its founders saw but darkly the truths and fruits of the gospel, and that the greater light bestowed on the present generation detects their errors, and leads into a less narrow, more liberal way to life and salvation, and yet claim to be their representatives.

We are told the Society is in a transitional state; the old beliefs and practices are passing away; a new system is taking their place, and therefore it is to be expected that old characteristics and landmarks should disappear. This is obviously correct, so far as it relates to those who assert it and induce others to unite with them; but that does not affect the plain, indisputable truth, that those admitted changes should carry with them an honest relinquishment by those adopting them of their claim to be recognized as Friends. Not that such have not the right to make whatever changes in their faith and usages they may deem improvements, but they have no right to impose them on those who remain attached to the "good old way."

We suppose there are different causes assigned by different individuals for the revolution any results now widely seen and known, and others evidently developing. We can hardly suppose they have originated from a desire to shatter the system of Quakerism merely because it is old, or to reject its anciently established principles because they have been trans

mitted through many generations from the past. If tracked home, we believe it will be found they have sprung mainly from an insidious growth of disbelief in, or depreciation of that fundamental doctrine of the Gospel, of an universal saving Light, bestowed on all men as God's gift for man's salvation; and a corresponding undue exaltation of the Holy Scriptures as the primary rule of faith and practice. The fruit naturally produced by this, has been an exaggerated estimate of the value of the study and exposition of the Bible, and of the instrumentality of bible-schools, or bible-classes therefor.

Friends have ever believed, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, or instruction in righteousness; that the *word of God* may be perfect, thoroughly furnished unto all good works;" that "They are able to make wise unto salvation, *through faith which is in Christ Jesus*;" and that they are the only Divinely authorized outward rule and test of doctrine and practice. They have also constantly maintained that as they have God for their author, so his Holy Spirit alone is their rightful and certain interpreter; and that it is only as this Spirit is waited for and its enlightening influence experienced, that they can savingly understand and apply the spiritual truths contained in them.

It was the Light of Christ inwardly revealed, that enabled the apostles and their converts to practically comprehend the offices of Christ, and to have a personal knowledge of the fulness of the blessing of his gospel; as one of them thus testified, "God, who commanded 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," gain, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and that the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." The prophet, in view of the falsity of any other acknowledgement of divine truth than that derived from internal conviction by grace, declares of some in his day, "Though they say the Lord liveth, surely they swear falsely." And the apostle, of full confidence in the indispensable necessity of the insinuating of the Light of Christ, to enable any to comprehend and accept the truths of the Gospel, unhesitatingly asserts, "That no man can say that Jesus is the Lord but by the Holy Ghost."

In thus giving the pre-eminence to the revelations of the Holy Spirit in communicating knowledge of the things pertaining to God, and the salvation of the immortal soul; and the necessity of its mediation for the right understanding and proper application of the sacred truths recorded in the Holy Scriptures, Friends do not detract from them as a divinely inspired narrative of the facts, principles, receipts and promises connected with the religion of Christ; nor in anywise discourage their diligent perusal, with the mind turned in humility to wait on the Source of all saving knowledge for their opening on the understanding, which is an incumbent duty. The great error is in attempting to measure the meaning of the text and its application, as

the revelation of the divine will for our own guidance, or teaching it to others by our own intellectual powers alone, however strong or cultivated. "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."

There is perfect harmony between the sacred truths contained in the Scriptures and the teachings of the Holy Spirit to the soul; but owing to a lack of waiting for and experiencing the instruction of Him who alone has the key of David, the incapacity of the natural man, the deceitfulness of his heart, and the bias of education, lead him to give false interpretations of, or to draw wrong inferences from the texts; hence wide diversities, and palpable contradictions in doctrines are entertained and inculcated, tending to confusion and blindness. The truths of the gospel are not unsettled or changed by the unauthorized manner in which they are taught or received, but their meaning may be dangerously perverted; and they may be admitted solely from the consent of the understanding; but the knowledge thus obtained, in no sense makes wise unto salvation. The fundamental conviction of their verity and spiritual meaning, is only communicated through the Spirit which first dictated them; and this applies to both teacher and scholar.

There is a danger which comparatively few escape who are habitually engaged in studying and teaching in bible-classes; that is relying on the knowledge thus obtained for the rule of life, instead of close watchfulness for and childlike obedience to the gentle intimations of Divine Grace in the secret of the soul, which alone can bring salvation. The temptation is hardly recognized, as this substitution is not acknowledged or thought attendant upon the professed object for which such schools are instituted, and its insidious influence may obtain ascendancy almost unawares. "Ye search [for search] the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye may have life." Is it not often apparent that the actors, both teachers and scholars, give unmistakable evidence they have not learned to bear the yoke in their youth; to sit alone and keep silence because they have borne it upon them; to put the month in the dust if so be there may be hope? Studying or expounding the Scriptures cannot bring forth the new birth, nor carry on the work of regeneration. That can be done only by the Holy Spirit; a measure of which is therefore given to every man to profit withal. But man in his natural state, when earnestly engaged in things of a religious character, may readily become puffed up with an idea of his own attainments in biblical knowledge, and his capacity to teach others the things that appertain to the kingdom of God; and, among Friends as well as other religious professors, there are many assuming the office of Teachers of the mysteries of the Gospel of salvation, who have never been called thereto by the Holy Ghost.

When George Fox and the early Friends came forth, he says, "All Christendom was on heaps" about the Scriptures, "because they were not led by the same Holy Ghost, as those were who gave forth the Scriptures; which Holy Ghost they must come to in themselves, and be led by, if they come into all the truth of them;" and yet they were great sticklers

for studying and explaining the Scriptures; but slighted or contemned the doctrine of a universal and saving Light in man.

William Penn after speaking of the "Light of Christ within, as God's gift for man's salvation," as the distinguishing doctrine of Friends, says, "This is the root of the goody tree of doctrines that grew and branched out from it." Here was the origin of the various testimonies which Friends were called to maintain before the world, and of the strict, self-denying lives they felt constrained to lead. Not that it begot in them any disesteem for the Scriptures, but accepting the Holy Spirit as the primary rule of faith and practice, and the only reliable exponent and applicator of the sacred truths recorded by holy men under divine inspiration, they held them as a secondary rule, and properly understood, an inestimable blessing, by which the *man of God* might become perfect, thoroughly furnished unto all good works.

The immediate operation of Divine Grace on the soul being the efficient cause of bringing forth the fruits of primitive christianity into which Friends were led, it is a natural consequence that if there is a departure therefrom, and something else substituted therefor, clearness of vision relative to the testimonies which have sprung from it, and which involve cross bearing, will be lost, and the members will be exposed to the danger of deserting many important characteristics of their profession, heretofore esteemed essential to maintaining the position assigned to Friends in the militant church by its glorified Head and High Priest.

Unhappily the tendency of the bible classes, &c., among Friends to detract from the importance of the doctrine of the Light of Christ as the primary rule of faith and practice, and the necessity of attention and obedience to it, is deplorably illustrated by the course of the modern reformers in the Society, who lay great stress upon the support of such agency as a principal means for promoting their *improvements*. How has the testimony to the call and qualification for the ministry been practically lowered, and the character of the preaching consequently depreciated among very many! the beautiful and solemn practice of silent waiting upon God in our meetings for Divine worship, denounced, as unfit for mixed assemblies; and reading the Scriptures, singing, repetition of prayers, and telling experiences introduced in its place, and very generally practised in many meetings. The testimony to plainness of speech, behavior and apparel is very generally disregarded, and even derided by many of them; and there is a close approximation to a paid ministry among not a few in conspicuous positions; who also officiate as "ordained ministers"—as the law pre-scribes—in performing the ceremony of marriage, and receiving their reward therefor.

That man in his fallen and lost state can empower himself to deny his natural propensities, and translate himself out of the darkness of sin into the light of the gospel, seems such a vain imagination that we are staggered when told that any professing to be Friends can believe it; and yet there is no doubt that some of the more advanced among the reformers, in advocating their favorite doctrine that Christ has paid the whole ransom for man, and that we may lay hold of complete salvation whenever we please, by believing in

his atoning sacrifice, and, by appropriating its efficacy to ourselves stand fully acquitted in the Divine sight, declare that we are not to expect to receive the gift of the Holy Spirit until after becoming reconciled believers.

Well did Philadelphia Yearly Meeting declare in its "Appeal" for the ancient doctrines of Friends, in 1847, "Such is the deceitfulness of the human heart, and the subtlety of the unwearied adversary, that man may imagine himself to be a believer in Christ, justified by his blood, and saved by his imputed righteousness, merely because he believes the doctrines of Holy Scripture, while he has never known the flaming sword that keeps the way of the tree of life, to pass upon the transgressing nature, separating between the precious and the vile, and making him a true believer in Christ, from the inward, heart-felt knowledge of Him as the wisdom of God and the power of God." * * * "Not being grounded on the inward work of Christ upon the soul, this religion of sentiment rather than of experience, does not make obedience in the day of small things, the essential condition of greater attainments; but rather reasons away these little requisitions of duty, as things of small account, and so tramples under foot the cross of Christ, and consents to an alliance with the spirit and the pursuits, the maxims and the manners of the world." C. E.

2d mo. 23d.

The History of Skating.—It can only be conjectured when skating was first practised, but it was certainly very long ago. In that ancient collection of Scandinavian songs and legends known as the "Edda," Uller, the handsome god, is described as being the possessor of a pair of skates. This proves that skating is, at least, a thousand years old. It is supposed to have been introduced into England about the twelfth century, and into the central parts of Europe somewhat earlier. It is curious, that although all northern nations possessed the sledge, those of America knew nothing of the skate, while the people of Europe did not have the snow-shoe. The course of invention varied, according to requirements. In America, in high latitudes, the snows are heavy, and open ice is comparatively rare. In the corresponding parts of Europe, there is much more clear ice, and proportionately less snow.

The ancient skates were nothing but the shinbones of oxen or other large animals, pierced with holes to receive the cords or thongs which bound them to the feet. Fitzstephen's "History of London," written in the thirteenth century, is the earliest English book in which skating is spoken of; and we learn, from his description, that the performers upon these bone skates kept themselves in motion by striking against the ice with an iron-shod pole. Sometimes specimens of these bone skates have been discovered, in the progress of excavations, in several European countries; and a very well preserved pair, so found in England some years ago, can now be seen in the British Museum.

It is unknown when or where iron was first employed in the construction of skates. It was probably in Holland; for skates of a pattern very much like that of the ones we have now, not only were known in that country, but were extensively used by all classes of its people, long before the pastime of skating became general elsewhere. Skating is some-

thing more than a pastime in Holland. There it is one of the useful arts, and is universally practised and highly esteemed. It offers a very convenient mode of travel in winter over the canals that almost entirely supply the place of roads in the land of dykes; and people skate from farm to farm, and from town to town, and to church, and to market, often carrying heavy burdens.—*St. Nicholas.*

Humility is a virtue that all preach, few practise, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

THE FRIEND.

THIRD MONTH 1, 1879.

SUMMARY OF EVENTS.

UNITED STATES.—Of the twelve annual appropriation bills, only five have received final action of Congress. The post-office appropriation bill, passed the Senate on the 20th ult., with the Brazilian subsidy and other amendments. It is proposed to give to two lines, one from New York, for each nautical mile, Rio Janeiro, each \$30 per annum for each nautical mile of distance one way. The service to be monthly. The Anti-Chinese bill having passed the House, is now in the hands of the President. The feeling of opposition to this bill, throughout the country, is very strong, and hopes are entertained the President may veto it. A bill to regulate the pay of letter carriers, adopted by the House last 6th month, passed the Senate on the 19th ult. It authorizes the Postmaster-General to establish two classes of carriers for all cities having a population of 75,000 and upwards. The first class to receive \$1000, and the second \$800 per annum.

It was officially stated before the Senate Committee on Agriculture, that the country is free of pleuropneumonia among cattle.

There were distributed by the railway postal clerks on the line between New York and Pittsburg during last month, 56,800 packages of letters, 11,152 sacks of papers, making an aggregate of 341,160 pieces of letter for routes, and 1,139,446 pieces mail separated and made up for routes and offices. There were 28,000 registered packages; 46 men were engaged in the distribution.

The fourteen Reading Railroad steam colliers made 504 voyages last year, and carried 550,971 tons of coal. One of the fleet, the Leopard, was lost.

Very cold weather is again reported from the north-west of Winnipeg on the 20th ult., at Fort Pelly, 38 deg. The most severe snow storm of this season, in New England, prevailed on the 20th ult. Across Mount Washington the wind is stated to have been blowing at the rate of 114 miles an hour; the buildings are buried to their eaves in snow, and the temperature is frequently 20 deg. below zero.

The average attendance of the Massachusetts public schools, last year, is given at 228,447. There were 1,115 male teachers, and 7,290 females. The salaries of the former were \$75,641; latter \$32,044 per month.

The existence of yellow fever in New Orleans is denied by the President of the Health Board of that city, Mayor Patton, Governor Nichols, and other prominent officials and citizens.

The engine of a new propeller exploded during a trial, in one of the streets of Stockton, Cal., on the 23d ult., killing 16 persons, and injuring 26 in the assembled crowd.

The number of deaths in this city, for the week ending 21 noon on the 22d ult., were 353. Of this number 23 died of consumption; 4 diphtheria, 15; disease of the heart, 11; typhoid fever, 10; and inflammation of the lungs, 10.

Markets, &c.—U. S. sixes, 1881, 106½; 5 per cents, 104½; 4½ per cents, registered, 105½; do coupon, 106½; 4 per cents, 100½; 1001; 5-20s, 1867, 102½; do 1868, 102½.

Trade in most departments is reported as fairly active during the week, but prices unsettled. Cotton was in fair demand, about 1000 bales of middlings sold at 9½ a 10 cts. per pound for uplands and New Orleans.

Fresh Fruits.—Apples were in demand—mixed cars

sold at \$1.90 a \$2.10 per bbl; choice lots \$2.25. Citrus fruit, \$7 a \$8 per bbl.

Seeds—Clover 6½ a 7 cts. per lb. Flaxseed, \$1 a \$1.40 per bushel. Timothy, \$1.10 a \$1.25.

Flour.—Minnesota extra, \$4.50 a \$5; Penna., \$4.50 a \$4.75; Ohio extra family, \$4.50 a \$5; fa \$3.50 a \$3.75; patent, \$7.25; and other higher grades \$7.75 a \$8. Rye flour, \$2.65 a \$2.75. Corn m \$2.55 a \$2.60.

Grain.—Delaware amber wheat, \$1.10 a \$1.11 bushel; western red, \$1.09 a \$1.10; white, \$1.12. 1 54 a 56 cts. Corn, 43 a 45 cts. Oats, mixed, 28 a cts.; white, 30 a 32 cts.

Butter cattle were in demand and prices firm. Fat Penna. and western steers sold at \$5 a \$5.50; fat good, 4½ a 5½ cts.; common, 3 a 4 cts. per pound. Sheep, 4 a 6 cts. per pound, as to condition. H. 6¼ a 6½ cts. per pound.

FOREIGN.—Though there has been no formal act taken by any portion of the workmen terminating strike in Liverpool, the difficulty in securing labor is ended. Some classes of laborers have resumed work reduced wages.

On the night of the 20th ult., six inches of snow fell in London and its vicinity—much impeding rail and other traffic.

Rail reports from Cape Town place the British 1 in the recent contest with the Zulus, much below the first reports. Several vessels have left England during the week, with reinforcements for the army.

At a recent meeting of the Royal College of Physicians in London, it was resolved that the Government ought to appoint a royal commission consisting of eminent statesmen, medical men and specialists, to investigate the plague in India.

A commission is forming in St. Petersburg, special reference to the sanitary condition of the troops, and to watch over the prevailing typhus and plague epidemic.

Dr. Zdekauer, court physician to the Czar, states that the plague is nearly extinct. Similar reports are received from army officers connected with the district in which it has existed. Russian papers, however, continue to report epidemics, especially diphtheria, which they say has 700 persons have died in the village Yakoff.

The *Ruska Mir*, of St. Petersburg, has been obliged to suspend publication for commenting on the deplorable condition of the country and the despotic manner of its government.

In the Reichstag a motion was presented on the 19th ult., contesting the correctness of the Government's interpretation of the Socialist law, and refusing the consent of the Reichstag to the proposed arrests of members. After a long debate, the first part of the motion (disputing the correctness of the Government's interpretation of the law) was adopted by a large majority. The part refusing assent to the arrests was adopted almost unanimously.

The protectionists in France are very active. Several deputations recently visited the Minister of Agriculture and Commerce, and urged sur-taxes in favor of the French flag and manufacturers. They pointed out that the lowering of wages in England compelled a reduction in wages of the French operatives.

The Agricultural Society of France unanimously adopted a resolution requesting the Government to follow the example of England in prohibiting the importation of live American cattle.

A rise in the river Loire is causing disastrous inundation of the country.

The French-Atlantic cable is reported broken 10 miles from Saint Pierre Miquelon, in 500 fathoms of water.

The Italian Government has prohibited the importation of American swine, or any preparation of their flesh, as a precaution against trichinosis.

A petition from the workmen of Austria, asking for universal suffrage, has been presented to the Lower House of the Reichsrath.

The salt mines at Wilkesa are said to have been flooded. The miners were saved.

Reports from Rio Janeiro say that yellow fever there is increasing. The deaths from the epidemic number daily from 5 to 10.

CORRECTION.—On page 219 of "The Friend," first column, 5th line from top, *own* should be *eer*.

FRIENDS' ASYLUM FOR THE INSANE.
New-England, (Twenty-third Ward), Philadelphia, New-York, and Boston.—JOHN C. HALL, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

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PHILADELPHIA.

Selected for "The Friend."

An Account of Margaret Ellis, from a copy left by Lawrence King when travelling on a religious visit in America.

Concerning my experience of the dealings of the Lord with me from my youth. At thirteen years of age the call of the Almighty is to me, when seeing some of my companions carried to their graves, and a concern came over my mind with a consideration either their souls were gone, and where mine would be if then taken away; which I loved me and remained on my mind many years, till my parents observed something more than usual in my countenance. Thereon they sent for a priest to examine the use, which he did. My answer was, that I was afraid of dying lest I should not be saved. He examined me concerning the catechism and sacraments, which I could readily answer to, having learned them several years before, upon which the poor priest was at a stand, and could not direct me what I should say, but at last he would have me come and take the bread and wine, called the sacraments; and when I came to the church (so called) I received upon my knees the bread of his hands. At that instant there came a voice clearly speaking to me in my heart, at that would not do to save my soul, and I came also to the wine. But self pleaded with me, why should not that do; and my parents and good neighbors said that it would do, which pleading followed me several days. I at length, through the inclination of self and being willing to have an easier way, the fitness for God in my breast was suppressed and overcome in me. I making choice of the road way which leads to destruction, through sin and the diversions of the world, forgetting the Lord days without number.

Yet He did not forget me, for in less than seven years afterwards his call was to me again in my soul as before, concerning eternity and how it might be with me hereafter, and when I returned in earnest to look within at my own state, and to the anointing mentioned by the apostle, which opened clearly in my mind, and I concluded not to make known inward exercise to any man, inasmuch as the teaching of the Lord was so near in my heart that there was no need of seeking after him by adhering to man, when they should say, "Lo here or lo there," seeing the kingdom is within. About that time I was under close exercise of mind, and often in secret

prayer to the Lord that he would be pleased to manifest to me my duty, and in what way I should walk so as to please him, still being willing to continue among the people of the Church of England, with whom my heart's delight was. At the same time a voice ran through my soul, that I was seeking the living among the dead and life where it was not; and also the call of the Lord to Samuel came into my mind, that he went to the priest to enquire what the voice meant, who directed him to the Lord himself; but when I went to the priest, he did not do as Eli did, but directed me to the outward elements of bread and wine, where no comfort at all was to be found.

About this time a certain woman being sick sent for me, desiring that I would pray for her, but I was at a loss for want of my common prayer book, which I had forgotten to take with me, yet ventured to kneel down with others, by the bed side, being familiar with the prayers. But all matter of the common prayer was taken from me that I could not express one word but remaining a little while, I was indued with such power and fervency of spirit as I never felt before, and I prayed for a long time to the great admiration of the people present, who were under great tenderness, as I afterwards heard. The report of this was carried to my father's house, and my mother was very inquisitive to know in what book I had met with such prayers, as the people said they had never heard the like before. I answered, that I had learned it in no book at all, for it was indeed through the inspiration of the holy and divine Spirit.

A while after this I went to a place of merriment amongst my companions, where I was used to sing, dance, and play cards, with them. But now I could not do any thing at all at such pastimes, the call of the Lord being expressly to me to depart from them, and when I had given up in obedience there-to, and told them of my uneasiness, they would fain have persuaded me to stay longer, but I signified that I had tarried long enough among them to my sorrow, and I would not come any more, whereupon three of my companions accompanied me home, and in the way I told them it was well if the Lord did not cause the earth to open and swallow us up for our vanity, with more to the like effect, at which they were broken into tenderness. Still it remained very much in my mind concerning our outward and formal worship, and of seeking the living among the dead, and life where it was not. My brother had been among the Quakers a little while, and he living at Dolobran, where was a meeting, I had a mind to pay him a visit. When I came there I went with him to a meeting, at which was a worthy minister, Robt. Griffith, whose testimony very much affected my mind with great tenderness, declaring of the very things that had rested on my mind, as if he had

known of them. But I hid my exercise, not being willing that any one should discover the tenderness of mind I was under. After meeting my brother asked me what I thought of their preacher. I was unwilling he should know how effectually I was reached, so I said he is either a witch or a prophet. When I returned home my mother acquainted me that one of her neighbors had advised her not to let me go to see my brother, lest I also should become a Quaker; whereas I was greatly enraged against that neighbor, for supposing I would turn Quaker, and was in such a passion as to be very unfit to say my prayers, omitting them. That night (my mother sitting up by the fire) I was in a kind of trance (or dream), and heard as it were the sound of a trumpet, with a call to all the ends of the earth. As I was thus terrified, all those things that were on my mind before came into my view with very heavy exercise, so that I was ready to conclude the call to the ends of the earth was directed to me, and that to find peace of mind I was willing to be a Quaker or any thing else that the Lord was pleased to manifest as my duty. After this I went to Friends' meeting, fourteen miles or more from home, as privately as I could. My father seeing my zeal in going to meetings, was willing to have me to their church (so called) to meet three or four priests, to try if they could bring me off from Quakerism before he would give me his blessing. Accordingly I went, but in that conference their deceit and formality was so manifested to me that I very clearly saw their emptiness, upon which I told my father that I would never more come to their church, unless it should be to his or my mother's burial. This resolution was so displeasing to him that ever after he carried himself severe and hard towards me. But my mother commiserated my case, and seeing me resolved to continue going to Friends' meetings, encouraged me to go and live near Dolobran, and furnished me good clothes, and some wool to keep myself employed; also money to pay my board, which I gratefully accepted, and took up my abode with a widow woman.

There was a young man living near Dolobran, lately convinced, with whom I had religious conversation. He being very ill and like to die, I went sometimes to visit him, and asking him how it was with him in regard to his future state, he told me he feared it would not be well with him, and seemed very unwilling to die, desiring I would pray for him, which brought a very heavy exercise over me in consideration of his being joined with Friends, and yet unprepared for his change, and I was constrained to pray for him that he might recover of that sickness; and then it was queried with me what would I give if he might be made whole, to which my answer was, Lord I will give all that I have in the world. Whilst I was attending this young man, a fire occurred at the widow woman's where I lodged, and the neighbors

coming to her assistance carried out all her goods, so that she lost not the value of five shillings, whereas not the least thing was saved of mine but one garment. The young man recovered in a short time, but I being left thus destitute, was obliged to return to my father's, and was soon after taken ill myself of an ague which held me about two months; my father thereupon expressed himself to my mother after this manner, "that there seemed to be a judgment on me for turning my back on the church, and he should not be sorry if I should die of that illness, that he might give me a christian burial." But I prayed to the Lord that I might recover, desiring not to be buried after their form. And as I was nursing upon my bed, it came fresh in my mind that if I would rise at break of day, and take a walk out of doors, I should be well. So in the faith of that I arose early and went out to walk. But my mother hearing me, followed and brought me in again, and thereupon the ague left me, and I was healed that very hour, even as the centurion's servant was, to whom it was said, "As thou hast believed so be it unto thee."

(To be concluded.)

For "The Friend."

Incidents and Reflections.—No. 36. BENEVOLENCE.

In the days when Abraham Lincoln, as an Illinois lawyer, "rode the circuit" of the district in which he practised, an amusing incident occurred in connection with one of those journeys, which gives a pleasant glimpse into the honest lawyer's heart. He was riding by a deep slough, in which, to his exceeding pain, he saw a pig struggling, and with such faint efforts, that it was evident he could not extricate himself from the mud. Lincoln looked at the pig and the mud which enveloped him, and then looked at some new clothes with which he had but a short time before enveloped himself. Deciding against the claim of the pig, he rode on, but he could not get rid of sympathy with the poor brute; and, at last, after riding two miles, he turned back, determined to rescue the animal at the expense of his new clothes. Arrived at the spot, he tied his horse, and coolly went to work to build of old rails a passage to the bottom of the hole. Descending on these rails, he seized the pig and dragged him out, but not without serious damage to the clothes he wore. Washing his hands in the nearest brook, and wiping them on the grass, he mounted his gig and rode along. He then fell to examining the motive that sent him back to the release of the pig. At the first thought, it seemed to be pure benevolence; but at length he came to the conclusion that it was selfishness, for he certainly went to the pig's relief in order (as he said) to the friend to whom he related the incident,) "to take a pain out of his own mind."

Abraham Lincoln's friendly feelings towards all were such, that he never made much money in his business. An unfortunate man was a subject of his sympathy, no matter what his business relations to him might be. A man named Cogdal, who related the incident to Lincoln's biographer, met with a financial wreck in 1833. He employed Lincoln as his lawyer, and at the close of the business, gave him a note to cover the regular lawyer's fees. He was soon afterwards injured by an accidental discharge of powder,

and lost his hand. Meeting Lincoln some time after the accident, on the steps of the State-house, the kind lawyer asked him how he was getting along. "Badly enough," replied Cogdal, "I am both broken up in business, and crippled." "Then," he added, "I have been thinking about that note of yours," Lincoln, who had probably known all about Cogdal's troubles, and had prepared himself for the meeting, took out his pocket-book, and saying with a laugh, "Well, you needn't think any more about it," handed him the note. Cogdal protesting, Lincoln said, "if you had the money I would not take it," and hurried away. At the same date, he was frankly writing about his poverty to his friends, as a reason for not making them a visit, and probably found it no easy task to take care of his family, even when board at the Globe Tavern was only "four dollars a week."

This incident brings to remembrance a similar circumstance recorded in "Lindley Murray's Introduction." As the younger generation of the present day are but little acquainted with the book, the anecdote may here be quoted.

Joseph Rachel, a respectable negro, resided in the Island of Barbadoes, where he kept a retail store. As he was obliging and honest, his business prospered. In 1756 a fire happened which burned down a part of the town in which were houses belonging to a man of his acquaintance, to whose family he had in early life been under some obligations. The man was entirely ruined by the losses occasioned by the fire.

Joseph had his bond for sixty pounds sterling. "Unfortunate man," said he, "this debt shall never come against thee. I sincerely wish thou couldst settle all thy other affairs as easily! But how am I sure that I shall keep in this mind? May not the love of gain, especially when, by length of time, thy misfortune shall become familiar to me, return with too strong a current, and bear down my fellow-feeling before it? But for this I have a remedy. Never shalt thou apply for the assistance of any friend against my avarice."

He arose, ordered a large account that the man had with him to be drawn out: and in a whim that might have called up a smile on the face of charity, filled his pipe, sat down again, twisted the bond, and lighted his pipe with it. While the account was drawing out, he continued smoking in a state of mind that a monarch might envy. When it was finished, he went in search of his friend, with the discharged account, and the mutilated bond in his hand. These he presented to him with the assurance that he was overpaid in the satisfaction he felt from having done what he believed to be his duty.

Many interesting anecdotes are related of the benevolence of "Billy Bray," the Cornish miner. He says: "At one time I had been at work the whole of the month, but had no wages to take up when pay-day came; and as we had no bread in the house, 'Joey' advised me to go up and ask the 'captain' to lend me a few shillings, which I did, and he let me have ten shillings. On my way home I called to see a family, and found they were worse off than myself; for though we had no bread, we had bacon and potatoes, but they had neither. So I gave them five shillings, and went towards home. Then I called on another family, and found them, if possible, in greater distress than the former. I thought

I could not give them less than I had given the others; so I gave them the other five shillings, and went home. And Joey said—

"Well, William, have you seen the captain?"

"Yes."

"Did you ask him for any money?"

"Yes; he let me have ten shillings."

"Where is it?"

"I have given it away."

"I never saw the fellow to you in my life. You are enough to try any one."

"The Lord isn't going to stay in my debt very long," and I then went out. For two or three days after this, Joey was mighty down but about the middle of the week, when I came home from the mine. Joey was looking mighty smiling, so I thought there was something to be said.

Presently Joey said—

"Mrs. So-and-so has been here to-day."

"Oh!"

"And she gave me a sovereign."

"There, I told you the Lord wasn't going to stay in my debt very long; there's the shillings, and ten shillings interest."

To the Senate and House of Representatives of the State of Pennsylvania, now sitting at Harrisburg.

The Memorial of the Representatives of the Religious Society of Friends in said State, respectfully sheweth:

That your memorialists have long been deeply impressed with the deplorable arising from the common use of intoxicating drinks by large numbers of our fellow citizens, and the awful responsibility resting on our Government in permitting their sale without sufficient restrictions as the laws of our Commonwealth impose.

Under a renewed sense of the magnitude of these evils, the fearful inroads they are continually making on the welfare and comfort of individuals and families, also on the best interests of the whole State, we believe it to be our Christian duty to bring the subject before you at the present time for your serious consideration, in the hope that you will be induced to give it the examination its importance demands, and see how far you may be responsible, as legislators, for the support or extension of this desolating vice.

The experience of the past has fully proved that it is incompatible with the public welfare to permit intoxicating drinks to be sold in small measure in public houses and drank at their premises. Surround the license for such business with all the restraints the law may impose or ingenuity invent, many of those engaged in it will still evade or defy them, a continue to render their saloons centres of corruption in the community where they exist. We therefore earnestly request that all laws authorizing such sale and drink may be repealed, and that proper enactments be passed to prohibit them. It is not within our province to prescribe the proper course to be pursued, but we desire to press upon your attention the well-known fact, that where the sale of intoxicating drinks—for other than medical or mechanical purposes—has been forbidden, either by State laws or by the vote of a majority of the citizens of towns, counties or townships, changes for the better have quickly followed, and there has been indisputable testimony to the great benefit conferred on the inhabitants by such legislation. The salutary law, enacted by the Legis-

re of Pennsylvania on the 27th of the Third month, 1872, on the subject of prohibition and total abstinence, was of this character. Under its authority more than half the counties in Pennsylvania rid themselves of the legalized traffic in strong drink, with most beneficial results to the morals and peace of the people. A sufficient reason, so far as we know, has been assigned for the repeal of that law.

The present license laws of Pennsylvania are notoriously discriminative and unfair against Philadelphia, in that they deny to that city the safeguards against an unlimited number of drinking places, which the enactments governing the other counties, in measure, afford. In the country districts a license sell intoxicating drinks cannot be obtained, except through the Judges of the County court and upon the concurrent petition of twelve reputable men of the neighborhood, who must aver that such a house is necessary for the public accommodation; that the applicant is of good repute for honesty and temperance, and has sufficient accommodations for travellers and lodgers. To this application all other persons may object by remonstrance or petition, and they are to be heard by the court, which is to decide the case on its merits, in the discretion of the judges.

Philadelphia had the protection of these nearly similar rules, until the year 1855, when the authority to license "drinking saloons" was delegated to the City Commissioners, without requiring the concurrence or consent of any of the citizens in the neighborhood where the saloon was to be located, and without public notice given, as theretofore required, and no obligation being imposed on the applicant to prove his ability to entertain or lodge the public who might require such accommodation.

The pernicious effects of this sweeping away the wholesome restraints previously existing were soon manifested in a great increase of liquor saloons and tipping shops in that city, so that now there are four thousand even hundred and fifteen (4715) licensed drinking places within its precincts. In some streets there are from five to eight such places in a single square, and intemperance has increased to a frightful degree, as is evinced by the statistics of crime and pauperism in Philadelphia, to which we would call your attention.

It has been computed from the information furnished by the last census that the people of the United States expend annually six hundred millions (600,000,000) of dollars for strong drink. Of this enormous waste Pennsylvania's share was seventy-eight millions (78,000,000) of dollars, expended for liquor, dealt out to her citizens at over thirteen thousand (13,000) licensed taverns.

There were, in 1870, nearly sixteen thousand (16,000) paupers supported by the State, and three thousand two hundred (3200) convicts for crime, three-fourths of whom, the lowest estimates show, were brought into that condition by intemperance. In the year 1867 there were thirteen thousand nine hundred and thirty (13,930) persons committed to prison in the city of Philadelphia for drunkenness, who were unable to pay their fines, and were incarcerated and supported at the expense of the city.

The Report of the Board of State Charities for 1871 says: "The most prolific source of disease, poverty and crime, observing men will

acknowledge, is intemperance. The policy of giving license to certain parties to open taverns where intoxicating liquor may be partaken of and gatherings may be accommodated for their indulgence is now in vogue."

"It would be difficult to name any practical good which results from this system, unless it be that it furnishes a certain amount of revenue." * * * "What economist can fail to discern, without any elaborate calculation, that the State is impoverished by the whole transaction? There is received into the public coffers a small tribute, and the consequence is that there is lost from the Commonwealth the productive labor of thousands, who waste in the licensed haunts of intemperance both the ability to add to her wealth and the accumulations of former thrift."

Judge Allison, in alluding to intemperance as a cause of crime, says: "There are few people who see the practical evil as we see it in the criminal courts of this city. There we can trace four-fifths of the crimes that are committed to the influence of rum."

The grand juries of the several courts in the State make these facts the frequent subject of their notice when presenting the more glaring causes of pauperism, crime and outrages upon the peace and well-being of the citizens they represent; while the courts themselves, through most of the causes tried before them, keep the debasing and destructive fruits of this vice—sanctioned by law—continuously before the public eye.

We have no selfish or political motive in this addressing you. Our desire is, as professors of the gospel of our Lord and Saviour Jesus Christ, and as sincere lovers of the State of which we are citizens, to express our abhorrence of the sin of drunkenness, and of a professedly Christian Government allowing the powerful temptation thereto to be so universally and constantly presented to the weak and unwary, thus often betraying them into guilt and death. Our voice is, therefore, thus raised against the legal sanction given to this prolific source of misery and crime, and against allowing the great body of the people to remain helpless to protect themselves from the grievances and unjust burdens imposed upon them by the vendors and partakers of intoxicating beverages.

The Holy Scriptures declare—*He that ruleth over men must be just, ruling in the fear of God.* And the Apostle James admonishes that—*"To him that knoweth to do good and doeth it not, to him it is sin."* May He in whom are hid all the treasures of wisdom and knowledge so influence your deliberations and conclusions, that laws may be enacted to secure the removal of the evils we complain of, so that the best interests of the Commonwealth may be promoted, and the blessing of Divine Providence rest on your labors.

CHARLES J. ALLEN

Clerk for the day.

Signed in direction and on behalf of a meeting of the said Representatives, held in Philadelphia, 24 mo. 17th, 1870.

Land Transfers in Ancient Babylon.—W. St. C. Boscawen has discovered among the contract tablets in the British Museum two documents of great interest to geometers.

Attached to two terra-cotta tablets containing deeds of sale of estates near Babylon W. Boscawen found two neatly drawn plans of the estates in question. The first of these

is a deed relating to the sale of some land which took place toward the latter end of the reign of Nebuchadnezzar. It represents an estate of about eight and one-half acres in area, and bounded on the northern side by the canal of the goddess of Babilton. The names of the owners of all the adjacent lands are given, and the great care is taken in giving the dimensions of these plots of land. The whole is divided into three pairs of parallelograms, and check dimensions are taken to test the accuracy of the work. A semi-circular portion on the east side is most carefully measured, both radius and circumference being given. The second plan is unfortunately in a mutilated condition, but the remaining portions show the same care and neatness as is found in the perfect one. The deed of sale in this second document is written on the reverse of the tablet, and is dated in the reign of Darius Hystaspes. The value of these documents as bases by which to fix both the lunar and area measures in use in Babylonia is very great. Both these documents form portions of the now well-known series of the Eijhi tablets. W. Boscawen hopes shortly to publish these documents, accompanied by facsimiles of the plans and translations of the deeds relating to them.—*London Athenaeum.*

For "The Friend."

Thoughts and Feelings.

REPENTANCE.

The testimony of the Apostle Paul respecting our blessed Lord in connection with the subject of our present essay, is very strong, viz: "Him both God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." And again Luke writes: "Thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations." &c. Then while without repentance there is no salvation; because "God now commandeth all men every where to repent," yet at the same time the precious olive branch is extended to us in the assurance that "the goodness of God leadeth to repentance." And also in the exhortation, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," &c.

Now true repentance involves godly sorrow for sin. "For" as is written, "godly sorrow worketh repentance to salvation not to be repented of," &c. No one can be engrated into Christ, the good olive tree, until cut out of the wild olive tree; or, in other words, cannot be united to Him till divorced from His enemy, which is sin. Here then is work for repentance. And to be brought to see and to become deeply sensible of our sins and transgressions, and at the same time to be humbled and contrited in spirit before the omniscient Holy One on account thereof, is evangelical repentance. But let none mistake the counterfeit for the true. The apostle has, in his epistle to the Corinthian church, set forth some of the fruits of this heart-changing repentance in the strong characters:—"That ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

It is recorded of Esau, that "He found no place of repentance, though he sought it carefully with tears." Again, the angel to the churches was commissioned to say to that of Ephesus: "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Though "the Saviour is exalted to give repentance," &c., yet there is a state which through disobedience to the voice of the Lord, and rebellion against His will, in which our condition either becomes imminent, or "there remaineth no more sacrifice for sins, but, instead thereof, a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." This state is dreadful; and perhaps more than all things to be avoided on this side the judgment to come. But after such marvellous condescension, such goodness, and mercy, and loving kindness has so long followed us; after the wooings, the warnings, the pleadings, the invitations, both immediately and instrumentally, of the grace of God to repent and to bring forth fruit meet for repentance, is it the terms of "an austere man"—the ignominious language of the abuser of the one talent in the parable of the Saviour—for a God of justice to become as "a consuming fire" to such as "turn away from Him that speaketh from heaven;" saying, either in word or by act, "We will not have this man to reign over us?" Nay, verily. We must reap what we sow. "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." "Righteousness and judgment" are represented to be "the habitation of the throne" of the Eternal one. "The Lord will judge his people." And we are assured that there is a possibility of so resisting the power and the government of the Saviour in our hearts, of so striving against His grace, which when yielded to, and cooperated with brings salvation, as that the Spirit ceaseth longer to strive; and that sorrowful condition comes to be experienced: "Ye have lived in pleasure on the earth, and been wanton," "Ye have condemned and killed the just; and he doth not resist you." "The harvest is past, the summer is ended, and we are not saved."

But oh! let us hope for better things. Let us in consideration of what the Saviour has done for us without us and is waiting and willing to do for us within us—let us in view of the great object of this responsible life, with the uncertainty of its continuance—let us with grateful remembrance and in due appreciation of all the benefits, the privileges, and mercies conferred, in that the Redeemer is exalted to give repentance, and that we have such "a High Priest over the house of God"—"let us draw near with a true heart, in full assurance of faith," &c., for "The Lord is not slack concerning his promises as some men count slackness; but is long-suffering to us, not willing that any should perish, but that all should come to repentance." To the which, by the apostle Peter in the same epistle, is added: "Be diligent that ye may be found of Him in peace, without spot and blameless."

Not that which men do worthily but that which they do successfully, is what history makes haste to record.

THE VOICE FROM GALILEE.

Selected.
"Of His fulness have all we received, and grace for grace."—John i. 16.

I heard the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary, and worn, and sad,
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
Behold, I freely give
The living water,—thirsty one,
Stoop down, and drink, and live.
I came to Jesus and I drank
Of that life-giving stream,
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
I am this dark world's light,
Look unto me, thy mourn shall rise
And all thy day be bright.
I looked to Jesus and I found
In Him, my Star, my Sun,
And in that light of life I'll walk
Till travelling days are done.

—H. Bonar.

THE CITY OF OUR GOD.

Selected.
O city of the jasper wall,
And of the pearl gate!
For thee, amid the storms of life,
Our weary spirits wait.
We long to walk the streets of gold
No mortal feet have trod;
We long to worship at the shrine,
The temple of our God.

O home of bliss! O land of light!
Where falseth neither shade nor bright!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where they need no light
Of sun, or moon, or star!
Could we with eye of faith but see
How bright thy mansions are,
How soon our doubts would flee away,
How strong our trust would grow,
Until our hearts should lean no more
On trifles here below.

O home of bliss! O land of light!
Where falseth neither shade nor bright!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where the shining gates
Shut out all grief and sin,
Well may we yearn amid earth's strife
Thy holy peace to win.
Yet must we meekly bear the cross,
Nor seek to lay it down

Until our Father brings us home,
And gives the promised crown.
O home of bliss! O land of light!
Where falseth neither shade nor bright!
Of every land the brightest, best
Soon shall we there find peace and rest!

Selected.

Testimonies to the Way to Salvation.

"Whoever turns from the light of the Son of God within them, and walks not in it, goes into the error and into the way of perdition; but [he] who walks in the light, stumbles not, because he sees the Light of this world, Christ Jesus, the author and finisher of the faith; and there is no other Saviour than he which was, is, and is to come, the Light of the world; and whoever preaches a Christ to believe in for salvation, who hath not lighted every man with the true light, preaches a false Christ, and not that Christ which the prophets and John bore witness of, and which the apostles witnessed. So that this is truth from the Lord God, there is no other name given for salvation, but the name of Jesus:

nor, there is no other Christ Jesus, but which lighteth every man that comes in the world with the true light; and exceedeth this Christ Jesus as revealed by the Spirit the Father within, salvation is not received by him."—*E. Burrough's preface to G. Fox's Testimony of the True Light of the World* 11th mo. 1st, 1656.

"No man cometh to the glorious Gospel which is the image of God, but [he] who cometh to the light which enlighteneth every man that cometh into the world, and no man receiveth the power to become [one of] the sons of God, but [he] who receiveth the light which cometh from Christ."—*G. Fox's Testimony of the True Light*.

"He that believeth not in the Light which lighteth every man that cometh into the world, believeth not in Christ, but abides condemnation without the door; for is not the Light the door? and he that doth not come to the Light, doth he come to the door the way to the Father? Doth he know that is not come to the Light, for the port to open to him, that he may come to God, and out, and find pasture and life? Do any one come to the vine, but who comes to the Light? Doth any bring forth fruit unto God, but who comes to the Light? or any one's deeds wrong in God, but who are the Light? Is there any justification but the Light, or any condemnation but the Light? Do any become the children of Light, but [those] who believe in it? Do any know the Gospel but such who believe in the Light or do any know the Cross of Christ but who do believe in the Light? Have not men hope, and a belief, and profess the Scripture, but do not believe in the Light which lighteth every man that cometh into the world, by whom it was made, who is the salvator unto the ends of the earth? Now is not the belief false?"—*G. Fox's Professors' Confession*.

"As you love the light that shows you the evil that ever you have done, ye love Christ and the Light is it which gives the knowledge of the glory of God in the face of Christ which shines in the dark heart, and nor comes to the knowledge of God but by the Light which shines in the heart; and the treasure have we in earthen vessels; that the excellency of the power might be of God, and not of man; but if you do this Light hate you hate Christ and remain stumbling, blind and scattered, refusing the Corner-stone whom all the builders stumble at, who are out of the Light; and none come from stumbling to know the words of the Scripture declared from the Life, but such as own the Light.

"To the Light in you I speak, if you go in your evil deeds and unbelief, not believing in the Light, the Light is your condemnation; hating the Light, you hate Christ, for you do not come to the knowledge of God but by the Light. He that comes to the knowledge of God knows His Son: now none come to the Son, but who owns and comes to the Light, which from the Son doth come. And this Light brings to one heart, one mind, one people, one God, one Mediator betwixt God and man; and this Light unites and brings Jew and Gentile together; and he that believes not in the Light, doth not believe in God who is light, nor know His Son, who enlighteneth every man that cometh into the world."—*G. Fox's Visitation to the Jews*."

For "The Friend."

Capital Punishment.

the recent execution of a criminal in Camden, New Jersey, by sentence of a court of law, under circumstances of a revolting character, has again we trust drawn public attention to the barbarity of this method of punishment, and its inherent inability to accomplish the objects which should ever be in view in the administration of justice; and the reformation of the offender and the deterring of others from like offences. Famously with crime begets crime, and the effect in the community, of events such as that which we have alluded, we believe is to render the convictions of individuals in regard to the sacredness of human life and thefulness of death, to lower the standard of morality, and thus to pave the way for the commission of other deeds of violence and blood.

The principles upon which capital punishment is justified we believe are not in accordance with the precepts of the religion of Christ, and in elucidation of this view the following extracts from "Remarks on Capital Punishment," originally published in the seventh volume of this journal, are again reprinted for publication in "The Friend."

One of the most striking peculiarities by which the Christian religion is distinguished from all the systems of policy or morals which have ever been devised by the wisdom of man, is its restorative character. The Founder of Christianity was stigmatized as the friend of publicans and sinners, by the exclusive moralists of his day. His own declaration was that he came not to destroy men's lives, but to save them. The great object of his mission on the earth was to seek and to save that which was lost. And in whatever proportion the principles of Christianity become interwoven into the policy of nations, in the same proportion do the laws, and the administration thereof, partake of the mild and beneficent character of its founder. As Christianity teaches us to regard the interests of a future life as the primary object of attention in relation to ourselves, so it leads us to be particularly tender of the eternal interests of others. Hence the direct operation of this religion is to counteract that exclusive and exterminating policy which so conspicuously marks the penal codes of unchristianized and unbarbarous communities.

"The progress of improvement in the sciences and arts, since the commencement of the present century, indicates a rapid march of intellect. The melioration of our penal code is one of the numerous indications of intellectual advancement which the passing age has furnished. But we have not attained a degree of perfection while the punishment of death retains a place in our system—where this penalty is affixed to any crime, the restorative character of our religion is certainly disregarded. We still adhere, in that respect, to the exterminating policy of barbarous nations. We, in fact, wage a war of annihilation upon a part of our race. If we compare a part of our policy with the precepts of the gospel, with the mild and benevolent character of its founder, and with the spirit which it breathes, we can scarcely find a single point of resemblance between them. If we attempt to defend the existing practice on scriptural grounds, we are compelled at length to seek our authority from other sources

than the precepts or practice of our Saviour. We are driven to the sanguinary code of a former and avowedly imperfect dispensation. Is not this fact an evidence that the doctrine to be supported does not belong to the religion of Christ? And when we attempt to defend this part of our system, by arguments derived exclusively from the Old Testament, do we not implicitly admit that it is incapable of defence upon Christian principles? What then are the grounds upon which the system is to be defended? Not certainly on the authority of the Mosaic law, unless it can be shown that we are bound to keep the whole law, or that there is something in the law itself which binds us to the observance of one part and exonerates us from another. By the laws of Moses the murderer was required to be put to death; but murder did not stand alone, it was but one in the list of capital offences; a transgression of either of the first seven commands of the decalogue was punishable with death. The Israelites had no discretionary authority in the case; the law was absolute. But among several of these capital offences are scarcely treated as crimes. If we are authorized by the precepts of Scripture to punish murder with death, and remit or diminish the penalty upon the other six capital crimes of the decalogue, we must derive the authority from some other source than the Mosaic law. It will perhaps be said that murder is a more heinous offence than either of the other crimes enumerated in the decalogue. The question, however, is not what is the turpitude of the offence, but what is the authority to punish it or any other with death? This I presume must be found in the Mosaic law, or not found at all, in the character of an injunction. As we have renitted the penalty in six cases out of seven, we have sufficiently declared our sense that we are not subject to the laws of Moses. Our authority is therefore an assumed one, founded neither upon the precepts of the Jewish nor Christian Scriptures, but upon the usages of our ancestors, whose maxims we have, in numerous cases, entirely discarded.

"If the practice of punishing criminals, of every description, with death, is totally irreconcilable with the restorative policy of the gospel, we may seriously ask why it is continued? Do we admit the truth and divine authority of the Christian religion, and yet fear to trust it in practice? Do we consider the Christian system as an elegant theory, to be preached up one day in seven, and discarded and despised during the other six? Or do we suppose that its precepts are to be regarded in ordinary cases, and overlooked upon extraordinary ones? Whatever the advocates for expediency may say, I fearlessly announce the belief, that the principles of Christianity are suited to the nature of man, and that every measure which is opposed to those principles will be found eventually impolitic."

"The notion that the execution of criminals operates as a preventive of crimes, seems to be generally abandoned; at least we are led to that conclusion by the legislation respecting it. For public executions are now prohibited in some of the States. In our own State they are effected in private. This change removes one of the objections to capital punishments. They are no longer permitted to brutalize the public mind. But the supposed advantage of their example is in great mea-

sure lost. Still the great and radical objection remains untouched. The punishment is vindictive, not restorative. It is the growth of barbarism, not of civilization or Christianity."

(To be concluded.)

The Dusty Bible.

A worthy Christian mother was left a widow, in the city of Oxford, with only one son. She labored hard to support him and herself; and at last got him apprenticed to a carpenter. He learned his trade; and having passed through his apprenticeship, was able, as a journeyman, to gain bread for himself and his mother. She had diligently sought first the kingdom of God, and His righteousness, both for herself and her son; and God had, according to His promise, added the necessary things of this life; but it did not seem to be His pleasure to add also the things of the life to come for her boy. He grew up a civil lad, but very much like other lads in the world. There was nothing to comfort the widowed mother with the hope that "old things had passed away, and all things had become new," in his heart. While he was a boy he hid as he was hidden; he read the chapter in the Bible every evening, as he was told; but to the anxious and observing attention of the mother, there were no marks of spiritual life. The mother sighed and prayed; and from time to time went into her chamber and wept, and prayed again; and used all she means her heart could suggest to show her dear boy his need of Christ. Yet still there were no signs of life, such as she longed for.

Andrew's mother made many attempts to awaken her son from his dreams of worldly pleasure and forgetfulness of God. At first they were received by him kindly, then coldly, then angrily; and at last the subject was so painful that it was seldom alluded to, and it seemed, as far as Andrew was concerned, to be forgotten. The mother determined to make one more appeal to his heart. She chose his birthday, when he came to the age of twenty-one. She had deprived herself of many little comforts, and had laid by a small sum, with which she bought a very nice, well-bound, convenient Bible, and on the morning of the day he came of age, when she got his breakfast, before he went to his work, she blessed him, and poured out all the fondness of an affectionate mother's heart, while she made him a present of this Bible. After tenderly warning him of his spiritual danger, she earnestly begged of him one special favor, which was, that he would promise her to read a portion of that holy book, if it were ever so little, *once in the course of each day*. She pressed this upon him, as the special desire of his only parent.

Andrew received her present very kindly, thanked her with some warmth, assured her of his affection and gratitude, said he would certainly behave better than he had done, for the future; and at last, upon her repeated request, he made the promise she desired him. The mother had not done all this without prayer; and she retired to her room, and spread her case before the throne of grace, with earnest petitions that, for Christ's sake, God would bless this last attempt to bring him under means that might be blessed by the power of the Holy Spirit.

The mother felt that it would be wise to

leave the matter where she had placed it; and that it might be a snare to him if she troubled him with questions as to whether he performed the promise; but it was the one object of her heart, and she could not rest without some means of finding out whether he read the Bible every day. She lived with her son in a small tenement, which consisted of a kitchen and a wash-house below, and two decent bedrooms above. When she went to his bedroom, she found that he had laid the Bible upon the little mantle piece, which was opposite the door; and finding, day after day, when she went to arrange his room, that it remained in the same place, she bethought her of a means by which she might know whether it was ever used. She was a cleanly, tidy person, and known among her neighbors for the neatness of her house. It was her custom, very frequently to sweep the bedrooms, and she determined always to leave the Bible on the mantel shelf, without letting her duster or brush come near. In consequence of this, her very diligence in cleansing every other part of the room, made the more dust to fall upon this neglected shelf; and she was thereby enabled to see it at any time the Bible had been removed from its place.

Week after week passed, and month after month. When she went each morning into her son's room, as her anxious eye fell upon the Bible, she too plainly saw that no finger had been laid upon it. Her heart sickened, but she lifted it up to the throne of grace. "Merciful Father, for Christ's sake, give the Holy Spirit to turn the heart of my child, that he perish not with the world that lieth in wickedness!" Oh, how often did such a prayer as this burst from her heart! Though the only language by which it was expressed was the silent trickling down of her tears, yet God heard that voice. (Psalm lvi. 8.) He did not, however, seem to her the voice of this widow's weeping, for her son only grew more settled in his worldly course, and showed less attention to the feelings of his poor mother.

The mother had a tender heart—loving by nature, softened by grace. She could not bear the continual agony of hopeless alarm for the eternal condition of one so dear to her. Affliction, while it ripened her spirit, had undermined her strength of mind and body, and this heavy burden broke it at last. She pined even while she prayed; her heart declined. Andrew was sorry, for he soon found his mother's illness very inconvenient, and expensive, too. A heart that gives itself to worldly pleasures empties itself of the feelings of its best affections, and settles into a mass of selfishness.

Andrew was very fond of music, and was a great man among all the club bands in the neighborhood. There happened to be a great fair held, about twenty miles from Oxford, where several young men were engaged, and Andrew was invited to join the party. To be sure his mother was very ill indeed—even dying—but she would live, no doubt, till he returned. Not to distress his mother, he did not bid her good bye when he set out. The indulgence in his worldly amusements had deadened all the feeling which would have made him think much of such a neglect, and it led him to think so much of the musical party, that it seemed to be of the greatest importance to be there.

He had not been gone many hours before

his poor mother's trial of heart was over. She had been left by the attendant woman after breakfast, rather better, apparently. The doors were placed open as usual, and the woman went to wash for her own family. When she returned she found but a corpse. The spirit had left the poor painful clay—the eyes were turned toward the dusty Bible, but they were glazed and lifeless—the broken heart beat no more. The mother had passed through the furnace, purified seven times in the fire; she was safely gone to the "far more exceeding and eternal weight of glory." The neighbors showed great feeling; everything was done in proper order; the coffin was made, the funeral prepared; and very likely they felt that it would only be what Andrew deserved if he had the shame of finding that, when he returned, strangers had shown more respect for his mother than he had, in leaving her in her dying state, to seek his own pleasure.

Three days passed, and the funeral was to take place in the evening, when Andrew arrived. It struck a blow at his heart to find that his mother was dead and about to be buried. He prepared himself for the funeral, and followed the coffin to the grave. The earth was committed to the earth, ashes to ashes. There were still no signs of feeling in him—he said nothing. He looked into the grave when the service was over; the neighbors did so also; there seemed no difference, and a stranger could not have said which was the orphan.

Andrew walked home; and upon entering the house, he went straight to his bedroom. He sat down on his bedside, and remained some time in the same bewildered and benumbed state of feeling. At length his eyes fell upon the Bible on the mantel-shelf, which had lain so long untouched. Its dusty condition brought to his mind the thought how completely it had been neglected; and then came the recollection of his mother's birthday gift, and birthday advice, and birthday blessing; and then his promise to read it every day rushed into his mind; and then its thick coat of dust, which proved that the promise had been broken every day, spoke to his conscience at last, to raise up an agony of shame. It burst the chains that had bound up his feelings, and produced a flood of tears, heartfelt and bitter.

After waiting for some time, Andrew walked to the shelf, took up the dusty Bible, and opened it for the first time since he had received it, with such marks of tender affection, from his departed mother. The pages divided at the third chapter of John's Gospel, and the part that caught his eye was the sixteenth verse. He read that and the two following verses. His heart was pierced effectually. His mother's prayers had been heard from the beginning, even while she was speaking. God's own good time did not arrive till she was ripened, and being ready, was gathered into His garner.

The circumstances here recorded are true. "The Circumstances" is no imagined incident, and is one illustration out of thousands which show the dealings of God in bringing His people out of the world, and in training them for heaven. Christian mothers! do not grow weary, nor faint in your mind; but lift up the hands that hang down, and strengthen the feeble knees. It is heart breaking to watch a worldly child; but cease not to say,

"Though He slay me, yet will I trust Him." Continue in faithful and earnest prayer, and leave the answer to God's good time.—*Mothers' Treasury.*

Diphtheria.—*Ravages of the Disease in rope.*—Diphtheria has always played havoc in Great Britain; but hitherto more attention has been paid to it than to scarlet fever or other acute disease. The death of the Princess Alice has excited general alarm. Not that a daughter of the queen has been carried away by it the disease is being investigated. The papers are full of popular essays and tracts on the subject, some of which are without interest for American readers. Example:

Diphtheria is essentially an inflammation of the mucous membrane of the throat back of the neck, and windpipe, excited by a parasitic organism. Its most remarkable characteristic is an exudation from these membranes of an adhesive character, so that it becomes coated with a layer of tenacious material resembling a very thin shaving of emulsion leather, whence the name "diphtheria"—the "leather disease." This membrane blocks up the entrance to the windpipe; causes suffocation—the most immediate threatening feature of the malady. If, however, the danger of suffocation is escaped there will supervene a specific nervous affection of a paralytic character, which affects the organs of speech and the neighboring parts, accompanied by the most utter prostration of the general system. These latter characteristics distinguish diphtheria from much more common yet less dangerous disease, namely, croup. It is, moreover, of a kind in which flesh is heir the most insidious and has suspicious relations with scarlet fever. The question which has been so often asked as regards the cause or causes to which it can be referred seems likely to receive an answer from the case of the Princess Alice. The lady resided occasionally in the old mediaeval palace of the Grand Duke of Hesse, in the lower part of the town of Darmstadt, in preference to the new palace built for her husband, the present grand duke. This venerable structure is honeycombed with drains, and the most common cause of diphtheria is the influence of the air on sewage products. The remedy which has been found most effectual in England is sulphurous acid, a specific which must not be confused with sulphuric acid, or oil of vitriol. If the patient inhales sulphurous acid constantly, and applies it to the membrane with a spray, the chances of recovery are almost certain, and whenever this specific has failed the result has been obtained by a neglect of using it with sufficient frequency. The effect produced is the destruction of the parasitic germ.—*Phila. Inquirer*

Friends, this rests upon my spirit, to testify that none can enjoy true blessedness, and spiritual consolation to their souls, further than they have a testimony in themselves that they walk in the precious everlasting Light that now shineth. To this Light our minds were, at first, turned, in which God dwells, and in which the worship in spirit and in truth is learned and performed, in this age as in ages past. The way is, and hath been throughout all generations—one and it is plain pathway; the wayfaring man, though fool, cannot err therein.

In this Light many are now witnesses that loved them, even while sinners; and that, the days of their darkness and ignorance, waited upon them, to show himself gracious; though then they had no faith in him, esteem for him, neither could they see any usefulness in him, "his visage being more revered than any man's." Thus He appeared, the light shined out of the darkness, and gave the knowledge of his glory; which as they walked in, they became living witnesses of his power and salvation, redemption, and consolation from darkness and the power of Satan, to the marvellous Light and power of God; out of the corrupt nature and degradation, into the pure divine nature and regeneration; and so became plants and trees of righteousness, bearing fruit unto God, and giving in the glory and praise of all his works, who are worthy throughout all generations, ever.—*William Steinen.*

For "The Friend,"

the Watch Tower, or The Place of Safety for the Newly Convicted.

"And you, young convinced ones, be you treated and exhorted to a diligent and cease waiting upon God, in the way of his blessed manifestation and appearance of himself to you. Look not out, but within, let not their liberty be your snare: neither act imitation, but by sense and feeling of God's power in yourselves: crush not the tender feelings of it in your souls, nor over-run, in our desires and warmness of affections, the holy and gentle motions of it. Remember it is a still voice that speaks to us in this day, and that it is not to be heard in the noises and hurries of the mind; but is distinctly understood in a retired frame. Jesus loved and chose solitudes, often going to mountains, woods, and sea-sides, to avoid crowds and cries: to show his disciples it was good to be solitary, and sit loose to the world. Two enemies lie near your states,—imagination and liberty; but the plain, practical, living Truth, that has convinced you, will preserve you, if you mind it in yourselves, and bring all thoughts, inclinations, and affections, to the test of it, to see if they are sought in God, or of the enemy, or of your selves: so will a true taste, discerning judgment, be preserved to you, of what you should do and leave undone. And in your diligence and faithfulness in this way, you will come to inherit substance; and, as the eternal Wisdom, will fill your assembly. And when you are converted, as I am convinced, then confirm your brethren, and be ready to every good word and work at the Lord shall call you to: that you may be to His praise, who has chosen you to be stalkers, with the saints in light, of a kingdom that cannot be shaken, an inheritance incorruptible in eternal habitations."—*From Penn's "Rise and Progress"—1694.*

Whilst perusing the foregoing affectionate treaty and counsel of William Penn, to the young convinced ones," where, among other things, he exhorts them to "remember it is a still voice that speaks to us in this day, and that it is not to be heard in the noises and hurries of the mind; but is distinctly understood in a retired frame," earnest cravings arose in the heart of the writer to know more of this true inward quietness; and for the safe observation of all the members of our religious Society upon the only sure Founda-

tion, Christ, the Rock. That we might all know our spiritual building to be laid thereupon, because of the winds and storms which at times threaten, and which must, sooner or later, lay waste every habitation that has been erected upon anything short of the true Foundation. But most especially have the yearnings been felt to extend toward those who are in the middle and younger walks of life; that they might be made willing to yield their hearts unto Him who is calling for them; then would He prepare and fit them to take the places in the ranks of the Lamb's army which are left vacant, as one by one those who have stood as valiants in their day for the cause of righteousness, and for the promotion of the Truth as it is in Jesus, are called from the church militant to the church triumphant.

In what direction are we to look for a succession of armor-bearers, unless it be from among the class alluded to, the middle aged and the young? In taking a close view of our surroundings, regarding the portion of the "heritage" in which we are placed, wherein there is great need for true dedication of heart, and faithfulness, are we not constantly reminded of our great weakness? and ready to adopt the language of the apostle, "Who is sufficient for these things?" and will it not tend to the furtherance both of and in the good cause, as we individually feel our own weakness, to bear in mind that our sufficiency is not of ourselves, but that "our sufficiency is of God." And for our encouragement let us not lose sight of the promise of the Most High through the mouth of the prophet Jeremiah, "And ye shall seek me and find me, when ye shall search for me with all your heart;" for He will prove himself to be the helper of the helpless.

None can enlist in this army, or go forth beneath the royal banner, unless they have been brought under the guidance and direction of their Divine Leader, "the Captain of their salvation," by and through that self-subduing, creating and creative power of Him who sitteth as King of kings, and Lord of lords, by whom alone the will of man is laid low in order that he may be brought under His righteous rule and government. Such as these will become loyal soldiers, willing servants, ever ready to follow their Divine Leader, always endeavoring to be obedient to His commands.

They may oftentimes be persecuted; but as they remain faithful, they will not be forsaken; they may be cast down; but they will not be destroyed; troubled, yet not distressed; perplexed, but not in despair; for strength will be given them, and grace extended in every time of need, as their petitions are put up unto the Lord for help, and in true sincerity of heart they are earnestly striving to walk acceptably in the Divine sight. These will learn to know for themselves, as said the apostle, "All things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."

It will therefore be the faithful and tried soldier in this spiritual warfare, who has followed close beside his Captain, feeling Him to be near as the battle waxed hot, and strengthening him to press forward through every barrier, that will be found forwarding the cause of Truth which he had espoused, and who will, when his warfare upon earth shall have been accomplished, be ready to

adopt the language of the eminent apostle: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only but unto all them also that love His appearing."

Ed mo. 23rd, 1879.

THE FRIEND.

THIRD MONTH 8, 1879.

In reading the accounts of persecution and trial sustained by faithful Friends in the early days of the Society, we often fail to form a correct estimate of the amount of physical suffering very many of them must have endured, and how much that was aggravated by the provocations and indignities heaped upon them by malignant tormentors, who took delight in treating them according to the prompting of their own evil passions; knowing that no protection or redress would be granted them.

What but a sense of the everpresent help of the Master they were serving, could have enabled them to endure their sufferings? what but being clothed with a measure of his meek and patient Spirit, could have prompted them to pray for those who so despitely used them, and to return good for evil to their cruel enemies?

No doubt their faith and constancy were at times sorely tried, and many a bitter cup was drank by them, when Christ, their Master, allowed their allegiance to be proved by the temporary withdrawal of a satisfying sense of the strength and immediate support which He alone could give, and by which administered to the inner man they knew they could endure all things, for his name's sake. But He always showed himself a present help in every time of need, and a rich rewarder of those who faithfully served him, and drew not back from upholding the cause of truth and righteousness.

It may be well for the successors of those Sons of the morning, to observe for what it was they were thus willing to endure suffering and reproach, and for faithfulness in maintaining which, their glorified Head rewarded them openly.

Was it not to uphold before the world testimonies, springing from the Gift of God to their souls, but which the world deemed fanatical or contemptible? For meeting together to perform the worship of the almighty Jehovah, in the plain way in which He taught them He sought to be worshipped? For refusing to acknowledge a hireling ministry or to countenance it in any way: for refusing to be conformed to the world in manners, in language or in garb: for repudiating all oaths: for promulgating on all proper occasions that the Grace of God is a Divine gift bestowed on all men, for effecting their salvation, and therefore the primary rule of faith and conduct; while the Scriptures as secondary are able to make wise unto salvation, only through faith in Christ Jesus in his inward and outward offices: for affirming that no one could be a minister of the gospel, unless first prepared through the baptism of the Holy Ghost and fire, being called of God as was Aaron, and having the gift conferred; and that such could

rightly minister only when and where put forth by the Head of the Church; that taking pay for preaching is a direct violation of the command of Christ? also other testimonies which need not be specified.

Being brought, through obedience to the Light of Christ in their souls, to know the room from which these testimonies spring, and the necessity for them as members of his militant church to maintain them, no suffering could shake their faith in the verity of their Master's command to promulgate them abroad, and to illustrate them in life and conversation; and they took the spoiling of their goods and the imprisonment of their bodies joyfully, rather than compromise any one, even the least of them.

Admitting the gradual development of Christian knowledge in the professing church, has it advanced so far that there is no further need for Friends, as one branch of that church, to maintain these several testimonies; or can they be justified in abandoning any of them, and thus saying practically to other professors, the self-denying religion of Christ no longer requires their observance? Rather have not the carnal ease which so generally prevails, and the spirit of the world with which so many of the members of the Society have become inoculated, deadened their perceptions of the continued obligation to preserve intact all these testimonies, and that their faithful maintenance is essential to the circulation of vital religion within our borders? Are we not, in this day of lukewarmness and unbelief, invoked by the same high and holy calling as were the primitive believers, to show forth these fruits of the Spirit in all lowliness and spiritual-mindedness? Is not the backsliding that exists an indisputable evidence that the principles taught and lived up to by the primitive members of the Society, have lost their hold on the conduct of very many, and can any thing restore from the lapse but coming back to the belief in and practice of those principles?

In a letter from Deborah Bell to Joseph Pike, that mother in Israel thus points out the cause and remedy: "I think I do daily more and more need to cry out with thee, Oh! this inwardness, this inwardness is what has been too much wanting, and is still wanting. For it seems to me, that many are in the high road to ruin, for want of this true inward waiting to know the Spirit of Truth to lighten and subdue their own spirits, and also to open to them such things as might be serviceable and beneficial in the churches of Christ, both with respect to doctrine and discipline."

We reprint in another column, a Memorial of the Representatives of the religious Society of Friends in Pennsylvania, which has lately been presented to the Legislature of Pennsylvania in reference to the evils resulting from the use and sale of intoxicating drinks in this State, and the necessity of further enactments to protect the community therefrom.

This memorial has been read in both branches of the Legislature, and the Friends who took it to Harrisburg, we understand, had interviews with the committees of each body to whom such subjects are referred; with several other members of the Legislature, and with the Governor, by all of whom they were respectfully received and heard. Memorials of like character, prepared by

the Meeting for Sufferings, addressed to the Legislatures of New Jersey and Delaware, have also lately been presented by Friends appointed for that service.

SUMMARY OF EVENTS.

UNITED STATES.—The local weather report for 2nd month gives the mean temperature 29.9 degrees—the average for the past nine years is 32.8 degrees. The highest temperature was 60 deg on the 29th, and the lowest 8 deg on the 5th. The total rainfall melted snow 1.9 inches. About 4 inches of snow fell during the month, and there was freezing weather on every day except the 12th. There were twelve days on which snow or rain fell. Prevailing direction of wind N. W., maximum velocity 36 miles per hour.

Congress remained in session till the 2nd, endeavoring to forward the appropriation bills, but it is thought they can scarcely get through without an extra session. The President has returned to the House the Anti-Chinese bill, with his reasons for not approving it. The veto was sustained by a vote of 109 to 95.

The House has refused to concur in the Senate amendment to the act authorizing the granting a subsidy to steamships for carrying mails to Brazil.

The public debt statement for 2nd month shows an increase of \$311,411.

The excess of exports over imports, for the twelve months ending 1st mo. 31st, 1879, was \$146,781,274, against an excess of \$297,680,063 for the preceding twelve months.

The iron manufacturers of the Atlantic States, at a recent conference in this city, expressed a very hopeful sentiment as to the prospects of the trade for 1879.

Transportation over the trunk railways is stated as large and satisfactory to the railway companies and their stockholders. The Chicago elevators are said to contain 12,394,041 bushels of grain. Vessels in the harbor are laden with 124,756 bushels of wheat, 539,943 of corn, and 25,685 bushels of oats.

About five acres of valuable land, over shaft No. 7 of the Pennsylvania Coal Co., at Pittston, Pa., has caved in; it is said the loss will be serious.

The entire business portion of Reno, Nevada, was destroyed by fire on the morning of the 2d. The loss is estimated at \$100,000.

A large party of Mennonites from Southern Russia is expected to arrive in Canada on the way to Manitoba. The authorities are preparing to establish a quarantine, to secure the country against the introduction of the plague by these emigrants. More than thirty years ago, thousands of emigrants, fleeing from disease and death, arrived on an quarantine island in the Gulf of St. Lawrence, or on their way thither, and this island is again to be fitted up as a quarantine station, through which the Mennonites will be required to pass.

Two thousand six hundred and seventeen immigrants arrived at Castle Garden during last month, in the previous month 21,000. There were 2331 arrivals during 2d month of this year.

The health report of New York city states that scarlet fever and diphtheria are rapidly diminishing. 111 cases of the former and 27 of the latter are reported for the week.

The total number of deaths in Philadelphia is given as a decrease of 10 from the previous week.

Market.—The market for Government bonds continues firm. The subscriptions to the 4 per cents at the Treasury are declining, the amount on the 1st inst. being but \$194,650.

Flour.—Trade continues dull and steady. Minnesota extras, low and finest at \$1.25 a 50; Penna. do., do. at \$1.25 a \$1.75; western, do., do., \$1.75 a \$5.50. Rye, 1st, 100 lbs. \$2.25; 2d, 22.57. Corn meal, \$2.55 a \$2.60.

Grain.—Wheat active and higher. Pennsylvania and western red, \$1.11 a \$1.12; amber, \$1.12 a \$1.13. Corn, 42 a 44 cts. Oats, mixed, 30 cts.; white, 30 a 32 cts.

Fresh Fruit.—Apples, mixed casks, \$1.90 a \$2.40; fancy, 100 lbs. \$2.25 per bbl. Cranberries, \$7 a \$8 per bbl., and \$2.25 a 75¢ per crate.

Seeds.—Clover 6 1/2 cts. per lb. Flaxseed, \$1.40 per bushel. Timothy, \$1.40 a \$1.42.

Hay and Straw.—Average price during the week: Prime timothy, 60 a 70 cts.; mixed, 45 a 55 cts.; straw, 60 a 70 cts. per 100 pounds.

Hog and Cattle.—Market for hogs.—Extra Penna. and western, 5 1/2 a 5 cts.; fair to good, 4 1/2 a 5 cts.; common, 3 a 4 1/2 cts. Sheep, 5 1/2 a 6 cts. for choice, and 4 1/2 a 5 cts. for medium. Hogs, extra good, 7 cts.; good, 6 1/2 cts.; and medium, 6 1/2 cts. per pound.

FOREIGN.—The labor trouble in England continues

to be a source of anxiety. In some cases the men resumed work, generally on the employers' terms; in other branches, fresh strikes are occurring.

A motion was introduced into the House of Commons, that the sum of £100,000 be appropriated to do an important trade, and deprive England of the vantage of cheap meat; but the consideration of it postponed, under the belief that the subject was not for discussion. At a recent meeting of the Mersey Docks and Harbor Board, it was decided to spend £35,000 creating slaughter sheds and lairage, necessary to continue the export of the trade.

The electric light, it is announced, has profited in the great London fish market at Billingsgate. It is stated that 82,000 notes were paid into the Bank of England one day last month, which is the largest number ever paid in one day.

At the close of first month, there were 88,663 persons in London, of whom 47,700 were in workhouse, and 43,954 received outdoor relief.

The southern part of Europe was visited the 1st week by a very destructive storm which lasted several days. In the south of France, hundreds of people thrown on public charity by the inundation and destruction of their houses. In Spain the worst part of four days, with much damage and loss of life. In Italy the accounts are said to be lamentable. Whole coast, from Genoa to Naples, is strewn with wrecks of small craft, and a number of larger vessels received serious injury. The English steamer *Silis* was wrecked at Salerno, and 18 persons drowned.

On the 24th of 1st month, as a strong procession of sledges was descending the mountain Godard Head towards Ariolo, two leaders of the caravan noticed a huge snow mass was breaking from the top of the mountain. The alarm was immediately given, and passengers left their sledges and rushed back the plain in time to escape the huge avalanche, which but horses and sledges in a very short time. All the horses were killed by the fire, and the party returned to the Hospice for the night.

There are published in Sweden 300 papers a periodicals, of which 84 appear in Stockholm. There are only ten daily papers, of which five are published in Stockholm; while in Norway there are 15, in Denmark 70, and in Finland 6.

There is a large sum of money in receipt of infirm from Japan to the effect that the advance of education in that country, during the last five years, is very encouraging. Not only is this true of the colleges, but the general diffusion of knowledge among the people. Normal schools are being established in all parts of the country, and the women are receiving a higher education, largely improving their condition.

An outbreak of yellow fever, of a very severe character, is reported among the shipping at Rio de Janeiro but in the northeast provinces the health of the people is improving. The Government has already expended 30,000,000 miltres to alleviate the distress in the northeast, and has asked an additional credit of 10,000,000 miltres, or \$5,000,000 to provide food for the distressed inhabitants.

WESTTOWN BOARDING SCHOOL.

A NURSE is wanted for the Boys' Department, enter on her duties at the beginning of the Session, and to be in possession of a good English education.

Anna V. Edge, Downingtown, Chester Co., Pa.
Susanna F. Sharpless, Street Road, " "
Deborah Rhoads, Madisonfield, New Jersey.
Elizabeth B. Evans, 322 Union St., Philada.

MARRIED, at Friends' meeting-house, Gunders Greerney Co., Ohio, 2nd month 21st, 1879, EZRA NAYLOR, of Stillwater Monthly Meeting, to RACH E., daughter of David Stephen, of the former place.

DIED, at the residence of her parents, Prairie Centre, Kansas, 11th mo. 23d, 1878, MARGARET L., daughter of Benjamin and Sarah Nicholson, aged 75 years, member of Springfield Monthly Meeting. She had been taught to rely solely on the Lord Jesus Christ for salvation, and that a holy life was well pleasing in sight. An evident change wrought in her during past year, and the calmness that attended her dear last illness, were some circumstances that then convinced her soul yielded the comfortable belief that she made a happy close.

WILLIAM H. PALE, PRINTER,
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THE FRIEND.

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JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Selected for "The Friend."

Account of Margaret Ellis, from a copy left by Lawrence King when travelling on a religious visit in America.

(Concluded from page 234.)

I continued then to keep to meetings, walking to them on foot and frequently on the way at the influence of Divine good on my mind, my great comfort and encouragement, and though the powerful arm of the Lord often mercifully supported me in various trials and afflictions, yet through the whisperings of the enemy I was ready to let in doubts and reasonings, wanting still a further confirmation as to the way I was in, humbly desiring of the Lord, that if it pleased him he would show me a sign for my assurance, that I might see a light in my path. And an ever-able to my petition, on returning one night from meeting, there was in the path a great brightness in my view, very wonderful to behold, which I was not in the least surprised or afraid, but at that instant was filled with a sense of Heavenly enjoyment to my great consolation. Blessed be the name of the Lord or his great favor to me, that he should so condescend to hearken to my request, which has been a great comfort and confirmation to me ever since, when I consider his tender dealings with me in the early days of my conversion.

After a few years I began to be concerned to open my mouth in Friends' meetings, and on a certain time was drawn to go to a little meeting at a considerable distance from my home, and waiting for a horse was at last disappointed, so that it was late before I set out, which was on foot; some would fain have persuaded me that it was too late, still as the concern remained with me, I could not be easy without going, and even when I came to a friend's house within a mile of the meeting, was assured the Friends were coming back; however, as the concern abode with me, I went forward, and found Friends sitting quietly together, save that some persons of note were there, who came out of curiosity, and had made some disturbance before I came, mocking and deriding the Spirit, urging one another of the Friends to preach, saying, "What, does not the Spirit move you yet; now that we came on purpose to hear," with more to the like effect. In a short time I was concerned to declare against people deriding the Spirit and making a mock at it, and said that what people made a mock at, was really

the Spirit of the Lord, and what an unworthy and wicked thing it was to deride the Holy Spirit, with more to that purpose, though I knew not what had been done in that meeting. After meeting one of the principal of them, being one called a gentlewoman, signified she was sorry they had behaved as they did, and confessed that what I said must have been revealed to me or else I could not have known what was done there before I came in, and Friends were glad of my appearance, wherewith they sometimes expressed unity, particularly at the abovesaid meeting. But yet I thought the way was too hard and narrow for me, to be exposed to the censure of every one, thinking I might do all the good I could, and be excused from this service, not duly considering that each one ought to be faithful to the manifestations of their own gift; but I was for choosing and cutting out my own way, thereupon darkness surrounded me, and when I came to a meeting I was under a cloud, and no comfort at all could I meet with, in which condition I continued many months, to my great distress and anguish—no light appearing nor any concern for offering my gift; and then my mother was taken away out of this world which still added to my sorrow, that I may well say disobedience, caused me a long wilderness travel. But at her burial I was highly favored by the showings in of the Divine power, to my great comfort, so that it was observed by people of other persuasions, that I was endowed with power from on high. At this time I had a great burden upon me, both in and out of meetings, and was not able to discern the cause of it, but one night I waked out of my sleep and was filled with tenderness to that degree I could scarce contain myself, and so went out into a private place in the barn, to give vent to my exercise, which indeed was through abundance of tears, and then there was as it were a book opened before me wherein were recorded all the evils I had done, even the vain words I had uttered, and my unprofitable language and behavior to my parents; but I saw that these transgressions were all blotted out, never to come against me. Several hours I was under this exercise, not knowing but I should have died at this time, wherein I was in great tranquillity of soul; but about break of day I saw that I must live longer in this world. Then I returned to the house, washed myself, and went among the family, whereupon a public friend who was there seemed to take more than ordinary notice of me, saying, "Where had Margaret been, for she looked so innocent as if she had been newly born."

After awhile I asked my father's permission to go over to Pennsylvania, where I understood there were many Friends, saying that I could work for my livelihood; to which he answered, "If I chose to live like a fool and be buried like a dog, I might go where I would." This was very hard to bear from so

near and dear a relation, and to part from one's native land; but I presently heard the voice of the true Bishop and Shepherd of souls saying, "If thou goest I will go with thee;" which I have found to be true, and that He was with me over sea and land, blessed be his name forever. In the voyage we had not three days together of fair weather, in a passage of ten weeks, and though the sea was often tempestuous, yet I was through the goodness of God preserved in great quietness and calmness, being entirely resigned to his will, inasmuch that I never wanted to see the land before it appeared. At my landing at Philadelphia, I soon became acquainted with Friends there; the first who noticed and expressed their friendship, were T. Chalkley, H. Hill, S. Preston and S. Powell, and afterwards many more who gave me good counsel and were tender over me, and thereupon I could but be thankful to the Almighty that he had raised me up such good friends who were a comfort and strength to me in a strange land.

After a time I began to be concerned to appear in meetings by way of testimony, but great reasonings filled my mind after this sort: that now it would be harder to me than before, seeing I could speak English but brokenly, and that there were many preachers there already, and so would fain have suppressed my concern, being ready with the prophet to say: I will speak no more in thy name, &c. But the Lord manifested it to me by his Spirit, that He would raise up more ministers and messengers, and send them over sea and land to call the inhabitants of the world to come to repentance and amendment of life, and whether they would hear or forbear, get him honor through his servants and messengers, and be clear of the blood of all; and then I saw clearly that we would be to me if I preached not the gospel.

After I had been sometime in this country, I was in a dream or vision and saw, as I thought, a kinsman of mine who had been deceased several years, who came to my bedside, whom I asked how it was with him, and where he dwelt, meaning where his spirit had a being; he answered, "Come and see." I then followed him to a certain place on the right hand of the way, into which he entered and left me. There I beheld a great number who were the spirits of just men made perfect, whose food was as it were the most delightful dainties, suitable to their being, on which they lived continually; wherein was such excellent glory as was beyond expression of tongue to set forth, with which my heart was greatly ravished, and I asked one of them if I might be permitted to come in there, (which I concluded to be heaven), but the answer was returned "not yet." Then I replied, I would gladly return to the body and suffer whatever the Lord should permit to come upon me, for I thought all the afflictions and tribulations among one could possibly meet

with in this life, would be little to such exceeding joy and heavenly delight as was there to be met with, and I turned back as I thought to the body with a song of joy, expressive of the enjoyment I there beheld. Afterwards when I met with afflictions and troubles, and was ready to query why should these things come upon me, I was rebuked in myself on remembering my former promise of willingness to suffer: so I saw that though the spirit was willing yet the flesh was weak. A sense of this great favor has been an encouragement to me ever since, finding the same peace of the Lord remaining in my heart to this day, blessed be his name forever.

On a certain time there was a debate in our Monthly Meeting attended with a difference concerning some Friends, and we could not discern which was in the right; whereupon I was under an exercise of mind and prayed to the Lord that he would be pleased to manifest to me how the matter really was, and that I might have wisdom given me, and be made instrumental in reconciling the said difference. And that night I saw in a dream an elderly man with white hair and white clothing, who told me exactly how the matter was, and that I should visit those families, which I did. Some endeavors being used, the persons who were in fault confessed, and the whole affair was clearly manifested. And in the course of my life I have found it my place to transact the affairs of truth with plainness and uprightness; and when on my sick bed, I examined into the account of my life, and how it was with me. I had great peace of mind in that I had endeavored to act in the discipline without favor or affection; which practice I recommend earnestly to all Friends, that they also may have peace in such a trying hour. My sickness being very severe, I was desirous to know whether I should die at that time, upon which I saw, as it were in a vision, a clock at the foot of the bed, the weights of which were quite run down, and while I was musing upon it, I saw a hand come and wind up the weights for the clock to go for a longer season, which I took to be a just representation of my case, and from that time I mended and grew entirely well. These things, and many more too tedious to enumerate, the Lord has been pleased to show me, and if people will but be faithful and obedient in what they know, they will see things more clearly than they do, and know that miracles have not ceased.

The substance of the foregoing relation was taken down from her own mouth in a journey from London to Wales. Copied by Lawrence King, who says it was without date, but that she was at Skipton, 10th mo. 1753.

Dying Expressions of James Naylor.—There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other; if it be betrayed, it bears it; for its ground and spring are the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; it takes its kingdom with entreaty, and keeps it by lowliness of mind. In God alone it can rejoice,

though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places of the earth, who through death obtained this resurrection, and eternal holy life.

For "The Friend."

Capital Punishment.

(Continued from page 137.)

In addition to the foregoing considerations upon the incompatibility with the principles of Christianity of the death penalty, the following observations upon its expediency, as judged by its practical effects, are well worthy of notice. These are taken from a carefully prepared examination of the subject published in London in 1815, based upon a treatise of Prof. Mittermaier, of Heidelberg, who has devoted a large portion of his time to its investigation. The volume in which the following passages occur, was edited by John Macrae Moir, a barrister of London. He remarks:

"Whoever impartially inquires into the subject must be struck with the observation, that fifty years ago a great number of crimes were threatened with death, regarding which now-a-days no legislator could make up his mind to menace the extreme penalty. In consequence of this legal threat, thousands were slaughtered on the scaffold, while now we are ashamed that such a barbarity ever obtained the sanction of the law. The question may fairly be asked, whether such a fact ought not to raise suspicions against the penalty in general, and to make it incumbent upon us, conscientiously to inquire into the necessity of maintaining it. This serious question is more and more being forced upon our attention, by daily occurrences. The advocates of abolition are not merely theoretical writers who take a one-sided view of the world—not merely men who, in their antipathies to everything existing, are desirous of shaking the foundations of civil order, or of seeing Death Punishment abolished: that it may no longer be inflicted upon themselves and their partisans; but we find among them distinguished men of a practical turn of mind, who have long been engaged in humane and generous endeavors. History teaches that in ancient times the menace of Death Punishment was considered to be justified by three ideas, viz:—

1. *Lex talionis.*
2. Belief in the necessity of criminal law as a deterrent.
3. The notion of making atonement to an offended Deity.

"The Germanic nations have inherited these ideas from the ancients; but as soon as a nation attained that degree of culture on which the legislator learns to appreciate the moral nature of man, these ancient views regarding Capital Punishment gradually disappeared. It was at this stage, that Christianity manifested its influence by propagating the sublime idea of a loving God, who does not desire to see the death of the sinner, and sets before the legislator the task of reforming the criminal. All inquiries on the subject lead to the conviction that none of those theories, by which learned jurists endeavored to justify

Death Punishment, are sufficient for attaining this purpose. An inquiry into the various arguments, by which the members of legislative assemblies have attempted to justify the preservation of Death Punishment, has shown how weak the alleged reasons are, and that the defenders of the penalty in their despair were compelled to have recourse to the right of necessity. Hence it appears, how weak the foundations are on which the penalty is based."

"Death Punishment is not so effective in protecting society from criminal offences, and imprisonment. A penalty is so much the more effective, the more certain its infliction. Now experience teaches, that in crimes legally threatened with death, the offender has much more probability of escaping, than in those menaced with another penalty. When imprisonment for life is threatened, the criminal has no hope of escaping the penalty—but discovery and condemnation being certain and no pardon-likely to be granted. There is no excitement on the part of the public—such as often follows the passing of a capital sentence—and the sovereign is spared the painful position in which he, as a rule, is placed, whenever called upon to perform the difficult duty of confirming a capital sentence. Hence it can be understood, why practical lawyers in England have voted for the abolition of Death Punishment. The menace of imprisonment for life, in their opinion, has greater power of repression, and is certainly more to be relied upon.

"Experience has irrefutably proved, that in no country has the number of capital crimes been diminished by the re-enactment of Death Punishment, or greater strictness in its execution. On the contrary, after the abolition of the penalty, both for certain crimes and generally—the number of crimes decreased in a greater ratio than before, and the assertion often made, that after the abolition of Death Punishment, the number of capital crimes has increased—is either decidedly untrue, or at any rate, evidence of wanting that abolition was the cause of this increase.

"In Insanity, where Death Punishment has legally or actually been abolished for almost a century, the conviction gains ground every year, that Capital Punishment is an unequalled, useless, and even pernicious barbarity. The great majority of the Tuscan jurists agree in thinking, that Capital Punishment never ought to be re-enacted."

"We have endeavored to show, that the science of jurisprudence, legislation, and experience combined tend to the abolition of Capital Punishment. When this result will be brought about, we do not presume to say. But as soon as the persuasion has become general, that Capital Punishment is neither necessary nor expedient, it will disappear as withered leaves fall in autumn. A great result will have been attained, when in the minds of all well-intentioned citizens the conviction gains ground, that with a well-arranged prison system, calculated to secure the moral reform of the prisoners, Capital Punishment can be replaced by an imprisonment which, as it has been shown, is capable of facilitating the reformation of the most obdurate criminals. We conclude by quoting the words of an American statesman, distinguished by his position, character, and experience,—viz., the Governor of Massachusetts, who,

his official message referring to Capital punishment, said:—

"I regret that Death Punishment still holds place in the Code of Massachusetts, while gradually disappearing from the legislations of all civilized nations since it has been recognized to be not necessary, but even dangerous, by operating on some persons injuriously, and on others perniciously. The study and execution of a series of years confirm the conviction, that this punishment must disappear on the number of penalties deemed lawful by the best governed and most civilized States, proceeding natural in the administration of justice among savages during ruder forms of lower conditions of society, a rigid necessity sometimes subsequent to times of war.—This penalty in a State like ours causes a scaffold only to be erected to serve as a terrible spectacle, exciting the imagination of pursuing sensitive men in their dreams a not yet abolished remnant of ages of barbarity, whilst it appears to the hardened criminal to be only another disease by which torture pays the unavoidable debt of mortality."

(The following statements taken from a recent publication of the English Howard Association, which has for one of its objects the abolition of capital punishment, are also interesting and valuable.

"One of the longest experiences which can be adduced, as to absolute abolition, is that of the American State of Michigan, which repealed Capital Punishment in 1817. Thirty years later (in 1847) the ex-governor of the late Prison of Michigan, Z. R. Brockway, now governor of the New York State Reformatory at Elmira, in a letter to the Howard Association, wrote that, having had occasion to investigate the question statistically, he found that:—"The number of committals to the State prison, annually, for crimes involving killing, is no more now, and has not been more in any year, since the death-penalty was abolished, than it was at the beginning; and the population has increased fourfold. I consider this a very strong fact, especially when taken in connection with the circumstance that in the absence of the death-penalty, convictions and committals to prison are much more easily obtained."

"The security of human life demands that the crime of murder shall be adequately punished. Short terms of imprisonment, or the systematic granting of pardons, are wholly unwarrantable in the case of murderers. King Oscar II. of Sweden and Norway, well exemplified a sound principle in this respect, in a remark addressed to some of the delegates to the Stockholm Prison Congress of 1878. Alluding to a man who, for murder, has been imprisoned at Christiania for thirty-eight years, but who continues in good health of body and mind, the king said:—"I have not laid my hand upon God's gift of life to that man, but I have not felt warranted in pardoning him." Sweden and Norway very rarely resort to executions. They render secured permanent imprisonment effectually deterrent. So does Belgium. At Ghent prison are many prisoners who have been from twenty to thirty-five years expiating the terrible crime of murder. They are treated mercifully; their health is, in the whole, good; but the heinousness of their crimes is recognized by the severity of their punishment. It is the same in Holland, where, after nearly twenty years without

executions (since 1800), murders have not increased.

For "The Friend."

Thoughts and Feelings.

THE TALENT OF INFLUENCE.

The right use we are making of the talents committed—that of influencing others by the force of practical example, as well as by gentle instructive precept—is one of immense weight and importance to us, both as respects the life that now is, and that which will endure when all things else shall vanish away. Unless we have seriously reflected on the subject, we can scarcely be aware of the amount of influence we are continually, though perhaps many times unconsciously, exerting upon those around us, either as respects being way-marks unto obedience and holiness; or as stumbling-blocks unto lukewarmness and worldly-mindedness. If, as the apostle represents, we are all called to "adorn the doctrine of God our Saviour in all things," then surely the inward adorning of meekness and lowliness, of righteousness and quietness of spirit, should manifest themselves as fruits of the Heavenly anointing, in the daily consistent life and conversation; causing us to be as epistles known and read of all men. If "the King's daughter"—the obedient follower of Christ—is to be "all glorious within," then unquestionably the proof that we have in any wise attained, must lie in the unequivocal, uniform, consistent practice; and in the wakeful solicitude to guard against every thing which would bring reproach upon our Christian profession.

The words of our blessed Lord and Saviour give himself are—"Whoever shall confess me before men (in word, in act, in outward demeanor, in Christian gravity, 'in all thy ways,') him shall the Son of man also confess before the angels of God; but he that denieth me before men (in life and conversation, in self-denying and cross-bearing, in baptism and suffering,) shall be denied before the angels of God." In carrying out the Divine requisition of confessing Christ before men, and thus improving the talent so responsibly lent us, it is so opposed to the prevailing maxims and pursuits of the world, that it need be no cause of surprise, if such should be hated and set aside for their singularity. No wonder if a striking language used by some of the ungodly of old towards the righteous, should be again the experience of such as these, viz: "He is not for our turn, he is clean contrary to our doings; he was made to reprove our thoughts; he is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion." But what if such reproach and humiliation should happily be the means of bringing us, in our little measure, into greater conformity to the life of reproach and suffering as followers of Him who said, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting?" Yea, it hath often been a cause of wonder and apprehension to the writer, that Christ's professed disciples, in this and in every age, should not participate more generally and evidently in His baptism and suffering cup; when it is written, "It is enough for the servant to be as his Master." "As He is, so are we in this world." "If they have persecuted Me, they will also persecute you." And, "If the world hate you, ye know that it hateth Me before it

hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Oh! the preciousness, on these terms, of being hated by a world that lieth in wickedness. Can there be any question respecting our duty to bear cheerfully for the dear Master's sake, whatever hardships or even contumely, faithful compliance with His will may expose us to? Can we refuse to suffer shame for His name, in an honest confession of Him within the whole sphere of our influence, who endured the cross, despising the shame for us, the Just for the unjust? Should we not rather rejoice in being counted worthy to suffer with a suffering Lord in consideration of the promises:—"If we suffer, we shall also reign with Him." "Blessed are they which are persecuted for righteousness' sake." And again, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Then if we aim, in the obedience which is of faith to Christ our Lawgiver, to let our light shine; if we duly appreciate the value of the talent entrusted to "occupy" with till He come; if we humbly desire to "walk worthy of the vocation wherewith we are called;" let us not be cajoled by the smiles, nor awed by the fears, neither be too tremblingly alive to the opinion of our fellow-worms. But, after the example of the Psalmist who said, "I have set the Lord always before me," may we "count all things but loss for the excellency of the knowledge of Christ Jesus," and so become preachers of righteousness in our daily lives and conversation. Thus will the talent of influence, as set forth in the parable of the Redeemer, yield approving increase; and be as precious incense to His ever excellent name. Remembering, as saith the apostle, that "Of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen."

Selected.

Testimonies to the Way to Salvation.

"All the world lies in darkness. * * * And this is the cause of condemnation, and it rests upon all who are out of the life of God. And no other way there is appointed of the Father, to come out of this condition, but Christ Jesus, the light and life of men, who is the Light that is in the world, though the world know Him not; which Light shines in darkness, but cannot therewith be comprehended; which light is the revealer of darkness, and manifests the deeds thereof; and the first appearance of this in the creature shows the darkness, and captivity that is in the darkness; till which the creature never comes to see the wretched condition that man is in, who is without God the life; nor till then will the creature be willing to stand still to see God's salvation; but is full with vain hopes, conceits and imaginations, and the veil is over the heart, and what God hath there written is not seen, and so being whole, needs not the Physician. * * *

"But when the Light is minded, the creature comes to see death reigning, and self alive without the Law, with that Light which was given to keep out of the pollution and defilements; and so to keep the life clear and unspotted. With that Light, that is seen and judged which hath passed over the life and

defiled it; and that which hath gendered to bondage is seen, and the hardness of heart comes to be felt, and the cause seen, even the great transgression of the pure law; and so comes the fear of God to take hold of the man that hath lived out of the life of God, and taketh pleasure in unrighteousness, and the creature then finds trouble within, even where the strong man did keep the house in peace; and abiding in the Light, the cause and end of it is seen; and, dwelling in the fear, wisdom is received from above to depart from the iniquity; and in departing from the iniquity, there is a coming nearer to God; so the Light grows and springs, as there is a coming near the just paths of life. And as the light ariseth the creation is seen, and how the enmity hath spread over, and how the lust hath defiled it, * * so that God walks not there because of the great abomination; and that is the cause of all your woe, even His absence.

"And when you see this, the lamentation begins in the house of laughter, even after Him from whom you have fallen; and as you follow the Light, and come nearer to the Lord, from whence it comes, you will see that [it] is only your own wills and ways that have separated you from the Holy One. And with the Light you will come to see how often you have been moved by the Spirit of light from your evil ways; and that the cause why you have been thus long in the fall, hath been in self will and worldly pleasures, whereby the life hath suffered; never till then comes any to see Him whom you have pierced, nor to lament over Him, nor to see what it is that oppresseth the just, nor to hate that which God hates, and love that which He loves in any measure."—*J. Naylor's "Love to the Lost,"* 1656.

"The Word is that which was in the beginning, and was the beginning of all visible things, and that by which all things were made. * * Whosoever have the Word, with it are washed and cleansed and translated from the world, and conformed to God, so far as they have it, and it reconciles to God all that have it. * * Man being gone out into the world, the light of the Gospel is preached to turn man again to know the Word, that coming to the knowledge thereof in his heart, and having his mind stayed thereto, in the light, he may come to see the power of the Word working in spirit, working out the unclean nature and the rebellious will, and working in the pure nature in the cross, slaying the carnal man with all his affections."—*Id.*

"The living faith sees Him that is invisible, and lays hold on the measure of God made manifest in spirit, which measure of the spirit is that which in the faith worketh out the *old*, and worketh in the *new*, both will and deed, whose work is perfect to kill and to make alive.

"But the world's faith is not of this nature and power, who hear a thing with the outward ear, and so set themselves to believe, or not to believe it, in their wills, or outward persuasion from others, or in their own imagination. * * True faith is the gift of God, which none can receive but in the Spirit, * * that faith which stands in Christ, believes in purity and in perfection, and holiness, and slays sin; and by that faith alone the just live, and justice and righteousness is brought forth to fight in the godly conversation; but that faith which stands in the imaginations and wisdom of man, which believes salvation

without holiness of life, that slays the just, and keeps alive the unjust. * * * *

"That faith that is the gift of God, believes in the Light and follows it, and so leads to the life, and this faith that stands in the Light and life, is the living faith and never without works, * * in the obedience to which the soul is purified, and victory witnessed over the world, sin and death. But you who believe not in the Light, are enemies to this faith, and yet you get the words of the Scripture, given forth from the Light; and so your faith stands in the wisdom of words, into which you have been searching with your wisdom, but not in the power of God and His word."—*Id.*

A HYMN OF THE SEA.

Selected.

The sea is mighty, but a mightier waves
His restless billows. Thou, whose hands have scop'd
His restless gulls and built his shore, thy breath,
That moved in the beginning o'er his face,
Moves o'er it evermore. The obedient waves
To its strong motion roll, and rise and fall.
Still from that realm of rain thy cloud goes up,
As at the first, to water the great earth,
And keep her valleys green. A hundred realms
Watch his broad shadow warping on the wind,
And in the morning shower, with gladness hear
Thy promise of the harvest. I look forth
O'er the boundless blue, where joyously
The bright crests of innumerable waves
Glance to the sun at once, as when the hands
Of a great multitude are upward flung
In acclamation. I behold the ships
Gleaming from cape to cape, from tide to tide,
Or stemming toward the east, or hastening home
From the old world. It is thy friendly breeze
That bears them, with the riches of the land,
And treasures of dear lives, till, in the port,
The shouting seaman climbs and furls the sail.

But who shall bid thy tempest, who shall face
The blast that wakes the fury of the sea?
Oh, God! thy justice makes the world turn pale,
When on the armed fleet, that royally
Bears down the surges, carrying war, to smite
Some city, or invade some thoughtless realm,
Descends the fierce tornado. The vast bulks
Are whirled like chaff upon the waves; the sails
Fly, rent like webs of gossamer; the masts
Are snapped asunder; downward from the decks,
Downward are slung, into the fathomless gulf,
Their cruel engines; and their hosts, arrayed
In trappings of the battle-field, are whelmed
By whirlpools, or dashed and upon the rocks.
Then, when the waves are still, the storm is o'er,
A moment, from the bloody work of war.

These restless surges eat away the shores
Of earth's old continents; the fertile plain
Washes away, and leaves the mountains to show,
And the tide drifts the sea-sand in the streets
Of the drowned city. Thou, meanwhile, afar
In the green chambers of the middle sea,
Where broadest spread the waters and the line
Sinks deepest, while no eye beholds thy work,
Creator! thou dost teach the coral worm
To lay his refuge round the storm-driven bird.
He builds beneath the waters, till at last,
His bulwarks o'ertop the brine, and check
The long wave rolling from the southern pole
To break upon Japan. Thou bid'st the fires,
That smoulder under ocean, heave on high
The new-made mountains, and uplift their peaks.
A place of refuge for the storm-driven bird,
The birds and waiting billows pluck the rifts
With herbs and reed; sweet fountains gush; sweet airs
Ripple the living lakes that, fringed with flowers,
Are gathered in the hollows. Thou dost look
On thy creation and pronounce it good.
He valleys, glorious with their summer green,
Praise thee in reeds for beauty, as the dove
Swept by the murmuring winds of heaven,
Join
The murmuring shores in a perpetual hymn.

Bygone.

The truest self-respect is not to think of self.

Incidents and Reflections.—No. 37.

MARRIAGE.

There are few subjects on which people are more disposed to indulge in pleasantry with one another than that of marriage; and yet there is perhaps none more serious and important in its results, reaching through time and even into eternity; none in which there is greater need to know that we have Divine guidance and sanction.

John Richardson's father died when he was quite young and his mother inclining to marry again with one who was of a different religion, persuasion and was considered to be wealthy. John felt uneasy with the prospect, and to her, he "was afraid she had too much of a eye to what he had," "but if she thought it augment our portion in so marrying, the hand of the Lord would be against her, and a blasting or mildew would come upon eve that which we had got through industry and hard labor, and what the Lord had intended to have blessed to us, if we kept faithful to the Truth, and contented ourselves with our present conditions."

Notwithstanding John's caution, the marriage took place, and the result was as he had foreseen. The difference in their religious views was destructive to the family harmony and his father-in-law would not permit him to remain in the house, unless he would give up the attendance of his religious meeting and conform to his own manner of worship. John had been very faithful and diligent in his attention to business, and appears to have received no wages for his labor, being still a minor; but this availed not. He thus describes his expulsion from home.

"Notwithstanding I pleaded with my father to let me stay until I could hear of a place he would not, though I was scarce fit for service, being almost like an anatomy (as the saying is), so that most who knew me said I would pine away in a consumption; but turn out I must, and did, though I was weak, poor and low in body, mind, pocket and clothes; for I think I had but twelve pence in my pocket and very ordinary clothes upon my back. Thus I took my solemn leave of the family with my heart full, but I kept inward to the Lord, and under Truth's government; many tears were shed in the family, especially by my poor mother, when I left them; my father said little, but appeared like one struck with wonder, to see so much love manifested toward me by the family, and so much wishing that I might not go away. But out I came on the great common, where I had had many solitary walks, but none like this, for this reason, that I knew not where to go."

When his step-father died, he left by his will five shillings to John, which was all the share he received of the family estate; confirming his prediction, that the marriage would bring a blasting and mildew upon even that which they had got n through hard labor. John Richardson makes the following judicious comments upon these occurrences:

"I write this in part, that all who do marry, may take special heed that it be done with great caution, and under due consideration, and the Lord sought to in it, that it may be done in his counsel, and not only nominally but truly in his fear; and then no doubt but it will be well with both husband and wife; and being equally yoked, such will not only be met and true helpers in all things belonging

his life, but more especially in things appearing to the world that is to come, and good of the immortal soul, which to the full people of the Lord is of great value, now happily and peaceably do such live in the Lord, as they keep to that which thus joined them."

Federick Smith relates in his Autobiography that he married young in life, when he was far from living in obedience to the Divine will. As years passed on, he was brought to submit himself to the grace of God; and withdrawn towards the Society of Friends, and with them in religious fellowship. This was very distasteful to his wife, who seemed to be alienated from him, and carried her attention so far as to threaten to leave him altogether. His prudent behavior in some degree softened her feelings, though it failed to bring about that unity which was desired.

Whilst matters remained in this state, his wife was compelled on account of her health to take lodgings out of London, and which remained in town to attend to his business. He says, "One day, while serving customer in the shop, I felt the sweet influence of heavenly love in a remarkable degree, and at the same time, such a powerful influence with my dear wife, that I was overcome with the sensation; and having dismissed the customer as speedily as I could, I went up stairs to give vent to my feelings. There I continued the greater part of the day. Under this influence I felt an inclination either to speak or write to her, on the subject of a nearer religious fellowship. I was not however in haste to put it in practice, but waited till the next day, that I might, in my mind become more settled, judge of propriety of such a step. The next day, sitting down before Him by whom I felt to be rightly instructed, I again felt the same sweet impression; when, without writing, I wrote a few lines to her, expressing what I felt. I took the letter that evening, and soon found that the Master had taken before me. She read what I had then several times over, but said nothing at a time, I ventured to begin the conversation, though in much fear and brokenness. I told her all that I had felt. She was highly affected at the relation, and asked me what time of the preceding day it was. I felt the impression I spoke of; I read that the clock struck eleven as I was going up stairs, on leaving the shop. She said it was very remarkable, for just at that time she felt the same impression towards me, which had continued with her ever since, to her comfort and consolation. We mingled our tears of real joy together, and sense of the gracious dealings of our heavenly Father to our poor souls; and we to admire that our present union had not been effected by any human means, but by the power of the Lord alone, *He having given wife to me.* Great, I believe, were our desires that we might in no respect know a separation from each other, but that we might talk before Him as to experience a continuance of his love and regard. I believe both considered this extraordinary manifestation of Divine love, through which we were so sweetly united, as our spiritual marriage; for what we had before known of love, far short of that which we now felt towards each other—nay, appeared as nothing in comparison of it."

For "The Friend"

A Colored Woman Awarded Damages for Kidnapping.

In the United States Circuit Court in Cincinnati, within a few days, Judge Baxter read the decision of the Court, overruling the motion filed by the defendant for a new trial in the somewhat famous case of Henrietta Wood against Zeb Ward, and awarding judgment on the verdict for \$2,500.

A few extracts from the opinion, confirming the award of damages to the injured woman will explain the case and give an insight into some of the oppressions of slavery.

"The plaintiff is a woman of color. For several years prior to her removal to Cincinnati, she resided with Mrs. Cerode, in Louisville, Ky., as a slave. About 1847 she left Louisville, taking the plaintiff with her, and settled in Cincinnati, where she executed and delivered to the plaintiff a formal instrument of manumission. Thus the plaintiff became, so far as her apparent owner could confer the boon, a free person, with all the rights and immunities incident to freedom. And from that time until the restraint imposed by the defendant, to be hereinafter fully stated, the plaintiff remained in Cincinnati, in the undisputed and undisturbed enjoyment of personal freedom.

"We infer, however, from the depositions given in another suit (but which are not evidence in this case), to be hereafter mentioned, that the children of Mrs. Cerode claimed some title to or interest in the plaintiff, as a slave conjointly with or adversely to their mother's title; and that they repudiated their mother's action in the premises, and desired to regain possession of her. But no active steps seem to have been taken to effect that object until the spring of 1853. At or about this time they united in a conveyance, in and by which they professed and assumed to convey the plaintiff as a slave to the defendant in consideration of \$300 to be paid in the event he succeeded in obtaining possession of her. The defendant then resided in Covington, Ky. Shortly after said conditional sale, the plaintiff was inveigled by one Rebecca Boyd, in whose service she was then employed, across the Ohio River and into the State of Kentucky, where, by chance or prearrangement, they were met by defendant, who claimed the plaintiff as his slave, forcibly restrained her of her liberty, and sent her back to Lexington, and had her there confined in a private slave prison belonging to one Lewis C. Roberts.

"While thus imprisoned, on the 10th of June, 1853 a petition was filed in the Fayette County Circuit Court in plaintiff's name, for the purpose of regaining her liberty. In it she averred that she was a free woman. To this petition Lewis C. Roberts, the proprietor of the prison in which she was detained, was made a defendant. But at defendant's instance an interlocutory order was soon after entered in the cause, substituting the defendant Zeb Ward as a defendant in the place of Lewis C. Roberts, and dismissing her petition as to Roberts. The defendant, Ward, then answered, and in his answer alleged that the plaintiff was not a free woman, but his slave." Upon the issue thus made proofs were taken and the case regularly heard."

The Court in Kentucky ruling she was a slave gave her over to Ward.

"Here the litigation between these parties

in Kentucky terminated. Whereupon the defendant, soon after its termination, sold the plaintiff to one Wm. Pulliam. He caused her to be conveyed to Mississippi and sold to one Girard Brandon. Brandon continued to subject her to his service in the State of Mississippi and Texas until the latter part of 1865, and until she was emancipated by the 13th amendment to the National Constitution. On being then the second time emancipated from slavery, the plaintiff began preparations to return to her home in Cincinnati, but owing to various hindrances, not necessary to be enumerated here, she did not get back to Cincinnati until some time in the year 1869. During all this time, from 1853 to 1870, the defendant resided in Kentucky and Tennessee. He visited Cincinnati in 1870, when this suit was instituted. Plaintiff's petition, which, under the practice in Ohio, is filed as a substitute for a declaration, embodies substantially the facts herebefore stated—except those connected with the Kentucky litigation. The defendant's answer interposed three defenses: First, a general denial of the facts charged; second, the statutes of limitation, and, thirdly, the adjudication of the Kentucky court herebefore referred to. The plaintiff replied, and the issues thus made came on and were tried at the last April term, 1877, before the honorable the District Judge and a jury, resulting in a verdict for the plaintiff and an assessment of \$2,500 damages. The defendant then moved for a new trial, and it is this motion that is now before us for determination. * * * "The real contest, as we think, arises out of the defendant's third defence, to wit: 'Is the plaintiff, by reason of the decree rendered in her suit, by the Fayette County Circuit Court of Kentucky, precluded from a re-examination in this court of the same question decided in that case?' If she is, then that judgment is a full and complete defence to this action. The question is an important one, and deserves as it has received, the most thorough consideration.

"The facts as we have detailed them, present a case of peculiar and complicated oppression. The plaintiff was quietly, and, as she believed, securely domiciled, under the protection of the laws, in a community friendly to her aspirations and within a jurisdiction which prohibited slavery, and presumed everything in favor of freedom. But while thus reposing in confidence she was, by false pretences, decoyed into Kentucky, and there enslaved by violence. It was a most grievous wrong to have been thus betrayed into a distant and unfriendly jurisdiction, in which her color was prima facie evidence of her servitude, and forced to submit to the deprivation of liberty, or litigate in a tribunal where the presumptions of law, supposed public policy, and established prejudices of long standing, combined to defeat her claim. And when to these we add that, pending the controversy, the plaintiff was prima facie under the law of slavery with all attendant disabilities, left in defendant's custody, subject to his unrestrained will and amenable to his punishment, and without the means necessary to defray the expenses of litigation, her wrongs appear more and more obvious, and appeal strongly to the sympathies of the court for redress.

"But these considerations can not prevail with the court unless a remedy can be found within recognized legal principles. A judge does not know any code of morals higher than

the Constitution, and laws enacted in pursuance of that instrument. These, as they then existed, not only recognized, but protected the slave owner in the enjoyment of that species of property, and we must administer the law as it then existed, uninfluenced by the subsequent change in public sentiment on this interesting subject.

"By the National Constitution—the instrument under and in virtue of which we hold our offices—we are required 'to give full faith and credit to the records, public acts, and judicial proceedings of the several States.' It follows that the decree of the Kentucky court is entitled at our hands to the same force and legal effect that ought, under the laws of Kentucky, to be accorded to it in that State. The question, therefore, narrows itself down to the single inquiry, Does the decree rendered by the court of Kentucky and here pleaded and relied on as a bar to this action, forever preclude the plaintiff from a re-examination of the issue decided in that case? If it does, as we have already said, it is a complete defence to the plaintiff's present suit."

After quoting many authorities relative to the laws on the subject of slavery, the Judge says:—

"From these authorities, which might be indefinitely extended, it will be seen that although slaves are protected as persons against the destruction of life and limb, they are in all other respects treated as property, and subjected to all the disabilities incident to that condition. They are without power to contract, to acquire or hold property, sue or defend a suit. And being without capacity to sue or defend, no valid judgment can be rendered against them. It would be an anomaly to hold that any one could be concluded by a judgment or decree rendered in a judicial proceeding while he had no legal capacity to prosecute or defend. It is true that such a suit was brought by the plaintiff, and prosecuted in her name, and that the Kentucky court did entertain, sit in judgment upon and decide it. Similar suits were not infrequent in the courts of the slave States. But these suits were always entertained upon the allegation that the plaintiff was free. If free, the plaintiff had the right to sue; but when the question of freedom was traversed, and put in issue, it was equivalent to a plea denying the plaintiff's right to sue, and whenever the court reached the conclusion that the plaintiff was a slave, the litigation, whatever its scope, necessarily ceased for the want of a competent plaintiff. In other words, the courts held that there was no suit pending, and dismissed the proceedings without further inquiry. In *Bentley vs. Cleveland*, the court ordered the allegation that complainants were slaves to stand as a plea to be first disposed of before it would take cognizance of the other parts of the complaint. The same principle, as we understand the record, was applied by the Kentucky court to the proceedings instituted by the plaintiff against the defendant. Plaintiff alleged her freedom. This, *prima facie*, gave jurisdiction. But as soon as the court reached the conclusion that plaintiff was a slave, it found itself without jurisdiction for the want of a plaintiff competent to sue, and did the only thing which, under the circumstances, it could have done—struck the case from the docket. The decree simply dismisses plaintiff's petition. There is no declaration of facts, no special findings, no judgment for

costs, and no execution awarded. In the opinion of the court the plaintiff was defendant's property. She, and all she had, and all that she might afterward acquire, belonged to him. To permit such a decree, obtained under such circumstances, against a human being, for the time treated as a chattel, and without legal capacity to sue, to operate as a bar, or an estoppel, and conclude the plaintiff in a matter of such vital importance as is involved in this case, would be a great reproach to the jurisprudence of any country.

"On the trial of this case in this court, the plaintiff offered full and satisfactory evidence of her freedom at the time of the committing of the several grievances complained of, while defendant offered no opposing testimony. He rested his case wholly on the judgment pleaded and relied on by him. As the judgment does not, in our opinion, conclude the plaintiff, the verdict of the jury must stand. The damages are not excessive, the motion for a new trial will be disallowed, and judgment entered thereon in plaintiff's favor."

Barbara Bevan.

For "The Friend"

The following account is published in the hope that the early dedication of this young woman, her call to the ministry about the age of sixteen, her zeal and industry in the cause of Truth, with her exhortations to those about her sick bed, might take hold of, and tend to stir up some young minds to follow in the footsteps of the flock of Christ's companions.

"Barbara Bevan, daughter of John Bevan, of Treveryg, in Wales, was an honest, sober, virtuous young woman, zealous for the holy name and truth of God, and greatly desired and travailed for the exaltation and spreading thereof, laboring that all might come to love and live therein, and order their lives and conversations by it, which she came to know and experience in her own heart, by the divine power of God. Though she was before soberly educated by her parents, and when she was but six years of age, diligently kept to Friends' meetings, and was dutiful to her parents, loving to her relations and neighbors, and for her orderly behavior in meetings, well beloved by the faithful who were acquainted with her; yet as she grew up, the enemy labored very often to draw her mind to delight in vain objects, and at times prevailed, to her great grief and exercise of mind.

"But it pleased the Lord to visit her with sickness of body, when about sixteen years of age, and to show her state and condition to her, and let her see, as she afterwards declared, that the form of truth, and the profession of it only, would not satisfy without possession; and that she had great need of a Saviour; and that the pleasures and delights here below were but as dross and dung in comparison to God's salvation and life-giving presence; and that there was but one way to obtain it, and that is, as she said, by giving up in obedience to the Lord, that He might work and operate in her heart, who had many times begged desires and breathings in her soul after him.

"She came to receive a dispensation of the gospel about the sixteenth year of her age, and travelled in the work of the ministry, and was concerned to visit Friends in West Jersey, and some parts of East Jersey, and her service she zealously performed, being concerned

for the honor of God, and her labor was acceptable, and well received.

"She afterward returned with her father into Wales; and though she was weak in body in the year 1704 she travelled in North South Wales, about six hundred miles, her service and labor of love were well received, and effectual to many.

"She was sound in doctrine, and the spirit of life attended her declaration, and she a good pattern and example in her conversation amongst those she conversed with; at Monthly Meetings she exhorted Friends faithfully in their testimony against it, and to keep clear of the world's spirit, and fashions thereof.

"After she sickened, she had some meetings in the family where she was, and especially exhorted to beware of an easy state, lukewarm condition; and admonished to watch often upon the Lord, that they might do something in store against a trying time.

"She was sensible her time here was to be long, and declared she was not afraid. Seeing some of her relations weep, said, 'Why weep ye on such an occasion? The day before she departed, she spoke in this manner to her father, mother, and relations about her, 'I love you all, and have a blessing to the family.'

"She had an easy passage, and departed this life the Seventh-day, in the evening being the 26th of the Eleventh month, 17 and on the 28th of the same month, her body was accompanied by relations, friends, and neighbors, to the meeting-house at Treveryg, where there was a good meeting, to the satisfaction and comfort of many then gathered, and after meeting she was buried.

"Aged about twenty-three years; a minister about seven."

Our Forests.—A writer who has been making a study of forest trees, their rapid destruction in this country, and their effect on climate and health says, that since 1835 the forest area of the Western Hemisphere has decreased the yearly average rate of 7,600,000 acres about 11,000 square miles, and that this in the United States alone has advanced 61,600 square miles in 1835 to 7000 in 18 and 8400 in 1876, while the last two years have scarcely been less exhaustive.

Statistics for eighty years previous to 18 show that we have been wasting the supply of moisture to American soil at the average rate of seven per cent. for each quarter of a century during the last 125 years, and that we are now approaching the limit beyond which any further decrease will materially influence the climate of the entire continent. Many Eastern regions, such as Afghanistan, Persia, India and Asia Minor, once possessed of a fine climate and abundant harvests, are now often scourged by pestilence and famine, and it is altogether probable that their misfortunes began with the disappearance of their native forests.

It is quite likely that we shall suffer in mate, fertility and health before a great while if we continue to destroy our trees as recklessly as we have done, and it behooves us to be warned in time. What has happened elsewhere may certainly happen here. Indeed there is greater danger of it, for we know experience that fertile lands have grown sterile by loss of trees, and that sterile lands have in turn become fertile by systematic planti-

tain proportion of well-wooded, as well of arable and pasture lands is essential to material prosperity, and this proportion never be kept up unless regular treeing be adopted as a set-off to the excessive destruction incessantly going on. For years we have been felling the forest; yet next 150 we should try to restore what have taken away.—*Phila. Inquirer.*

is a blessed state, always to live in the ease and feeling of that love which first drew us, wherein our minds were turned to Light, which shined in the darkness; for were then darkness; which Light then manifested and revealed unto us the gift of God given to us, which is compared to a pearl, to a grain of seed, to a pearl hidden in the field. It is precious to know the leaven sown, the seed to grow, the field to be sown, and the pearl found, bought and sowed. This is more than talk and pronouncement.

One can many say, as was witnessed of old, are come unto him, as unto a living stone, and precious, and we are kept by the power of him unto salvation, and we are in whom there is no condemnation; thus bad and witness the scriptures, is beyond the talk and notions that are in the world, which lies in wickedness, where the guilt and damnation is.

As we continually live in the sense and feeling of that precious love which at first sought out, and pulled some of us as brands out of the fire, and others as swine wallowing in the mire, as we remain sensible of this love, we feel our hearts more and more engaged in talk worthy of it; and not only profess, but live under it; not only profess, but walk in it, that we may be perfect in it; for if we live not the life of that we profess, sorer judgments will pursue than many others who are called as we are, have not tasted of the heavenly power as we have. Therefore it concerns us to be careful, and retain our first love; for it is sible, after the house is swept and garned, and the unclean spirits cast forth, that they may return and enter again. Therefore we return, not only to know that seed power that casteth forth the unclean, and sweepeth and garnisheth the house in heavenly treasures; but also to dwell in the same, and by it to be preserved from being defiled again. This is the stance of the Christian religion. This is the end of all mini-stering, speaking and writing.

Let us always remain in the feeling of, obedience to, this power, and we shall never fall.—*William Steeven.*

Some of the Marvels of London.—From the reputations of authorities, it appears that London (with all its suburbs) covers a thin fifteen miles' radius of Charing Cross, being 700 square miles. It numbers within its boundaries over 1,000,000 inhabitants, contains more country-born persons than counties of Devon and Gloucester combined, or 37 per cent. of its entire population. In every four minutes a birth takes place in the metropolis, and every six minutes a death, when the circle already named there are added to the population 205 persons every day, and 75,000 annually. London has 7000 streets, and on an average 28 miles of streets are opened and 9000 new houses

built every year. One thousand vessels and nine thousand sailors are in its port every day.

Its crime is also in proportion to its extent. Seventy-three thousand persons are annually taken into custody by the police, and more than one-third of all the crime in the country is committed within its borders. Thirty-eight thousand persons are annually committed for drunkenness by its magistrates. The metropolis comprises considerably upward of 100,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Irish than Belfast, more Scotchmen than Aberdeen, and more Welshmen than Cardiff. Its beer shops and gin palaces are so numerous that their frontages, if placed side by side, would stretch from Charing Cross to Chichester, a distance of sixty-two miles. If all the dwellings in London could thus have their frontages placed side by side they would extend beyond the city of York.

London has sufficient paupers to occupy every house in Brighton. The society which advocates the cessation of Sunday labor will be astonished to learn that sixty miles of shops are open every Sunday. With regard to churches and chapels, the bishop of London, examined before a committee of the House of Lords in the year 1840, said: "If you proceed a mile or two eastward of St. Paul's you will find yourself in the midst of a population the most wretched and destitute of mankind, consisting of artificers, laborers, beggars and thieves, to the amount of 300,000, or 400,000 souls. Throughout this entire quarter there is not more than one church for every 10,000 inhabitants; and in two districts there is but one church for 45,000 souls." In 1839, Lord John Russell stated, in Parliament, that London, with thirty-four parishes and a population of 1,170,000, had church accommodations for only 101,900. These and other statistics furnished led to the "Metropolis Churches Fund," established in 1836, which has been followed by the 15-hop of London's Fund. It is still computed, however, that at least 1000 new churches and chapels are required in the metropolis.—*Late Paper.*

The fields are white unto harvest; but how few are the rightly qualified and faithful laborers! Many there are, particularly among the poor and lowly of this world, who are asking the way to Zion, and whose hearts God hath opened in some measure to receive and embrace that seed or germ of Divine life which He hath caused to be sown there; but alas! how often is its growth hindered by its unfavorable surroundings. May we, who have (through no merit of our own) been made bountifully to partake of many spiritual blessings, not become forgetful or ungrateful receivers of them, but as good and faithful stewards, be willing to occupy with *all diligence* that which hath been so abundantly bestowed upon us, in whatever way He may appoint; that the cause of Him, the great bestower thereof, may be said in very truth to prosper in our hands.

Unless thou knowest a dying to the world, and a being crucified with Christ, thou canst not have a well grounded hope of everlasting happiness.—*Wm. Penn.*

The experiment in the manufacturing city of Eberfeld near Cologne is instructive. In 1853, one in twelve of its inhabitants was helped from the poor fund. Then visitors were appointed from the best families in the city to visit all these beneficiaries once in two weeks, distribute this aid, and seek to prevent future pauperism. No visitor was assigned more than four families. At or twenty years beheld the result. In 1873 only one in eighty required help—nearly seven-eighths of the growing pauperism wiped out.

A self-chosen ministry is without power, and brings neither fruit nor glory to our Lord.

THE FRIEND.

THIRD MONTH 15, 1879.

In the 27th number of the present volume, there are some editorial remarks called forth by the reception of a letter from a subscriber declining to take "The Friend" longer, on account of the doctrines inculcated in it. We have received another letter from the same person, in which he puts two queries to us, to which he desires direct answers. While averse to occupying our columns with personal matters, we are willing to meet our friend's request, on the present occasion, and hope he may thus be satisfied in relation to the two important points queried after.

First Query. "Take a person that has lived to self, and not yielded to any Christian influence; he has become convinced of sin, either by the preached word being sent home to him by the Holy Spirit, or by the convicting power of the Spirit: he is under deep conviction. What would thee tell him to do? How would thee tell him he could get rid of his burden of sin, and be a saved man, or be saved?"

Answer. The conviction for sin, and sense of his lost condition, is the first effect produced by the Grace of God, which bringeth salvation. We would therefore tell him, to give diligent heed to its further manifestations to his soul: to let it open his sins before hand and bring them to judgment, so that he might receive the gift of true repentance, and living faith in Him whom he had pierced, as the Lamb of God that taketh away the sin of the world, and thus know his sins to be forgiven for the sake of that most acceptable sacrifice which He made on Calvary. We would point him to the declaration, that if he thus walked in the Light, as God is in the Light, he would come to have fellowship with His true born children, and know the blood of Jesus Christ His Son to cleanse him from all sin, and to forever perfect them who are sanctified. We would endeavor to impress upon him, that it was only by this Holy Spirit that he could say Jesus is the Lord, and that it is He alone that can take of the things of Christ, even those recorded in the Holy Scriptures, and apply them availingly to his soul.

Second Query. "Our Saviour tells us, Except we eat the flesh of the Son of Man and drink his blood, we have no life in us; and he that eateth his flesh and drinketh his blood hath everlasting life: now it would seem all depends on that. What is it to eat his flesh and drink his blood?"

Answer. In speaking on this subject we feel that we are treading on holy ground, and

in offering our views, we desire to do it in becoming diffidence and reverential awe. It is a Divine mystery far beyond the grasp of man's natural intellectual powers, and can be measurably comprehended only as the mind is enlightened and instructed by the Spirit of Christ.

To correct the impression his words had made on his carnally-minded hearers, that He meant the outward body in which He was moving among them, Christ told his disciples, his words were Spirit and life: that it is the Spirit that quickeneth, the flesh profiteth nothing. "I am the living bread which came down from heaven." This could not be said of the body born of the virgin Mary, by the offering of which He opened the door of reconciliation for lost man, and made the propitiatory sacrifice for the sins of the whole world. As the bread of life, He had been fed spiritually by all in every generation of the world who had obtained eternal life. Every one saved since the fall of Adam, must have been in Christ—must have fed upon Him: every branch in Him, before and after his outward coming, must have been grafted into Him and drawn all its life and sustenance from Him, and being in Him and He in them,—the source of their spiritual life,—they reize the fulfillment of his declaration, "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him;" and so "He that eateth me, even he shall live by me." This is true, whether they have ever heard of Christ's coming in the flesh or not.

The apostle, speaking of the Israelitish Church, says, They "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." "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will sup with him and be with me." This is the true supper of the Lord, partaken of by those whose spiritual life is maintained by the bread from heaven, figuratively described as eating the flesh and drinking the blood of the Son of man. Blessed is he to whom it is given to partake of the "hidden manna," by which alone the soul can be nourished up unto eternal life: he will receive "the white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

SUMMARY OF EVENTS.

UNITED STATES.—The Forty-fifth Congress closed at noon on the 4th inst., leaving the Legislative and Army appropriation bills unpassed. The President has therefore issued a proclamation calling an extra session, to meet on the 18th inst.

The total number of bills and joint resolutions introduced at the session just closed, was 8761, of which 1936 were introduced in the Senate, and 6826 in the House. The principal measures which became laws, in addition to ten general appropriation bills, were the Internal Revenue, Census, Payment of Pension Arrears, and National Health bills, and the bill for the issue of certificates in aid of refunding the national debt.

The commissioners of the city sinking fund, in their annual report, give a decrease in the city funded debt, during 1878, of \$928,990, the first decrease since consolidation in 1854. The debt on 1st mo. 1st, 1879, was \$61,092,641. Of this debt, there is held in the sinking fund \$15,499,870, whilst the bill for the issue of certificates in aid of refunding the national debt with the report, give the funded and floating debt of the city at \$71,835,101, and the assets at \$22,203,455.

The official statement from the United States Treasury Department, makes the balance of trade in our favor for the last calendar year \$207,689,063.

The total number of immigrants who arrived in the

United States during last year, was 153,297, against 130,563 for the preceding year. Of the 3,772,707 who have arrived since 1875, the greatest number, nearly half or 1,521,556 was New York city and State; Pennsylvania, 387,603; Illinois, 234,803; Ohio, 193,507; Massachusetts, 174,296; New Jersey, 118,563; Michigan, 105,222; Connecticut, 68,726; Iowa, 81,955; Missouri, 69,369; Indiana, 47,687; Rhode Island, 35,890; California, 31,863; Minnesota, 67,240, and Utah 38,792. The territories, Alaska and the Territories took for the Southern States attracting a far smaller number than the northern.

Heavy rains and serious floods are reported in the interior of California. The North Pacific Coast Railroad has been washed out in several places, and many bridges swept away. Los Angeles was deluged by the having of a reservoir containing 100,000,000 gallons of water; but owing to the distance of the reservoir from the town, the damage was chiefly confined to the filling of streets and cellars. At Summit Station, in the Sierra Nevada, on the 9th the snow was sixteen feet deep and still falling.

The annual report of the Health Officer of Philadelphia, gives the general sanitary condition of the city during the past year has been good. The total number of deaths being 15,743—261 less than previous year. Estimating our population at the middle of the year to be 876,118, the death ratio is 17.97 per thousand living persons, or one death in every 55.65 of the population—a lower ratio than for many years. There were 6,247 marriages, 18,345 births.

The vessel, the "lost and found," has been 311.

Eliza Burri, the "learned blacksmith," died in New Britain, Connecticut, on the 6th inst.

It is stated there is considerable exportation of silver quietly going to Europe. Last week of nearly 500,000 specie exported from New York, all but about 88,000 were American silver bars, and Mexican dollars. The remainder went to England, and the great exception of \$5,000,000 to Havana. The movement of silver to the United States from Europe seems to have stopped since the Federal Treasury ceased making its silver purchases there, and began buying in the United States.

On the 10th inst. the Treasury Department paid to Captain Cook \$750,000, the sum given to him in the sundry civil bill on account of his improvement of the South Pass of the Mississippi.

Markets.—The quotations on the 8th for Government bonds were, for 6's of 1881, 106½; 5's, 104½; 4's, registered, 105½; do. coupon, 105½; 7's, registered, 99½; coupon, 100½; 5-20's, 186½, 102½; do 1868, 102½.

Wool.—Sales at 9½ a 10½ per lb. for uplands and New Orleans.

Petroleum.—Crude 8 cts. in barrels, and standard white, 9 cts. for export, and 11 a 12 cts. per gallon for home use.

Floor was in fair demand, and prices steady. Penna. extra family at \$4.50 a \$4.75, and choice 35's; Minnesota choice, \$5 a \$5.25; Ohio fancy, \$5.20 a \$5.25; patent, \$5.25.

Grain.—Wheat was in demand—red, \$1.14 a \$1.15; amber, \$1.15 a \$1.16; white, \$1.16 a \$1.17 per bushel. Rye, 54 a 57 cts. Corn, 43 a 44 cts. Oats, mixed, 29 a 30 cts.; choice white, 32 a 33 cts.

Hay and Straw.—Prime timothy, 60 a 70 cts. per 100 pounds; mixed, 45 a 55 cts.; straw, 65 a 75 cts. per 100 pounds.

Cattle market was dull, and prices rather low; 3500 head arrived and sold at 31 a 6 cts., as to quality. Sheep, 4 a 5½ cts. per lb. Hogs, 6 a 7 cts. as to condition.

FOREIGN.—The exports of Great Britain to all other countries during the first month, 1879, were valued at \$2,108,281, in the first month of 1878, \$2,423,911.

The total imports during the same periods were \$26,367,046; \$20,609,556.

A motion in favor of female suffrage has been rejected in the House of Commons by a vote of 217 to 103.

The first consignment of cattle, subject to the new regulations, arrived at Liverpool on the 7th inst., 201 head, and were landed by the special barge, leased by the Privy Council at Birkenhead. Every animal was apparently sound and healthy, and it is anticipated will find a ready market in London and Liverpool, as dead meat, within the ten days allowed for slaughter.

A telegram from the Viceroy of India states, the Lieutenant Governor has recently visited a great part of the Punjab. He reports there is no present apprehension of famine. The present situation of the autumn harvest is fair. Winter rains were very scanty and spring crop prospects are thereby affected.

In Cashmere, where death is expected, the Government have arranged to send four thousand tons of grain.

Security will probably be felt in Agra and adjacent districts.

France.—In the Chamber of Deputies, a report submitted on the 8th, setting forth the charges against the De Broglie Cabinet, and contained a resolution favoring their impeachment before the Senate, motion of the Minister of Justice, the debate on it port was postponed till the 13th inst.

In view of the alarming increase of small pox, by the means of the infected persons of the Sanitation Federal Council have appointed a commission to enquire on measures of prevention.

Advices from Berlin on the 7th, state the Prussian Discipline Bill was rejected in the Reichstag.

A Vienna dispatch to the Standard says, the Russian Government has discovered a plot for forcibly liberating the Transcaucasus, and that it has proofs of revolutionary designs of the conspirators.

The U. S. Consul General at Cairo furnishes an interesting article on the Suez Canal; the facts of war are stated to be from authentic sources. The cost of the canal was \$72,921,799 francs, or \$92,273,500 francs each. These shares have sold as low as 2 francs. They are now quoted at 7½ francs, and probably worth more. In 1875 the British Government bought 176,992 shares at about 568 francs. The great purchase, aside from its political and commercial advantages, thus yields a profit of 25,000,000 francs. The balance of stock is largely held in France.

The revenues of the canal have increased from 5,000 francs in 1859 to 100,000,000 francs in 1878. The expenses have been a little over 17,000,000 francs. While the revenues steadily increase, the expenses are decreasing or stationary. The cost of carrying the canal is about 2,000,000 francs per annum. A small comparative cost of maintaining the canal is from the fact that there are no locks or lateral embankments to be broken up, as is the case with the Suez, or less, pass through the canal. The saving of this to British ships going to India, is nearly 5,000,000 francs. Two-thirds of all the vessels passing through the canal carry the English flag. F. Lesseps, who has been the head of the enterprise since its beginning in 1859, expressed the opinion that the Panama canal must be constructed without locks to be successful or remunerative.

Recent advices from Japan report the total wreck of the steamer Queen, between Shanghai and Nagasaki on the 29th of 1st month. The captain and twenty of the crew were drowned. Foreign trade in Yokohama was temporarily paralyzed at the beginning last month, owing to the scarcity of Mexican gold, which had been spent by the Japanese. The market held at a premium, the native merchants decline transactions in which they would serve as a medium. Great preparations were making for the receipt of the General Grant. The Japanese express much satisfaction with the nullifying clause in the treaty with the United States.

Chinese prices report the ill-feeling against Russia was increasing in Government circles. In official circles the result of the negotiations at Washington eagerly awaited, especially in the southern provinces where emigration is most numerous.

TRACT ASSOCIATION OF FRIENDS.

The annual meeting will be held on Thursday evening, the 26th instant, at 8 o'clock. Friends are invited to attend.

E. MARIS,
31st month, 1879. (Clerk)

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of their Reason," will be held on Thursday, 19th of Third month, 1879, at 3 o'clock, P. M., at 22 Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk

WESTTOWN BOARDING SCHOOL.

A Nurse is wanted for the Boys' Department enter on her duties at the beginning of the Summer session. Application may be made to

Anna V. Elze, Downingtown, Chester Co., Pa.
Susanna F. Sharpless, Street Road, " "

Deborah Rhoads, Hadfield, New Jersey.
Elizabeth B. Evans, 322 Union St., Philadelphia.

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

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A RELIGIOUS AND LITERARY JOURNAL.

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NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Thoughts and Feelings.

THE HOUR AND BED OF DEATH.

The Psalmist's words are very appropriate in his short lived existence or little span on earth: "Make me to know mine end, and the end of my days, *what it is*; that I may w know frail I am." "Behold thou hast led me my days as an hand-breadth, and mine end is as nothing before thee: verily every one at his best state is *altogether vanity*," said a serious writer has well expressed: there is no happy death but that which conducts to a happy immortality—no joy in turning off the body, if we have not put on Lord Jesus Christ—no consolation in escaping from the miseries of time, till we have attained a well-grounded hope of a blessed eternity." One thing is certain, that as death enters, judgment will find us; for "There is work, nor device, nor knowledge, nor wisdom in the grave," &c. Again, the solemn language of the angel in the Revelations was: "I will come quickly; and my reward is with me, to give every man according as his work shall be." And, "He that is unjust let him be unjust still," &c.

That "the carnal mind is enmity against God," is a truth of Holy Scripture which would come closely home to us in this frail and uncertain state of existence; and should tempt to earnest watchful solicitude to be preserved, through obedience to the all sufficient grace of God, from the power of darkness, and be translated into the kingdom of our dear Son. This "carnal mind" with ourself besetting sins, like the native product of the soil, are very congenial to the dark, unenlightened, and wicked heart. While one of its lovable effects upon us, a strange infatuation and servile bondage, which, like the hallucination of the maniac, causes us to be blind to our true condition, and to hug more closely chains that bind us, even when, through the illumination of the Day-spring from on high, light is vouchsafed and seasons of relief and release presented. Oh! what an unexpecting anxious period for us is that, when, through the visitations of Heavenly love and anointing eye-salve of the kingdom, we are enabled to see our fallen and truly lost state without a Saviour's blood and a Saviour's grace; and thence

Sick of the service of a world that feeds its patient drudges with dry chaff and weeds, We seek to escape from custom's idiot way, To serve the Sovereign we were born to obey."

Happy indeed are we when, through illuminations of the Spirit of Christ, the washing of regeneration and the renewing of the Holy Ghost, our ever tender and merciful Father fulfils in the experience of the penitent, the humble, and the contrite. His ancient promise, viz: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, * * * And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." To which may be added from the same chapter of the prophet: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations."

We are assured that one of the first lessons in the school of Christ, after the inward eye has been opened, is, the bathing sense of our wicked hearts, our lost and deplorable condition, our foolishness, waywardness, and nothingness, manifested to us through the operation of the light of Christ with the spirit of judgment and of burning upon the transgressing nature. It is such a humiliating spiritual experience, that prepares to say with the Patriarch of old in the submission of himself to God:—"I know that thou canst do every thing, and that no thought can be withholden from thee." "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." And again, to the awakened penitent: "Thou shalt be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

Obedience to the universal and saving Light of Christ in the heart, which shows us our sins, and brings into godly sorrow on account of them, is the precious and only medium of our deliverance from the snare of the cruel fowler; and, while humbling and sorely distressing it, at the same time perhaps, one of the first hopeful symptoms of the sinner's reformation and availing cure. "Zion shall be redeemed with judgment, and her converts with righteousness." Again, "Every battle of the warrior is with confused noise, and garments rolled in blood; but this (the baptism and redemption of the soul), shall be with burning and fuel of fire." And no matter how hot the purifying furnace be made for us, nor how severe the trial of our faith, patience, and allegiance, He to whom all things are open and known, and without whose notice not a sparrow can fall, will not allow, in the consuming away of the brass and tin—the careless life without godly repentance and amendment, and therefore without practical piety or the changed heart—the least portion of the pure gold to be destroyed or injured. What is needed is a giving up of ourselves wholly to His all wise government and direc-

tion, who is the Alpha and Omega of souls; who seeth the end from the beginning; and who, waiting to be gracious, can crown the returning repentant prodigal with everlasting mercies.

Whatever be the state of the case with us; whether we are among the number of those who have endeavored in humility, sincerity, and contrition of soul to love and obey the Lord, and to serve their generation according to His blessed will; whether they have helped to fill the ranks of the mere professor, or those who with some hopeful desires after the Truth, have nevertheless allowed the good seed of the kingdom in them to be too much choked by the cares, the riches, or the pleasures of a deceitful world to bring forth fruit to the praise of the Heavenly Husbandman; or whether we must be classed with the wholly impatient and wicked, the language of whose conduct, if not lips, has been with unfaithful stewards before, "We will not have this man to reign over us," an account of our respective stewardships must soon be rendered to an omniscient, a just, and all-wise Judge, whose award will be alike equitable and final. "The days of our years," saith the Psalmist, "are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." Yea, "The grasshopper shall be a burden," "the silver cord" must "be loosed" and "the golden bowl be broken;" because, "the dust shall return to the earth as it was; and the spirit unto God who gave it."

At the hour and bed of death, at our final separation and farewell from all we have known, and loved, and cherished here, how sweetly consoling to the Christian must be the reflection that he has endeavored, through Holy Help, to give up his heart and affections to the government of the Prince of Peace, in days of health and strength, as well as those of precious visitation; and that, though in much humility of mind and a profound sense of great unworthiness, he nevertheless feels the sustaining grace of God in his soul, alike to bear up over the waves of Jordan, and to give the victory over sin and death. On the other hand, how stung with sorrow, anguish and remorse must be the feelings of those who, from not giving themselves to the Saviour of sinners, have thence not been enlightened by Him to see the deep depravity, the desperate wickedness of the fallen unrepented heart; who had not obeyed the mandate, "If any man thirst, let him come unto Me and drink; have not experienced "the love of Christ which passeth knowledge;" and hence are not experimental witnesses of that repentance unto salvation, without which none can be saved.

Well, time and opportunity, with all-availing grace and help are yet mercifully held out to us. The Holy Spirit is authoritatively promised to those who, with the *whole heart* seek it. And, as has been said, it may be that

"The sect of the seekers is next best to that of the finders." Oh! then, may there be a diligent interceding, wrestling and begging for help from on high; remembering what is promised, even to be "Strengthened with might by Christ's Spirit in the inner man" unto becoming "a habitation of God through the Spirit." Then may there be a being "baptized with the Spirit." "A praying always with all prayer and supplication in the Spirit." A being "filled with the Spirit." And as the apostle no less enjoins: "Quench not," nor "grieve not the Spirit." But "be born of the Spirit." "Be led by the Spirit." "Walk in the Spirit,"—"A manifestation of which is given to every man to profit withal." Hereby we shall be preserved from fulfilling the lusts of the flesh. Be enabled to work out our soul's salvation with fear and trembling. Be strengthened to perfect holiness, without which none shall see the Lord. Be helped to repent, so that our sins shall go beforehand to judgment. By this be converted and brought to the state of little children. By this be born again, without which we cannot see the kingdom of God. In a word, it is the Holy Spirit of Christ Jesus that "searcheth all things;" which "leadeth into all truth" without which, "No man can call Jesus Lord;" neither know the things of God. For "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."

How imperatively rests the obligation, that while time and access to the throne of grace and mercy are lengthened out, we diligently see to it whether our lamps are trimmed, and that we have saving oil with them! Not the lamp of outward profession only of Christ, but whether the inward oil—the spiritual life and anointing—has become dimmed or is gone out! Time, as with a "dove's wing" it rapidly steals away, is of inestimable value to us. Not given to waste in sloth, to be consumed on amusements, or lost amid the absorbing cares of life. But remembering our accountability, the inestimable price paid for us, with the solemnities of the dying hour, we should

"Pay
No moment but in purchase of its worth;
And what its worth, ask death-beds; they can tell!"

It has been truthfully said, "Every argument against an irreligious death is equally cogent against an irreligious life." The hour and bed of death, unless precipitated by a hasty stroke, most surely awaits all the living. Death's mighty mysterious river must be passed. That which must come may come soon. Conditional are heaven's covenants. We have no lease-hold upon life. May we be wise in time. Who thinks himself secure is perhaps in greatest danger. It was a good man's declaration from the bed of death: "Oh! this soul is an awful thing; I feel it so; you that hear me mind it is an awful thing to die; the invisible world, how awful!" Especially is it awful to meet great changes unprepared. Death, judgment, and a never-ending eternity are awful realities. May we seek the Lord while He may be found. May we live now, as we shall wish we had when we come to die. To all, that period fast maketh haste. For

"They who the longest lease enjoy
Have told us with a sigh,
That to be born seems little more
Than to begin to die."

The Ingrateful Old Woman.

For "The Friend."

Some time since I listened with interest to a friend describing a visit she had recently paid, and the reception she met with. About a mile from her home, resided a colored family, living in a humble dwelling on a small piece of land. The father of the family was advanced in years, and nearly blind; so that he could do but little to supply their wants; and if it had not been for the help extended by their neighbors, they would have found it difficult to procure the necessaries and comforts of life.

In the present instance our friend had felt her mind drawn towards the family, fearing they might be in want; and filling a basket with provisions, till the load was as heavy as she could comfortably carry, she set out on foot, and trudged along the muddy roads to the home of the old people. No doubt she was encouraged and animated by the thought that she was on an errand of mercy, and that the gift she was carrying would add to the comforts of her fellow-creatures, equally precious with herself in the sight of our common Father. On arriving at her destination, she was received in a very ungracious manner by the mistress of the dwelling. It appeared that she had been irritated by some advice given to her on a previous occasion by one who wished to befriend the family; and she poured out her ill-humor on her present visitor. She would receive the present then brought, but told the donor that she must never come inside of her house again; with other ill-mannered and angry speeches.

As I listened to the graphic, though good-natured recital of her experience, which the aggrieved visitor gave me, the thought arose, that I was not myself clear of showing a similar ingratitude; and that many of my acquaintance, if they would closely look at their own conduct, would be compelled to plead guilty to such a charge. Our Heavenly Father, who is spoken of in the Scriptures as the Author of every good and perfect gift, showers down upon us unnumbered blessings. Not only does He bestow upon us life, and health and outward comforts, but He has given us noble intellectual faculties, by which we may in large measure know and appreciate the countless wonders of His visible creation, and can comprehend those connections and sequences which we recognize as the laws by which He governs the physical universe. He has also sweetened our existence by implanting in us the social and moral affections, which add so largely to our happiness, and form the great charm of the domestic circle. But above and beyond all this, He has placed before us an eternity of unspeakable happiness, which we may all attain; and has given us his own Holy Spirit, to lead the willing and obedient disciple into this promised land.

In return for all these inestimable blessings, He requires our love and obedience; and surely every consideration of gratitude as well as of interest, should impel us freely to yield them. But alas, what rebellious, ungrateful children we are; sometimes wilfully disobeying His commands; receiving His favors, but not willing to open our hearts to Him; at others, through carelessness and negligence, forfeiting the sense of His favor, and the precious peace which flows from it, and settling down into a state of coldness and indifference!

As these reflections arose in the mind, I little disposition severely to censure the natured old colored woman; but, in a consciousness of partaking in measure of the wrong spirit, was reminded of the declaration of our Saviour, "He that is without amongst you, let him first cast a stone."

Selected

Testimonies to the Way to Salvation.
RIGHTEOUSNESS OF CHRIST—HOW IMPUTED.
"That righteousness which God accepts, but one, which is His own; perfectly fulfilled and manifest in the world in Christ Jesus, our Light and Saviour thereof; which righteousness is not of the world, nor manifest in the world, nor in the world received, but by the world ever judged as unrighteousness; and can the world inherit it, but only they who believe in the Light of Christ, which God has given into the world to lead out of the world to Christ, where God's righteousness is; there are many talkers of this righteousness, but none inherit it further than by faith, to receive the Son of righteousness, and with Him, his righteousness is freely imputed *put into* the creature, a free gift from the Father; and with this righteousness the creature made righteous, even as He is righteous, even as the measure of Christ is received and no further. * * *

"This righteousness is wrought into the creature, in that obedience which is contrary to the will of the flesh; and in the faith of the eternal Spirit is the new begotten birth of the will and the deed; and so the new born of the spirit and life. And so far as we have this righteousness he doth not lie under sin, nor give place to the devil. * * *

"To cover your wickedness, pride and covetousness, have your teachers invented this faith. That it is sufficient to believe in a righteousness you read of in the letter though you not obedient to it in spirit." But you that are not servants of righteousness are not servants of Christ and His works; and your faith without His works, will be little worth to salvation; and even as it saves you out of sin, will it save you out of condemnation, and further. And this, that your conscience witness, if you take counsel at it, No further than you find the power of His righteousness working in you, and you owning it in obedience and subjection, and joining to it again, all unrighteousness, no more of it you can inherit, nor be made the righteousness of God in Him."—*Jas. Naylor's "Love to the Lost."*

Hope.—This is the living hope, which hopes to the end; That Christ and His righteousness may be revealed to take away sin and save from it, and out of it; and in hope of this the children and babes of Christ wait in the obedience of the Spirit, not fashioning themselves after the lusts of ignorance; but as He who hath called to that hope is holy so in His holiness is their conversation, who are in His hope.

"But the devil hath begotten another hope as like this as may be, in his servants, who believe him and are acted by his spirit; who stands in another ground, and brings forth another fruit. And that is, That though the servants to sin * * * yet there are hope of salvation; and such hopes as may not be judged false, nor questioned, although the witness of God in the conscience doth testify to the contrary, yet it must not be heeded lest they be deluded. So that where he is b

no teacher, a tender conscience is to be re-
deemed as the greatest error and foolery in the
old; and that, to wait for the testimony or
ness within, is to deny Christ at Jeru-
salem, and the greatest blasphemy that can
be spoken of; and, to wait for that mystery
which hath been hid from ages, (to wit) Christ
in the hope of Glory, is to deny the per-
form of Christ, and His blood and sufferings.
I many such imaginations hath he begot
people's brains, to scare them from mind-
the Light within, that so he may keep
heart in darkness and his seat there un-
covered.

So he sets them to look for the kingdom
Christ without them, and a spirit without,
a light without, and a word without, and
a meekness without, and in that to hope;
he dwells in the heart, and there in
kness, upholds his kingdom of sin, and
of unrighteousness, all their life. * *

That is the devil's hope, which hopes not
redemption from sin as much as freedom from
sin.—*J. Naylor's "Love to the Lost."*

The Light is come, and therein have we
and Christ Jesus, the guide of His people,
the leader of ages, even the Spirit of
truth, which leads into all truth, even into all
that God requires; the obedience to which is
ter than sacrifice. And to direct people
this Spirit are we sent; that Christ may be
in all, who gives power in the creature to
reform in what He leads into; that thereby
who believe in the Light may learn Him
o begets the will and the deed also, who is
a author and finisher of their faith who
k to Him alone and to His Light, that that
see their righteousness to be of Him
ne.—*Id.*

Redemption.—"This is that which many
rest on and glory in, who never knew what
is to be redeemed further than in words,
and imagination thereof. * * There is a seed
which the promise of redemption is; but
who takes delight in sin and pleasures
art not he. Thou that can't take pleasure
the flesh and fashion thyself thereto, art
of other seed; who art at liberty in the world
conform thyself thereto, in thy own will
day and time, who hast power in thy
ind to do what thou list, and when thou list,
as thou list; Thou needs no redemption
art at liberty, nor physician who art not
k; and so a talk of redemption little changes
y condition in that state, who art of this
world, and obtains that thou loves, and there-
takes pleasure; building a seat, and bless-
g thyself therein, laying up thy treasure
re below; He that redeems Israel is no glad-
dings to thee, who speaks woe to all in that
ate. But if thou find something in thee,
at, in all these worldly delights, cries vanity
d emptiness, and can find no satisfaction
erein, nor can conform to this world, nor
ke pleasure in wickedness, that cannot plead
sin, but cries woe to thee because of thy
ickedness, and mourns because of the abom-
inations of thy times, wherein thou hast fol-
lowed the world's customs and foolish fashions;
thou find that in thee that cannot take de-
light in decking the outside with pride, nor
worship the creature, nor bow to any but God
one, but condemns thee if thou so do; If
ou find that which breathes in thee towards
od for life and strength against all these
unities, and all other evils; that which would
flow God out of all the world, if it had
ower; I say, if such a seed thou find in thee,

though it be the best of all seeds in thee, yet
that is the Seed of the Kingdom, to which
the promise is; and no further than that prin-
ciple is raised to reign in thee above all that
is contrary to it; no further art thou redeemed
by Christ Jesus; for that is the plant of God's
renown, the Lily among the thorns, which,
with the cares of this world, and the deceit-
fulness of riches and pleasures, is choked, that
it cannot bring forth to God, who hath placed
it in thee for Himself, that therein He might
teach thee to profit, and from thence thou
might receive wisdom and strength, yea, all
that is needful for thee in thy measure to
which thou art called.—*Id.*

Christ Jesus "—is the eternal Word, before
all time, glorified in the heavens with the
Father, who in time was manifest, which
Word became flesh and dwelt among us, 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 Him-
self and became obedient to the death, that
He might become a living example to all
generations, which no creature could be,
the whole creation being in the fall, and having
finished the work of redemption given Him
of the Father to do, and for which He was
begotten. He ascended far above all heavens,
to prepare a place for all that follow Him
by faith in his light; and that from thence
all such as wait for Him may see his appearance
as a Saviour; and only such know Him for
their Redeemer, who know Him for their
Judge and Lawgiver, who love Him and keep
his commands; to such He comes, and the
Father also, and make their abode with him."
—*Id.*

Tobacco and the Diseases it Produces.

Dr. Drysdale, writing to the *Times*, says:—
The enormous consumption of tobacco in
all European States makes it, in my opinion,
very important to examine whether it, in any
form, is sanctioned by medical experience.
In the forms of the raw and the manufactured
article we probably pay some £15,000,000 a
year in this country for tobacco.—*i. e.*, the male
population does. In Holland more money is
said to be spent on tobacco than on bread.

In my opinion, all this consumption is far
worse than waste; it is a real vice; *i. e.*, a
practice deleterious to health and vitality
has, in little more than three centuries, in-
vaded the whole of civilization. The alkalis
contained in tobacco, whether chewed,
snuffed, or smoked, are extremely poisonous.
Chewers absorb a small quantity of an alkali-
nicotine, so poisonous that the amount
of it contained in the infusion of one cigar
would suffice to kill two men; and smokers
absorb in the saliva and by the mucous mem-
branes of the mouth small quantities of a
variety of poisonous alkalies not much less
fatal to life than nicotine. The smoker or
chewer who uses tobacco for the first time
exhibits symptoms of acute poisoning in the
form of nausea, vomiting, vertigo and pro-
stration, which have been known in some re-
corded cases to produce death. Custom makes
the system tolerate the poison just as it tol-
erates opium or arsenic. Smoking accelerates
the pulse from the paralyzing effect of nicot-
ine on the nerves, which affect the calibre of
the small arteries. It will raise the pulse
from 74 to 112 beats per minute, and accelerate
the number of respirations. Dr. Blatin gave
small doses of opium to dogs in their food

daily; and this caused the poor animals to
lose appetite, to have diarrhæa, swelling of
the gums, and loosening of the teeth, which
was followed by palsy of the hind legs,
blindness, deafness, and death from asthma.
Smokers and chewers of tobacco, in my ex-
perience, have many of such symptoms. They
are subject to most annoying palpitations of
the heart, to hoarseness, to blackening of the
teeth and swelling of the gums, to weakness
of sight, going on to blindness (*amblyopia*),
and to various forms of dyspepsia, with or
without diarrhæa. I have seen several well-
marked cases of nicotinic blindness in young
men, under 30, who have chewed; for chew-
ing is, of course, as it respects nicotine, the
blood, much more rapidly poisonous than
smoking; but the long-continued smoking of
tobacco, or above all, of Cavendish tobacco,
in quantities of from half an ounce to an ounce
daily, very frequently causes blindness in
men of 40. The irritation of tobacco on the
tongue, and of pipes on the lips, causes a form
of cancer. There are many diseases noticed
among the factory workers in the Royal
Factory near Vienna. Dr. Kostral observed
a certain number of deaths among the boys
and girls in that establishment which were
due to nicotism. Of 109 boys from 12 to 16
years, 72 fell sick in the first six months of
their stay in the factory. The infants of the
factory women were frequently poisoned by
the nicotine in their mothers' milk.

For "The Friend."

A few days ago, while taking a walk by a
large well-filled farmer's barn, my attention
was arrested by a flock of from one to two
hundred tame pigeons belonging to the owner
of the barn: rising in a circle and then set-
tling down again so quietly that the sound of
their wings was scarcely heard. An observer
could but notice and admire the enjoyment of
these gentle birds, as they appeared to appre-
ciate the warm sunshine, after many a cold,
dark day. Pausing more than once to gaze
at them, I felt it were a pity to kill one even
for an invalid. Only a few days after, a crowd
of men were seen going across large fields to
a wood of tall trees. There was to be a shoot-
ing match. For a few pennies each, the sports-
men had the chance of sending the deadly
shot to kill or maim the birds, as one by one
they were let out of the hand. Many were
only wounded.

That evening one of the pigeons rested
upon our porch, but moved away so that it
could not be seen. The next evening four
more disabled ones came: holding up their
heads with dove-like innocence, yet shrinking
as far as possible to evade the grasp of man.
On the same day, at another place, four more
had rested on their weary way. Others were
found past further suffering.

"Taught by the Power that pities me,
I learn to pity them."

The cruel men have had their sport: the
birds their sufferings; the pangs of the latter
are over, but the former may at a future time
have their's mingled with shame and remorse.

We read that the angel of the Lord sharply
reproved the man that smote his beast that
was apparently stubborn, and would not go
forward. Surely the voice of the reprover
will sooner or later be heard by the cruel
sportsman.

Chester Co., Pa., 2d mo. 18th.

It is written in the Holy Scriptures, "that the kingdom of heaven stands not in meats and drinks, and outward washings; but in the power and joy of the Holy Spirit." The bare profession and knowledge of the powers is little worth, but a being preserved by it; for if any enter into evil and temptation, such grievance the Holy Spirit, so cannot have the joy of it, wherein the kingdom stands.

It is written in the Holy Scriptures of truth, that Jesus Christ, the second Adam, when he was tempted by the devil with sore and grievous temptations, eat nothing; but by the power of his Father, that dwelt in him, withstood the devil and all his temptations; and when he departed from him, angels ministered unto him. This same power which preserveth in temptations, and keepeth from eating or receiving the bait of the enemy or tempter, we are all to witness in the time of trial, and hour of temptation. It was the first Adam that eat when he was tempted; now his eating implies a taking or letting in something, a giving place to the devil's bait, whereby the temptation entered. He did not stand in the power wherein the heavenly kingdom stands, which is able to preserve, as did the second Adam; so departing from this, he lost the joy of the Holy Spirit, which the kingdom stands in; as all the children of the first Adam do, who have not faith in that power that saveth out of temptation.

This is the substance of the Christian religion, which we are called to the profession and possession of, viz: the power and joy of the Holy Spirit, in which the kingdom stands; which power strikes at the root of all the wickedness and evil in the world, and is the axe that is laid to the root of the evil tree. This is that by which Christendom must be reformed,—no sound reformation, but by this in the particular and in the general. The bread of the kingdom is the joy of the Holy Spirit, felt and known within, which satisfieth and refresheth the soul. This is the bread which comes down from heaven.—*William Shewen.*

Character.—It is said of man, as he thinketh in his heart, so he is. A man's thoughts form his character. A man may, to all public appearance, be a pure man, and yet, if he is indulging unclean and unholy thoughts in his mind, he is forming a base character and is becoming a base man. If a man be intending to do wrong, though he may not utter it with his lips; though he may not communicate the conception to his dearest friend,—he is destroying his own true character. The world is oftentimes astonished by base actions on the part of men supposed previously to have been good. It is an old saying that men do not become suddenly base. It is by entertaining wrong conceptions, by indulging wrong thoughts, by familiarizing himself with improper scenes, and by harboring wrong purposes, that the barriers against sin are finally broken down, and he is led to the commission of evil; and wherever there are influences favoring such thoughts, society is unsafe.—*Bishop Simpson.*

Watchfulness over Self.—Men and women who feel themselves disposed to act and to speak crossly, and contrary to the judgment of those among whom they move, if they have not sufficient self-control to enable them to restrain the public exhibition of this dis-

position, had better retire. The universal fault-finders—the persons determined to have their own way in everything—have no right to mingle in social society, the comfort and enjoyment of which they seriously disturb, even when they do not wholly destroy it. The disposition they manifest is contrary to Christianity, and, however great their profession may be, they are not living in the spirit it inculcates.—*Musings and Memories.*

For "The Friend."

Incidents and Reflections.—No. 35.

We have recently read an account of an active business man, residing in the interior of the State, who was accustomed to visit the city of New York from time to time for business purposes. "Before coming on a certain occasion, he had observed a swelling slowly forming on his person, which, though not troublesome as yet, occasioned him some anxiety; and after attending to the matters for which he came, he went to submit the case to the judgment of an eminent surgeon. He was frankly told that it would prove a malignant tumor, and would probably terminate his life by the end of six months. This was, of course, a stunning blow. He was an intellectual believer in Christianity, and a man of upright life, but was without a Christian hope. Before leaving the city he called on a Christian lady—a sister, we believe—and told her what the surgeon had said. On parting from her she placed in his hand a printed leaflet, which he accepted and put in his pocket. Then he took the cars on the Hudson road, and when seated, sank into profound thought on his position. He recalled his past life, so filled with divine goodness; his sinful neglect to return this with love and obedience, and his failure to receive the Saviour of the world into his heart." Some hours, perhaps, had passed in this way, and his heart had become full of tender feeling, when he remembered the leaflet and took it from his pocket. It contained the following hymn:

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my guilt away,
Oh, let me, from this day,
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee,
Pure, warm and changeless be,
A living fire.

While life's dark maze I tread,
And grief around me spread,
Be thou my guide;
Bid darkness turn to day;
Wipe sorrow's tears away
Nor let me ever stray,
From thee aside.

When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distress remove,
O, bear me safe above,
A ransomed soul.

The work of the Holy Spirit on his heart during his hours of silent musing had prepared him to feel his need of forgiveness for sin, and of turning to the "Lamb of Calvary," who still says to those who are weary and heavy-laden with the weight of their sins,

"Come unto me and I will give you rest. Therefore the language of the hymn was peculiarly sweet and comforting to him. He retired through slowly and many times over. The account states that the prediction the surgeon was fulfilled, but that the sufferer was enabled to die joyfully; having, we trust, through the mercy of God in Christ Jesus, experienced the washing of regeneration and the renewings of the Holy Spirit, which alone prepare any to partake of joys of God's salvation.

For "The Friend."

William Bayly.

The experience of that valued minister, William Bayly, as to the way in which he comes to partake of (the cup of) salvation in full accord with that of the faithful members of our religious Society, and we believe of all true Christians.

To show the esteem in which he was held by his brethren a few extracts are introduced from the affectionate testimonies of his friends prefixed to his collected works, published 1876.

John Crook says: "His zeal for God and his blessed Truth was known to many witnesses; for as he was a true Boanerges Son of Thunder to beat down deceit and falsehood, so was he also a son of consolation comfort the weak and tender.

"He had a way to thresh the swollen mountains till they became as dust before him; and yet at the same time with his art to take up the meek and lowly, and bear the as in his bosom.

"When his countenance was set against the wicked, his face was filled with majesty and the terror of his words pierced their inward parts.

"He measured not his time by the glass, nor spared not his pains for fear of spending himself; but what he undertook for God, he did it with all his might.

"And as he was bold and zealous in preaching, being willing to improve his time as he had known it was not to be long among us; so was he as valiant in suffering for his innocent testimony, when called thereunto. Methinks I see, how once I saw him stand the bar, to plead his innocent cause, like our Stephen in the senate-house, when the threats of his persecutors resembled the shower-stones falling upon that blessed martyr crying out with a hideous noise, 'Take him away; receive him dungeon; stop his mouth; executioner,' &c. Yet all this while he changed not his countenance, except by the addition of ornaments of some innocent smiles; but followed the example of the Lord, who set his face as a flint against all opposition to the blessed testimony his Father had given him to bear."

John Taylor, of Barbadoes, testifies that he was "a very glorious instrument in the hand of the Lord, and many were convinced by him, and turned from darkness to light, and from the power of Satan to God." Further I have to say concerning this man of God, as he had been at the Barbadoes four or five times, he always used my house more than any other, and can testify concerning him, that he was of an innocent and blameless life and conversation; I can truly say and affirm that his conversation did adorn the Gospel, and that his words administered grace to the hearers; yea, in his very common commun-

on his words were seasoned, and had vivified in them."

The reference to the frequent visits which William Bayly made to Barbadoes is explained the fact, that for some time he followed a faring life in order to provide for the maintenance of his family. It was while on board that the summons came to him to leave this world, and enter upon that state of existence of which we can have but imperfect conceptions while clothed upon with our carnalities of clay. The path by which he was led out of sin and corruption into the glorious spiritual liberty of the children of God, and prepared for admission into the heavenly abodes of everlasting blessedness, is described by him in a brief tract, entitled "A short relation or testimony of the work of the Light of Christ in me from my childhood; by one who is now a witness of the Spirit of Truth (whom the world cannot give), which doth convince of sin, of righteousness and of judgment, and brings all things to remembrance, and showeth me things to me; Glory to the Lord forever." From this tract the following narrative is condensed. It opens with the following declaration written under that animating assurance which is the product of true faith. "In the eternal Light and Life of God (wherewith I and all mankind are lighted), do I now stand and rejoice over the world and all its glory and vanity, over the Beast and False Prophet within and without, having received Promise from the Father of life (in the way of his judgments), after which my soul had long laboured and thirsted, even from a child, though then I knew not what my soul panted for; but now know the mysteries of God's everlasting Kingdom are revealed to the babes at their fair; but to others, in parables."

He then relates his experience. "When I was about ten years old, I do remember that sometimes I desired to go and sit alone quiet in some desert place, where I might bemoan myself, and weep in secret; even until my heart was broken, not knowing wherefore; and I did begin to pray in fear to God with tears, though I knew not who or where He was, but had little to speak, only something led in me, and breathed, confidently believing that God heard me wherever He was, and would pity me and save me, at which angels did arise unto Him; not knowing it was a seed in me, which was and is beloved of God (contrary to the course of this world), which the blessing and promises are, that I did arise in the quiet of my mind to break through that which the serpent and my own will had wrought in my heart contrary to God, that thereby I might enjoy peace in the everlasting covenant of light. For at any time when I had done or spoken that which was contrary to God, I was soon checked for it, and judged and condemned and put in fear, by his kindness in my conscience, which beheld all my ways and words, though never so secret, and did is the same that Job speaks of which set print upon his heels, and marked his steps, which Light I can see all that ever I have done, and do remember the first oath that ever I swore (being provoked by another lad), and that I was smitten with trembling, scarce able to stand on my feet, by the witness of God in my conscience, which I knew not then that it was, but could have fled any way from it, being put in such horrible fear, and condemned by it when I had done any evil: so

there is no place at last where the worker of iniquity may hide himself from the dreadful presence of God, as David saith.

"So, about fifteen years old I went among the soldiers (being the time of war), not heeding the true Guide, the light and Spirit of God, which strived often with me, to lead me in weakness and fear out of all strife, which comes from the lust that was against the soul." By the evil company to which he was here exposed, he says, "the honest principle in me was betrayed and even murdered, and I began to be hardened from the fear of God. Now I could swear and vapour among them and drink till I was sometimes drunk, and grew in it until I even took delight in sweating and drunkenness; yet oft times when I was gone from my company alone and quiet, fear and dread from the witness of God in me would seize upon me in great and horrible terror, and in the night in dreams was I often fearfully scared and tormented with fearful sights and visions of hell and devils, death and damnation, which indeed (in that state) was my just portion; and so in the cool of the day I heard the voice of God and was afraid, like Adam in the transgression; and though I would have hid my sin like him, yet the Lord did search it out."

(To be continued.)

Selected.

Lines found in the pocket of Cowper's friend Unwin, after his decease:—

What doest thou, O wandering dove,
From thy home in the rock's riven breast?
'Tis fair! But the falcon is wheeling above,
O, fly to thy sheltering nest!
To thy nest, wandering dove, to thy nest!

Frail barque, on the bright summer sea,
Which the breezes now curl but in sport,
Spread cheerily the sail, for though pleasant it be,
Ye'er finger bill safe in the port,
To the port, little barque, to the port!

Tired roe, that the hunter dost flee,
Which his arrow has not in the wing,
In you deep green recess there's a covert for thee,
Go rest by that clear limpid spring,
To the spring, panting roe, to the spring!

My spirit still hovering, half blest,
And objects so fleeting and dim,
Ah! knowest thou thy rock, and the haven of rest,
And the pure spring of joy, then to Him,
Fluttering spirit, to Him!

STANZAS.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in my soul the still prayer of devotion,
Unheard by the world, rises silent to Thee.
Thy God, — silent to Thee,
Pure, warm, — silent to Thee.

As still to the star of its worship though eluded,
The needle points faithfully o'er the dim sea,
So dark as I roam in this wintry world shrouded,
The hope of my spirit turns trembling to Thee
My God, — trembling to Thee,
True, fond, — trembling to Thee.

—Hood.

Let us all come to Christ, and let none deceive themselves and live in their sins, and yet think to come to Heaven. Be not deceived (saith the apostle), God is not mocked; for whatsoever a man sows, that he shall also reap: He that sows to the flesh, shall of the flesh reap corruption; but he that sows to the Spirit, shall of the Spirit reap life everlasting. Labor for a sure-grounded hope, a just hope in the mercy of God for pardon and salvation: then you must, know a work of Christ upon

you, and the power of the Spirit of Christ within you, subduing your will to a holy subjection to the Divine will; that you may say with the apostle: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.—W. Penn.

Reward of Honest Industry.

In the earlier years of my experience as a printer in Chicago, more than twenty years ago, our firm did a good deal of printing for the Chicago, Burlington and Quincy Railroad, and because of this I came to know a young man who is the subject of my story.

He came from Massachusetts; he was poor, and had no influential friend to even give him a letter of recommendation. He sought employment on the Chicago, Burlington and Quincy Railroad, and after waiting a time, at last secured a position as brakeman on a freight train—salary thirty dollars a month. He was faithful in this position, and being both intelligent and industrious, he was soon made a conductor on the train, with wages nearly doubled. He soon attracted the attention of his superior officers, who saw in him an honest, faithful, conscientious conductor, one not seeking his own ease or pleasure, but constantly devoted to the interests of the company that employed him, so that not many months elapsed before he was made conductor of a passenger train—a more comfortable position, and one yielding a somewhat higher salary. Here I first knew him, and I saw in him a modest, quiet, unassuming young man, free from the popular vices, and one who tried to be just as faithful, and true, and devoted to his work as a conductor as though the position had been that of general superintendent.

He did not apparently have a high opinion of his own abilities; there was a total absence of that swagger and strut so often seen in those who come to similar subaltern positions. It seemed as though he thought that to properly conduct his train—to secure the comfort of his passengers, and rightly serve the interest of his company—required the full exercise of all his powers.

One of the sternest and most exacting, and yet one of the noblest, ablest, and most conscientious men who ever filled a similar position, was then General Superintendent of the road. This man (Col. G. C. Hammond) watched every employee of the road with an eagle's eye. He measured every man, knew the ability of each, and seemed intuitively to know which were the faithful workers and which the lazy shirks. Our young conductor did not escape his keen eye. When he least thought of it, his chief was measuring and sounding him, and finding out what kind of metal he was made of; but none ever knew whether he was approved or not for the chief's look was always stern and cold.

One night, train number four moved slowly out of Chicago under the care of my young friend, who only intent on doing his work as well as he knew how, seemed to have no higher ambition than to be a good conductor—salary nine hundred dollars a year. About noon, when he stopped at the station, he found a telegram from the head office, ordering him to "leave the train in care of —, and take the first train for Chicago."

This was an unusual thing. Wondering what could be the matter, conscious that he had tried to do exactly right, and yet remembering how exacting was the General Superintendent, he feared that unintentionally he had fallen under his displeasure. Reaching Chicago, with a fearful heart he presented himself at the office of the Superintendent.

"Good morning, Mr. Hammond; I've answered your telegram, and come to see what it means."

"Good morning," growled the chief; "I see you have, sir. I have concluded to take your train away from you."

The conductor's heart sank lower than ever. What before was only fearful foreboding, was now painful truth. He had served the company to the best of his ability; he had kept the affairs of his train in complete order, his reports had been carefully and correctly made, and yet, after all, he had lost his position; he knew not why, and felt that his case was sad indeed. He inwardly resolved, that having missed his calling, he would quit railroading and try some other service, where faithful work would be appreciated. He dared not hope to reverse the decision of the all powerful official, yet in as calm a voice as he could command, he politely asked the reason for his summary dismissal.

Colonel Hammond waited a while before he answered. Then the muscles of his face relaxed a little, and he said, "I want an assistant superintendent in my office, and I have called you to take the place."

True worth is always modest, and our thunder-truck conductor could only stammer, "but I am not competent, sir, to fill the position?"

"You can do as I tell you; you can obey orders, can't you? That's all you have to do, sir. You will begin work this morning. That is your desk."

The new duties were not as difficult as he expected. At first he had only to obey orders, and carry out the details of work laid out by the chief, and to these duties he brought the same faithfulness and thoroughness that had made him noticeable as a conductor. His elevation did not spoil him or make him vain. He was as plain, and modest, and hard-working as before—the salary at first was one thousand eight hundred dollars.

After a few years of service under Col. Hammond, and an advance of salary to two thousand and five hundred dollars, the plain young man was invited to take the office of General Superintendent of a young road, at a salary of four thousand dollars. Distrusting his own ability but determined to do his best, he accepted the call, and succeeded, until the Chicago, Burlington and Quincy Railroad, realized how much they had lost in parting with him, invited him to resume his old position by the tempting offer of six thousand dollars a year.

In the meantime Col. Hammond had become Superintendent of the Union Pacific Railroad, running from Omaha to Ogden, where it connects with the Central Pacific road. This latter road was owned by four or five millionaires, who had built it, one of whom was its General Superintendent. However good a business man, he knew but little about railroading, and under his care the road was anything but prosperous, until the owners and directors resolved upon a radical and sweeping change.

But where could they find a general superintendent who had the ability, and would dare to re-organize the road and put its affairs upon a better basis? They consulted Col. Hammond and other railroad men, and the result was that, most unexpectedly, our whilom modest and hard-working conductor one day received a telegram, asking him if he would undertake the duties of General Superintendent of the Central Pacific Railroad at a salary of ten thousand dollars. He was satisfied with his appreciation by the Chicago, Burlington and Quincy Railroad, who proposed to increase his pay to seven thousand dollars, and as he preferred to remain in Chicago, he declined the princely offer made by the California road. Then another telegram asked at what salary he would become the chief of the Central Pacific. Almost hoping to discourage his tempters, he telegraphed, "Thirteen thousand a year in gold." At once came the answer, "Accepted." So, taken in his own trap, he had nothing to do, but to bid adieu to the city that had served him so well, and turn his face toward the land of gold. My story would be too long if I should try to tell you the unexpected difficulties he encountered from the old officers of the road, who had determined that they would not be superseded, and that the new superintendent should never enter upon his duties; how they, before his arrival, set the whole press and people of California against him; how, supported by directors of the road, he quietly took control, disarmed prejudice, conquered submission, and earned success.

This was nine years ago. He is still General Superintendent of the Central Pacific Railroad, one of the most important railroads in the world. With its connections with California, this quiet man, not yet forty-eight years old, now superintends 2734 miles of railroad, and over fifty connecting steamers, besides dictating the tariffs of the China, the Australian, and the Panama line of steamships. While other young men preferred present ease and comfort to the interests of their employers, wasted money and time in billiard halls, and theatres, and drinking saloons, Albion N. Towne was at work, building up a character as well as reputation, and now fills one of the most important positions in California, and instead of three hundred and sixty dollars a year as brakeman on a freight train, he now draws the salary of twenty thousand a year in gold.

His untiring faithfulness in the humbler duties not only attracted the notice and won the appreciation of his superiors, but fitted him for the higher positions which, without his seeking, he was called to fill.

I have long desired to tell this story of a young man's faithfulness, and consequent success, for I consider it a lesson that boys and young men of the present day can study to advantage.—*Alfred L. Sewell.*

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If his truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to all our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and

jealousies that now so often embitter fountains of our loves? Would we be so proud of the faults of others? Would allow trivial misunderstandings to build strong walls between us and those who ought to stand very close to us?

For "The Friend"

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be entangled again with the yoke of bondage."

Dear young Friends,—Perhaps there never was a time in which the observance of this junction of the apostle to the Galatian Church was more necessary than the present, particularly amongst the members of the city of Friends. It is especially adapted to those who have been brought under the power of Divine Grace, and have tasted of the growth of life, and of the powers of the word to come, and been made partakers of the Holy Ghost, to stand fast in this liberty; for, brethren, ye have been called unto liberty, or use not liberty for an occasion to the flesh, but by love serve one another. How many there are at the present time, who are claiming to be the disciples of Him who was harmless, undefiled and separate from sinners, that are indulging in things which are contrary to the teaching of the pure Spirit of Truth!

Therefore, dear Friends, let us beware that we partake not of their sins. For God has not called us unto uncleanness, but unto holiness and virtue. There are many voices in the world crying, "Lo here is Christ, and lo He is there." Believe them not, neither go ye after them; but minding the pure witness for God in your own hearts, stand fast in the liberty it gives. For, as said the apostle, "If any man preach any other gospel unto you than that ye have received, let him be accursed." If it was needful to warn the Galatians against unsound doctrine, it is less so at the present time? Wee be unto pastors that destroy and scatter the sheep in my pasture! said the Lord through His prophet.

Dear Friends, it is a day in which we, as a Society, need to dwell very low, many of the discouragements that are thrown across the path of the sincere seekers after truth; but the language of Him who was touched with a feeling of our infirmities, is yet applicable to all His little ones: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Oh how many are the snares of the enemy, if he cannot effect the church's overthrow by sowing the seeds of infidelity amongst his members, he will change his tactics and will transform himself into the appearance of an angel of light, and will draw a veil of spiritual darkness over the minds of those who are grounded in the unchangeable truth, and maintain in their minds the idea that they have reached a high point of Christian perfection and may lead them on from one step to another under this veil of darkness, with a zeal that is not according to knowledge.

Dear Friends, keep your ranks in righteousness, for the Captain of our salvation was never foiled by the enemy; and He is able to keep all his trusting ones from the attacks of him whose work it is to lay waste the heritage of God. Behold what desolations the enemy hath wrought in the sanctuary: "A man was famous according as he had lifted u

s upon the thick trees; but now they lack down the carved work at once with axes and hammers." When the Psalmist saw the prosperity of the wicked, he said, "I was foolish at the foolish. But when he thought know their course, it was too painful for me until he went into the sanctuary of God. An understood I their end. "Surely thou shalt set them in slippery places, thou shalt cast them down into destruction."

When we look at our religious Society in present distracted condition, we may see many things that are calculated to shake the faith of the young and inexperienced. So many innovations, and such wide departures in the simplicity that adorned the church in early days. But the truth is the same: though all men should forsake it; it changeth not.

Therefore, dear Friends, look not at the shortcomings or failings of others; that blessed Spirit of Bethlehem which hath shined upon in the perfection of beauty, has lost none of its lustre. It was the blessed inshining of that Spirit in the heart, that led the pioneers of our Society out from under the empty forms and ceremonies of a lifeless profession; and to rise up the cross and follow Him who is the delight that lighteth every man that cometh to the world. They bore an undying testimony to the blessed efficacy of that grace and truth which came by Jesus Christ; and it becomes us, who profess the same faith, to stand in the liberty which it gives. Inasmuch as they were divinely constrained to proclaim the unsearchable riches of Christ, for the inhering in of those that were scattered, as sheep without a shepherd, it behoves us to give the more earnest heed to the things that we have heard, lest at any time we should let our testimony slip. For if the word spoken by angels is steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him? God hath, the economy of His wisdom and grace, decreed that His Church should be a pure church, without spot or wrinkle; washed in its own precious blood, and made meet to be adorned to himself in an everlasting covenant.

How many there are who turn back on the day of trial, and have shrank from the operation of such a washing; so that the church might well say, I have brought up children and they have rebelled against me; they have turned every one to his own way; they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Let it those with whom the testimony is signed up and the law sealed, are only faithful to Him who hath called them out of darkness into his marvellous light, the time will come when the church's children will be saying again in her ears, the place is too straight for me, give place to me that I may dwell. When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad. Thou shalt no more be termed forsaken: neither shalt thy land any more be called desolate; but thou shalt be called Ephzibah, and thy land Beulah; I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for which thou hast labored; but they that have gathered it shall eat it and praise the Lord, and they that have brought it together shall drink it in the courts of my

holiness. "Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, behold thy salvation cometh; behold, his reward is with him, and his work before Him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken."

Cornwall, Orange Co., N. Y.

THE FRIEND.

THIRD MONTH 22, 1879.

It is not needful in the present day to enter into any argument to prove the advantages conferred by literary education, for there must be few who would hazard opposition to the prevailing sentiment in its favor. But we fear that some of the members of our religious Society are not sufficiently thoughtful as to what constitutes a good education, or are not properly impressed with the evils resulting from an early education deficient in the inculcation of correct principles, whether in reference to the acquisition of knowledge, or the conduct of life.

The "Public Schools" of the Commonwealth are popular with the community, as a noble effort to bestow literary instruction on all classes, and we wish not to disparage whatever benefit they may confer. But it is of great importance, before Friends place their children in these seminaries, to ascertain how far the instruction imparted and the habits formed there, are fitted to give a well-grounded expectation that the result will be permanently valuable. A parent can hardly inflict a more grievous wrong upon his child, than to oblige him to spend the most exposed period of life where he is daily exposed to the danger of imbibing erroneous ideas of mental training, or principles inimical to the true object of life and the means for attaining it.

Of course there are differences in our public schools, answering in measure to the capability of those having the oversight of them, to adapt the mode of teaching and the course of study, to the object all profess to aim at,—imparting a competent knowledge of the branches intended to be taught; but with many who are acquainted with the system pursued in the majority of these schools, and who have watched the general character of those who have been trained in them, there are grave doubts entertained as to the thoroughness of the teaching, even in the elements of a rudimentary English education, much more as respects the benefits conferred by the system embracing so many of the more showy branches, in which but a medium of learning is likely to be obtained.

In this age of invention and progress, it is quite natural there should be not a few new theories and schemes of education; most of them better adapted to chime in with the popular admiration of labor-saving machinery, than to secure and strengthen the foundation on which all effective knowledge must rest. No doubt there have been improvements made, in modern time, in the art of teaching, and there are appliances introduced into the school-room for facilitating the imparting of knowledge, both by books and apparatus, which contribute directly to the end in view. But the modern schemes of school-instruction

are too generally infected with the spirit of "learning made easy;" with disregarding the old-fashioned practice of *hard work* in the study room, and of beginning by completely mastering the first principles of comparatively few of the more important branches; in order to substitute therefor, dabbling in the elements of various departments of literature and science, and thus giving the appearance of great educational achievements by both master and scholar.

We think it does not require unusual opportunities or powers of observation, to discover that it is much too common an evil among those who have grown up, or are now growing up under the influence of our public school training, to ignore or discard the opinion that success is to be attained by "the sweat of the face," and therefore that "patience and perseverance in toil, whether mental or physical, become a duty, and that by them only can intellectual development and fair culture be carried out."

But it is not alone in the irreparable loss sustained from not properly drawing out and applying the mental faculties during the formative season of youth, and the consequent shallowness of literary or scientific knowledge attained, that the defects in the "public school" training manifest themselves; the evil results are not all left behind in the school-room. With the smattering obtained in what are called the higher branches of learning, it is not unusual to meet with those about to enter on the active duties of life, inflated with the notion that they must not belittle themselves by engaging in occupations which require hard work; that they are fitted to move about what they are pleased to look on as the grovelling efforts of daily routine toil, and—if they engage in any fixed employment—they must take a position where their time and abilities will not be too much encroached on, to prevent due attention to self and its imperious demands. With far too many, their pupillage has impressed them with the erroneous belief that success does not generally require close attention and wearying efforts; and they shrink from the task of searching out, by application and diligence, the first principles of whatever they ought, or may desire to know, and of overcoming the difficulties that may present by patient study and reflection. In other words, they are still ignorant that labor, though not desirable in itself, is to be cheerfully undergone for the fruit it produces.

What can compensate for the loss sustained by the absence of all religious instruction in these schools, and the hurtful bias given to the immature mind of the scholar, by knowing that this kind of instruction is banished, because of disagreement about form, and the belief that the whole subject may be safely discarded? Are the parents themselves sufficiently alive to the duty of early instilling into the minds of their children correct religious principles, to give stability and strength in the after-battle of life? Where the mental training is defective, the absence of all attempt to imbue the mind of the child with reverence for religion and the course of conduct it enjoins, adds greatly to the unhappiness of the loss sustained.

Even where the disposition has been fostered, or the habit formed of depending on short and easy methods of acquiring knowledge, which though superficial may pass for in-

tellectual cleverness, sound religious principles may overcome aversion to exertion, stimulate to vigorous efforts to unravel primary principles, to understand how to apply them, and the result of their correct application. Well it is where such is the case. It inlines willingness to enter with alacrity on the toils and perplexities of life, and brightens the future with the prospect of success; labor is cheerfully endured not because it becomes agreeable or amusing, but from the conviction that in the present state of the world, nothing great or good can be attained without it.

We cannot but think there are radical defects in what may be called the educational administration of our "public schools"; and it might not be unworthy of close examination, as they have been in operation long enough to produce a decided influence on the community receiving education in them, and that influence to react on those delegated to carry the system into practical effect, whether those defects are not showing their hurtful character, in many of the disreputable phenomena that mark so many actors in the social, civil, official and political world immediately around us. It is admitted that in the city a low state of morals pervades large numbers of the pupils, and it is a sorrowful reflection that any Friend can be willing to allow his child to mingle with them.

SUMMARY OF EVENTS.

UNITED STATES.—The report of the Life Saving Service, for the year 1877-8, makes a very good return. The most thoroughly guarded coasts, those of Rhode Island, Long Island and New Jersey, although the least many wrecks, show a clean record as to lives lost: the 406 persons on board of wrecked vessels having all been saved. There were thirty-five wrecks on the coast of New Jersey, involving property valued at over half a million dollars,—three-fourths of which was saved. In all the districts (including the lakes) there were 172 disasters to vessels, having on board 1557 persons, of whom 1361 were saved. Of 143 men, 185 were on board the Huron and Metropolis, wrecked on the coast of North Carolina. The entire expenditures of this service for the year 1878, was about \$225,000, the value of property saved is estimated above \$1,000,000.

The Cape Ann Advertiser, of Gloucester, Mass., states that thirteen vessels are supposed to have been lost in the storms of last month, carrying with them 143 men, and causing 53 widows, and 137 orphans. The total capacity of the vessels lost is 8,358 tons, and their value \$50,000.

The remains of Bayard Taylor, U. S. Minister to Berlin, arrived in New York on the 14th, and were interred in Kensico cemetery on the 15th inst.

The Mahoning powder works, near Danville, Pa., were destroyed by an explosion; three lives were lost.

It is stated there are in the South 1,579,097 negro children of school age. Of this number the schools reach 660,000.

The San Francisco Bulletin says that the total arrivals of Chinese at that port, in 1878, were 16,675, the departures 6,071. The excitement in San Francisco, on account of the President's veto of the Chinese bill, appears less than was first reported; it is said his action has the approval of many of the better class of citizens.

Destructive prairie fires have occurred in Southern Dakota, along the line of the Dakota Southern Railroad, telegraphic communication has been stopped by the burning of the telegraph poles, and several villages are in danger.

The report of the pork-packing operations in Chicago for the year ending 1st inst., gives the whole number of hogs packed 1,911,913. Of these 1,908,798 were slaughtered, 2,948,115 were winter packed.

Reports received in Chicago from all points in the wheat growing districts of west and north-west, indicate a yield of 30,000,000 bushels, against 27,000,000 last year.

There were 384 deaths in Philadelphia during the past week. Of these 48 were from consumption; con-

vulsions 13; debility 11; diphtheria 5; disease of the heart 10; scarlet fever 12; inflammation of the lungs 30.

The total tonnage of anthracite coal from all the regions during the week ending on the 8th inst., amounted to 411,435 tons, against 297,965 tons in corresponding week last year. Notwithstanding the increased demand for coal, prices seem on the decline; 50,000 tons were sold at auction during the week at prices averaging \$2.35 per ton, which is $\frac{7}{8}$ cts. below previous sale, and \$1.08 below corresponding sales last year.

Markets, Dec. 14.—Wheat, 1881, 106 $\frac{1}{2}$; do, 57, 104 $\frac{1}{2}$; 41 $\frac{1}{2}$; red, for export, 104 $\frac{1}{2}$; corn, 99 $\frac{1}{2}$; do, 100; do, 101; do, 102; do, 103; do, 104; do, 105; do, 106; do, 107; do, 108; do, 109; do, 110; do, 111; do, 112; do, 113; do, 114; do, 115; do, 116; do, 117; do, 118; do, 119; do, 120; do, 121; do, 122; do, 123; do, 124; do, 125; do, 126; do, 127; do, 128; do, 129; do, 130; do, 131; do, 132; do, 133; do, 134; do, 135; do, 136; do, 137; do, 138; do, 139; do, 140; do, 141; do, 142; do, 143; do, 144; do, 145; do, 146; do, 147; do, 148; do, 149; do, 150; do, 151; do, 152; do, 153; do, 154; do, 155; do, 156; do, 157; do, 158; do, 159; do, 160; do, 161; do, 162; do, 163; do, 164; do, 165; do, 166; do, 167; do, 168; do, 169; do, 170; do, 171; do, 172; do, 173; do, 174; do, 175; do, 176; do, 177; do, 178; do, 179; do, 180; do, 181; do, 182; do, 183; do, 184; do, 185; do, 186; do, 187; do, 188; do, 189; do, 190; do, 191; do, 192; do, 193; 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JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
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For "The Friend,"

Incidents and Reflections.—No. 39.
PLAINNESS.

Jacob Green, an Irish Friend, who nearly years ago paid a very acceptable visit to America, as a minister, related on one occasion, that when he was a young man, before he had joined our religious Society, he entered a grave-yard, where he beheld the skeleton of a human being. This made so deep an impression on his mind that he never after felt the least inclination to adorn his person.

Thomas Story relates, that when he was in Cork, in Ireland, in the year 1716, "It was the time of the Assizes, many of the gentry rank were in town on that occasion, and divers of our friends being acquainted with several of them, one day came to my friend John Pike's to dinner, the young Countess of Ulster, and her maiden sister, and three or four of lesser quality of the gentry. Upon this occasion we had some free and open conversation together, in which this lady and the other ladies commended the plain dress of our women, as the most decent and comely, wishing it were in fashion among them. Upon this I said, 'That she and the rest of her quality, standing in places of eminence, were the fittest to begin it, especially since they saw a beauty in it; and they would be sooner followed than we of lower degree.'" To this she replied, "If we should dress ourselves plain, people would gaze at us, call us Quakers, and make us the subject of their discourse and talk; and we cannot bear to be made so particular."

"I answered, 'The cause is so good, being at root of truth and virtue, if you will espouse it heartily upon its just foundation, a few of you would dash out of countenance, with a steady and fixed gravity, abundance of the best side, who have no bottom but the vain customs of the times; and you will find satisfaction in it, an overbalance to all you lose, since the works of virtue and modesty cry in them an immediate and perpetual reward to the worker.'" This seemed not unanswerable, being said in an open freedom; but, oh, alas! it was quenched by this; they all then alleged, 'That our own young women, as they are, about London and Bristol, went as any note, with the finest of silks and laced shoes; and when they went to Bath, made as great a show as any.'" Not knowing but some particulars might give too much occasion for an allegation, it was a little queuing; but,

with some presence of mind, I replied, 'I have been lately at London and Bristol, and also at the Bath, and have not observed any such; but at all these three places generally indifferent plain, and many of them, even of the younger sort, very well of that account. But such among us who take such liberties, go beside their profession, and are no examples of virtue, but a dishonor and reproach to our profession, and a daily and perpetual exercise to us; and I hope you will not look at the worst, since, amongst us everywhere, you may find better and more general examples of virtue and plainness.'

When Thomas Story was in America, he had a meeting in the year 1699, at Misspillion, in Delaware. Here he met with a man named Joseph Booth, who asked him many questions on religious subjects, all of which were answered to his satisfaction; and after the meeting, he expressed his full conviction in what he had heard. "But," says T. Story, "I found he stuck at the cross; he could not submit to the plain language of thou and thee to a single person, nor become unmodish in keeping on the hat, and declining the customary ways of address, nor break off that heathenish custom of calling the days and months by the names of their imaginary gods; which he thought too low for matters of religion; concerning all which we discovered next morning, as he set us on our way; and in some of these points he was better satisfied before we parted. Yet the cross was hard for him to bear in these small things; and why? Because submitting to the practice of them, immediately subjects a man to all the scoffing and contempt with which we are treated by the world at this day; no way agreeable to the natural and carnal mind. And that which rendered things harder to him was, the station and character he supported in the world; for he was a justice of the peace, and the most sober and knowing person in these parts."

The author of "The Church's Broken Unity," a member of the Church of England, of the ultra school, in his article on the "Quakers," attributes their rapid spread in a great measure to their peculiar testimonies. He says: "To oppose the Church [of England] tradition and antiquity, was nothing. The Quakers did more. They opposed the world also. In opposing the Church, they would not in those days have suffered; but when not only the customs of religion but the customs of society also fell under their interdiction, when the common courtesies of life in language and conversation were refused, and the courts of law in demanding the oath of a Christian man, set at naught; then came such a collision with all that was around them, that persecution and suffering were the immediate results; and with persecution and suffering, their sure fruit, notoriety and increase of numbers."

John Richardson bears this testimony as to the effect of the work of the Holy Spirit on

his heart: "Whereas there had been an aversion in me to the people called in scorn Quakers, and also to their strict living and demeanor, plainness of habit and language, none of which I learned from them; for when the Lord changed my heart, he also changed my thoughts, words and ways; and there became an aversion in me to vice, sin and vanity, as there had been to the ways of virtue."

In the life of William Bray, the Cornish miner, it is stated that he liked those who were converted "in and out," in allusion to the excessive outward adorning of some, which he strongly condemned. In his public addresses, he sometimes referred to the artificial flowers which many women wear, and would say, in his homely but striking style, "I wouldn't mind your having a wagon-load of them on your heads, if that would do you any good; but you know it wouldn't, and all persons know that flowers grow in soft places."

At those favored seasons in the history of the Church, when the Lord has been pleased in a remarkable manner to pour forth his Spirit on the hearts of the people, and to cause them to turn with sincerity and earnestness to Him, the revival of true religion has been accompanied with a corresponding simplicity in life and dress, in accordance with the precepts of Holy Scripture. It was so with our early Friends. Without any formal regulations on the subject, they soon came to feel that it was beneath the dignity of one whose affections were set on Heavenly things, to follow the varying fashions of the day; and the plainness and simplicity they manifested in their apparel as well as conduct, were the legitimate fruits of their devotion to the cause of Christ.

The early Methodists were also a plain, self-denying people, and this was manifested in their personal appearance, as well as in other things. As their congregations have increased in wealth they have come more under the influence of pride and fashion; and their places of worship are now often very expensive and ornate structures, especially in the large cities. This is greatly to be regretted, as it evinces a decay of spirituality, and must lessen the influence for good of that people.

The change that has taken place has affected their dress, as well as their meeting-houses. A few years since, as a Friend who was from home on a religious visit, was standing at a ferry in company with his companion, he was accosted by a stranger who remarked that he supposed they were ministers of the Gospel, and that he also was one, though they would not suppose it from his appearance. He was a Methodist preacher, and he further said, that in former times a person would be known to be a member of their Society by his appearance, but now they had become ashamed to bear this open testimony to religion in the face of the world.

Alas! of how many of our members must it be acknowledged, that they too have "be-

come ashamed" of the unmodish dress of Friends.

The writer was greatly interested some months ago in meeting with an aged woman of another religious profession, who was evidently green in old age. She informed us that she had become deaf, and could hear nothing save the still small voice in the inmost recesses of her soul. She dressed much in the manner of a plain Friend of the last generation; and some allusion being made to it in our intercourse (by means of a slate and pencil), she said she had been asked whether she was a Quaker, and when she replied in the negative, the question was put, Why did she dress so plainly? To this she answered, that when she yielded to the power of Divine Grace and became a Christian, she took up the cross in all things, dress as well as others.

William Flanner.

For "The Friend."

The following reminiscence of that gifted minister of the Gospel, was related by the late Jacob Albertson, of Plymouth, and may prove interesting to some of the readers of "The Friend."

"I remember William Flanner being at my father's, when I was a lad of about eighteen. At meeting that day he sat from 11 o'clock to nearly one in solemn silence; when he arose, keeping his hat in his hand, saying, I have felt in this meeting the prevalence of a spirit very hard to be reached; so that I would much rather undertake to cut down one of the loftiest cedars of Lebanon, or one of the sturdiest oaks of Bashan, than to contend with this lofty and self-righteous spirit. He then sat down and soon after broke up the meeting.

"After dinner he felt his way closed up. A number of Friends being present, he asked their sympathy and advice. The first they freely accorded him; but none of them were willing to proffer him advice, except as one said, It might be safer for him to lie by until more light was vouchsafed to him. William said, If I must lie by, I would rather return to Philadelphia for that purpose. I was then requested to saddle and bring out the horses. As soon as I had them ready, I went into the house, and found Friends sitting together in solemn silence, which was broken by William, in asking if there was not a meeting of Friends within ten or twelve miles in that direction, pointing towards Providence. He was told there was such an one. Then, said he, that is the place to which I must now go.

"John Jacobs and father Livezey accompanied him to that meeting. Sometime after I heard John Jacobs give an account of what transpired therein. He said, William was much shut up for a time, as he had been in our meeting at Plymouth. But towards the close of the meeting, he arose, saying, "There is a spirit among you, Friends, which has the eye of an eagle; and which strikes with the beak of a hawk. Some of you are much disposed to carry your neighbor's faults in the fore-end of the wallet; while you are very careful to stow away all your own in the hinder end of it."

"He then was led to speak on the subject of self-righteousness in such a close and powerful manner as to bow the hearts of the people as the heart of one man, into much contrition and brokenness. John said, I never shed more tears in any one meeting than in this.

"At Richland, William's way was again shut up; but after a time of much conflict, he pointed in a certain direction, and asked if there was not a family of Friends living in that direction? When Friends queried how far he supposed that family lived, he said, some five or six miles. He was then informed there was a family residing about five miles off. "My next business," he said, "is there." It was a rather intricate road to their residence; but the Friends who accompanied him said, that William led them by the most direct road to the Friend's house to which he felt himself drawn.

"He was here made instrumental in bringing up the woman Friend of the house out of the very pit of despondency, in which she had so long dwelt that she had not been to meeting for several years. It was not long after this visit that this long sorely-tried one came forth in the ministry, to the satisfaction of her friends."

The Friend who transmitted to the writer the foregoing narrative, and who has since passed away from this state of existence, accompanied it with some remarks, a part of which are subjoined.

"Oh! where are we to look for a succession of such ministers? Such servants of the Lord as William Williams, Thomas Scattergood, Jacob Lindley, Arthur Howell, Richard Jordan, Christopher Healy, Ezra Comfort, Robert Scotton and a few others, all within my own recollection, have no successors to fill their places in the church in this day.

"There are indeed many younger men who have gifts; but not one that I know of seems to be prepared to take the place of those anointed ones, who have been removed from works to rewards.

"How long we are to be a declining people, I am unable to see, but I much fear we are not yet reduced to that littleness in our own eyes to which we must be brought before we will know, as a religious Society, that growth in the Truth which our fathers once knew."

For "The Friend."

Conversion of the Indians.

Thomas Story, in his journal, thus gives his views of the manner in which the conversion of the Indian races to Christianity would be effected:

"As to the conversion of the Indians of all, or any nation and nations, to the Truth, I believe the Lord will call them, after the power of antichrist is overthrown; but it seems to me, that learning, or the historical part of religion, or their own language (which is very barren of pertinent words), will not be much instrumental in it; but the Word of life, whose divine and life-giving intellectual speech is more certainly known in the mind, will tender their hearts, in a silent state and retirement, by means of some instruments that the Lord will raise up and qualify for that purpose; who shall not confound them with a long fruitless history of needless things. But when the Lord shall send forth his Word, the *Light of the Gentiles*, the quickening Spirit of Jesus, into and upon any of them in holy silence, or in prayer, their minds shall be directed to the Spirit himself, as the present object of their faith, obedience and love, and author of their present joy and salvation; and so, believing in the Light shall become children of that light and day of God, and heirs of eternal life in Him. And then the histories

in the Bible, the prophecies of the Prop of God, and the fulfilling of them; the e-geological account of the conception, birth, doctrine, miracles, death, resurrection, ascension, glorification, mediation, intercession, judgment of Him, who is the substance of and that true Light which lighteth every that cometh into the world, will be the clearly received by the Indians, when Almighty shall think fit to acquaint th therewith."

For "The Friend."

Thoughts and Feelings.

DAYS OF FAMINE.

There is much instruction and consolation conveyed in the promises of the Lord through his servant David: "They (the upright) shall not be ashamed in the evil time; and in days of famine they shall be satisfied." Again: "The eye of the Lord is upon them that fear him, upon them that hope in mercy; to deliver their soul in death, to keep them alive in famine." While righteous, or those who sincerely endeavor to serve their Father in heaven, are by means exempted from the vicissitudes and varied tribulations which ever attend citizens of earth through this probationary pilgrimage, such are, nevertheless, under special guardianship of Israel's tender Shepherd, who sleepeth not by day nor slumbereth by night; and who is ever watchful of his dependent servants and children, to feed them with food convenient for them, and to keep them alive in famine:—seasons when He, the Beloved of souls, for the trial of their faith, patience, and allegiance, sees meet to withdraw himself from them.

How trifling, comparatively, and "but for a moment," are all the exercises of spirit, trials of faith, the days of want, the proving the fastings, the baptisms, that the chastened meek, and lowly disciple—yet one who "hoped in His mercy"—may have to endure, if the eye of the Omnipotent is but upon them: "deliver their soul from death and to keep them alive in famine!" What matter if they feel as lonely sparrows upon the housetop, if they have to "stand continually upon the watchtower in the day time," or to sit in the "ward wale nights?" What even, should be their lot spiritually, with faith tried out of old, to be "deserted, afflicted, tormented if, at the end of the race, the crown of victory be but obtained? "Who (or what) writes the apostle, shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay," he continues, "in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

How much is embraced in the words, "More than conquerors, through Him that loved us! Oh! the exceeding riches of His grace and mercy! Oh! the inimitable power of His illimitable majesty and might! Oh! the precious parental nearness of the High Priest of our profession, and Captain of our salvation! Oh! how He makes willing and obedient! How He gives to will, and to do, and to suffer for his blessed name's sake! How He lead

times into green pastures beside the stillers! How He preserves through every consolation of His providence, whether it be chastenings of His love, the corrections of His rod, or the support and consolations of His staff! How in and over all, He makes us stand in famine! How He, in every strengthening to endure "as seeing Him who is invisible!"

With all the tribulations, crosses, baps, sufferings, persecutions, perils, or even death's oft," that the followers of a world-ficified, yet risen and glorified Lord Jesus have to endure, how exceedingly surpassing all the pleasures and fascinations of this world, are his or her enjoyments whose affections are set upon a King immortal, invisible; whose hopes are upon a kingdom which cannot be moved; whose treasure is laid up in a reservoir that neither moth, nor robber, nor riler can ever invade. What encouragement is there in that scripture, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." On the other hand, one unanswerable argument against indulgence in the vanities of the world and the satisfactions of time and sense is, that while the satisfactions of a quickened and immortal soul, as the waters of Jacob's well became the Samaritan woman after talking with Jesus, that at the same time with all their truthfulness and adaptation to the carnal and the heart, can, at the longest, last but not the least, and very uncertain span of existence. While, and how uncalculated to strike a permanent impression into every pleasurable and world-enslaved heart, are the solemn words of the apostle: "Whoever man soweth, that shall he also reap. For that which is sown of his flesh shall of the flesh also bring forth." &c. Alas! what will thousands of worlds be to us if, at the great reckoning of the door be shut against us, and heaven's eternal joys be lost? What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

It is the earnest solicitude coupled with the tender sympathy of the writer, that the poor spirit, the mourners, the humble, the bowed down and often discouraged and feeble little ones, might be animated to hold on their dependent, prayerful way in patience, and in faith and faithfulnes upon and been received by you? so that you have been enabled to enter into covenant with Him, and to take—it may seem to yourselves—apparently feeble, yet straight steps in the narrow way of His cross leading unto the eternal crown? Have ye not at seasons had to rejoice for the help extended from the sanctuary, even the light of the Redeemer's countenance? Have ye not under a fresh feeling of his love and mercy, been helped to say, "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee." And again, "I love the Lord, because he hath heard the voice of my supplications. Because he hath inclined his ear unto me, therefore will I call upon his name as long as I live." If thus ye have been fresh anointed, at times, to see of the things which belong to your peace; to set up the "Ebenezer" with the thankful acknowledgment, "Hitherto hath the Lord hath helped;" let not your hands hang down, nor your souls faint in the day of adversity, or in the day

when the Bridegroom and Comforter may withdraw himself for the exercise of your faith and love to Him. But remembering the promise of the Most High to them that hope in his mercy, even "To deliver their soul from death, and to keep them alive in famine," may you put on fresh hope and strength, and, through the power of the Eternal, press after the prize immortal—the one thing needful—the fitness of the blessing of the gospel of Christ."

William Bayly.

(Continued from page 253.)

He continued in the army until his company was disbanded; about which time, he says, "I was so smitten by God's witness, the Light in my conscience, that I began to leave off my swearing, &c., and my profane company became even loathsome and burdensome unto me; and I never swore an oath from that time to this day, which is about ten years ago. So at length I became a little zealous to hear the priests, and began to look into the scriptures to get them to talk of, as many profane ones do now, to make a covering; and then I thought I must be guided by the priests, who had the learning and the tongues, which they called the *original*, not knowing then that their original began at Babel, where God confounded the languages.

"So for a season, these merchants of Babylon I traded with, receiving and buying their wares, hoping it had been good, durable stuff I had got of them, being it was prized so high; and people cried, 'They had the original, and could give the meanings of the Scriptures and none else.'

"At length something in me began to be more and more awakened, and hungered after true bread, yet thought I should be still fed at their table, and did, until I was near starved with the husks that the swine did eat, for a stirring word in me was, *Give me food or else I perish*; and I went to hear them even with tears for hunger many times, until I perceived they spake not out of the mouth of the Lord the word of life, the true bread that came down from Heaven; but had studied and patched up something from the Scriptures without them, mixing their meanings and Babylonish wisdom and serpent's subtlety with it, and bid us 'Hear the word of God.' And so we looked for light, but behold darkness and dust we were fed with; and that was made sad in me by them which the Lord God proclaimed joy and liberty to.

"And thus I can truly say and do testify in the Lord; that when a true hunger and thirst in me did arise after the living God, it was often hurt, darkened and spoiled by the earthly wisdom, philosophy and vain deceit, which came out of the priests' mouth, which beguiled me of my reward, drawing out my mind from the pure measure of God within, inasmuch that the simple, honest and meek principle which stirred in me was weary to hear them any longer.

"So, in those days my soul was awakened by the witness of God, feeling the burden of sin, and was often afraid of death and misery without end, but knew not how to get out from under the power of sin and death, nor to escape the wrath to come, being ignorant of Him that saveth from it, which is Christ, the Power of God, that lighteth every man which cometh into the world, which con-

demns sin in the flesh. But now I see, that people perish for lack of knowledge, and that the leaders of the people cause them to err, and they that are led of them are destroyed. For nothing will help or satisfy the longing soul immortal, but the eternal true bread of life, the Power of God, which He giveth to as many as receive Him, that condemn us for sin and destroys the works of the devil.

"Having in measure begun to leave the priests, I kept at home, not desiring for a season to hear any, but to be private and quiet alone, which was a great cross to my parents, wife and relations. I found it hard to break the customs that I had lived in, and to become contrary to all my neighbors, and to become contrary to the love of them acquaintance, and to lose the love of them therein hammering down the hardness thereof, and rending the veil that separated me from peace with God; not knowing [it was] Christ within the hope of Glory, which lighteth every man that cometh into the world, whose name is called the Word of God, the Lamb slain from the foundation of the world, the Holy One in the midst, whom my soul loveth, which hath been pierced, wounded, and as it were slain by that which was against the soul, but now is Lord of lords and King of kings.

"Now in those days, when I had ever resolved never to hear the priests, as to be a follower of them any more, yet being out of my outward employment, and for fear of their losing all, I, through persuasions of the serloping all, and of others without, did hear them again, lest I should anger me; but I went to employ me and condemned by God's witness in me, which before had let me see the deceit of the priests, and the vanity and error of their worship and ways. So in process of time I went into France, two small voyages, where having time, the serpent led out my mind wholly to delight in the art of arithmetic and the study of navigation, which I saw I might in short time attain (being acquainted with number, things which is the ground of many arts,) which things took me up into an exceeding high mountain, showing glorious promises of the preferment, riches and love of the world, and respect among men. The spirit of the world I let in again like a flood, and shaken, and the had been in some measure removed the earth that lay upon the precious seed removed by the power of God, and gross darkness again covered my soul, and veiled its life and peace from it, which formerly it had felt and breathed after. Yet in that time I was in France I was so much in the fear of God kept, by his pure witness, the Light in my conscience, which showed me sin and evil, that I dared not act such wickedness as the Temple would have led me to. After a while, when I was in the midst of my vain thoughts and imaginations, how to build great things in the earth (to become rich, knowing and honorable therein, in praise of men), a sudden stroke like a cloud came upon it, and I was struck with a still silence in my mind, where-

in I saw that I strived and wearied myself for every vanity that would perish with the using, and that I like a fool might leave them in the midst of my days. So, as I gave heed to that which let me see these things to be but as a shadow, and that it was folly so eagerly to pursue that which made themselves wings, and thereby to be beguiled of an eternal crown of rest to my immortal soul; my former condition came fresh into my remembrance, and I began to be troubled and condemned in myself.

"Then not knowing what to do for life, I went among the people called Baptists. Yet I was no more bettered nor satisfied by the water, after I came to God's witness in me in the cool of the day. I had no true peace, when all was performed and done by which I thought to obtain. So, after a season, in this my breathing and longing condition, it happened that I heard a book read of the sufferings of some of the people of God (who were called Quakers) in a dungeon at Suesham, whose name and sufferings were strange to me at that time; yet, at the hearing of it, something in me did arise, with much tenderness and pity toward the innocent, suffering people, which drew tears from mine eyes, believing that they did suffer for conscience sake; and the same thing in me even said, 'That God would avenge them on the bloody persecutors (which hath been performed by his mighty hand of power on some of them, even to the cutting them off the earth, as briars and thorns for the fire); but did not know all this time what it was that let me see these things, and knew not light from darkness, as is the state of thousands who profess Christ (as I did in words).

"But not long after came one, a minister of the Word of life, and preached to the spirit in prison, which rejoiced much at the sound of his words, to which I gave diligent heed, and was eternally convinced, that it was the very truth he declared, and that there is no other way to know God (or to be saved), but as I walked in the Light which I was lighted withal, which did let me see all my ungodly deeds and hard speeches, that ever I had committed; which light comes from Christ, the Saviour, and leads all that follow it out of the evil that is in the world unto Him that was before the world was, by whom it was made.

"So, as to the true Light in my heart my mind was turned, many scriptures came fresh unto me, confirming the truth of which he spoke, and the power of the Word in my heart began to stir and work, and condemnation was administered upon all my former profession. I was made to weep and lament, seeing all the religion in the world to be but a fading leaf without the pure life and power of God, which saveth from sin and brings into unity with Him; so that I could no longer be satisfied nor live in a talk of God and Christ, and not enjoy the eternal rest, even the sincere milk of the immortal Word of life, which my soul breathed after, even from a child, though I knew not what it was, nor where to find it. But in this my troubled condition many Baptists followed day and night to persuade me out of it, looking upon me to be deluded, telling me, that I was fallen from grace and was become under the law, and making the blood of Christ of none effect: who by their many words drew out my mind from God's witness in me, and from the law

written in the heart, to which I should have kept and been faithful. I joined again with them in more zeal than before, and encouraged others to follow their strong imaginations from the letter of scripture looking for a Saviour without us, though the Scripture saith 'Christ within the hope of glory;' and 'Know ye not that Christ is in you, except ye be reprobates,' &c.

"When I, being unsatisfied, came from the Baptists again, resolved with purpose of heart to wait on the Lord, whatever became of all the world, their glory, profession or emnity, for a word was powerful in me (seek first the kingdom of God) to which I gave heed, and turned my mind again to the Light which had checked me for sin from my childhood; all that ever I had acted or spoken out of the Light was judged, cursed and condemned, unto Zion [was] redeemed with judgment.

"Therefore all people upon earth, turn your minds to the Light wherewith you are enlightened by Christ Jesus the Saviour. This is He who hath led me out of the world through great tribulations, unto the good land of rest; glory to Him that sits upon the throne and unto the Lamb forever and ever!"

(To be continued.)

"FAITH."

Restless, and oft complaining, on his bed
Tossed a fever child, as burned along his veins
The fire of fever with consuming pains;
And ever and anon he raised his head
From the hot pillow, and beseeching said—
"Water; oh, give me water!" By his side
The healer stood, and tenderly replied—
"Wait yet awhile—this potion take instead."
"No," cried the child—"tis poison and will kill!"
His father took the cup—"My son, be sure
This is a noxious draught; but if my cure—
"Will it not do you good?" Then said he—"I will—
I'm not afraid 'tis poison now—I know
Thou would'st not give it, father, were it so."

Oh, trusting childhood! I would learn of thee
This lesson of pure Faith, and to my heart
So hid it that it never may depart.
Therefore shalt thou henceforth my teacher be;
For in thy perfect trust the sin I see
Of our own doubts and fears. The cup of Life
Dugged with the bitterness of tears and strife
Shall I not drink it when 'tis proffered me?

Yes—for 'tis mingled by a Father's hand
And given in love, for, rightly understood,
Trials and pains tend ever to our good.

Hearing the soul that for the better land
Thirsts with a deathless longing! Welcome pain,
Whose end is bliss and everlasting gain!

The same everlasting power which preserved the righteous in all past ages out of evil, and from falling into temptations, is now revealed and witnessed in this our day and age. Therefore it is a blessed thing to be truly acquainted with this power, and always to live in the sense of it; for it is possible for people to come to the knowledge of this power, and make a profession of it, and witness salvation and redemption by it, in a great measure; yet, if they wait not low in their minds, till it has fully wrought the work of salvation and redemption in them, or wholly brought every thought and imagination into the obedience of Christ, subdued their own wills and selfish spirit, and known self made of no reputation and nailed to the cross; I say, without this, they may fall into the snare of the devil again, be captivated and led into temptation again; for it is about such the tempter and destroyer goes, like a roaring lion seeking to devour, even those, out of whom he hath been cast and dispossessed. It is written, "He

rules in the hearts of the children of disobedience." He needs not go about such, he got within them: there he is on his throne.

But it is about the righteous, out of whom he hath been cast, he goeth, who are redeemed from under his power, and translated out his kingdom; it is against such he appears not only like a roaring lion, but as a serpent, and angel of light.—William Shew

Reward of Truth Telling.

Employed by a large commission firm New York city, during the late civil war, was a young man, to whom the following incident relates:—

The firm sent the young man to negotiate with a certain party for a large quantity of damaged beans. The beans were purchased, delivered, and spread out upon the upper floor of the building occupied by the firm. Men were employed to turn them over and over, sprinkle them with a solution of soda, so to improve their appearance and render the more salable. A large lot of the first quality of beans was then purchased; some of the good beans were first put into the barrels then the barrels were nearly filled with the poor ones; after this the good ones were again put on top, and the barrels headed up for sale.

The employer marked the barrels "Beans—A 1." The clerk, seeing this said: "I you think, sir, that it is right to mark those beans A 1?"

The employer retorted, sharply, "Are you head of the firm?"

The clerk said no more. The barreling and heading went on. When all was ready, the beans (many hundreds of barrels) were put on the market for sale. Specimens of the best quality were shown in the office, to buyers.

At length a shrewd purchaser came in (a man so sharp in business but he will often meet his equals), examined the sample in the office, inquired the price, and then wished to see the stock in bulk. The clerk was ordered to go with the buyer to the upper loft and show him the stock. An open barrel was shown, apparently of the same quality as the sample. The buyer then said to the clerk, "Young man, the sample of the beans show me are of the first quality, and it is impossible to purchase such beans anywhere in the market for the price at which you offer them. There is some wrong here. Tell me, are these beans the same quality throughout the barrels as they appear on the top?"

The clerk now found himself in a strange position. He thought, "Shall I lie for my employer, as he undoubtedly means I shall or shall I tell the truth, come what will?" He decided for the truth, and said, "No, sir they are not."

"Then, said the customer, "I do not want them," and he left.

The clerk entered the office. The employer said to him, "Did you sell that man those beans?"

He said, "No, sir."

"Why not?"

"Well, sir, the man asked me if those beans were of the same quality through the entire barrel as they appeared on top. I told him they were not. He then said, 'I do not want them,' and left."

"Go to the cashier," said the employer "and get your wages; we want you no longer."

received his pay and left the office, reeling that he had not lied for the purpose of fitting the sordid avariciousness of a degrading and unprincipled employer.

Three weeks after this the firm sent another young clerk, entreated him to come back into their employ, and offered him three hundred dollars more salary per year than had before given him; and this was his wisdom rewarded. The firm knew and that the man was right, although they apparently lost largely by his honesty, wished to have him again in their employ, because they knew they could trust him, never suffer through fraud or deception. They knew that their financial interests would lie in his custody. They respected, they loved that young man.

And thus we learn from this authentic and true the power of truth; how it puts to flight those who despise it; while it gives all power, elevation and refinement to those who practise it.—*Little Gleaner.*

Selected.

Testimonies to the Way to Salvation.

The epistle issued to our members by the Society for Sufferings of Philadelphia, in 7th mo. 1827, designed to put them on their feet against the efforts then being made to separate in the Society of Friends, as from William Penn to show what kind of people the early Friends were, and goes on as follows:

Thus through unreserved obedience, and in mere notion and profession, but having experienced the saving efficacy of that which lighteth every man that cometh into the world, they were prepared and sent forth to proclaim the mighty day of the Lord to turn people from darkness to light, and to the power of Satan unto God. They did not forth or preached in their own time will, but in the will of God; and spoke not their own studied matter, but as they were moved and moved of His Spirit, with which they were well acquainted in their own conviction. "The bent and stress of their ministry was conversion to God, regeneration and holiness." And, as the blessed means provided for this end, they directed people, according to George Fox's own language, "To Divine Light, which Christ, the heavenly spiritual man, enlighteneth them withal; that with that Light they might see their hearts, and that they were in death and darkness, and without God in the world, and might see Christ from whom it cometh, their Father and Redeemer, who shed His blood and died for them; who is the way to God, Truth and the Life; 'their Mediator to peace between God and them; their prophet to feed them, and their Prophet to rebuke them.'"

In an epistle issued by Philadelphia Meeting for Sufferings, 8th mo. 15th, 1834, to guard members of Society against being engaged in the political commotions of the day, it occurs this passage:

"We believe the call of the Lord to the members of our religious Society is, to withdraw, in a greater degree, from the pursuit, even from the desire of accumulating wealth—from the surfeiting cares and pleasures of the world, its maxims and policy, and to assemble to gather to the teachings and reproofs of His Spirit, clearly made known in His heart. To this Divine Leader our primi-

tive Friends were gathered; by it they were made quick of understanding in the fear of the Lord, and wise in things pertaining to the heavenly kingdom. It was this which opened the Scriptures, and prepared them, from living experience, to bear those precious and unchangeable testimonies to the truths of the Christian religion, which have exerted an extensive and salutary influence in the world."

An epistle of Philadelphia Meeting for Sufferings, 8th mo. 15th, 1834, thus refers to an English work entitled "A Beacon to Friends."

"In one particular, it presents a perverted view of the doctrine of this Yearly Meeting, in saying, 'We unite with the Yearly Meeting of Philadelphia in believing that the *unscriptural notion of the Light within*, being the primary rule of faith and practice, lay at the very root of Hieckism; and that the depreciation of the Scriptures (or as it was artfully termed, setting them in their right place), followed as the baneful and inevitable consequence.'"

"No such sentiment has been entertained or promulgated by our Yearly Meeting; on the contrary, we have always held, firmly believed and fully stated in our several declarations, that in the Word or Son of God, was life, and the same life was the light of men; and that He was the true Light which enlightens every man coming into the world; and therefore that men are to believe in the Light, that they may become the children of the Light. That where the least degree or measure of this Light and life of Christ within is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the just, it shines more and more until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced. That to follow this holy Light in the conscience, and to turn our minds, and bring all our deeds and thoughts to it, is the readiest, nay the only right way, to have true, living and sanctifying faith in Christ, as He appeared in the flesh; and to discern the Lord's body, coming and sufferings aright, and to receive any real benefit by Him, as our only sacrifice and Mediator. And in the year 1829, we united with all the other Yearly Meetings on this continent, in the testimony that 'The Light of Christ in the heart, is an unerring guide, and the primary rule of faith and practice—that it is the only medium through which we can truly and livingly attain to the knowledge of God, and the mysteries of His heavenly kingdom.'"

For "The Friend"

These lines were written by a man in New Jersey that had read George Fox's Journal. His feelings were so reached by it as to go to a neighboring town, Newark, and inquire where he should find the followers of George Fox. They directed him to Rahway; he went and sat with Friends three silent meetings, returned home, and sent the following:

To the little Rock of Christ in the town of Rahway, greeting.

There have fears arisen in my mind that there are some who are unfaithful in the time of your silent waiting before the Lord. There is a careless silence which is easily attained; but the silence that God requires is attained by great wrestling against every motion of the enemy, wherein he striveth by every art

and cunning to keep Christ out of our hearts, and like the flaming sword turns every way to keep the way of the Tree of Life.

The Apostle Paul exhorts Timothy to stir up the gift that was in him, and if we would have the gift of the Holy Ghost stirred up in us, we must strive constantly and earnestly against every unnecessary thought. "Ye have not resisted unto blood, striving against sin," saith the apostle. This striving, wrestling, and resisting of sin, and all the powers of darkness, must be kept up till sin be slain, keeping the eye of our mind steadily towards God, till he graciously please to bind the strong man, and our minds become the peaceable habitation for God alone to dwell in. And finally, I exhort you all to be faithful with all diligence, and in so doing (if you so continue), I make no doubt God will bless you with an increase of heavenly treasure, which is the earnest desire of your sincere friends,

JOSHEP SAMIS.

For "The Friend."

The Chinese in California.

[A subscriber to this journal, residing in California, not a member of the Society of Friends, has forwarded the following article, which we publish in the belief that the observations upon the conduct and character of this people, as they have come under his notice during a residence of ten years among them, will be of interest to our readers.—Eds.]

"The Friend" of 2nd month 22d, reached here in due time last night. I was pleased to read the editorial therein on the Chinese question, and thereby to find that Friends still continue to stand firm in the defence of the poor and the oppressed everywhere. "Blessed is he," saith David in the 41st Psalm, "that considereth the poor." * * * "The Lord will preserve him and keep him alive, and he shall be blessed upon the earth."

The first Chinese that I ever saw at work was a gang of them on the railroad, near the summit of the Sierra Nevada Mountains, in 1869; these men seemed to be the very embodiment of patience; a fire had got into the snow-sheds and had burned down two miles of them. As soon as the passengers who were stopped on each side could venture across for the smoke and heat, they did so; but the Chinamen were ahead of us with pick and shovel, removing pieces of burnt ties and crooked rails, with an apparent coolness that I was not used to see among such laborers, and especially under such circumstances. To this day, my first impression as then received in regard to their patience and docility has not been altered. It appears that the Central Pacific Railroad Company finds them more profitable employes than white men, notwithstanding the fact that much of their property is burned yearly by incendiaries on account of this preference for Chinamen. The fire above-mentioned was thus occasioned.

A Chinaman and a white man should not generally be put to do the same piece of work; their notions are not alike, and they do not pull together. The style of cooking and manner of eating of the Chinese are very different from ours. They sleep in their clothes, on a board, with a blanket, and sometimes a block of wood for a pillow. This kind of a bed they prefer, as they use it where hay, straw, and shavings are plenty. In houses where they are hired to cook (and many of them can prepare the best dishes) they still prefer to cook

in their own way what they eat themselves, and to sleep in their own style—completely wrapped up in the blanket.

It is apparent from the above facts that there will be a disagreement between the two races in regard to their mode of eating, drinking and sleeping. As regards drinking they differ widely in the use of intoxicating drinks. I have never seen a drunken or even a slightly intoxicated Chinaman.

In the laundry business there is no doubt that the Chinese excel. Were you to go into one of their wash-houses on an afternoon when the articles to be washed are collected and lying together on the floor (and they for quantity might be measured by the cord) and hand to the man in charge some wearing apparel or a pocket handkerchief, he will put a small tag of cotton cloth on each, call them off to the book keeper, who notes them down with his stick (they use no pen), and then, if you wish, will give you a ticket, a very small piece of paper, with a Chinese character or two on it. They never ask for your name. Your clothes are then thrown on the heap. On the day appointed, if you call, they will be immediately handed you, nicely done up. I have known several instances in which articles of considerable value, such as gold buttons and pins, went through the wash and were again returned with the clothing.

In this neighborhood, at present, there are many more Chinamen than white men. There is quite a village of them within half a mile of the mill; yet so secure do we feel that we never think of locking up a tool at night; axes, crowbars, saws, and even workmen's clothing are all left in the open mill, when work for the day is stopped. This I have witnessed for about three years, and I have never yet heard of any thing being lost, and we keep no night watchman. Yet there is no doubt but there are dishonest Chinamen, and men who are guilty of every crime, even murder, and many of them are inmates of our State prison. But such are greatly in the minority among them; and I am led to believe from casual observation, that a much smaller percentage of these heathen are incarcerated in our prisons, than there are of our Christian, civilized white men. And if the former were as ably defended in our courts of justice, when indicted for crime, as are the latter, there would be fewer still.

The Chinaman is naturally social with his white neighbor, on points where both agree. Our children when going into their stores, will generally be treated with candy, or if a man comes in where cigars are kept, they will offer him a cigar. On their New Year's day the laundry men have a present for all their patrons. Families for whom they wash will generally get something really useful. They are not a stingy people by any means.

I know not to what extent opium smoking is carried on among them, having never witnessed any evil which might have been caused by it, but no doubt, from what we read, it has a deadly grip on many of them, and it is sad to think that a Christian nation has entailed this curse upon them.

In a town I have had occasion to pass through they had an idol temple or Joss House, and had come into possession of good houses, built by white men, which, I am sorry to say, soon went to decay in their hands. Clean and neat as these people are in the white man's kitchen, or in washing and iron-

ing the white man's clothes, yet their own houses are very dirty and badly kept.

The Chinamen are generally anxious to learn our language and read our books. On this account many well-meaning people undertake to teach them gratuitously in our Sunday-schools. One teacher generally takes two scholars, and sits down between them. In such a case it is always best to have two who are equally advanced, then one book held by the teacher and all look on the one lesson, and study that during the hour or so thus devoted to that kind of school. Both men and women in our cities and towns engage in this kind of work, and I doubt not but many are led, even through this simple exercise, to find their way to the true Teacher, who teacheth as never man taught.

I was led to visit one of these schools some three years ago, in the City Hall, Marysville. There might have been twenty or thirty present. At the close of the lessons, one Chinaman, dressed in complete Chinese costume of the lower rank, stood up in front, and took a New Testament from the pocket of his blouse and read some therefrom in Chinese, and then commenced to preach to us, and as he proceeded his countenance seemed to become illuminated with a glow not easily described. Yet methinks the Christian reader has often witnessed such an appearance on the countenance of such as the Lord has anointed with his holy oil, and sent forth on his errands of love and mercy. As the preacher went on every eye was firmly fixed on him, and I think that every heart was moved. Although I understood not a word of the language in which he spoke, yet was my spiritual ear opened so that I understood him well, and felt a union with him, which I have seldom felt in my former years; although, according as men judge, I have heard many better gifted. Truly this man spoke in the demonstration of the Spirit and with power. Here methinks is the mystery somewhat cleared of the multitude on the day of Pentecost each hearing the gospel in his own tongue wherein he was born. I have often thought that this was the best sermon I have heard since coming to this coast. At the close we both shook hands, but as he understood but a very little English we could not hold any conversation.

Another day, when in Marysville on coming home to dinner, my wife said that a Chinaman had shortly left the house who had called to see if any Chinamen lived with us. He could speak English well, and told her that he was visiting every house in the city in order, if possible, to stimulate his countrymen to seek their souls' salvation, through that one only medium between God and man, Christ Jesus, or words to the same effect. I told her that I believed it must be the same man that I passed on my way home, who looked me so straight in the face in such a pleasant way that I felt almost impelled to speak to him. After dinner I went back to try to find him, but he was gone.

At another time in the same city, I met another whom the Lord had called and sent forth to gather his countrymen into the fold of the Good Shepherd. From him I could learn that these devoted men were almost constant sufferers for the cause of Christ. Beware are they truly of a daily cross, which the natural man surely would shrink from. They are hated by their own countrymen

because they have become Christians, they are hated by the white people because they are Chinamen. And thus they have come as the offscouring of all things to men, save to those few who travel the narrow way with them, being baptized into the Spirit. "Truly the seed of God is a sower seed."

Let these instances suffice to show that the Lord hath raised up a living ministry among these despised heathen of their ownset men who count not even their lives dear unto them, that they may win souls to Christ. Often have I desired to have a few numbers of Friends' Tracts translated into Chinese circulation amongst this people, for the measure told, can all read. These tracts would be the only ones I would feel free to circulate, as they all go to show a need of a change of heart, a death unto all within us that hinder the full insinuating of the Holy Ghost, the Spirit of Him who created us, and died to redeem us, and renew our bodies for his temple and place of abode. A head knowledge of which truths, and an outward faith can never avail to the sanctifying of the soul. Should any reader of "The Friend" or other feel inclined to furnish such publications, the writer would be well pleased to assist in the circulation of them gratuitously to the utmost of his ability, as the Lord may be pleased direct.

It is to me no wonder that the Chinese their natural and unrenewed state should be led to hate those of their own people who embrace the religion of those who so cruelly persecute them. See what cruel threats were made against them in our public prints: from the stands of political speakers, as well as in the halls of our Legislative assembly. Our last Legislature passed a law that the dead bodies should be disinterred for removal to another country without a license, which costs many dollars. This strikes directly the Chinese, as all their dead are removed after a certain time to China.

When the Foreign Miners' License Law was in force, the sheriff, with his deputies used to sally forth, each armed with a revolver, and what is called a black-snake which through the many districts of their count they went to the poor Chinaman who had license with him, nor money to buy one.

I remember seeing a wash-house on one of the principal streets of San Francisco, whose front windows were closely boarded up, excepting about six inches from the top, in order to keep the workmen from being struck with missiles. Also, on another principal street passed a store where the whole glass front, all appearance, was riddled with stones, a yet inside at the time I passed, there were perhaps ten or fifteen Chinamen at work making shoes.

One Sunday afternoon, in August, 1875 was on Second street, in the same city. A ship had just arrived from China with passengers. The poor helpless creatures were finding their way along this street to the Chinese part of the city. They were coming along in groups of a dozen or so; each with his bamboo stick and his baggage swinging from each end. But as they passed a certain alley, about a dozen boys and young men would rush out upon them, pelt them with missiles, knocking many of them down, depriving them of their little bundles of clothing, and scattering it to the wind that was blowing a stiff gale at the

all this would be done in less time than would take me to write it, when they would eat to the alley to get ready for another race, leaving the poor creatures to pick up after they could of their little property, and so on. Let this suffice to show what appears to be the reason why the Chinese not, in their natural state, form any favorable opinion of a religion whose professors do as deeds.

It is to think that we, as Christian people, should allow such things to be done amongst us. As a State and as a nation, we have to answer before a tribunal from which there is no appeal, for our treatment of the poor Indian and the Chinaman. Why that we will not learn a lesson from what so lately befallen us because of our opinion of the negro.

T. D.

Upper Mills, Cal., March 5th, 1879.

Selected.

is of one nature all the world over; for though a liar is not a drunkard, nor a swearer a thief, nor either properly a murderer; yet you are all of a church; all branches of the wicked root; all of kin. They have but one father, the devil, as Christ said to the fessing Jews, the visible church of that time. He slighted their pretensions to Abraham and Moses, and plainly told them, he committed sin, was the servant of sin, why did the devil's works, and therefore he was the devil's children. The argument I always hold upon the same reasons, and before is good still. "His servants you" saith Paul, "whom you obey;" and John to the church of old; "Let no deceive you, he that committeth sin, is the devil." Was Judas a better Christian crying, Hail, master! and kissing Christ? no means. These words were the signal of his treachery; the token given by which bloody Jews should know and take him, called him Master, but betrayed him. He sed, but sold him to be killed. This is the lot of the false Christians' religion. If a ask them, is Christ your Lord? they cry; God forbid else. Yes, he is our d. Very well, but do you keep his commandments? No, how should we? How an are you his disciples? It is impossible, they. What! would you have us keep commandments? No man can. What! is nossible to do that, without which Christ h made it impossible to be a Christian! Is rist unreasonable? Does he reap where as not sown; require where he has not bled? Thus it is, that, with Judas, they him Master, but take part with the evil he world to betray him; and kiss and orace him, as far as a specious profession s; and then sell him, to gratify the pas- they most indulge. Thus, as God said of they make him serve with their sins, and their sins too.

Let no man deceive his own soul; grapes not gathered of thorns, nor figs of this- "a wolf is not a sheep, nor is a vulture ove. Whatever form, people, or church an art, it is the truth of God to mankind, at they who have the form of godliness, by their unmortified lives deny the power of, make not the true, but false church: igh though she entitle herself the Lamb's ie, or church of Christ, she is that mystical ysterious Babylon, fitly called by the y Ghost, "the mother of harlots, and all

abominations;" because degenerated from Christian chastity and purity, into all the enormities of heathen Babylon; a sumptuous city of old time, much noted as the seat of the kings of Babylon, and at that time a place of the greatest pride and luxury. As she was then, so mystical Babylon is now, the great enemy of God's people.

True it is, they that are born of the flesh, hate and persecute them that are born of the Spirit, who are the circumcision in heart. They cannot own nor worship God after her inventions, methods and prescriptions, nor receive for doctrine, her vain traditions, any more than they can comply with her corrupt fashions and customs in their conversation. The case being thus, from an apostate she becomes a persecutor. It is not enough that she herself declines from ancient purity; others must do so too. She will give those no rest, who will not partake with her in that degeneracy, or receive her mark. * * * * So that though the unrighteous latitude of their lives be matter of lamentation, as it is of destruction to themselves, yet the false notion, that they may be children of God, while in a state of disobedience to his holy commandments; and disciples of Jesus, though they revolt from his cross; and members of his true church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles; is, of all other deceptions upon themselves, the most pernicious to their eternal condition. For they are at peace in sin, and under a security in their transgression. Their vain hope silences their convictions, and overlays all tender motions to repentance; so that their mistake about their duty to God, is as mischievous as their rebellion against him.—H. Penn.

How Raisins are Prepared.—A strip of land bordering on the Mediterranean, somewhat less than 100 miles in length and in width not exceeding five or six is the raisin producing territory of Spain. Beyond these boundaries, the Muscatel grape from which the raisin is principally produced, may grow and thrive abundantly, but the fruit must go to market or the wine press. When the grapes begin to ripen in August, the farmer inspects the fruit as it lies on the warm, dry soil, and one by one clips the clusters as they reach perfection. In almost all vineyards shafts of masonry are prepared, looking like unglazed hot-beds, and covered with fine pebbles, on which the fruit is exposed to dry. But the small proprietor prefers not to carry his grapes so far. It is better, he thinks, to deposit them nearer at hand, where there is less danger of bruising, and where bees and wasps are less likely to find them. Day by day the cut branches are examined and turned, till they are sufficiently cured to be borne to the house, usually on the hill-top, and there deposited in the empty wine press, till enough have been collected for the trimmers and packers to begin their work. At this stage, great piles of rough, dried raisins are brought forth from the wine press and heaped upon boards. One by one the bunches are inspected, those of the first quality being trimmed of all irregularities, and imperfect berries, and deposited in piles by themselves; so in turn are treated those of the second quality, while the clippings and inferior fruit are received into baskets at the feet of the trimmers and reserved for home consumption. A quantity

of small, wooden trays are now brought forward, just the size of a common raisin box, and about an inch deep. In these, papers are neatly laid so as to lap over and cover the raisins evenly deposited in the trays, which are then subjected to heavy pressure in a rude press. After pressing, the raisins are dropped into boxes for market.—Scientific American.

Concerning Love.

Question. Which is the true love?

Ans. The love which ariseth from the nature which God begets, and from this circumcising the heart from the other nature. Love is the beautiful thing. What can be higher expressed concerning God himself, than to say He is love? Love is greatly commended and admired, and there are many pretenders to it; but none have the true love, but only those that are born of God, and circumcised by him. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Dent. xxx. 6. Mark; the true love ariseth from the true circumcision; and the more a man comes to have his heart circumcised from the fleshly nature, and to grow up in the pure and heavenly nature, the more he loves. God is love; and the nigher any one comes to him, and the more he partakes of him, the more he becomes love in the Lord, and the more he is taught of God to love the Lord his God, and his brethren in the Spirit, and all mankind, who are of his blood (for of one blood God made all mankind) according to the flesh, or according to a natural consideration.—Isaac Pennington.

My heavenly Father has been pleased of late in retirement, to clothe me more and more with ability to pray, not only on account of the many evils that are in the world, but for His little ones wherever scattered; and for ever blessed be His great and adorable name, to pray for one who seemeth to need help more than they all—even for myself; whose backslidings cannot be numbered for multitude, and whose sins and transgressions are more than the hairs of my head, twice told; whose day's work is drawing fast towards a close,—yea, the shadows of the evening are beginning to appear. Can it be anything but Almighty love, that thus awakens and makes sensible a poor frail mortal? "As an eagle stretcheth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings,"—thus preparing them for flight; so doth a compassionate and ever merciful Lord God nourish, cherish, and strengthen in the tenderest manner, his unworthy and often ungrateful children. How often would He gather them;—but oh! they will not. How often in love unutterable doth He strive to save, by convincing their understandings in the most indubitable manner, that "There is a reward for the righteous, and a God that judgeth in the earth," and, unwilling "that any should perish, but that all should repent, return, and live;" how often doth He alarm and shake the false rest of those, who are dwelling carelessly and at ease, and thus warns them of the uncertainty of their continuance here. By His judgments, all in mercy and in truth, how often doth He fill our hearts with sorrow, which worketh repentance never to be repented of, to reduce

and bring us into humility; that He may draw us nearer and nearer into acquaintance with Him, in whom humility and meekness are personified;—who said "No man cometh unto me, except the Father, which hath sent me, draw him;—no man cometh to the Father, but by me;—him that cometh to me, I will in no wise cast out."—*D. Wheeler.*

In general those whom God intends for the service of others, he gives to feel, as they are able to bear it, the bitterness and the desert of sin, before he shows them his salvation, that being feebly acquainted with the wretchedness of an unregenerate state, they may be the better capable of sympathizing with, and counselling others in like circumstances; and be quickened in their endeavors of saving souls from death.

There are diversities of operations, but the same Spirit, and these operations are proportioned to the different capacities of His children, and various circumstances of time, age, and education.

THE FRIEND.

THIRD MONTH 29, 1879.

SUMMARY OF EVENTS.

UNITED STATES.—The extra session of the Forty-sixth Congress commenced on the 18th. In the House Samuel J. Randall was re-elected Speaker. President Hayes sent in his message, which was brief, simply stating the purpose for which the session had been called, viz., to pass the necessary appropriation bills, which the previous Congress had failed to do. At a conference of the Democratic committee, held on the 22d, it was decided that the political legislation desired by the majority, should be incorporated in the appropriation bills. The question of restricting the business of the session on these bills was discussed but not decided.

The bill making Wilmington the capital of New Castle county, was finally passed by the Delaware Legislature on the 20th inst.

From the annual report of the Secretary of the Connecticut State Board of Education, it appears the amount expended for the public schools last year was \$1,509,158.85, being a decrease of less than \$4,000, while the amount received from all sources was \$1,509,158.81, or an increase of nearly \$3,000. There are 1,947 public schools in the State. An indication of the rapid growth of the school system in Connecticut is shown in the fact that the amount raised by taxation for schools ten years ago was \$628,151.12, while that raised last year was \$1,252,248.63.

The total value of cotton goods manufactured in New Hampshire in 1878, was \$9,688,500; of woollen goods \$9,222,000; of boots and shoes \$11,700,000; of leather, \$6,174,900. The grand total of all manufactures was over \$96,000,000.

The total "log cut" of Michigan this winter aggregates 2,404,267,465 feet.

The largest oil still in the world is said to be the Amoco Oil Refinery, at Titusville, which has a capacity of 3500 barrels.

Serious prairie fires have recently devastated a tract ten miles long and three miles wide, in Republic and Cloud counties, Kansas. One hundred dwellings were destroyed, besides out buildings, grain, farming implements, &c., and the people had to seek refuge from the flames in cellars and excavations.

An enterprise has been begun in the State of Colorado, which, if successful, is expected to irrigate and make productive 70,000 acres of land. For this purpose a ditch is to be constructed from a point in the Poudre river, in a north-east direction, to Crow creek a distance of seventy miles; the ditch will be thirty feet wide and five feet deep. The soil of this desert, as it has been called, is said to be well adapted to growing small grain, when sufficient water can be obtained.

A panic having been threatened in New Orleans, following the suspension of the Southern Bank, the Mechanics and Traders' Bank, and two savings banks, all the other banks of that city, thirteen in number, com-

posing the Clearing House Association, agreed on the 20th not to pay out on checks more than \$200 to any one depositor, on any one day until the 29th inst. A large amount of currency is on the way from New York to New Orleans, which is expected to relieve the embarrassment. Accounts from Memphis and St. Louis state there has been no serious disturbance of business in those cities.

The *New York World's* estimates of the shipment of American wheat to Europe during six months previous to the 31st of the amount yet retained, are interesting. Taking its estimates as approximately correct, they give us cause almost to wonder at the great strides this country has made in competing with other nations in supplying bread for the hungry of Europe. Its estimates are that we have shipped 75,000,000 bushels, reducing flour to the bushel measure; and that we have yet 45,000,000 bushels for export. Of the amount shipped 32,000,000 went to the continent, and 20,000,000 to England. Reports are that the promises for the coming crops are not very flattering. Accounts from Great Britain and Western Europe are called indifferent; while the progress of the plague catches alarm, and if it progresses westward to any considerable extent, must inevitably sweep off from European markets much of the supply usually received from Russia. From these circumstances it appears probable that American wheat will be in demand at satisfactory prices.

The mortality in New York the past week was 623. In Philadelphia 278. Of whom 159 were aged and 119 children—52 being under one year of age.

Markets, &c.—W. sixes, 183, 104; do. 3's, 104, 4 1/2; registered, 104; do. coupon, 104; 4's, registered, 98 1/2; do. coupon, 99; 5-20, 1867, 102; do. 1868, 102.

Cotton.—Sales of middlings at 104 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Crude 8 & 1/2 cts. in barrels, and standard white, 9 1/2 cts. per cwt; and 10 1/2 a 11 cts. per gallon for the best. Lard, 25 a 26 cts. per lb.; Lined, 61 a 62 cts. from American seed, and 62 a 63 cts. from Calcutta seed. Crane sperm, 85 a 88 cts., and refined \$1.02 a \$1.05 per gallon.

Flour.—Minnesota extra, \$1.50 a \$1.75; Penna. and Ohio extra family, \$4.50 a 5; fancy, \$5.20 a \$5.25; patent, \$7.25 a \$7.75; other high grades, \$7.75 a \$8.25; Fresh Fruit (No. 1), \$1.87 1/2. Corn meal, \$2.50. Bran sells at \$1.50 a \$15 per ton.

Grain.—Wheat was a fraction lower—Delaware winter, \$1.14 a \$1.14; western red, \$1.13 a \$1.13; white, \$1.16, 1/2. Eye, 55 a 57 cts. Corn, 43 a 43 1/2 cts. Oats, mixed, 31 a 32 cts., choice white, 33 a 33 1/2 cts.

Seeds.—Clover 3 a 6 cts. per lb. Flaxseed, \$1.42 a \$1.48; Timothy, \$1.40 a \$1.50 per bushel.

Fresh Fruit.—Chestnut, \$2 a \$2.25; Apples, \$1.65 a \$1.80; choice Greenings, \$2 a \$2.25; Rox. Raisins, \$1.75 a \$2. Cranberries, \$7.50 a \$9 per bin, and \$2.25 a \$2.75 per crate.

Hay and Straw.—Average price during the week:—Prime timothy, 60 a 70 cts. per 100 pounds; mixed, 45 a 50 cts. per 100; 70 a 80 cts. per 100 pounds.

Beef cattle were in better demand, and prices a fraction higher: 2400 head arrived and sold at prices a fraction for extra Pennsylvania and western steers: 41 a 51 cts. for fair to good, and 3 a 4 cts. per lb. gross for common Sheep were in fair demand, selling at 31 a 4 cts. for common, and 51 a 6 cts. for good to choice. Hogs, 6 a 6 1/2 cts. per lb. as to condition.

The *Commercial Bulletin* of the United States bonds were quoted on the 31st inst. at 109 1/2 for the 5's, 103 1/2 for 1867's, 102 1/2 for the 10-40's, 107 for the 4's, and 101 1/2 ex coupon for the 4's. The *Pall Mall Gazette* says, "Trade generally is notoriously dull. The Eastern trade in particular has been in collapse for years."

The tariff bill lately passed by the Canadian Government, is very similar in its details to the House of Commons on the 29th, John Bright introduced a question whether the instructions to the Marquis of Lorne omitted the clause requiring that bills imposing differential duties should be reserved for royal approval. The Colonial Secretary replied, that the financial policy of Canada, subject to treaty obligations, rested with the Canadian Government. He, however, stated the policy severely, saying, "The tariff that has been proposed in obedience to the call of the general election, is as wise as it can be. There is no branch of industry that will not be crippled by it."

The British Government has chartered the Dominion line, consisting of Ontario and Borussia—the former to sail on the 21st for the United States to take on board 5000 mules for Natal. The latter to take cavalry from Portsmouth to South Africa.

The correspondent of the *Daily News* at Cape Town says: "There is much suspicion as to the loyalty of the

Fingoes, who constitute a large and powerful element among the soldiers of the garrison of Makarar is deplorable.

The Minister of Natal, Africa, informs the cabinet of State that the trade of the colony is not increasing. The imports in 1878 were \$313,705, a \$245,605, in 1877, under some unfavorable circumstances.

A conference of representatives of the German pig-trading trade was recently held at Rostock. Del. representing twenty-five of the principal seaports present. It was unanimously agreed that the shipping business was more depressed in 1878 than for a generation. The absolute deficiency was estimated at \$900. A large number of owners of wooden vessels announced their intention to allow their vessels to remain in port this spring.

Accounts from Szegedin attest the gradual, if slow improvement in the situation. The weather sometimes dry, and has grown much milder, thereby viating the sufferings of those who are still cut out. The waters are steadily but slowly subsiding. The Theiss river has fallen ten feet.

The Pope has sent 500 lire to Szegedin for the relief of the sufferers.

The British State Council, by a vote of 27 to 1, resolved to restore capital punishment in Switzerland. The expenses of the late International Expo were 55,000,000 francs, and the receipts 30,000 francs.

Intelligence received at Calcutta from Burnah, that the king is constructing fortified works and doing other warlike preparations. The king also asserted, his immense army of British residents of good to return to their own country.

The steamer City of Peking, from Hong Kong Yokohama, arrived recently at San Francisco with Chinese men. In China the successes of Lu Yang Yu in Tonquin, continued. The rebellion in Hainan is not yet suppressed, though considered near its termination. For two Adams, in Japan, he announced that he authorized the concluding clause of the new treaty with the United States. A Japanese lady in the southern province had protested against paying taxes unless allowed the privilege of wearing the local authorities referred her case to the Government for a decision.

TO RENT.—The dwelling house connected with Haddonfield Monthly Meeting School. A Friend lady is desired. Apply to

SAMUEL NICHOLSON,
CHARLES S. WELLS,
Haddonfield, N. J.

WESTTOWN BOARDING SCHOOL.

A NURSE is wanted for the Boys' Department under on her duties at the beginning of the Summer session. Application may be made to

Anna V. Edge, Downton, Chester Co.,
I. Susanna F. Sharpless, Street Road, "
Deborah Rhoads, Haddonfield, New Jersey,
Elizabeth R. Evans, 322 Union St., Philada.

FRIENDS' ASYLUM FOR THE INSANE, *New Frankford, (Twenty-third Ward), Philadelphia* Physician and Superintendent—JOHN C. HALL, M. D. Applications for the admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of her sister, Emma A. Caber Germantown, on the 11th of Twelfth month, 1879, HARRIET M. ROWLAND, widow of Joseph W. Rowland an esteemed member of Frankford Monthly and Germantown Particular Meetings.

—, 2nd of 2nd month, 1879, at the residence her brother-in-law, George M. Glover, Woodbury, N. ENNEB MICKLE, in the 85th year of her age, a sister member of Woodbury Monthly Meeting Friends, N. J. This beloved Friend was confined to her bed for many months, and was almost entirely helpless and blind for the last six months of her life, with holy patience she looked forward to her release her mind remaining clear to the last. She was one of the humble little ones of whom it may be said, "Blessed are the pure in heart for they shall see God."

—, at West Chester, Pa., on 3d night 1st, 18 PHILIP PRATT, in the 84th year of his age, a member of Birmingham Monthly Meeting.

WILLIAM H. PILE, PRINTER,
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For "The Friend"

An Indian's View of Indian Affairs.

Under this heading there has been published in the last number of the *North American Review*, a touching statement recently made at Washington by Chief Joseph, of the Nez Percé Indians, of the history of his people and the causes which led to the late war with his band, by which they have been expelled from their country in the Wallawalla valley, the border of Oregon, and become unhappy in the Indian Territory. An account in the manner in which this war was brought out was published in "The Friend," vol. 41, 158, 159; but it is rarely we have the opportunity of hearing from the Indians themselves a narrative of their wrongs such as is presented in the simple language of this statement, and its concluding appeal for justice at the hands of a nation from whose people they suffered so deeply.

Omitting many of the details, the statement is as follows:

"My friends, I have been asked to show to my heart, I am glad to have a chance to do so. I want the white people to understand my people. Some of you think an Indian is like a wild animal. This is a great mistake. I will tell you all about our people, then you can judge whether an Indian is man or not. I believe much trouble and blood would be saved if we opened our hearts to them. I will tell you in my way how the Indian sees things. The white man has more words to tell you how they look to him, but does not require many words to speak the truth. What I have to say will come from my heart, and I will speak with a straight tongue, cum-kin-i-ma-me-hut (the Great Spirit) is king at me, and will hear me.

"My name is In-mut-too-yah-lat-lat (Thunder-travelling over the Mountains). I am chief of the Wal-lam-wat-kin band of Chute-lu, or Nez Percés (nose-pierced Indians), was born in eastern Oregon, thirty-eight years ago. My father was chief before me when a young man, he was called Joseph by Mr. Spaulding, a missionary. He died a few years ago. There was no stain on his hands, the blood of a white man. He left a good name on the earth. He advised me well for my people.

"Our fathers gave us many laws, which they had learned from their fathers. These laws were good. They told us to treat all men as they treated us; that we should never

be the first to break a bargain; and that it was a disgrace to tell a lie; that we should speak only the truth; that it was a shame for one man to take from another his wife, or his property without paying for it. We were taught to believe that the Great Spirit sees and hears everything, and that he never forgets; that hereafter he will give every man a spirit-home according to his deserts; if he had been a good man, he will have a good home. This I believe, and all my people believe the same.

"We did not know there were other people besides the Indian until about one hundred winters ago, when some men with white faces came to our country. They brought many things with them to trade for furs and skins. They brought tobacco, which was new to us. They brought guns with flint stones on them, which frightened our women and children. Our people could not talk with these white-faced men, but they used signs which all people understand. These men were Frenchmen, and they called our people 'Nez Percés' because they wore rings in their noses for ornaments. Although very few of our people wear them now, we are still called by the same name. These French trappers said a great many things to our fathers, which have been planted in our hearts. Some were good for us, but some were bad. Our people were divided in opinion about these men. Some thought they taught more bad than good. An Indian respects a brave man, but he despises a coward. He loves a straight tongue, but he hates a forked tongue. The French trappers told us some truths and some lies.

"The first white men of your people who came to our country were named Lewis and Clarke. They also brought many things that our people had never seen. They talked straight, and our people gave them a great feast, as a proof that their hearts were friendly. These men were very kind. They made presents to our chiefs and our people made presents to them. We had a great many horses, of which we gave them what they needed, and they gave us guns and tobacco in return. All the Nez Percés made friends with Lewis and Clarke, and agreed to let them pass through their country, and never to make war on white men. This promise the Nez Percés have never broken. No white man can accuse them of bad faith, and speak with a straight tongue. It has always been the pride of the Nez Percés that they were the friends of the white men. When my father was a young man there came to our country a white man (Mr. Spaulding) who talked spirit law. He won the affections of our people because he spoke good things to them. At first he did not say anything about white men wanting to settle on our lands. Nothing was said about that until about twenty winters ago, when a number of white people came into our country and built houses and made farms. At first our people made no complaint. They thought there was room enough for all

to live in peace, and they were learning many things from the white men that seemed to be good. But we soon found that the white men were growing rich very fast, and were greedy to possess every thing the Indian had. My father was the first to see through the schemes of the white men, and he warned his tribe to be careful about trading with them. He had suspicion of men who seemed so anxious to make money. I was a boy then, but I remember well my father's caution. He had sharper eyes than the rest of our people.

"Next there came a white officer (Governor Stevens), who invited all the Nez Percés to a treaty council. After the council was opened he made known his heart. He said there were a great many white people in the country, and many more would come; that he wanted the land marked out so that the Indians and white men could be separated. If they were to live in peace it was necessary he said, that the Indians should have a country set apart for them, and in that country they must stay. My father, who represented his band, refused to have anything to do with the council, because he wished to be a free man. He claimed that no man owned any part of the earth, and a man could not sell what he did not own.

"Mr. Spaulding took hold of my father's arm and said, 'Come and sign the treaty.' My father pushed him away, and said: 'Why do you ask me to sign away my country? It is your business to talk to us about spirit matters, and not to talk to us about parting with our land.' Governor Stevens urged my father to sign his treaty, but he refused. 'I will not sign your paper,' he said; 'you go where you please, so do I; you are not a child, I am no child; I can think for myself. No man can think for me. I have no other home than this. I will not give it up to any man. My people would have no home. Take away your paper. I will not touch it with my hand.'

"My father left the council. Some of the chiefs of the other bands of the Nez Percés signed the treaty, and then Governor Stevens gave them presents of blankets. My father cautioned his people to take no presents, for 'after a while,' he said, 'they will claim that you have accepted pay for your country.' Since that time four bands of the Nez Percés have received annuities from the United States. My father was invited to many councils, and they tried hard to make him sign the treaty, but he was firm as a rock, and would not sign away his home. His refusal caused a difference among the Nez Percés.

"Eight years later (1863) was the next treaty council. A chief called Lawyer, because he was a great talker, took the lead in this council, and sold nearly all the Nez Percés country. My father was not there. He said to me: 'When you go into council with the white man, always remember your country. Do not give it away. The white man will

cheat you out of your home. I have taken no pay from the United States. I have never sold our land.' In this treaty Lawyer acted without authority from our band. He had no right to sell the Wallowa (*winding water*) country. That had always belonged to my father's own people, and the other bands had never disputed our right to it. No other Indians ever claimed Wallowa.

"In order to have all people understand how much land we owned, my father planted poles around it and said:

"Inside is the home of my people—the white man may take the land outside. Inside this boundary all our people were born. It circles round the graves of our fathers, and we will never give up these graves to any man."

"The United States claimed they had bought the Nez Percés country outside of Lapwai Reservation, from Lawyer and other chiefs, but we continued to live on this land in peace until eight years ago, when white men began to come inside the bounds my father had set. We warned them against this great wrong, but they would not leave our land, and some bad blood was raised. The white men represented that we were going upon the war-path. They reported many things that were false."

(To be concluded.)

For "The Friend."

Incidents and Reflections.—No. 10. CONVINCEMENTS.

John Richardson relates that at a meeting in Virginia, he said something which offended a young woman, a Presbyterian, who was present. "Not having, as she said, a suitable opportunity while I was there, to discourse with me, being busy in her master's affairs, (for she was the Friend's housekeeper), she desired liberty of her master to go to the next meeting, that there she might ease her mind to me about the offence I had given her in the first meeting; (it was something about Election, and they told me what it was, but not writing it down, it went from me), and accordingly she came to the meeting, where the Lord's mighty power broke in upon us, to the tendering of many hearts, to Friends mutual satisfaction, and it proved a good day to the aforesaid young woman; her heart was as if it had melted within her, and she shed many tears, and I am satisfied went from the meeting in fear and in great joy; in fear, how to walk as not to offend Christ the elect, which before she could talk of, but now she had met with, and he had opened her state to her; and joy, that she had met with the Messiah, the elect of the Father, his choice and beloved Son; so that she could now say, Where are the disputer of this world? All her brisk, talkative qualities were swallowed up in the feeling of the internal, enlightening presence of Christ." He adds, "The manner of the working of the Truth is to humble the creature, and bring it into contrition, tenderness and fear, with true self-denial."

It is related of John Ashton, of Killeenmore, Ireland, in the early days of our Society, that when a member of the Church of England, being desirous of further discoveries of the knowledge of God and way of salvation, he, with his wife, went to a meeting at Birr, when both of them were convinced by the powerful ministry of Thomas Wilson; and

were obedient to the manifestation of truth in their hearts. On coming out of the meeting they said to each other, "The way of everlasting happiness has been clearly laid down before us, and we are resolved to walk in it, come life or come death."

Not long after, he was thrown into prison for his Christian testimony against tithes, where he was kept six months, and bore his confinement with exemplary patience and resignation; and being accustomed to industry and averse to idleness, he learned to make gartering and laces for his support during his imprisonment.

When at liberty, he and his wife constantly attended the meeting at Birr twice a week, generally going on foot about seven miles of a very bad road, and having a river to wade through both going and returning. When crossing this river in winter, they sometimes had to break the ice, and John frequently went to see the blood on his wife's limbs in coming through it.

When Friends travelling in the service of the gospel, came to his house, his zeal for the propagation of the truth and love to the souls of his neighbors was manifested in the great pains he took to invite them to come and partake of the benefit of their labors; for which purpose it was his frequent practice to ride several miles round, and this in the night, as well as day, and even in the depth and severity of the winter season; and though some returned scoffs and abusive speeches, yet many came and were well satisfied; several were convinced, and among the rest some of his own servants.

We doubt not that many in this day are convinced by the Spirit of Truth of what the Lord requires of them. Happy would it be for all such, if like this Friend and his wife, they would resolve, when the way of life and salvation is set before them, "to walk in it, come life or come death."

Where any are turned to righteousness, it is the Lord's doing. Many are the ways he takes to awaken the sinner and instruct the ignorant, but in them all the Christian traces the operations of the Holy Spirit as the moving cause. We have met with the experience of an aged widow woman, who recently died in the City of Lyons. Her parents were very poor, and her husband had nothing but his industry to depend on. As long, however, as he was able to work, they honestly gained their daily bread, though they were never able to put anything by for a rainy day; but, when the old man died, leaving his poor widow childless and infirm, want entered her desolate dwelling as an armed man. She sold everything but what was indispensable, and removed to a miserable garret to spend the remainder of her days.

One day, as she was sitting alone in her comfortable, half-empty room, it struck her that there was a singular outline on the beams of the wall. The walls had been whitewashed, but she thought it looked as if there had been a square opening in one of them, which had been carefully closed with a kind of door. She examined it closely, and the thought occurred to her, "Perhaps there is some treasure hidden there;" for she remembered as a child the fearful days of the Revolution, when no property was safe from the men of liberty and equality. Perhaps some rich man had concealed his treasure there from rapacity, who had himself fallen a victim to the Revolu-

tion before he had time to remove it. She tapped with her finger, and the boards turned a hollow sound. With beating heart she tried to remove the square door, and succeeded, without much difficulty; but, instead of the gold and silver she hoped see, she beheld a damp, dirty, mouldy book! In her disappointment she was resolved to fix in the boards again, and leave the book to moulder and crumble away; but a sense of impulse induced her to take it out, and as there were any bank-notes or valuable paper in it; but no, it was nothing but a book mouldy book!

When she had a little recovered from vexation, she began to wonder what book could be that some one had hidden away carefully. It must surely be something extraordinary. So she wiped it clean and herself to read. Her eyes fell upon the words "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet do heavenly Father feedeth them. Are ye much better than they?" And the words she read appeared to her so sweet and precious that she read on and on. The next morning she sat down again to the damp book, the words of which made a deep impression on her soul. Her little chamber longer looked so desolate. Her food, which had so often seemed to her as the bread of tears, now appeared to be more like bread from heaven; and her solitude was relieved by the presence of the great King.

She had the book cleaned and bound, and it was to her as meat and drink, until she was permitted to close her eyes and enter into the joys of her Lord. She related this history the latter days of her pilgrimage, to a beloved pastor in Lyons, in whose hands the book now is. It is Amelotte's edition of the New Testament, of the time of the Huguenot persecution.

For "The Friend"

Parts of the following observations I have always heard attributed to William Penn, father, but David Holt, in his "Extracts" says they were made by an American envoy to William Allen, at his house in London. Perhaps the Editors of "The Friend" can tell who the author really was.

"I admire your Society: its principles contain 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 don't see how you can retain your principles, and forego your little peculiarities, your marks of self-denial, and difference from the rest of the world. You are lights; the world should come to you, and not you go to the world. You must gather them, but they will scatter you."

[We believe the above remarks have been wrongly attributed to W. Penn, but we know not who was their author.—Eds.]

It is very precious to walk in this Light, which doth reveal the love and kindness of God, and brings to the knowledge and experience of the means of salvation which he has appointed; and to the feeling of that power which saveth from falling into temptation, even the same power which preserved Jesu-

en he was tempted in the wilderness. Now they that are come to the knowledge and possession of this power, are not preserved by reason falling into temptation, and delivered from evil, such are not obedient nor faithful, so do not adorn their profession: such do not glorify the power, but are as spots in the feast, and a scandal to the gospel of God, and enemies to the cross of Christ, who is the power of God to salvation. Now those that live in, and are obedient to this power, are the wisest, happiest, and best people in the world; blessed above all families of the earth; blessed with an adored fold in this world, and in the world to come everlasting. Such are as the salt of the earth which seasoneth all things; as a key on a hill which cannot be hid, and as the light of the world indeed.—William Shewen.

For "The Friend."

The Pitcairn Islanders.

The island inhabited by these interesting people is a very small piece of ground, covering a space of about one and a half squares, in the midst of the mighty expanse of the Pacific Ocean, and separated by hundreds of miles from the nearest land.

The story of its settlement is familiar to any of us from childhood, and we can recall it in the latter part of last century, a mutiny took place on board the English ship *Bounty*; and nine of the mutineers with a few native men and women from Tahiti, took refuge in this lonely spot, to escape the punishment that awaited them if they fell into the hands of the British Government. This was in the year 1790.

Most of these mutineers perished in a few years by disease or violence, but a new generation grew up; and Alexander Smith, the first survivor of these, who assumed the name of John Adams, began to feel a degree of responsibility for the welfare of the colony, who looked up to him as its oldest member and knowledgeable head. He accordingly devised a very simple system of laws which was accepted by the people, and under which they thrived and prospered.

By the year 1831, they had grown to be eighty-seven in number, and as their little land was beginning to be over-crowded, they were removed to Tahiti, but being dissatisfied with their new home, they soon returned to their former habitations.

In 1856 they were transferred to Norfolk Island, but a portion of them subsequently went back.

Pitcairn Island was visited in the fall of last year by the English Admiral DeHorsay, whose report to the British Admiralty is subjoined.

"I request you will acquaint the lords commissioners of the admiralty that as Pitcairn Island lay in my track from Esquimaux to Valparaiso, and the weather being sufficiently favorable for landing, I took advantage of the circumstances to visit that island for the purpose of ascertaining the condition of the inhabitants, and also to obtain refreshments on this long voyage. Having sighted Pitcairn at daylight on the 8th instant, we arrived at Bounty Bay at 8 A. M., and remained off the island until noon the following day, when we proceeded on our voyage. A few particulars as to the present condition of this small and almost inaccessible island, the only spot of British territory lying in the vast triangle

between Vancouver, Falkland and Fiji Islands, may not be uninteresting to their lordships, and are therefore made the subject of this letter. The population at present numbers 90, of all ages, of which 41 are males and 49 females, a nominal number of whom is furnished in Appendix No. 1.

"By this return it will be observed that there is but one survivor of the generation which immediately followed the mutineers; namely, Elizabeth Young, aged about 88, daughter of John Mills, gunner's mate of the *Bounty*, and of an Otaheitan mother. The oldest man on the island is Thursay O-tober Christian, aged 59, grandson of Fletcher Christian, master's mate of the *Bounty*. The population may be further described as consisting of 16 men, 19 women, 25 boys and 30 girls.

"The deaths on the island have numbered about 12 in the last 19 years. No contagious diseases visit the island, nor are the animals subject to disease. A few medicines which were sent from Valparaiso, in her Majesty's ship *Reindeer*, are administered, as required, by the pastor. Pitcairn Island is governed by a magistrate and chief ruler, in subordination to her Majesty the Queen of Great Britain, who not only administers the laws, but also enacts them. There are two councillors to advise and assist the chief magistrate, besides which the 'heads of families' are convened for consultation when required. In Appendix No. 2, I furnish a copy of the laws. They bear no date, but were, I am informed, drawn up by the present chief magistrate on accession to office, and are evidently copied from former ones now destroyed. The almost puerile simplicity of the laws is perhaps the best evidence of the good conduct of the people. The law is, in fact, merely preventive, no case of theft, fornication, or use of profane language (apparently the only three crimes contemplated as possible) having been known to occur since the laws were drawn up. The chief magistrate is elected annually on New Year's day, and is open to re-election. Both sexes of and above the age of seventeen have a vote. The office is at present filled by James Russell McKay, who is also steersman of the whale-boat, which he built, and which is the only boat on the island. I have addressed a separate letter to their lordships relative to certain questions concerning the government of the island raised by the chief magistrate. Divine service is held every Sunday at 10½ A. M., and at 3 P. M., in the house built and used by John Adams for that purpose until he died in 1829. It is conducted strictly in accordance with the liturgy of the Church of England, by Simon Young, their selected pastor, who is much respected. A Bible class is held every Wednesday, when all who conveniently can, attend. There is also a general meeting for prayer on the first Friday in every month. Family prayers are said in every house the first thing in the morning and the last thing in the evening, and no food is partaken of without asking God's blessing before and afterward. Captain Beechey, writing fifty-three years ago, says: 'These excellent people appear to live together in perfect harmony and contentment, to be virtuous, religious, cheerful, and hospitable: to be of an amiable conjugal and parental affection; and to have very few vices.' I have ventured to quote these words, as they hold true to this day, the children having followed in the footsteps of their parents.

"The observance of Sunday is very strict; no work is done; but this is not in any pharisaical spirit, as shown on the occasion of our visit, which chanced to be on a Sunday, when everything consistent with not neglecting divine service was done to supply us with refreshments for the crew, the chief magistrate arguing that it was a good work, and necessary, as the ship could not wait. Of these islanders' religious attributes no one can speak without deep respect. A people whose greatest privilege and pleasure is to commune in prayer with their God, and to join in hymns of praise, and who are, moreover, cheerful, diligent, and probably freer from vice than any other community, need no priest among them. The pastor also fulfils the duty of schoolmaster, in which he is assisted by his daughter, Rosalind Amelia Young. The instruction comprises reading, writing, arithmetic, Scripture history, and geography. The girls learn sewing, and hat-making as well, and the whole are taught part-singing very effectively. Every child and unmarried woman at present has to attend school from 9 to 12, and from 1 to 3 P. M. Schooling is conducted in the church-house, one end of which is used as a library open to all. English is the only language spoken or known.

"The Pitcairn Islanders are of course entirely dependent upon their own resources. They grow sweet potatoes, yams, plantains, &c., and formerly plenty of bread-fruit, but these are nearly all dying out. They have also beans, carrots, turnips, cabbages, and a little maize; pineapples, fig-trees, custard-apples, and plenty of oranges, lemons, and coconuts. Clothing is obtained alone from passing ships, in barter for refreshments. There are no springs on the island; but, as it rains generally once a month, they have plenty of water, although at times in former years they have suffered from drought. No alcoholic liquors, except for medical purposes, are used, and a drunkard is unknown. The houses are well ventilated, and furnished sufficiently for their simple wants. There is no money on the island except such few coins as may be kept as curiosities."

Testimonies to the Way to Salvation.

Thomas Story, in conversation with an acquaintance, explaining to him the nature of silent meetings among Friends, told him: "That we had been as other men, subject to common infirmities and ignorant of God, as to any experience of his presence and divine working in us, till it pleased Him, in his own goodness and mercy, to visit us by the Spirit of His Son, Christ; through which we had known a time of condemnation and humiliation for sins past, and true repentance and forgiveness; and, believing in Him, through the work of his spirit and power in our minds, He, with the light and life of His Son, became the object of our faith; by which also He sanctified our hearts, and reconciled us unto himself; so that the enmity being slain, and we made temples of the Holy Ghost, we now worshipped the Father through the spirit of His Son, in a state of faith and obedience; whereby we draw near unto Him, even through that blessed medium which himself hath appointed, partaking of the nature of man; not of flesh and blood only as the Son of man, but also being clothed with a holy human mind, by Him we are made partakers of the divine nature as the sons of God; as it is written,

'He shall take of mine, and give it unto you; And the Father being made manifest in Him, we have instructions in wisdom, and enjoyments in the divine and blessed presence, of which the world, in a state of nature, is not aware; and not more so than in a state of truce; where all the passions, affections and natural desires of the heart are silenced by the all-commanding voice and power of the Divine Word; who hath said, 'Let the world be and it was so.'

Thomas Story describing a meeting in Virginia, in 1678, says: "We preached to them the free and universal Grace of God, through Christ, for life and salvation; and endeavoring to turn them thereunto; that through faith therein they might come to know the full end of the sacrifice of the blood of Christ shed at Jerusalem of old! And how that such as reject the grace and spirit of Christ in their own hearts at this day, have not the benefit of that work and sacrifice of Christ there made manifest, but cruelty to themselves the Son of God afresh."

When Thos. Story was in Nantucket, in 1704, he had some controversy with a woman whom he met with there. He says: "The first thing she began with, was an expression of mine, she said I uttered in some former meeting, viz: 'To say that man may be saved in his sins, by a bare belief of Christ's outward coming in the flesh, is a doctrine of devils.' I did not remember the expression, but owned the thing to be true; and proved to her before the company, that without the inward work of the Spirit of Christ, nothing else can complete our salvation."

In a letter written in 1715, Thomas Story gives this advice to his correspondent: "And now, dear friend, I recommend thee to God; exhorting thee to believe in his grace given thee through Christ Jesus the Lord; even in the ingrafted Word which is able to save thy soul. * * * For through faith in the true Light, and walking therein, is not only the true church fellowship, but also there, and not otherwise, doth the blood of Christ, the Son, cleanse from all unrighteousness."

"The Almighty, through his infinite and superabundant mercy, declared by Christ the Lord, hath given saving grace, and a sufficiency of it, to all mankind."

"Though saving grace is here declared to be given unto all, as a gift from God; yet that salvation is not obtained but by faith in that gift, and obedience thereunto, through the sensible operation of it in the heart: 'For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God.' Again: "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men to justification of life."—*Thos. Story*, folio edition, p. 355.

"It is not our embracing true principles and notions doctrinally, and so sitting down under these, and an imitation of good and godly men, that will bring us to Heaven, unless we be also in the same life and virtue in which they were; nor can any inherit the kingdom of heaven, unless they be in the nature of heaven; which cannot be but by regeneration by the Word of God; the same that was made flesh and now appears a quickening spirit."—*Id.* p. 514.

"That which reproves sin in mankind is sufficient for salvation, provided it be believed in and obeyed."—*Id.* p. 203.

"Simon Magus's believing and being baptized, demonstrates that a bare belief that Christ is the Messiah, or person of whom Moses and the prophets prophesied, neither sanctifieth or qualifies for receiving the Holy Ghost, in a gospel sense; but that men may be in a state of gross sin and uncleanness notwithstanding. And therefore let all such superficial believers beware; for true faith is the gift of God, and comes into the heart by the operation of the Spirit of Christ; which is the Holy Ghost."—*Id.* p. 295.

NO CONCEALMENT.

Selected.

Think'st thou to be concealed, thou little stream,
That through the lowly vale dost wend thy way,
Loving beneath the darkest arch to glide
Of wren branches, bent with hillock gray?
The mist doth track thee, and reveal thy course
Unto the dawn, and a bright line of green
Tinting thy marge, and the white flocks that kaste
At summer noon to taste thy crystal sheen,
Make plain thy wanderings to the eye of day—
And then thy smiling answer to the moon,
Whom beas so freely on thy bosom sleep,
Unfold thy secret, e'en to night's dark moon—
How could'st thou hope, in such a world as this,
To shroud thy gentle path of beauty and of bliss?

Think'st thou to be concealed, thou little seed,
That in the bosom of the earth art cast,
And there, like cradled infant, sleep'st awhile,
Unmoved by tramping storm or thunder-blast?
Thou bid'st thy time; for herald Spring shall come
And wake thee, all unwilling as thou art,
Unloos'd thine eyes, unfold thy clasping sheath,
And stir the living pulses of thy heart;
The living rains shall woo thee to thy heart;
Weep of thy bed, and ere thou art aware,
Forth steals the tender leaf, the wiry stem,
The trembling bud, the flower that scents the air,
And soon, to all, thy ripened fruitage tells
The evil or the good that in thy nature dwells.

Think'st thou to be concealed, thou little thought,
That in the curtained chamber of the soul
Dost wrap thyself so close, and dream to do
A secret work? Look to the hues that roll
O'er the changed brow—the moving lip behind,
Linking thee unto speech—the feet that run
Upon thy ground, and the beads that stamp
Thy lineage plain before the noon-day sun;
Look to the pen that writes thy history down
In those tremendous books that ne'er enclose
Until the Day of Doom, and bluish to see
How vain thy trust in darkness to repose,
Where all things tend to judgment. So beware,
Oh, erring human heart! what thoughts thou lodgest there.

William Bayly.

(Concluded from page 260.)

After William Bayly had thus, through deep experience, come to that state of religious settlement which he had long sought, he became a zealous laborer for the spread of the Redeemer's kingdom, both by word of mouth, and by writing. Some of his tracts which have been preserved are controversial in their character, defending the truth of those doctrines which he professed. But the larger part of them consist of warnings, invitations, and tender appeals, encouraging his readers to turn from unrighteousness and to heed the Light of Christ in their hearts, which would lead them in the way of salvation. The titles of some of these, as was the practice in that day, are long and comprehensive. One of them is styled—A warning from the Spirit of Truth unto all persecutors and enemies of the dear children of God who follow the Lamb, and are the meek of the earth. And a plain information and direction for the ignorant, who know not the way of God, nor the voice

of His true prophet, who is the Light and Life of man. With a tender visitation of God to the inhabitants and County of Po. And a call and warning of love unto the people called Anabaptists. With some queries to be answered with God's witness in the professors of the Scriptures, who have denied the Light and Life that gave them for. Also, a terrible word to such as live in riot and drunkenness and unclean practices. With a true voice and revelation of God unto all sons and daughters of the fallen Adam."

Many of these treatises were written in prisons, to which he was from time to time committed, like many others of his brethren in those days, for faithfulness to their religious principles. The one whose title is given above has this subscription: "From a lover of the Seed of promise, a witness to the eternal Light and power of God, and a friend of the everlasting peace of all mankind; who have forsaken all to follow the Lamb in the paths of righteousness, truth and peace; for whose eternal testimony I now suffer bonds and afflictions, and am numbered among transgressors at the House of Correction, the common goal at Winchester."

Another treatise styled—"The blood of righteous Abel crying from the ground &c., mentions that he had been in prison; Winchester nearly a year, kept close "in a unwholesome, stinking hole, not fit for beasts. This was about the year 1655. From this time to 1670, a prison was his frequent place of abode; and when thus separated from his family and friends, he appears to have been careful to employ his time industriously in providing for his own wants and the wants of those dependent on him, so far as he could. Among his writings is a letter to the magistrate who had committed him to prison, complaining of the jailer, who had refused him coals, without which he was unable to work at his trade, though he had proceured wool to work upon; and requested a written order to the jailer to give him room and liberty to work at his lawful calling. A few extracts from this letter will show the honest sincerity, with which the prisoner addressed his persecutor "Thou alone art the cause of my imprisonment almost these nine weeks, in which I have almost suffered to the death of my body (being also sick when I was brought to prison), among those in whose company wert thou but one night, it would make thy flesh tremble, and grieve thy soul (if thou feardest God), to hear and see the filthy conversation of the wicked from day to day; the like wickedness, I do believe, was not found in Solomon, nor in the old world, whom God destroyed with an utter overthrow. Oh! consider a little in the fear of the righteous God, who is the righteous judge of all mankind, whether thou hast done unto me as thou would'st be done unto, who am a sufferer under thy hand of oppression, for righteousness sake, both in body and soul, being grieved and vexed with the abominations that I daily hear and see." "We are deprived of all outward liberty without cause, which in the day of visitation, the witness of God in thee for me shall witness; and this action of thine against the Innocent, in that day, will be as a millstone about thy neck."

As might be anticipated from the thorough character of William Bayly's religious experience, his writings are practical and deeply spiritual. One of his pieces is entitled "A

overy of the way to everlasting peace with" from which the following is condensed. There is no other way or name given whereby men shall be saved, but by the power of the holy child Jesus, who is the life of all things, by whom the world was made, whom God hath given into the world, to all men through Him might believe; when He sent Him into the world said, "His is my beloved Son, hear ye Him;" which saith, "I am come a Light into the world, that whosoever believeth on me should not be in darkness, but have the Light of life." Therefore, all people upon the face of the earth, consider this a measure of the truth of life, the Lord God of infinite mercy hath given unto you, that you should not perish, but that by it you should be led into royal life and peace."

Now this is the true Light of the Son of God, Christ Jesus (who lighteth every man that cometh into the world), which manifesteth or showeth secretly unto you your evils and unholiness, your lightness of vanity of mind, and letteth you see the true strings of the pride and envy of your hearts, and checketh and reproveth you many ways secretly for your unsavory words and speeches, and vain and wicked thoughts." Let none think within themselves, that they all be covered or hid by talking of [Christ's] words or professing his name, which is terrible and dreadful to all the ungodly, and that a hopes of forgiveness of sins without departing from iniquity will save them, and that He will not bring all your hidden things to the Light, and every secret thing into judgment, but cry out, He will be merciful unto you and your infirmities, who live in ungodness, hypocrisy and wickedness: I say, Wo, unto the Lord God of life and power unto all them that make anything their hope, covering or hiding-place, but the Light, Life, and pure Spirit of the living God. No man cometh to the Father, but by Him who is the true Light that lighteth every man that cometh into the world; whose Light is in the conscience and hearts of men, bearing witness against all unrighteousness by them committed, and reproves and condemns the righteous grounds from whence it ariseth, and striveth with them to lead and guide them in the way of holiness unto Christ the Saviour, from whence it comes."

William Bayly appears to have been twice married. His second wife was Mary Fisher, who, under religious concern, had visited the Sultan of Turkey, in his camp near Adrianople, and delivered to him the message which the Lord had given her in charge; and who had suffered much at the hands of the intolant Puritans of Boston.

His death occurred on the 1st of Fourth month, 1675, whilst on the sea. The master of the vessel preserved the following simple record of the closing scene:

"After some words spoken to me concerning his outward business, he desired to be remembered unto his dear wife and little ones; and said, 'I have left them no portions, but I endeavor hath been, to make God their Father: Well, shall I lay down my head in peace upon the waters? God is the God of the whole universe; and though my body sink, I shall swim atop of the waters.' And after he had lain a little while still, he called me, and desired me to remember his dear wife to George Fox, Alexander Parker, George

Whitehead, and to Friends in general; and immediately sang, being filled with the power of God, saying, 'The Creating Word of the Lord endures forever,' and spoke several precious words to them that sat by him, and took several by the hand and exhorted to the fear of the Lord, and not to fear death; for death was nothing in itself; for the sting of death is sin: and said, 'Dear Friends at London that would have been glad to have seen my face, tell them, I go to my Father and their Father, to my God and their God.' 'Remember, said he, 'my dear love to my dear wife; she will be a sorrowful widow; but let her not mourn in sorrow, for it's well with me,' and took his leave of Friends, saying, 'I see not one of you, but I wish you all well.' Samuel Bender (a New England Friend) asked him how it was with him? He said, 'I am perfectly well;' and desired him to mind his love to Friends in Rhode Island and New England. He also said, 'Any of you remember my love to Friends in Barbadoes;' and said, 'I went freely in tender love to them.'

"He uttered many more sensible words, and about half an hour past four in the morning he departed, as if he had gone to sleep; and is at rest with the Lord, who hath given him an everlasting crown of glory."

The passage which follows from William Bayly's works, addressed to those who had any share in the persecution of the Lord's people, shows the noble spirit that animated our early Friends in bearing the cruel and unjust usage to which they were subjected:

"This we would give you to understand, That as for us, who fear and obey the Lord, your prisons and cruel unjust dealings, and your long furrows ye plough up on our backs therein, is very little to us, except to the more raising and strengthening of that life in us which will never bow to your wills, or any will of man, by transgressing the commands of Christ Jesus; for our eyes are not at what ye can, or will, or have power permitted you to do, or at the length of time in which we suffer bonds under your ambitious wills, or at any other temporal thing whatsoever; but to the Lord our God alone."

For "The Friend."

Thoughts and Feelings. YEARLY MEETING.

The time for holding our Annual Assembly in Philadelphia is drawing near. These are important occasions; and should not fail to bring every one of its very responsible adult members under a deep religious concern that the Lord may in the first place be honored; that the "candlestick" through our unfaithfulness, be not "removed out of his place;" and that the solemn duties devolving upon such a body may be resulted not only in harmony and sweetness, but in every way to the honor of the Great Head of the Church.

It is written, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong on behalf of them whose heart is perfect toward him." This conditionally promised strength will no doubt be meted in proportion to the sincerity of our hearts in His sight, and the earnest application of our souls unto Him, who, it is declared "giveth liberally" when properly sought unto, "and upbraideth not." Remembering at the same time, that "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We hope none will presume to account the Lord a hard master; or that there is or can be any deficiency on His part toward the workmanship of his hand, when also we are assured that "God so loved the world, that he sent his only begotten Son," the second Adam, the Lord from heaven to suffer and die for us; "to be the propitiation for our sins," and "that we might live through him." Oh! the accountability then of a life so given us—of talents so bestowed upon us—of time and opportunity so vouchsafed us—to work out a salvation, through obedience to the Lord's quickening Spirit within us, which involves no less than the eternal happiness or misery of a never dying soul.

How much to be desired is it, that in going up to these solemn feasts, each should endeavor to bear upon our minds and hearts the obligations we owe to the Lord Jesus who has bought us; the grave responsibilities resting upon us, both as respects faithfulness to Him, and our duty to each other; with the fearful realities of a life no less uncertain as to its continuance, than "the spider's most attenuated thread" is frail. How should these considerations of our own transitoriness and nothingness induce humility of mind, gentleness, forbearance, with such regard and deference for and towards each other, as practically to exemplify the exhortation: "Love as brethren, be pitiful, be courteous." From the same high authority comes the precept—"The servant of the Lord must not strive; but be gentle toward all men, apt to teach, patient, in meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," &c. Here, or in such a state of things, we should be indeed a "Society of Friends;" a city set upon a hill. The lion and the lamb would lie down together. Ephraim would not envy Judah, nor Judah vex Ephraim; nothing should hurt nor destroy in all the Lord's holy mountain.

Now is not such a state attainable, notwithstanding the diversity of sentiment there will almost of course be where so many are assembled? While we in no wise claim that such coveted results could arise from any inherent power or begetting of our own, we nevertheless are persuaded that He, the Prince of Peace, the God of love, the compassionate Shepherd, the Healer of breaches, and who is able to still the troubled sea, and to subdue all things unto himself, will, as He is looked unto, and prayerfully sought, so bring the spirits of those assembled into subjection to Him even as the heart of one man, that the acknowledgment might be made now as it was aforesaid: It is good for me to be here. Truth and peace reign. The Lord our God is glorified. "The horse and his rider hath he cast into the sea."

The whole is made up of, and is equal to the sum of all its parts. Would that we as individuals—and I write by no means as one that hath attained—might so grow in the groundwork and root of religion, might so build over against our own houses, might so experience the life and power of godliness each for himself, that when assembled in a Yearly Meeting capacity we might each, through power from on high, help to edify the body in love; that thus we might, as lively stones, be built up a spiritual house, acceptable to God through Jesus Christ.

The angel, as recorded in Revelation, ad-

dressed the churches formerly very differently. Ephesus, with many good deeds noted, had laid to its charge this sad lapse: "Thou hast left thy first love." This they were required to remember and to repent of, lest chastisement and loss should quickly come upon them. Smyrna had those who said they were Jews, but were not. While some of this church were to be cast into prison, and to have tribulation, the following language was encouragingly addressed to it: "But thou art rich;" and, "Fear none of those things which thou shalt suffer:" "Be thou faithful unto death, and I will give thee a crown of life." Pergamos is represented as dwelling "where Satan's seat is;" with having Balaamites among them, and those holding the doctrine of the Nicolaitanes, which the Lord hated. Of these they were to repent. To this church is the assurance given: "I know thy works;" and that "Thou holdest fast my name, and hast not denied my faith." Thyatira, it is stated, had "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants," &c. To it was communicated the testimony: "All the churches shall know that I am he which searcheth the reins and the hearts; and I will give unto every one of you according to your works." While unto the faithful therein it was added: "I will put upon you none other burden. But that which ye have already hold fast till I come." The angel of the church of Sardis was admonitively addressed with: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." Nevertheless, to this church are the relieving words: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." The church of Philadelphia was commended for its patience, its Christian fidelity, its steadfast endurance of suffering. It was told, "I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Those who said they were Jews and were not, were to be made "to come and worship before thy feet, and to know that I have loved thee." And how encouraging is what follows: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come * * to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown." To Laodicea, "The Amen, the faithful and true Witness," employed the same words that were used to each of the churches, viz: "I know thy works." Which works, in the present case, were sorrowfully defective; their grapes were those of gall, their clusters were bitter. Because lukewarm, and neither cold nor hot, it was rejected as extremely offensive in the Divine sight. More denunciations words could hardly be used than those addressed to this self-exalted, rich and full in their own eyes, but very apostate church. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; * * and anoint thine eyes with eye-salve,

that thou mayest see." To which is affixed the impressive and instructive lessons: "As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

In the churches severally, the promise is encouragingly sweet and full to the overcoming ones: viz.—They shall "eat of the tree of life;" they "shall not be hurt of the second death;" they shall partake "of the hidden manna;" they shall have given "the morning star;" they shall "be clothed in white raiment;" they shall be made "pillars in the temple of my God;" they shall have the grant "to sit with me on my throne," &c.

It may be well to ask, How would the churches bearing our name, stand now the Omniscent scrutiny of Him whose eyes are as a flame of fire, and who searcheth the reins and the heart, such as the seven churches in Asia were subjected to? Would, that we might lay these things to heart *individually*. Would, that we might not only submit to be searched, as we must all sooner or later be; but that we might *ask it now* as David did: "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 everlasting." If this were more the case throughout the length and breadth of Philadelphia Yearly Meeting, we believe that a stir would be witnessed in the camp, and that the fruits of the Spirit would be more seen among the one's, the two's and the three's of our heritage. The query would more be, "Tell me, O Thou whom my soul loveth, where thou feedest," &c. Also, in humility and contrition of soul, "Lord, what wilt thou have me to do?" Then would the church be strengthened by the co-operation of more of our middle-aged and younger members, like to the princes of the provinces formerly coming up to the help of the Lord against the mighty. Then would her brightness again, as in earlier days, break forth "as the morning; fair as the moon, clear as the sun, and terrible (to the man of sin) as an army with banners." And then also, would she increasingly become as the "garden enclosed," represented in Canticles, upon which the north wind and the south were to blow, to bring out the spices, whereupon the Beloved would "come into his garden, and eat his pleasant fruits."

May the Lord of hosts "be for a crown of glory and a diadem of beauty" unto our approaching annual assembly; may He be "for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate;" and may His will be done.

If you reject the counsel of God against yourselves, and refuse to be crucified with Christ, and to be baptised with his baptism, you will never have life: but by his baptism, and through the heavenly operation of his Spirit, if thou hast faith in Christ's name, thou shalt be married to Him in everlasting righteousness.—*W. Dewsbury.*

The Lord's 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 utmost farthing.—*S. Scott.*

For "The Friend"
Some Extracts from the Diary and Letters of Ebenezer Worth.

The character of Ebenezer Worth, marked by meekness, patience, and humil happily blended with firmness in the support of what he believed to be right. He was son of Samuel and Sarah Worth, and born in East Bradford, Chester Co., Pen the 28th of 8th mo. 1803. He died in house in which he was born, 6th mo. 16 1877. A member of the legal profession Philadelphia, in writing to the compiler these notes, not long after the decease E. W., used this expressive language: "I was made acquainted with his character from labors in behalf of the Indians, and from *living within the atmosphere of his life for several summers*. He appeared to me like Abraham as a prince among men, who humbly 'walk with God.' He seemed to me one who claim no deference, yet was one to receive it blessings pronounced upon 'the poor in spirit the meek, the thirsters after righteousness the merciful, the pure in heart, and the peacemakers.'" Whilst thus enumerating the characteristics of a fellow man, let us bear in remembrance that he was what he was, Grace, not by nature. In the Memorial issue by Bradford Monthly Meeting respecting him it is said, "He possessed naturally a strong w an active mind, and a resolute disposition. There is little doubt but that he had much overcome, and how encouraging it is to know that the Power which so effectually wrong in him to bring into subjection a strong w is still able and willing to help us, if we only be as faithful and obedient as he was yielding our hearts unreservedly to its seen yet effectual operations. The expression the above extract, from one who was comparatively a stranger; "Having spent several summers within the atmosphere of his life is remarkable. It would appear that the ight walk of our dear friend had been su as to affect the moral atmosphere around residence, bringing to mind the declaration George Fox, that one honest Quaker would shake the country for ten miles around him.

Sitting in silence by his quiet death-bed sid he expressed in substance his satisfaction having the company of those who loved t Truth; and after a little time of silence, a dressing the writer by name, said, "I *now* b lieve that my trials have been my great blessings." Not much conversation passe but what he did say, has been remember with encouragement in times of trial since.

A day or two, perhaps the day before h departure, he desired to be undisturbed b visitors of any kind, and shortly prior to t close expressed his wish that when the sp left the body all should remain silent for th space of one hour.

He was a successful farmer, his farm bein noted for its fertility and good managemen. He was one who loved retirement, and was frequently engaged to wait upon his D vine Master for right direction, and for th consolations of His Spirit. It was a gratificati on his numerous friends and relative to find, after his decease, in his own hand writing, some account of his exercises an engagements whilst residing among the I ndians and after his return home. They a ppear to be written in much simplicity. Per mission has been kindly granted to mak some selections from the diary as well as from

the letters that have been preserved. It has been found necessary to make some verbal alterations, but a care is exercised to preserve simply and sense of his expressions. A memorandum commences 9th mo. 12th, 33. He remarks:

"I have thought for some time of keeping little account of my getting along, but as I am about to commence it, I feel it to be a good thing. May I be favored to do it unobtrusively, that covering of His life-giving presence which alone can qualify for any good work; and with humility, and gives unto us life and faith; blessed forever be His great and efficient name.

"Being this morning favored with a good degree of comfortable feeling, I commence to take some account of the dealings of a kind and merciful God to me, a poor sinner. Some time before leaving home, I was residing on Friends' meeting at Tanassassa, to assist and instruct the Indians living on the Allegheny reservation. I think after I was pretty well settled in the belief that it would be required of me, it was respectfully permitted that I should be attacked with a disease of a singular character, which was remarkably calculated to humble me and my faith. I felt at times much humbled and tried, fearing it might not be understood, I cast a reproach on my character and relations to the blessed Truth, of which I had made some profession; but I was at times so comforted and strengthened, that I could most rejoice in my afflictions, being wonderfully favored with His life-giving presence. My trial was wisely ordered, being in many respects a blessing to me. By it I was much humbled, and at times given up to serve my weary Master, and was enabled to lay my heart before my friends; they having sympathized with me, I think, were better prepared to give me up. I was favored during my trial with faith to believe that the Lord would preserve me if I kept my eye single. I gave up all unto Him, which I have experienced greatly to my comfort since I left my friends. It has been very strengthening and comforting to me, and may I ever remember it with feelings of gratitude to the great Giver of all good, that my little meetings have for the most part, I trust, been blessed by His life-giving presence.

"10th mo. 1st. Had my sitting by myself, which was pretty comfortable. In the afternoon, feeling as if it might be right to do so, I did a visit to John Watt and family; his wife is unwell, the visit appeared to be kindly received, I thought I was favored; left them and went to Owen Blacksnake, paid a visit to his family, and returned home feeling comfortable; Blessed be the name of Israel's Shepherd, for he fails not to be with those who love Him.

"10th mo. 3rd. Of the past week, I kept school on Second and Third-days; had my meeting on Fourth-day. On Fifth-day went to eat Valley to start the school. Attending meetings over which I think I had no control, I was well directed, and although I labored under discouragements, I was mercifully favored with a degree of faith which seemed to bear me up, feeling in my proper case, and a comfortable dependence on Divine Providence.

"On Fifth-day night, the 5th of the month, I did at George Titus'; spent the evening in conversation with George and other Indians; part of the time on the subject of religion,

in which I thought I was mercifully favored, and in a good degree comforted. I think George was in measure affected.

"10th mo. 18th. I have been writing two letters, in which I thought I was favored, and feel comforted in the evidence of His loving-kindness, who is the Helper of them that put their trust in Him."

THE FRIEND.

FOURTH MONTH 5, 1873.

When education is spoken of in common conversation, it is usually understood to apply only to scholastic study of literary and scientific subjects; and we fear the restriction of the term to these limited ideas, has been attended in the minds of many parents with a very inadequate appreciation of the duty they owe to their children, in training them for future usefulness and the fulfilment of the object of their existence in the Divine sight. Taken in its true and broad sense, education begins with the infant at its birth, through the example of the parents, associates, or caretakers, and they lead the child to imitate their own actions, as its capacity of body and mind expands to grasp them. The tones of voice, the expression of the countenance, the sympathy or indifference of the mother, may all form an important element in moulding the future character of her child. The Scriptures inform us that the four-and-twenty elders who sat around the heavenly throne, when they bowed in adoration before the Almighty, exclaimed, "For Thou hast created all things, and for thy pleasure they are and were created." What an exalted view does it give us of the importance of life and the education of an immortal being, to reflect on this solemn truth, and that for the pleasure of the Omnipotent One the helpless infant has been called into existence, and so many years of its early life are committed to the necessary and fostering care of the parents. It was declared of Abraham by the Lord, that "All the nations of the earth shall be blessed in him, for I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." A just and appreciative consideration of the parental obligation, and the probable influence for good or evil which their own temper, conduct, and precepts will exercise over the future of their children, will surely lead them to seek earnestly for Divine grace to fit them for the high office they have assumed; and the primary stages of childhood prior to their attendance at school, will not be neglected as unimportant. It is at this early stage of life, that we fear many parents lose the best opportunity for moulding the plastic character of their offspring to the ways of religion and truth. The father may be much engrossed in providing for the physical wants of his increasing family. The evening hours may be spent in relaxation, reading, or business, in which the children do not share. The mother, perhaps, thinks the attendance at a place of worship twice a week, and family reading in the Bible on First-days, all that duty calls for at her hands in the way of religious instruction. The children see that the chief concern of

their parents, is to obtain the comforts and perhaps elegancies of life, and the affairs of eternity are evidently subordinate to those of temporal existence. Can the tendency of such education fail to lead the youth into the same unmindfulness of Him for whose pleasure they were created? We answer annually in our disciplinary meetings the question relating to reading the Holy Scriptures in our families. A jealousy has often arisen on these occasions, lest a mere formal compliance with the advices of our discipline on the subject, by reading once a week or so with the family, should satisfy the consciences of parents and caretakers; and also, that overseers in framing these answers, should assume as true what is merely surmise, in regard to the frequent reading of the Holy Scriptures by the members of their meetings. Some observation in visiting in Friends' families, has led to a feeling of regret, that the daily assembly of the household for this purpose is not customary with all. If the children see that their father so far values spiritual things over temporal, as to spare a half hour in the morning from his farm or shop to peruse a chapter in the Bible, and wait in spirit on their heavenly Father for Divine help and guidance during the day, we believe it will have an educating tendency in the highest sense, on both parents and children.

When religiously concerned parents send their children away from the paternal roof to boarding schools to acquire their literary education, it involves the serious consideration of a relinquishment on their part of that personal influence on them which home and its associations previously afforded. The officers and instructors in these institutions are therefore to be the examples most prominently before the youth both as to precept and conduct; whilst the companionship of many children of their own age, and of various characters, may have a powerful influence for good or evil not hitherto felt. The means of scientific and literary culture may be all that the anxious parents could wish, but the new elements brought to bear on the moral and religious education of the objects of their solicitude, may be such as to overthrow the teachings of the home circle. It is quite impracticable for each pupil in a large school to receive that parental care which is bestowed at home; and teachers often feel that they have full occupation if they keep pace with the demands of modern education in imparting scholastic instruction; yet, there are opportunities for conscientious instructors to instil Christian sentiments incidentally in the course of their secular teaching, as well as to exhibit in their daily lives and manners those Christian virtues which form a powerful means of leading young persons to value and imitate their example. There are few situations in life, perhaps, where there is more need for grace in a sanctified heart to preserve a just balance of conduct than that of a teacher of a large school. The occasions of irritation to the temper are frequent and strong, and its display by him generally disastrous, both to his good moral influence over the children and the efficiency of his tutelage. The importance of becoming a learner in the school of Christ, preparatory to entering upon the onerous and serious service of governing and guiding the youthful mind, cannot be too strongly felt by those who seek or occupy such stations. If the heart has, by the insin-

ing of Christ the true Light, been led to see its own defects and corruption, and under the burden of a sense of its sins to come unto Him for reconciliation and a new life, such will experience the fulfillment of his promise to receive all such, in order that they may take His yoke upon them and learn of Him. To these He imparts meekness and lowliness of heart, and they find rest to their hitherto dissatisfied spirits. This is the true training-school for teachers of youth, who would enter that vocation not merely to gain a livelihood, but to live to his glory who created them for that object. And may we not say, no more honorable calling or sphere of usefulness, no loftier ambition than this to fill it, could be proposed to the youthful mind.

The Committee who have charge of Westtown Boarding School, we believe, have long felt the importance of these considerations, and have evinced it by having a sub-Committee under appointment for two years past, to give special attention to the religious care of the children placed in that institution. This concern on their part has doubtless been a relief to many of those parents who have parted with their children for some years, in order to give them the benefit of the course of instruction taught there, and we trust it may be fostered in future with sedulous care.

Education, as it does not begin with the school, so it does not end there; nor indeed with the period of adolescence. What errors of judgment and mistakes in management have many young persons made on setting out in life, from the conceit that having arrived at years of legal majority and holding the diploma of a school, a college or academy, they were fully prepared to guide their own course, without the advice of their more experienced relatives or friends! Those who have become the most eminent for their wisdom have realized the truth, that life is a continuous and daily school, in which humility and docility in receiving its varied lessons are the necessary avenues to true knowledge; and that a readiness to unlearn the false, and relinquish unsound conclusions, when the Light of truth reveals their errors, is an essential condition to progress in wisdom, even to the close of life. "A wise man feareth and departeth from evil; but the fool rageth and is confident."

SUMMARY OF EVENTS.

UNITED STATES.—Professor Andrew Dickson White, President of Cornell University, has been appointed by President Hayes, Minister to Germany.

In the United States Senate a general change of officers has been made. The Committee on Privilege and Governor of New Hampshire to fill a vacancy, was not entitled to a hearing. Senator Hear introduced a joint resolution, declaring that the refusal by one House of Congress to make necessary provision for the support of the departments of the Government, except upon condition that the other House and the President shall assent to legislation which they disapprove, is unconstitutional and revolutionary. The resolution was laid on the table by a party vote.

The House is engaged on the Army Appropriation bill; the sitting on the 29th being occupied with the 6th section, which repeats the statute authorizing the use of troops at election polls.

The Tennessee House of Representatives have amended the Senate bill to adjust the State debt, by striking out "forty" and substituting "fifty" cents. It is believed the Senate will agree to this rate, but it is not known whether the bondholders will accept the figure.

The Governor of Louisiana has signed the bill repealing the charter of the Louisiana State Lottery. The officers of the lottery company say their business

will not be affected, as they have taken steps to test the constitutionality of the act in the U. S. courts.

The Texas cattle-drive, for 1879, is estimated will be from 175,000 to 200,000 head; the greater proportion of these yearlings and two-year olds. The margin in this business is now so close, that buyers hesitate before buying. Profits are estimated by cents almost where they were formerly counted by dollars. Cattle in Western Texas are scarce, and with the fall crop now made, there are many advocates of stopping the drive for a few years, in order to restock the country, and thereby reduce the supply, and consequently increase the demand in the North. The competition from Kansas would prove, however, a drawback to this course.

The total tonnage of anthracite coal from all the regions in this State, for the week ending on the 22d ult., amounted to 496,205 tons, against 132,349 tons in the corresponding week last year. Of bituminous coal there were 96,156 tons, against 32,594 of last year. The auction sale of 100,000 tons of Scranton coal in New York on the 26th, realized lower prices than at any public sale in that market for a long time.

The exports from Philadelphia during the past week amounted in value to \$216,746. Of this amount the steamship *Castello*, for Liverpool, took out a cargo valued at \$125,948.00. Of the whole amount there were \$19,910 in wheat; \$137,282 in corn; \$138,400 in petroleum; \$12,009 in sugar; \$138,257 in miscellaneous goods. There are now in port 175 steamships engaged in loading and unloading. Of that number 21 are steamships, 18 ships, 54 barkas, 23 brigs and 60 schooners.

A private letter received in New York from Rome, containing the following: "The American locomotive that was on exhibition at Paris last year, has been making a tour through France, Italy and Switzerland, with the most brilliant success. She attracted great attention at all the places where we stopped, and drew large crowds."

The trade in American coal is growing steadily. A negotiation is now pending for 100,000 tons. The first cargo arrived in Marseilles in 1st month of 1878, and most of it was sent from the Genoa. Since that cargo, there have been twenty-one shipments. All who have tried American coal are well pleased with it, and the indications are favorable for a fine trade. The Paris Exhibition did a great deal towards popularizing American coal in Europe.

Reports from different sections of Pennsylvania indicate that the manufacturing industries are improving. The rail factory of the Pottstown Iron Company is working on double time. The Lackawanna Iron and Coal Company have doubled their steel mill force to meet the increased demand for steel. At Danville, Erie and other points, work is being resumed.

There were 309 ships reported in Philadelphia during the past week. Of whom 188 were adults and 121 children—50 being under one year of age.

Markets.—U. S. Sines, 184, 106½; 5-20s, 1068, 102½; 10-40s, 102—U. S. 8's, 101; 4½ per cent, 1043; 4's, 1007, 995.

Cotton—Sales of middlings at 14 a 10½ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude \$ a 8½ cts. in barrels, and standard white, at 9 a 9½ cts. for export, and 10 cts. per gallon for home use. Refined cotton-seed oil, 41 a 42 cts; Linsed, 61 a 62 cts. from American seed, and 62 a 63 cts. per gallon from crushers' hands; sperm, crude, 85 a 90.

Flour.—The market is quiet and steady: Minnesota extra at \$4.50 for medium, to \$4.90 for fancy; Pennsylvania \$4.75 for good, to \$5.00 for fancy; western, \$4.75 a \$5.50; patent and other high grades, \$6.25 a \$7.50. Rye flour, \$2.75 per barrel.

Grain.—Wheat dull and unsettled. Penna. red, \$1.17 \$1.15½; Penna. and southern amber, \$1.16 a \$1.17. Corn, 40 a 43 cts. Oats, mixed, at 30 a 31 cts; white, 31½ a 32½ cts.

Seeds.—Clover is dull and weak at 4 a 6 cts. for fair and choice. Timothy and Flaxseed unchanged.

Hay and Straw.—Average price during the week:—Prime timothy, 60 a 70 cts.; mixed, 45 a 55 cts.; straw, 70 a 80 cts. per 100 pounds.

Beef cattle are in fair demand, and prices set higher. Extra Pennsylvania and western steers; 5½ a 6 cts. for fair to good, 4½ a 5 cts.; and common, 3½ a 4 cts. per pound. Sheep, good, 6 a 6½ cts.; medium, 5½ a 6 cts.; common, 4½ a 5 cts. per pound. Cows were dull, and sold at \$25 a \$35. Hogs were in fair demand and sold a 6 a 6½ cts. to quality.

FOREIGN.—The Bank of England, at the half yearly meeting of the proprietors on the 12th inst., announced the net profits for the half year to be \$4,167,275, and

the "rest," or surplus, \$17,281,410. It was determined to dividend for the half year of 25 1/2 per cent., which would take \$4,833,855. This dividend compares to a 4½ per cent. rate of distribution, of England stock, for £100 par, sold at the time commencing at £262½. The total capital is \$72,765,000.

The five leading English railways paid the aggregate sum of £101,507 during the last half year, for personal injuries and loss and damage of goods to accidents on their lines.

Much distrust has been caused in financial circles the open avowal of the Oriental Bank Corporation's losses. A depreciation in the value of all shares has followed.

The Under Secretary for India has introduced into the House of Commons, authorizing the raising of £10,000,000 for service in India for the Turkish expenses of the current year.

It is reported the financial difficulties of Turkey become so pressing as to alarm the English Government, and a serious effort is about to be made for help.

The House of Lords on the 29th ult., while the proposition of agriculture and commerce was under consideration, Lord Beaconsfield acknowledged the decision in agriculture was unprecedented, but the decision was anticipated when protection was abolished, was estimated that the public wealth had diminished £80,000,000, and the area of land under cultivation diminished one million acres. He suggests that inquiry as to the change in value of the precious metals and its effect on English industry, might be desirable and useful.

A Vienna dispatch to the *Daily News* says, the new fields in Hungary have covered 12,000 acre land which has already been sown, and the live 12,000 people are endangered.

Correspondence of the *Times*, dated Arment, U. S. Egypt, Second month 24th, gives a heartrending account of the condition of the people of the Nile. The scenes described resemble those in India in the recent famine. In some villages the people past help, eating roots, and suffering with the endurance of despair.

The 10th Annual Meeting of the "Indian Aid Association of Friends of Philadelphia Yearly Meeting will be held at the Street Meeting-house, Philadelphia, on Fifth-day, Fourth month 2nd 1879, at 7½ Friends generally are invited to attend.

RICHARD CADBURY, Cler.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, the 6th of Fifth month. Parents and others who intend to send pupils, will please send application to BENJAMIN PASSMORE, *Sup't.*, (address: Street East, P. O., Chest. Co., Pa.), or to CHARLES J. ALLEN, Treasurer, Arch St., Philadelphia.

Early application is requested when convenient.

TO RENT.—The dwelling house connected with Haddonfield Monthly Meeting School. A Frier family is desired. Apply to

SAMUEL NICHOLSON,
CHARLES L. WILLITS,
Haddonfield, N. J.

A WESTTOWN BOARDING SCHOOL.

A NURSE is wanted for the Boys' Department, under the supervision of the Superintendent of the Summer session. Application may be made to

Anna V. Edge, Downingtown, Chester Co., Pa.
Susanna F. Sharpless, Street Road, " Jersey."
Deborah Rhoads, Haddonfield, New Jersey.
Elizabeth R. Evans, 322 Union St., Philada.

DIED, at her residence in Germantown, on the morning of the 1st of Second mo. 1879, ELIZABETH, widow of the late James R. Greaves, in the 75th year of age, a member of Germantown Particular and Frier Monthly Meeting.

—, at her residence in Tulcruta, Burlington Co., N. J., Third month 22nd, 1879, ZILBERTA SHINN, in the 75th year of her age, an esteemed member of Little E. Harbor Monthly Meeting, Friends. Her early and humble life was such, that her relatives and friends have a comfortable hope that through redeeming love and mercy she has been gathered into everlasting rest, and that it may be said, "Blessed are the pure in heart, for they shall see God."

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

Selected.

On the Resurrection of Jesus Christ.
BY OLIVITIUS GREGORY.

Several of the facts recorded in the Christian Scriptures have this to distinguish them from others, that they are intimately connected with doctrines; so intimately indeed, that the doctrine grows out of the fact, and not, consequently, the denial of the fact causes the annihilation of the doctrine, and prevents the springing forth of those happy facts which the doctrine is calculated to produce.

Thus the resurrection of Jesus Christ is a fact; *his* resurrection is a doctrine founded on that fact. The denial of one requires the renunciation of the other. "If," says Paul, "there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." And again, "If we believe that Jesus Christ died, and rose again, even though we also sleep in Jesus, will God bring us with him." Thus, also, the ascension of Jesus Christ to heaven is a fact; *his* return thence to judge the world is a dependent doctrine. Thus spake the angels to the disciples at the ascension of our Lord: "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come again in like manner as ye have seen him go into heaven." "Shall come to be adorned in his saints, and to be glorified in all them that believe."

Hence, since the most exalted hopes of a Christian, the most animating doctrines of his religion, have, for their basis, the fact of the resurrection of Jesus Christ; it is requisite that his faith in that fact be firmly "rooted and grounded." And, happily, the general evidences in confirmation of so important an event flow from various and satisfactory sources. As from the predictions of Jesus Christ, that at a certain time he should raise himself from the dead. From the fact that, at this precise time, his body was not to be found in the sepulchre, although the most careful precautions had been taken to prevent its removal. From the positive testimony of many, that after this time they saw Christ, conversed with him, the most incredulous touched and felt him, to remove their doubts, and all received from him those instructions on which they acted in promulgating his Gospel. From the clumsy and self-contradictory story invented by the Jews in contradiction of this fact. And from the suc-

cess which attended the preaching and declaring that he was "crucified and raised from the dead."

It is not my intention to enlarge upon these various sources of evidence; but merely, as assuming (as I may now, I trust, fairly do) the genuineness of the first four books of the New Testament, to describe, briefly, the leading circumstances of Christ's resurrection, and several appearances previous to his ascension; and then to adduce a few general, though, I hope, unanswerable arguments, in favor of this extraordinary event.

The circumstances of the Resurrection of Jesus Christ, and the subsequent appearances, as they may be collected from the accounts of the several Evangelists, have been related with slight variations by different authors. The order I shall adopt appears to me as free from objection, and as little exposed to the cavils of unbelievers, as any I have met with. To render this history the more perspicuous, it may be proper to begin with reminding you, that, when Jesus Christ was led to be crucified, a great company of his friends and acquaintance followed, bewailing and lamenting him. Among the rest was his own mother, who, with two mors of her name, and the apostle John, stood so near him, that he could speak to them. While he was nailed to the cross, he consigned his mother to John's care, it appearing that she was then a widow. This beloved disciple, probably, took her immediately to his own house, before the three hours' supernatural darkness, that she might not be there to see him expiring. But the other two women continued there still, as well as many more who stood farther off. When the darkness was over, and our Lord had yielded up his spirit, they were there still; and all of them attended till he was buried; it should seem, also, that the two Marys waited later than the rest, till all was over, and he was laid in the sepulchre. A considerable company of the women seem to have agreed to embalm their Lord's body early on the third day; they therefore that evening prepared what time and circumstances would admit, and rested on the sabbath, conformably with the commandment.

Not so the priests and pharisees. With all their pretended zeal for the Sabbath, they were very busy on that day; consulting, agreeing, preparing an address, waiting with it on Pilate, obtaining a guard, sealing the stone, and setting all safe. This was their sabbath-employment. By the end of the day all was as safe as they could make it. But very early on the following morning, the first-day of the week, *i. e.* about the break of day, or a little earlier, an angel descended from heaven, came and rolled back the stone from the entrance of the grave, and sat upon it, regardless of either seal or guard. The keepers or guards were terrified at his appearance, and became as dead men. Recovering themselves a little, however, some of them went to the chief

priests, and related what had happened: the chief priests and elders "gave large money to the soldiers," saying, "Say ye, His disciples came by night, and stole him while we slept."

About the time of the earthquake which occurred on the descent of the angel, the two Marys were preparing to go very early to see whether all about the sepulchre was safe, before the rest of the company could go. Either they called on Salome, or met her in their way; and as all three passed on towards the sepulchre, being desirous, probably, to begin to embalm the body before their friends arrive, "they said among themselves, Who shall roll away that way the stone from the door of the sepulchre?" All this time they knew nothing of the guard, or of the opening of the grave; but as they came near the sepulchre "at the rising of the sun," they looked forward, "and saw that the stone was rolled away," for it was very great." This, as was natural, caused a multiplicity of varying emotions in their minds. Mary Magdalene, being at once warm in her affection, and anxious in her disposition, concluded that the body was stolen; and would therefore go no farther, but hastily ran back to tell Peter and John what she had seen, and what she thought; those two zealous disciples, therefore hastened thither to ascertain the truth of her relation. But while she ran back, the other Mary and Salome approached nearer to the sepulchre. The angel, who formerly sat on the stone to terrify the guard, had by this time moved into the sepulchre; for Christ rose and went out as soon as the stone was rolled away; and though the women were near enough to see the stone, they could see no angel upon it before Mary Magdalene ran back. Mary and Salome thus advancing they found no obstruction, and resolved to ascertain whether the body was taken away or not. Just entering, therefore, into the sepulchre, they saw the angel, who invited them farther in, to "behold the place where the Lord had lain." But they were affrighted; so the angel told them "the Lord was risen," directed them to go and inform his disciples, and Peter; and to tell them, moreover, that they should see him in Galilee; as he had assured them previous to his crucifixion. The women, under the joint influence of fear, joy, and amazement, ran away, saying nothing to any one, but fled trembling. They were just going when Mary Magdalene arrived the second time, with Peter and John, though it was yet early. The two disciples, before they reached the sepulchre, ran quicker than Mary; the angel having now disappeared, the two men went into the sepulchre, found the body was not there, but saw the grave-clothes lying folded up, indicating that there had been no indecent haste. *John believed* "the Lord was risen;" but they both soon went away home without seeing him. Mary Magdalene now hurried behind, to wrap alone, appearing in much doubt as to what had become of the body of Jesus. While in this mournful, anx-

ious state of mind she stooped down and looked earnestly into the sepulchre, where she saw two angels, one at the head, the other at the feet, where the body had lain. They asked why she wept: she replied it was because she had lost her Lord; and as she made the answer, she in haste looked another way and saw Jesus; but not knowing him, being half blinded by her apprehensions and her tears, she supposed it was the gardener who cultivated the garden in which the sepulchre was, and therefore said to him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Then Jesus made himself known unto her. This therefore was his first appearance after his resurrection, to any of his people; and it was early. Mary Magdalene departed immediately, "and told the disciples that she had seen the Lord, and that he had spoken to her." Thus, as some of our old divines have remarked, woman, who was first in the original transgression, was first in proclaiming the fact of the resurrection, and laying the grand corner stone in the Christian edifice.

The other Mary and Salome, full of fear and amazement, had turned aside into some retired place; and needed time to recover themselves before they could carry any tidings. But while they were in this consternation, their compassionate Lord met them, and said, "All hail: be not afraid," proceed cheerfully on, and deliver to my disciples the message you have received from the angel, "that they go into Galilee." This was the second appearance of Christ; and it was to two women.

(To be continued.)

Margaret Ellis to Mary Pemberton.

Radnor, the 31st day of the First month, 1761.

Respected Friend,—I have a pretty deal of thought about thee since I saw thee last, and a concern that thou mayest dwell in the furnace that the dross may be done away; for when I am in a deep consideration of thy afflictions, I see it will work for thy good and [that of] thy family, provided thou wilt keep down in thy mind, and [in] as little company as thou can, for there are but a few in our time that go down to the depths, although they make a high calling of religion. I find there is need to dwell close with the mind anchored upon God, that we may get through the trials and the trouble that the Lord suffers to come upon us; I would not have thee to be discouraged, but keep thy mind to thyself, and dwell under the weight of the work; for this thou hast met with has not come out of the dust; but it will be for thy good, if thou wilt keep near to the gift of God in thyself: then thou shalt see the way will be made through the great sea, that thou may sing upon the bank of deliverance, but not yet: don't forget it, there must be a time to do the work well, that it need not be done again. I am clearly of the mind that the Lord loves thee, and will have thee become His follower in sincerity, to know Him more and more in thyself, that peace may remain to the end, and an answer of well done, good and faithful servant, enter into the joy of thy Lord. I have nothing in view but the honor of God, and the good of thy soul.

This from thy sincere friend,

MARGARET ELLIS.

The approbation of men is not the standard of the child of faith.

An Indian's View of Indian Affairs.

(Continued from page 266.)

"The United States Government again asked for a treaty council. My father had become blind and feeble. He could no longer speak for his people. It was then that I took my father's place as chief. In this council I made my first speech to white men. I said to the agent who held the council:

"I did not want to come to this council, but I came hoping that we could save blood. The white man had no right to come here and take our country. We have never accepted any presents from the Government. Neither Lawyer nor any other chief had authority to sell this land. It has always belonged to my people. It came included to them from our fathers, and we will defend this land as long as a drop of Indian blood warms the hearts of our men."

"The agent said he had orders, from the Great White Chief at Washington, for us to go upon the Lapwai Reservation, and that if we obeyed he would help us in many ways. 'You must move to the agency,' he said. I answered him: 'I will not. I do not need your help; we have plenty, and we are contented and happy if the white man will let us alone. The reservation is too small for so many people with all their stock. You can keep your presents; we can go to your towns and pay for all we need; we have plenty of horses and cattle to sell, and we won't have any help from you; we are free now; we can go where we please. Our fathers were born here. Here they lived, here they died, here are their graves. We will never leave them.' The agent went away, and we had peace for a little while.

"Soon after this my father sent for me. I saw he was dying. I took his hand in mine. He said: 'My son, my body is returning to my mother earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more, and white men will be all around you. They have their eyes on this land. My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and your mother.' I pressed my father's hand and told him I would protect his grave with my life. My father smiled and passed away to the spirit land.

"I buried him in that beautiful valley of winding waters. I love that land more than all the rest of the world. A man who would not love his father's grave is worse than a wild animal.

"For a short time we lived quiet. But this could not last. White men had found gold in the mountains around the land of winding water. They stole a great many horses from us, and we could not get them back because we were Indians. The white men told lies for each other. They drove off a great many of our cattle. Some white men branded our young cattle so they could claim them. We had no friend who would plead our cause before the law councils. It seemed to me that some of the white men in Wallowa were doing these things on purpose to get up a war. They knew that we were not strong enough

For "The Friend"

to fight them. I labored hard to avoid trouble and bloodshed. We gave up some of our country to the white men, thinking that thus we could have peace. We were mistaken. The white man would not let us alone. We could have avenged our wrongs many times but we did not. Whenever the Government has asked us to help them against other Indians, we have never refused. When white men were few and we were strong, could have killed them all off, but the Nez Percés wished to live at peace.

"If we have not done so, we have not been to blame. I believe that the old treaty I never been correctly reported. If we were sold the land we own it still, for we never sold it. In the treaty councils the commissioners have claimed that our country had been sold to the Government. Suppose a white man should come to me and say, 'Joseph, like your horses, and I want to buy them,' say to him, 'No, my horses suit me, I will sell them.' Then he goes to my neighbor and says to him: 'Joseph has some good horses. I want to buy them, but he refuses to sell.' My neighbor answers, 'Pay me the money, and I will sell you Joseph's horse.' The white man returns to me, and says, 'Joseph, I have bought your horses, and you must let me have them.' If we sold our land to the Government, this is the way they would bought.

"On account of the treaty made by the other bands of the Nez Percés, the white men claimed my lands. We were troubled greatly by white men crowding over the line. Some of these were good men, and we lived at peaceful terms with them, but they were not all good.

"Nearly every year the agent came over from Lapwai and ordered us on to the reservation. We always replied that we were satisfied to live in Wallowa. We were careful to refuse the presents or annuities which he offered.

"Through all the years since the white men came to Wallowa we have been threatened and taunted by them and the treaty Nez Percés. They have given us no rest. We have had a few good friends among white men, and they have always advised my people to bear these taunts without fighting. Our young men were quick-tempered, and I have had great trouble in keeping them from doing rash things. I have carried a heavy load on my back ever since I was a boy. I learned then that we were but few, while the white men were many, and that we could not hold our own with them. We were like deer. They were like grizzly bears. We had a small country. Their country was large. We were contented to let things remain as the Great Spirit Chief made them. They were not; and would change the rivers and mountains if they did not suit them.

"Year after year we have been threatened but no war was made upon my people until General Howard came to our country two years ago and told us that he was the white war-chief of all that country. He said: 'I have a great many soldiers at my back, am going to bring them up here, and then will talk to you again. I will not let white men laugh at me the next time I come. This country belongs to the Government, and I intend to make you go upon the reservation.'

"I remonstrated with him against bringing more soldiers to the Nez Percés country

had one house full of troops all the time at Lapwai.

The next spring the agent at Umatilla Agency sent an Indian runner to tell me to let General Howard at Walla Walla. I did not go myself, but I sent my brother I have other head men to meet him, and they had a long talk.

General Howard said: 'You have talked right, and it is all right. You can stay in allowa.' He insisted that my brother and company should go with him to Fort Lapwai. When the party arrived there General Howard sent out runners and called all the Indians in to a grand council. I was in that council. I said to General Howard, 'We are ready to listen.' He answered that he would not talk then, but would hold a council next day, when he would talk plainly. I said to General Howard: 'I am ready to talk to you. I have been in a great many councils, but I am no wiser. We are all sprung from woman, although we are unlike in many things. We can not be made over again. You as you were made, and as you were made we can remain. We are just as we were made by the Great Spirit, and you can not change us; then why should children of one mother and one father quarrel—why should we try to cheat the other? I do not believe at the Great Spirit Chief gave one kind of men the right to tell another kind of men that they must do.'

General Howard replied: 'You deny my authority, do you? You want to dictate to me, do you?'

'Then one of my chiefs—Too-hool-hool-suit rose in the council and said to General Howard: 'The Great Spirit Chief made the world as it is, and as he wanted it, and he made a part of it for us to live upon. I do not see where you get authority to say that we shall not live where he placed us.'

General Howard lost his temper and said: 'Shut up! I don't want to hear any more of such talk. The law says you shall go upon the reservation to live, and I want you to do so, but you persist in disobeying the law (meaning the treaty). If you do not move, I will take the matter into my own hand, and make you suffer for your disobedience.'

'Too-hool-hool-suit answered: 'Who are you, that you ask us to talk, and then tell me sha'n't talk? Are you the Great Spirit? Did you make the world? Did you make the sun? Did you make the rivers to run for us to drink? Did you make the grass to grow? Did you make all these things, that you talk to us as though we were boys? If you did, then you have the right to talk as you do.'

General Howard replied, 'You are an impudent fellow, and I will put you in the guard-house,' and then ordered a soldier to arrest him.

'Too-hool-hool-suit made no resistance. He asked General Howard: 'Is that your order?' 'No,' said he. I have expressed my heart to you. I have nothing to take back. I have spoken for my country. You can arrest me, but you can not change me or make me take back what I have said.'

'The soldiers came forward and seized my friend and took him to the guard house. My men whispered among themselves whether they should let this thing be done. I counseled them to submit. I knew if we resisted that all the white men present, including General Howard, would be killed in a moment,

and we would be blamed. If I had said nothing, General Howard would never have given another unjust order against my men. I saw the danger, and, while they dragged Too-hool-hool-suit to prison, I arose and said: 'I am going to talk now. I don't care whether you arrest me or not.' I turned to my people and said: 'The arrest of Too-hool-hool-suit was wrong, but we will not resent the insult. We were invited to this council to express our hearts, and we have done so.' Too-hool-hool-suit was prisoner for five days before he was released.

'The council broke up for that day. On the next morning General Howard came to my lodge, and invited me to go with him and White Bird and Looking-Glass, to look for land for my people. As we rode along we came to some good land that was already occupied by Indians and white people. General Howard, pointing to this land, said: 'If you will come on to the reservation, I will give you these lands and move these people off.'

'I replied: 'No. It would be wrong to disturb these people. I have no right to take their homes. I have never taken what did not belong to me. I will not now.'

'I rode all day upon the reservation, and found no good land unoccupied. I have been informed by men who do not lie that General Howard sent a letter that night, telling the soldiers at Walla Walla to go to Wallawala Valley, and drive us out upon our return home.'

'In the council, next day, General Howard informed me, in a haughty spirit, that he would give my people thirty days to go back home, collect all their stock, and move on to the reservation, saying, 'If you are not here in that time, I shall consider that you want to fight, and will send my soldiers to drive you on.'''

(To be continued.)

James Alford.

Selected.

James Alford was born near Rahway, in the province of East Jersey, of parents who were slaves. We have no certain information of the time of his birth, but he is believed to have been at least eight years of age at the breaking out of the American revolution. Whilst remaining in the family to which his parents belonged, he was treated with great kindness. One of the daughters of his master marrying, he was given to her; and she not reneeding his services, sold him to a man residing in Rahway, who was both a farmer and tanner. Here he began first to experience the bitterness of slavery. His new master was passionate and cruel, and for trivial faults often treated his servants with great barbarity. At one time, whilst James was suffering under a severe headache, he kicked him down the stairs. At another time, being in the field ploughing, his master, because he had not clearly understood one of his orders, knocked him down, jumped over him with great violence, and beat him on the body, and with a large stone beat him on the head until he was nearly blind. He would, in all probability, have killed James on the spot, had not some of the neighbors, by force, dragged him away.

When the sufferer, in after life, recurred to the many wrongs he had endured, he manifested no resentment or hard feeling towards the individual who had oppressed him. He believed that all these afflictions had been permitted to befall him by his kind and gra-

acious Lord, for his eternal well-being. When about fifteen years old, whilst rambling on a First day about the tan-yard, he fell into one of the pits, which was full of foul water, very cold. Being unable to extricate himself, he would have perished but for the assistance of others. When taken out life was nearly extinct. Regarding this circumstance as a merciful dispensation of Divine Providence, in showing the necessity of a present preparation for another state of existence, he became very earnest in seeking for help and strength from above. He turned from the path of thoughtless folly, and was truly concerned to perform his duty faithfully to his master.

It was fully impressed on his mind that the Lord, in his own good time, would open a way for his freedom; and in this assurance he rested contented. He was very anxious to learn to read; but the privilege of going to school not being allowed him, he was obliged to seek for instruction elsewhere. As he was remarkably civil and obliging, those who visited at his master's house, generally on going away, gave him something for his care and attention in waiting upon them. This money he carefully preserved, and paid over to his master's children to induce them to instruct him in the evenings when the hard bodily toil of the day was over. He was allowed no other light but that of the kitchen fire. This, however, answered his purpose, and by close and persevering application he became a tolerable reader. Having a taste for knowledge, he, without an instructor, acquired the art of writing and a sufficient acquaintance with arithmetic to be able to manage money matters both for himself and his master. His industry, good management and strict integrity, gained him the perfect confidence of his master, who now treated him with kindness, and left the entire control of his concerns in his hands. He afterwards said that if he could have been happy in slavery, he might have been so at this period, for he had nothing to complain of.

About the time that he was, as supposed, twenty-eight years of age, he frequently spoke with his master concerning his freedom. He was willing, although he thought he had served unrequited long enough, to pay a reasonable price for his freedom. His master, however, would listen to no terms; and James, with great frankness, informed him he should leave him. Believing that the proper time had come for his departure, he left Rahway, and proceeded directly to Philadelphia, where he arrived in safety, not having been challenged on the road. He immediately found employment at hay-making in the meadows below the city; and soon after obtained a situation in North Wales. His master, who was incensed at his departure, used many endeavors to search him out, but never was able to obtain the least trace of him. James said, that as for himself, he never suffered the least uneasiness at the thought of his master's finding him, for he was well assured that the Lord would never suffer him to be taken again into slavery. He continued faithfully serving his different employers,—denying himself everything that he could possibly do without,—until he had saved two hundred dollars of his earnings. In unshaken confidence in the protecting providence of his divine Master, he did not hesitate to take this money with him, and proceed at once to Rahway. There he went to the house of a Friend, who undertook to

negotiate for his legal freedom. His master, having no hope of ever seeing him again, gladly manumitted him in due form of law, for the two hundred dollars.

James now returned to Pennsylvania, where he was generally favored to find employment amongst kind and respectable people. Amongst others, he lived for a considerable period with that able minister of the gospel of Christ, James Simpson. He frequently remained for many years in the same service. In one situation he continued fifteen years, and having allowed most of his wages to remain in the hands of his employer, he lost through his bankruptcy nearly \$1500. This was a serious loss at this time of life; but he did not discover any bitterness towards those who had thus injured him. He seemed to pity and feel for them more than he did for himself. He said it was all permitted for his good; he might have been led to trust in earthly riches if he had met with no losses; that he felt firm unshaken faith that the Lord would take care of him, and never suffer him to want. According to his means, he was liberal; and had always something to spare for the destitute. In his personal appearance he was always neat, plain, and clean, and his clothes lasted longer, and looked better than those of most persons in his condition. His economy, as to personal expenditures, was from principle, that he might have the more to bestow on those who needed.

To the end of life he was every way comfortably provided for. He had many friends,—an affectionate wife for his nurse,—and, above all, a humble, yet unshaken confidence in the watchful regard of his Almighty Care-taker. He died of paralysis, the 24th of 8th month, 1843, aged about 73 years. Having been careful, faithfully to fill up his various duties in this life, he won the love and esteem of his employers and acquaintance, whose sorrow at his loss was relieved by the firm belief that he was gathered home, in mercy, to the rest prepared for the righteous.

True Religion.—True religion is the true rule and right way of serving God. And religion is a pure stream of righteousness flowing from the image of God, and is the light and power of God planted in the heart and mind by the law of life, which bringeth the soul, mind, spirit, and body to be conformable to God, the Father of Spirits, and to Christ; so that they come to have fellowship with the Father and the Son, and with all his holy angels and saints. This religion is pure from above, undefiled before God, leads to visit the fatherless, widows, and strangers, and keeps from the spots of the world. This religion is above all the defiled, spotted religions in the world, that keep not from defilements and spots, but leave their professors impure, below and spotted; whose fatherless, widows, and strangers, beg up and down the streets.—*Epistle of George Fox.*

The members of our Society are too generally "unconcerned in heart and ear;" yet to the posterity of a people once highly favored "is the dew of heaven" frequently diffused, both in a ministerial and immediate manner, in their assemblies; from whence I am persuaded, did not their goodness pass away "as the morning cloud and the early dew," the Lord of infinite mercy would make of them

as polished shafts in his quiver; and in his quiver would he hide them.—*S. Scott.*

III. LEADETH ME.

The clouds hang heavy o'er my path,
The way I cannot see;
But through the darkness well I know
My God is leading me.
'Tis sweet to feel my hand in His,
When all around is dim;
To close my weary, aching eyes,
And trustful, follow Him.

Through many a thorny path below,
He leads my weary feet;
Through many a vale of tears I go,
But still I feel 'tis sweet
To know that God is with me still,
My hope, my strength, my guide;
That still he leads, and so I walk
In safety, satisfied!

In duty, strength—in conflict, power
My God! thou givest me;
And in temptation's darkest hour,
Support I draw from thee.
In earthly care, for earthly need,
Thy grace doth still provide;
And ne'er despondent do I fall,
For thou art by my side.

In every joy, its highest joy
My soul doth find in thee;
If sorrows come, on darkest cloud
The bow of hope I see.
Through all the devious path of life,
Thy hand my steps doth guide;
And when through death's dark vale I pass,
I'll feel thee near my side.

Up to the very gate of heaven,
Thy hand my guide shall be,
Till in the sunlight of the throne
Thine unveiled face I see.
In life, in death, in heaven above,
My songs of thanks I raise;
And through eternity my soul
Shall never cease thy praise!

SPRING.

O green, up-springing grass, your tender freshness spreading

By many a narrow pass where way-worn feet are treading,—

O lightly waving trees, whose swelling leaf-buds render
Undoubted promises of the full summer's splendor,—
O dainty daffodils, whose lovely sunlit faces
Brighten the barren hills with unexpected graces,—
O all ye blossoms, set the fells and meadows over,
Wind-flower and violet, and columbine and clover,—
Bless ye the Lord on high; by wood, and field, and river,

Praise Him, and magnify His holy name forever!

Now when the budding spring escapes from winter's durance,

Hope hath its flowering, and Faith its sweet assurance;
How shall our hearts be sad when Nature's face rejoices,
And earth and air are glad with her tumultuous voices?
Ears that His message seek, and doubt not in possessing,

To them the winds shall speak in undertones of blessing;

And to the seeing eyes, His gracious works beholding,
No little Bird that flies, no small green thing unfolding,
But shall His love express who doth our souls deliver—
Whose holy name we bless and magnify forever!

Praise Him, O soul of mine! nor ever cease from praising,

Though olive-tree and vine be blighted in the raising;
Though flood and frost and fire assail me in one morning

And though my heart's desire shall perish without warning!

Still shall His rivers flow, the heavens declare His glory;

Still shall His green things grow, His winds repeat their story;

And I, who sit to-day beneath the cloud of sorrow

And see no opening way to sunshine for the morrow,
Still by His mighty word upheld for fresh endeavor,
Will magnify the Lord, and bless His name forever!

Selected.

From London Yearly Meeting to Friends, Tortola, 1759.—"Dear Friends, though so among you have departed from their first love, and to their own hurt have fallen in with the enticements of the enemy of man's happiness who seeks to destroy the precious life; entreat you in the bowels of that love which our Heavenly Father hath mercifully sent abroad in your hearts, and which reaches for unto you at this time, that it may be your care to wait daily for, and inwardly in faith and patience feel after that Power, which I have visited your souls, and hereby you will keep meek and humble, and experience the teachings of Divine Wisdom, whose promises are yea and amen forever; and whose grateful care and support fails not those who are given up to serve the Lord with full purpose of heart. We much desire, beloved friends that you may increase with the increase of God; and as you still find Him striving with you and working for you, close in with His Power, that you may grow in the Truth as the saving knowledge of our Lord and Saviour Jesus Christ, so will you come to bring forth fruits of righteousness and true holiness to the praise of Him who hath called you."

Good Books.—Next to a good associate a friend, in all good influences, is a good book. And as multitudes are led to ruin by evil associates, so are multitudes by bad books. There are few things about which parents and friends ought to be more careful than about the books read by the young, and yet there are few things about which they are more careless, though one good book may be their salvation, and one bad book the ruin of a reader.

Baxter, as he tells us, was converted through the influence of a book. The pungent truth of his books, led to the conversion of Doddridge. Doddridge's "Rise and Progress," led to the conversion of Wilberforce. Wilberforce's "Practical View," was the means of Leigh Richmond's conversion. And Richard Mowbray's "Dairyman's Daughter," has been the means of converting hundreds is if not thousands. And so, books like "Foster's Essays," Bunyan's "Pilgrim's Progress," Doddridge's "Rise and Progress," and the "Advice to Young Christian," and many others that might be mentioned, have shaped the character and moulded the destiny of thousands, both in time and eternity.

On the other hand, it is officially stated that of 177,396 volumes issued to readers from the New York Mercantile Library, 108,856 were novels; showing that nearly 70,000 more works of fiction were read than of other works—history, poetry, travels, &c., all put together. A large part of the readers were doubtless, comparatively young persons, and a large part of the novels, not doubtless, were such as to give unreal and false views of life of society, of human responsibility, of virtue and religion, while not a few are licentious and immoral in their teachings. And the fruits of such reading are seen, all over the land, in the easy morality, the loose and fraudulent business courses, and the outbreaking crimes that disgrace and alarm society. And the large proportion of these evils found in what are counted the upper classes, may have originated, to some extent at least, from the reading of books giving low and false views of morality, and of personal duty and religion.

more thought, then, be given to the
ing of the young. See that good books
not only published, but commended, and
reading encouraged. Look to the books
family, in the Sunday-school library,
heads of your children—to those of
own reading. And see that no com-
position of books be encouraged or allowed,
character that you would disapprove in
associates for yourselves or others.—
nal Baptist.

Selected.

Testimonies to the Way to Salvation.

omas Story in a dispute with a man in
England, quoted that passage, "Every
which confesseth that Jesus Christ is
in the flesh, is of God; and every spirit
doth not confess that Jesus Christ is
in the flesh, is not of God." &c. On it
takes this comment: "A verbal acknow-
ledgment only, of the coming of Christ in
of flesh in that day, is not intended in
place; for the devils also believe that
remble, and yet remain devils still: But
confession must arise from experience of
working, revelation or manifestation of
pirit of Christ in the heart and mind of
who thereby believeth in Christ to pre-
valvation; according to the same apostle
e below, where he saith, 'Henceby know
at we dwell in Him, and He in us, be-
He hath given us of his Spirit.' Again
the apostle Paul, 'The Spirit itself
t witness with our spirit, that we are
children of God.' And again, 'If any man
not the Spirit of Christ, he is none of
—Thos. Story, folio edition, p. 321.

omas Story, in a sermon at Cambridge
17, says: "Christ being offered on the
is a propitiation for the sins of the whole
l, so far as they are acts against the Law,
pplicable and effectual only as men be-
in that Light, and walk also in Him;
is, in obedience to the rule of his Light
Grace, inwardly made known and re-
d: For, saith the apostle, If ye walk in
light as He is in the Light, then (that is,
at case) ye have fellowship one with an-
er, and the blood of Jesus Christ, his Son,
seth us from all unrighteousness. And
also shows, that the stain and pollution
is done away by the inward appearance
Christ by his Holy Spirit. And again, as
the prophet Malachi, 'He shall sit as a
ter and purifier of silver; He shall be as a
s soap:" all which signify a perfect and
ugh cleansing, as well as pardon; and
out which cleansing, men cannot enter
s kingdom, for there is no unclean thing
pter there.—*Id.*, p. 580.

am the Light of the world, (said Christ
Lord), whosoever followeth me shall not
e in darkness. And again, this is the
emnation of the world, that light is com-
e the world, but men loved darkness rather
light, because their deeds are evil. And
b, Whosoever things are reprov'd are
e manifest by the Light; for whosoever
s manifest is light. All this is said of
st, who is that one propitiation for the
not of the apostles and those that had
ly believed only, but also for the sins of
whole world, who at that time had not
believed, but were still in unbelief; which
ing being on God's part, in discharge of
promises before by his prophets, the way
the promises become effectual unto us,

to believe in this Light, that we may be
the children of God in Him. And first believing
in this Light and walking in Him, (that is,
in obedience to his manifestations and dis-
coveries), then the blood of Christ cleanseth
from all sin, and the promises are so applied;
but the unbelieving and disobedient are under
condemnation still."—*Id.*, p. 627.

"If you are lovers of the Light in your
consciences, that reproveth sin, then you love
God. * * I say if thou art obedient and
subject thereunto, then art thou in the way
of God, which is the way of holiness, without
which no man shall ever know peace with
God. * * If thou hatest that in thee which
leth thee see thy sins, which breaks thy peace,
and sometimes makes thee afraid and troubles
thee for it (which is God's witness), then thou
hatest God and Christ and the Spirit and
ways of God, and the people of God; and to
all such Jerusalem is become a burdensome
stone, as it is to many at this day, who are
lovers of pleasure more than God, and love
darkness rather than light, because their
deeds are evil. But this I testify in the name
of the Lord God of hosts: The Light is the
way, and there is no other to eternal life and
peace; and all that hate it wherewith they
are enlightened, shall be condemned with it
as enemies to God and their own souls."—
Wm. Bayly's Works, p. 21.

Cutting a Tiger's Claws.—An interesting
operation was recently performed in the Car-
nivora house at the Zoological Garden, that
of cutting the claws of the tiger "Jim."
"Jim" was among the animals purchased in
Europe by Barnum after the fire in New York
in 1874, and came into the possession of the
Society about two years ago, when he was
purchased at one of Barnum's sales at Bridge-
port, Conn. "Jim" is 9 years old, and is said
to be the largest tiger in this country.

For some months past it was noticed that
the animal's claws were growing into the
flesh, causing him great pain, and it was de-
cided to have them cut. After the animal
had been securely fastened, the cutting was
done with a pair of sharp wire cutters. It
was at first thought it would only be neces-
sary to cut the claws of the hind feet, but
upon examination it was found that unless
the claws of the other feet were also cut they
would in a short time cause the same trouble,
consequently the claws of all four feet were
cut. After the operation, burnt alum and
balsam of fir was applied. At 3 o'clock, feed-
ing time, "Jim" took his rations with evident
relish, and afterwards took a good nap. The
hickory club which was placed in the animal's
mouth during the operation was cut into
splinters by his teeth. The operation occu-
pied 20 minutes.—*Ledger.*

Watchfulness.—The older I grow, the more
needful 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 ad-
ministered in due time, not only to stand fast in
the faith, but to become strong; yea, that we
be "strong in the Lord and in the power of
his might." So that I very much desire, that
the minds of all may be clothed with the in-
vincible armor, wherewith they will be "able

to stand in the evil day, and, having done all,
to stand."—*Daniel Wheeler.*

For "The Friend"

Diary and Letters of Ebenezer Worth.

(Continued from page 271.)

In the last extract, allusion was made to
two letters, one of which, as it gives some in-
sight into the course of life of E. W. among
the Indians, is thought to be of sufficient in-
terest to insert.

Tuesassa, 10th mo. 10th, 1843.

Dear friend:—Thou hast frequently allu-
sion been the companion of my mind, and I think I
can say the love I once had for thee and the in-
terest I felt in thee, have not in any degree
abated, but have increased, and the desire of
my heart is, that thy time and talents may
be employed in the blessed Master's service;
that thy day's work may be going on in the
day time; that thou mayest be favored at
seasons to feel a comfortable evidence that
thou art journeying forward in the strait and
narrow way; thou wilt then be cheered with
the prospect, that as time is swiftly passing
away, thou art approaching the mansions of
everlasting rest.

In relation to the difficulty between —
and thyself, and in the trial and trouble it has
occasioned, I have felt sympathy with thee,
and a desire that if it is not settled, thou mayest
rest the burden on the shoulders of thy
friends and —, and there leave it. I fear if
thou shouldst not do so, the loss to thee in
the best things will far outweigh all that can be
gained. Suffer, dear friend, in a Christian
spirit, and I think if thou shouldst continue
faithful thou wilt be rewarded for it, and the
example be of great value to thy children, for
whose growth in the Truth I feel interested.

16th. Thou queried whether I had not time
to write? I may answer, I have for the most
part of the time found plenty of business to
occupy me, and particularly so of late. I
have now two schools in operation, one at
Cold Spring, the other about fifteen miles up
the river and about seventeen from Tuesassa.
I have been spending part of my time at each
place; three days of the forepart of the week
at the school at Cold Spring, on this part of
the reservation, excepting the time I have my
mid-week sittings, which have been on Fourth-
day, since I have been attending to both
schools. Whilst I taught only at Cold Spring, I
had my sitting on Fifth day with the Indian
children, who, poor little creatures, scarcely
know what it meant, I suppose; their quiet,
orderly behavior has been, for the most part,
rather surprising, and I have been comforted
in their company. I understand it was Jos.
Elkinton's practice, but in my weakness, it was
at times, a trial to commence it. Fifth, Sixth,
and Seventh days I have spent in visiting the
schools at Horse Shoe Bend; I carry my pro-
visions and horse-feed with me, cook and sleep
in the school house, except one night I slept in
the house of Geo. Titus, an Indian. I started
on last Fifth-day morning; my horse having
lost a shoe, I expected to get a horse of Owen
Blacksnake and leave mine; his horses pasture
in the woods; he told me I might take his
pony, which he thought was two or three
miles up the river on my way to the school.
B. Williams, who was going to hunt a horse
of his, and I, travelled together; we met some
children going to the school at Cold Spring.
B. W. inquired of them, in Indian, if they had
seen any horses; he told me, they said, "there

were lots of them on the flats just above." We called at Wm. Patterson's; his son Samuel, who is a smart active young man of an obliging disposition, kindly offered me one of their horses, and to keep mine. He accompanied us to where the horses were; we did not find any we were looking for, but caught a young horse of Owen Blacksnake's; after getting him on the road, found he was a little lame, so concluded to take my own. I rode slowly and arrived at the school a few minutes after it closed, unloaded my possessions, tied the halter to the leg of my horse, and let her pasture for a time about the school house, the grass being good,—then went to getting supper; boiled some potatoes, had bread and butter and some cakes. The teacher, who was an Indian, having some cheese and onions, we made use of a broad bench for a table, and ate a comfortable supper. After feeding my horse and putting her away in a small inclosure, I paid a visit to an Indian family, which was agreeable to me. The teacher and I then went to the school house and built a good fire, the Indian had a "comfortable," and I a buffalo robe; he fixed our bed and laid himself down. He is a man about twenty-two years of age, clean and well dressed, of light complexion for an Indian, dark keen eyes, black hair and good features. After a time I laid down on the buffalo robe along side of him, with all my clothes on, even my boots, and drew part of the comfortable over me, having my overcoat about my head and shoulders in addition; I think our feet were within three or three and a half feet of a good warm fire. Feeling comfortable in mind I slept pretty well; the next day assisted to teach; the children turned out pretty well, although it rained and snowed. On Seventh-day morning the pines and hemlocks were loaded with snow. I assisted in the school until noon, then adjourned until Second-day, the teacher wishing to go home to his family. I left the school house a little after twelve, and got home about dark.

The pagan party have had what they call a green-con dance; as I understand it, a meeting of prayer and thanksgiving. Their last at Cold Spring was conducted with much more order [than usual.] A part of the time, as I was informed, [it was] more like a meeting of Christians than had been common. In that meeting, an aged chief who is called Governor Blacksnake, said in a speech that he made to them, "he believed all that the blessed Saviour had said, who was crucified by the hands of wicked men."

I have not been at "Collins" (a Friends' meeting), since I took Robert Scotton there, on his way home about the 1st of Sixth month, when I attended their meeting on First-day. Since that time I have attended no meeting except my own, and some councils and meetings of the Indians; yet I think I may humbly acknowledge, I have been as much favored with the life-giving presence of the blessed Master in my sittings since I have been here, as when I attended our meetings at home.

In sincere love, I remain thy friend,

E. WORTH.

Diary resumed.

1843, 10th mo. 19th. Went in company with Ariel Wellman, to view two pieces of land at the request of Benjamin Pierce who wished to have our judgment which was the best, and which he had better improve for a home for himself.

26th. Attended Collins Monthly Meeting, with a degree of satisfaction, though not exceeding what I have often been favored to feel, through unmerited mercy, whilst sitting alone waiting on the Divine Master for his life-giving presence, at Tanassasa. After meeting, heard that a Friend who stood in the station of an elder, had come on from Rochester to assist in surveying the boundary lines of the Cattaraugus and Allegheny Reservations, and to run them off in lots; the hearing of which has been trying to me, thinking that no consistent member of our Society could have anything to do in the business.*

31st. Visited George Killbuck; from there went, accompanied by George, to see an Indian, whose name I think was William Oapeto. I felt comforted and thankful for the opportunity, and the strength afforded. May I, whilst engaged in instructing the Indians, labor to keep my spiritual eye single to the blessed Master, and humbly prostrate before Him, who speaketh as never man spake; may I be taught of Him, and be preserved near unto Him and feel his blessed wing to be spread over me.

The Palm and the Heath.—"Thus saith the Lord: Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit: Jeremiah xvii. 5, 8.

We saw this brilliant figure as a literal fact, on our way to the Pyramids in 1866. All along the journey from the banks of the Nile clear on, the eye ranged over reaches of sand, white and waveless, interminably, till it touched those masses of masonry on the Ghizeh temple. Near the river the soil is wonderfully prolific; but before long, the rich black mould begins to show the force of the fiery sun it scorches under. Deep seams and wide cracks are discovered in the surface. Along the banks tall palms shoot their stems up into the serene air. Most exquisitely have these been compared, knobbed and fluted as they are, to the shafts of Moorish architecture. From their summits droop the graceful green plumes of foliage, hanging listlessly in the windless sunshine.

But now, looking in the other direction, and pushing our tedious beasts along, we found

* In 1838, the consent of a number of the chiefs of the Seneca Nation, was obtained, in several cases fraudulently, to a "treaty," by which they sold all their Reservations in the State of New York, amounting to about 120,000 acres to the Ogden Land Company. Notwithstanding the objections of President Van Buren and many of the Senators, this was ratified, and was proclaimed a law in 1840. In 1842, what has been called a compromise treaty was made, by which the Allegheny and Cattaraugus Reservations were restored to the Senecas. The attempt to run the boundary lines of, and divide the Allegheny Reservation into lots was made by the Ogden Land Company, under pretence of carrying out the provisions of the last named treaty. With the advice of Friends, the Indians forbade the surveyors proceeding in the business, and by firm but gentle measures succeeded in putting a stop to it.

the sea of sand closing in around us entire and far as our vision could reach only stretch of verdureless and waste which could be discerned. The latest vestige of vegetation is a little hard, dry plant, waxy star-like radiate of yellow prickles all its head, so horny and so keenly acute even the leanest kind of Pharaoh's kine were not persuaded to browse upon it. Very donkeys passed it superciliously. This is the loneliest, most desolate, lean and sorrowful caricature of a flow ever saw. Yet that is the "heath in the desert," and those glorious palms just behind indolently sweeping the sky with their lank branches, are the "trees planted by waters, that shall not see when the heat cometh." Ah me, how fresh they seemed in the hot air!—C. S. Robinson in *S. S. T.*

Norristown, Pa., 3d mo. 30th, 18

TO THE EDITOR OF "THE FRIEND."

Esteemed Friend:—The history of Wil Flanner, in last week's issue, as related to writer by Jacob Albertson, needs a little recting.

It was in Plymouth Meeting-house, that "seeing with the eagle's eye," and "striking with the hawk's beak," "carrying neighborly faults in the fore-end of the wallet, and to own behind," was said, not Providence mingling.

As the story was told in my hearing, "William Flanner came very late to the meeting house on horse-back, had crossed the Schkill River at Matson's Ford, the particle ice formed a water line on his horse's side and if ever a man had a message to deliver had."

The last three paragraphs, in the first which some names are mentioned, should as a whole be given for my father's sentiment.

J. M. ALBERTSON.

[The last three paragraphs, above referred to, are given as the remarks of the Friend who transmitted the narrative, and it was designed to convey the impression that they were written by the father of our friend J. A.—Eds.]

Rocks.—A gentleman was once, when sailing down the East River, near New York, which was then a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came near to a stick of painted wood he changed his course.

"Why do you turn out for those bits of wood?" asked the boy.

The old man looked up from under shaggy brows, too much taken up with task to talk, and simply growled out "Rocks!" "Well, I would not turn out for those bits of wood," said the thoughtless boy; "I would go right over them."

The old man replied only by a look which that boy has not forgotten in his manhood. "Poor, foolish lad," it said, "how little you know about rocks!"

So, children, shun the rocks as you would the way of death. There are plenty of buds to warn you where they lie hidden, and wherever you meet one turn aside, for there danger lies.—*Lute Paper*.

Many who make profession of the Christian faith, yet live as if "the Lord had forsaken the earth, and the Lord seeth not."

Selected for "The Friend."

embraced the principles of Friends from conviction in his own mind, and held sacred to the latest period of his life. I sought them at a great price, and they were precious to him. He often expressed an unshaken belief, that if the principles professed by our early Friends were not true on this, there was no true religion in the world. His ministry was sound, clear and convincing. He was concerned to turn the eyes of mankind from a dependence on men and books, to the inspeaking word of Divine life in their own hearts. He was not at all of outward learning; but being learned in the school of Christ, and disciplined under the cross, there was at times given him "the word of the learned," whereby he was enabled to speak a word in season to him that was weary, and to bring out of the great treasures both new and old; and so far was from seeking the applauses of men, that he would rather shrink from them.—*From a Sermon at New Garden Monthly Meeting of Friends, N. C., concerning Dougan Clark, deceased.* 1856.

Though few and evil have been the days of pilgrimage, yet few lives have been more varied with vicissitude and variety, since upon the wide world an orphan boy; then led on a boisterous element and nursed in the school of iniquity, with sinners my companions,—but myself the chief! Oh! Divine mercy, signally displayed!—in saving from the fire a burning brand, and following from time to time with judgment's rod, far-faded wanderer!—flying still, and still farther, until overtaken, and in matchless—obliged to yield, and reluctantly to retrace step by step destruction's mazy track,—to stop at many a place; and, I hope in true repentance, manage to dwell on scenes despicible time and sinful deeds innumerable beforehand! (I humbly pray) to judgment;—not to "follow after," or where would I now hope at this late hour, if forsaken that gracious Lord;—who in so great condescension, wrought the miracle, and in the strength of his love and strength, has led my weary feet beside the still waters, and made me to lie down in the green pastures of life;—I brought me amongst the assemblies of people, with whom I now feel precious rays of spirit in the bond of sweet consoling love;—and though far separated from them, am at this day, I trust, "sitting and clothed in my right mind," under a sense of my own unworthiness, and of such great and unmerited mercy.—*D. Wheeler.*

One part of rectified oil of turpentine, seven parts of benzine, and five drops of oil of valerian to each ounce of the mixture, is said to be a superior disinfectant for hospital and general use. Each of the ingredients possesses the power of absorbing the oxygen of the atmosphere, and of converting it into peroxide of hydrogen, a substance similar in its effects to ozone. Books, letters, newspapers, cloth, wall-paper may be treated with this sort of disinfectant without injury. Its action is very persistent.—*Late Paper.*

All are not placed in the same position of vice, but all are commanded to obey Him who has called them to walk in uprightness before Him.

A Will and a Way.—Several years ago, an effort was made to collect all the chimney-sweepers in the city of Dublin, for the purpose of education. Among others came a little fellow who was asked if he knew his letters.

"O, yes, sir," was the reply.
 "Do you spell?"
 "O, yes, sir," was again the answer.
 "Do you read?"
 "O, yes, sir."
 "And what book did you learn from?"
 "O, I never had a book in my life, sir."
 "And who was your schoolmaster?"
 "O, I never was at school."

Here was a singular case: a boy could read and spell without a book or master! But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying? "Where there is a will, there is a way."—*Late Paper.*

THE FRIEND.

FOURTH MONTH 12, 1879.

We have received from the Secretary of the Pennsylvania State Temperance Union, a printed "Call" for a State Convention of those interested in suppressing intemperance; to which the representatives of "Churches, Colleges, Seminaries, Sons of Temperance, Good Templars, Temples of Honor, Women's Christian Temperance Unions, Reform Clubs, Prohibition Alliances, Law and Order Associations, Prohibitory Party Clubs, Young Men's Christian Associations," &c., &c., are invited to send delegates.

The object appears to be to devise some plan of legislative relief from the evils of the liquor system; probably, by the passage of a Local Option Law similar to that enacted in 1872, and since unwisely repealed.

We heartily sympathize with this object, or with any wisely digested plan of lessening the crime and poverty that so conspicuously flow from the use of intoxicating liquors as a drink; and we sincerely desire that the proposed convention may be useful in further awakening public attention to this subject, and in exerting an influence for good on the members of our State Legislature.

Yet we believe it is the safest course for the members of our religions Society generally to refrain from entering into such Conventions, when they are liable to be made participants in formal devotions, or else to mar the harmony of the gathering by an expressed dissent; and where means may be advocated, or measures be adopted, which are not in accordance with the principles and testimonies we are called upon to uphold. While we may get other men as co-laborers in the cause of righteousness, yet experience shows that in pursuing our own line of service we have often been able to do more good than would be indicated by our relative numbers or political influence.

In one of the short selections contained in our last number, is a sentence which speaks of the Power which saveth us from falling

into temptation, as "the same power which preserved Jesus when He was tempted in the wilderness."

This expression has awakened a little uneasiness, lest any of our readers should suppose, that the author of it regarded Him whom God hath exalted with his right hand, "to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins," to be nothing more than an ordinary man endowed with an unusual manifestation of the Holy Spirit. We do not suppose such was his meaning; for the true members of the Society of Friends have ever recognized in our Blessed Saviour the fulfillment of the prophecy of Isaiah, who speaks of Him as "The Mighty God, the Everlasting Father, and the Prince of Peace, of the increase of whose government and peace there is to be no end;" and have accepted the Scripture declaration, that "to the name of Jesus every knee shall bow, and every tongue confess that He is Lord, to the glory of God, the Father."

We have received a copy of the Report of the Committee who have charge of the Free Library and Reading Room, under the care of Friends at Germantown.

It appears from this, that the number of volumes in this valuable institution, on the first day of the present year, was 8,710; of which 526 had been added in the past ten months.

Though thrown open to the general public, with but few restrictions, and averaging more than 400 visitors weekly, yet very few of the books are reported to be lost or unaccounted for; and but little defacement or mutilation of them has been observed.

The same care in excluding works of fiction has been practised as heretofore. The new additions are largely of works relating to Science, History, Biography and Travels; and many of them were selected with special reference to the needs of the more intelligent mechanics and artisans, by whom the Library is frequented.

SUMMARY OF EVENTS.

UNITED STATES.—The average temperature of Third Month, for Philadelphia, was 41.3 degrees. Highest 60°. The average for the past nine years is 39.6 deg. Total rainfall and melted snow 2.28 inches. Prevailing direction of wind, northwest; maximum velocity 43 miles per hour. There were fifteen days on which rain or snow fell.

On the morning of the 6th, there occurred one of the most destructive fires that has taken place in this city in several years. The fire originated in a large five-story brick building on the north side of Race street, above Fourth, and extended from one to two hundred yards on both sides of Race St., and from Fourth to Crown St. About thirty buildings were destroyed or damaged, and the loss is estimated at over \$500,000. One man was killed, and several injured.

The Baldwin Locomotive Works turned out forty locomotives last month. At present they are engaged on an order from Australia for twenty-six engines of the consolidated make. They are to be used upon Government roads in Queensland, New Zealand, and New South Wales.

The twenty-fifth annual report of the Commercial Exchange shows, that during the year there were received at this port 973,380 barrels of flour, 11,976,250 bushels of wheat, 290,730 bushels of rye, 23,385,000 bushels of corn, 3,798,350 bushels of oats, 913,400 bushels of barley, 207,000 of malt; making the total receipt of grain 40,577,650. The arrivals and sales of beef cattle were 188,600 head; cows, 12,325; hogs, 252,000, and sheep 650,400. The production of lumber in Pennsylvania within the past two years, has been about 200,000,000 logs (1000 feet) per year. Previous to 1873,

the annual product was about double that amount, the falling off being attributed to the hard times.

Out of a State prison population of 29,197 throughout the United States, but 130 are employed in mechanical industries, earning on an average 40 cents per day.

A severe storm prevailed along the New England coast on the night of the 3rd, causing many disasters. The American ship Lancaster, with 1770 bales of cotton, was burned at Galveston on the morning of the 4th.

The weather in Canada during the past week is stated to have been intense and dry. A train arrived in Montreal for Quebec on the 1st inst., was snowed up at Port Rouge, and the passengers and mails were forwarded to their destination in sleighs. Three feet of snow were reported at North Troy, Vermont. On the 4th the temperature at Atlanta, Georgia, was one degree below freezing point. The fruit crop is said to be ruined, but vegetables not seriously damaged.

The Great Western railway passenger station at Suspension Bridge (Canada side), including Bainfield's refreshment saloon and the American Express Company and Montreal Telegraph Office, were burned on the morning of the 2nd. Loss \$30,000.

Legislation.—The U. S. Representatives ended on the 5th inst., and the Army Appropriation bill was passed, with the repealing section, by a vote of 148 to 122. The Senate has passed a bill appropriating \$200,000 for the construction of a refrigerating ship for the purpose of disinfecting cargoes from yellow fever ports.

The debt statement, issued 4th mo. 1st, show the following: Increase of debt for 3rd month, \$892,734.19; cash in the Treasury \$420,787,458.29; gold certificates, \$16,304,700; silver certificates, \$2,826,530; certificates of deposit, \$27,680,000; refunding certificates, \$58,070; legal tenders out-standing, \$346,681,016; fractional currency outstanding, \$13,925,662.14; United States notes held for redemption, fractional currency, \$8,458,991; called bonds not issued, \$1,700,413.41; 4 per cent. bonds have been issued, \$208,447,700.

There have been 21,061,274 Bland silver dollars coined, of which 6,605,076 have gone into circulation, leaving 15,956,198 in the Treasury.

The Secretary of the Treasury received on the 4th inst. subscriptions to the 4 per cent. loan, to the amount of \$296,502,750, and the 5 per cent. loan, to the amount of \$1,041,000 for the entire remainder of the outstanding 5-20's. Subscriptions to the 4's at the Treasury are now temporarily stopped; but subscriptions to the \$10 refunding certificates will go on as heretofore.

The number of deaths in Philadelphia the past week was 286. In New York for the same period 534.

Markets, &c.—U. S. gold, 104 1/2; 100 registered, 104 1/2; do. coupon, 105 1/2; 41 per cents, 105 1/2; 4 per cents, 99 1/2; 10-40s, 101 1/2.

Trade is reported as moderately active in most departments during the past week, but prices unsettled. Cotton, 11 1/2 to 1 1/2 cts. per pound for uplands and New Orleans.

Petroleum.—Crude 8 cts. in barrels, and standard white, at 9 1/2 cts. for export, and 10 to 10 1/2 cts. per gallon for home use. Lined oil, 61 a 63 cts.; Lard oil, 54 cts.; Neatfoot, 75 cts. per gallon.

Seeds.—Clover—seed, 4 to 5 1/2 cts. lb.; Flax—seed, \$1.12 to \$1.45, and Timothy \$1.40 to \$1.50 per bushel. Fruit.—Apples, Redwins, 52; choice Greenings, 52 to \$2.25; Roxs, Redwins, 52 to \$2.25. Cranberries, \$7.50 to \$9.00 per bbl.; per crate \$2.25 to \$2.75. Strawberries, 75 cts. a \$1 per quart.

Flour.—Minnesota extra, \$4.37 to \$4.75; do. choice, \$4.30 to \$4.50; Ohio extra family, \$4.50 to \$4.50; do. fancy, \$4.50 to \$4.55; patent, 87 to \$4.75. Rye flour, \$2.75 to \$3.00. Corn—No. 2, \$2.00. Bran, \$1.50 to \$1.55 per ton.

Grain.—Red wheat, \$1.14; Delaware amber, \$1.15; \$1.16; white, \$1.17. Rye, 57 to 58 cts. per bushel. Corn, 42 to 45 cts. Oats, mixed, 30 to 31 cts.; white, 32 to 33 cts.

Hay and Straw.—Prime timothy, 60 to 70 cts. per 100 pounds; mixed, 50 to 60 cts. per 100 pounds; straw, 75 to 90 cts. per 100 lbs.

Beef cattle.—The market has been in better condition, and prices were from 1 to 1 1/2 higher. Extra steers 61 cts.; medium, 5 to 5 1/2 cts.; common, 4 to 5 cts. Hogs, extra choice, 61 cts.; good, 61 cts.; medium, 61 to 61 cts. per pound. Sheep, extra 61 cts.; good, 61 cts.; medium, 60 to 61 cts.

FOREIGN.—The total receipts from the various sources of revenue of the United Kingdom, for the financial year, were £83,115,972, which amount is \$114,028 below the estimate. The receipts from customs show a decrease of £14,000,000 from excise £299,000, and from stamps £260,000. The other branches of revenue show

an increase of receipts. The net increase of revenue, as compared with the last financial year, is £3,352,673.

The statistical tables relating to emigration and immigration from and into the United Kingdom, for the year 1878, show 147,663 emigrants in the year, an increase of 27,692 on the preceding year; but of these only 112,992 were of British and Irish origin. This total is one of the lowest since 1853. Of immigration the corresponding numbers are, in 1877, 81,848, in 1878, 77,351, of whom 54,944 were of British and Irish origin. The conclusion is given that the tide of emigration, which was at its ebb in 1876 and '77, has again begun to flow. Of persons of British and Irish origin, 54,944 went to the United States in 1878, as compared with 45,481 in 1877. There was also a great increase in the emigration to Australia and to British North America.

It has been decided to erect a new tower for the Eddy-stone Lighthouse, about 127 feet from the present site. The focal plane will be raised to an elevation of 130 feet, and the range of light extended 17 1/2 nautical miles. The new tower to be constructed entirely of granite. The height will be 138 feet above the rock, to the top of cornice. The estimated cost is £78,000.

Information from Cape Town has been received, to the effect that the Zulu king is desirous of peace. The English, however, are disposed to regard this a mere pretence to gain time until the harvest is gathered. Only an unconditional surrender will be accepted.

The British forces under Captain Gough, have had an engagement with 5,000 Afghans, in which the latter were defeated with heavy loss.

The returned Bosnian refugees have appealed to Austria for increased relief. It is stated that 20,000 of them have died by privation since their flight from their homes.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Application may be made to

John W. Biddle, No. 726 Buttonwood St.
Ephraim Smith, No. 410 Pine St.
Rebecca W. Kite, No. 1159 North Fifth St.
Hannah Evans, No. 322 Union St.

WESTWON BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westwon, will be held in Philadelphia on Seventh-day, the 19th inst., at 2.30 P. M.
SAMUEL MORRIS,
Philada., 4th mo. 8th, 1879. Clerk.

FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA AND ITS VICINITY.

The Annual Meeting of "The Contributors" will be held in the Committee Room of Arch Street Meeting-house, on Second-day evening, 21st inst., at 8 o'clock. Friends who are interested in the cause and others are invited to attend.

JOHN B. GARRETT, Sec.

The 10th Annual Meeting of the "Indian Aid Association of Friends of Philadelphia Yearly Meeting," will be held in Arch Street Meeting-house, Philadelphia, on Fifth-day, Fourth month 24th, 1879, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, Clerk.

WESTWON BOARDING SCHOOL.

The Summer Session opens on Second-day, the 5th of Fifth month. Parents and others who intend to send pupils, will please make application to BENJAMIN W. PASSMORE, Supt., (address, Street Road P. O., Chester Co., Pa.) or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

Early application is requested when convenient.

TO RENT.—The dwelling house connected with Haddonfield Monthly Meeting School. A Friend's family is desired. Apply to

SAMUEL NICHOLSON,
CHARLES L. WILLETTS,
Haddonfield, N. J.

WESTWON BOARDING SCHOOL.

A NURSE is wanted for the Boys' Department, to enter on her duties at the beginning of the Summer session. Application may be made to
Anna V. Edge, Downingtown, Chester Co., Pa.
Susanna F. Sharpless, Street Road, " "
Elizabeth Evans, Haddonfield, New Jersey.
Elizabeth R. Evans, 322 Union St., Philada.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelp. Physician and Superintendent—JOHN C. HALL, Applications for the Admission of Patients may be made to the Superintendent, or to any of the Box Managers.

DIED, at his residence in North Norwalk, On 7th mo. 19th, 1878, ISRAEL D. TITUS, in his 74th a member and minister of Norwich Monthly Me. of Friends. In his early manhood, while disregarding his religious training and the convictions of Truth took license in sinful pleasures; but through the profound influence of the Holy Spirit upon him, he was able to yield to divine requiring. He esteemed himself as a brand plucked from the burning; and attributed his escape to "the Grace of God that brings salvation." Having gained a turning point, his life gave evidence of a true conversion to God. Soon came forth in the ministry of the Word to satisfaction of Friends, and in a proper time was acknowledged as a minister. He was faithful in the exercise of his gifts of home and performance of his labors abroad in the service of his Divine Master. He sound in the doctrines of the Gospel of Christ, firmly attached to the testimonies that Friends have ever held forth as the outgrowth of right principle. He approached his end with peaceful calmness, and with a heavenly expression of evidence to survive his prospect of happy inheritance hereafter.

—, at Coal Creek, Keokuk Co., Iowa, the 4th 2d mo. 1879, after a short but severe illness, MARY wife of John N. Miller, in the 51st year of her age, a beloved member of Coal Creek Monthly Meeting. Her sufferings being extreme, she fervently desired for religious comfort and fortune to enable her to endure all that her heavenly Father might please to permit; and that He would still be to her as her father in heaven, and in former times, and on her willingly to submit to his most holy will, should it please Him in mercy to raise her up, that would condescend to strengthen her to endure and perform all that might be required at her hands, according to His righteous commandments. "What an a thing to put off a preparation for death to such a time as this. I know not how it may turn with me. I do nothing in my way. If it is the dear Master's will take me to himself I feel that my work is done." Next morning, about 36 hours from the first attack, peacefully passed away.

—, in Westborough, N. Y., on the 6th of 2d mo. 1879, MARY ANN, wife of David Peckham, in the 7th year of her age, a member and elder of Westmore Monthly Meeting. In the death of this dear Friend the Society has lost one of its faithful and upright tars. Her meek and forgiving spirit, her sympathy for those in affliction, together with her charity for sinners, greatly endeared her to all who knew her. Fully convinced of the principles of the Society Friends, she was concerned faithfully to maintain doctrines and testimonies, and was grieved over departure from or innovation upon them. A short time before her close she said, "I see nothing in my way, and feel that I am almost home."

—, at West Chester, Pa., on the 8th of 2d mo. 1879, SUSAN K., wife of John J. Peckham, in the 6th year of her age, a member of Smyrna Monthly Meeting Friends. Though enduring great suffering, her work was preserved clear to the last, and after much exertance of herself, she was permitted to feel a full assurance of happiness hereafter.

—, on the 10th of 2d mo. 1879, MARY, with Caleb Engle, in the 60th year of her age, a member Plymouth Monthly and Southland Particular Me. of Friends. This dear Friend endured much bereavement through a protracted illness, which she bore with a remarkable degree of patience. Her relatives and friends have the consoling hope that their loss is eternal gain.

—, at West Chester, Pa., on the 1st of 2d mo. 1879, JANE C. GAMBLE, a member of Parkerville Particular and Kennet Monthly Meeting of Friends.

—, at the residence of her son, in Philadelphia, the 31st of 3d mo. 1879, ANNA, widow of the late Joseph H. Adams, in the 88th year of her age. Her early redeemed from the world, she manifested her faith and hope in Christ; and her long life was marked unobtrusive usefulness. She was beloved by her relatives and friends to whom her memory will be precious.

WILLIAM H. PILE, PRINTER,
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NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend"

Errors.

The vital welfare of religious bodies depends on the healthy condition and right guidance of their members.

The temptations to err from right, produced from an enemy who seldom presents himself in his true character, but by his transformations, often appears as an angel of light; whereby he betrays the unwatchful and guarded into a belief that his suggestions are the dictates of Divine Wisdom. As these are accepted and acted upon, the work is not of true peace, nor the effect that of quietness and assurance; but partakes more of the character of "the troubled sea, which cannot be stayed." This unrest may unhappily be mistaken for an increase of zeal for God, and a mark. The more the enemy can indoctrinate the mind with error, the more successful he is in laying waste the heritage of God. His attempt at seduction consisted in finding it with God's law, and proposing to our parents the violation of it as a means of entering their condition. The deception was such as induced them to look upon him as a friend. Therefore they believed him, and acted upon his advice. Since that day many have been beguiled by the same enemy, and by following his devices become ministers of unrighteousness.

But in the work of righteousness there is a warning, both to choose the good and to re-ent the evil; to resist the devil, to draw nigh to God, and to distinguish the Shepherd's care from that of the stranger.

There have been since the Christian era so many different ideas put forth, professedly under the name of Christ, that it is not easy to get up an entirely new scheme. Those which appear new mostly prove to be some error in an apparently new dress; which, the skill of talented and ambitious men, is presented in a way that begets a response in the unthinking and inexperienced, and affords food for that disposition which is chiefly desirous of hearing and telling some new thing, names which embrace much error and but little truth, are commonly short-lived. Those schemes are the most hurtful that are put forth as religious truth, but are so but in part; and whose advocates, in presenting them, so rely in their methods, as at one time to dwell largely on the truth that is in them, and at other times on the errors they include, dis-

guising the error in such a way as to conceal its real character.

The religious Society of Friends have ever held as a cardinal Christian doctrine, a belief in the only begotten Son of God; even in Him who was conceived of the Holy Ghost, and born of the Virgin Mary, "the Word (that) was made flesh and dwelt amongst us." Him who was crucified on Calvary, died and was buried; who rose again (his flesh saw no corruption), ascended up into heaven, where He now sitteth at the right hand of God the Father, our Mediator, Advocate, and Intercessor with the Father. They believe that He is the Lord from Heaven, the Quickening Spirit, who is now come the second time without sin unto salvation, by his own Holy Spirit, the manifestation of which is given to every man to profit withal.

But the Society has had its trials. Larger or smaller bodies of persons have been drawn away from the simplicity of the truth as it is in Jesus.

A half a century since, many by the name of Friends, under the profession of greater light, denied the divinity of Christ Jesus. In endeavoring to establish their theory, they misinterpreted many Scripture declarations. They held that He who was conceived of the Holy Ghost, and born of the virgin Mary, was an eminently good man, the highest type of Christian character, but was only man, and therefore his sufferings on the cross on Calvary could be of no avail for us. They dwelt much on the work of the Spirit, and in some respects with considerable clearness. But in other parts there is an ambiguity of expression, caused by their making improper spiritual application of many portions of Scripture in order to sustain their positions above referred to. Their theory was based upon *fundamental errors*, and was productive of sad results.

In the year 1830, the Yearly Meetings of Friends in America issued a united testimony to the Truth, which was evidently the result of right religious concern and labor, and which clearly and fully sets forth the doctrines of the Gospel of Christ as they have ever been held by Friends; together with the testimonies which are the true outgrowth of right principles.

Friends having passed through deep trials, and witnessed the painful separation that had taken place, as the result of the errors above described, were vigilant in watching and detecting such errors, perhaps without sufficiently considering the possibility of a reaction. Doctrines of an opposite character were soon introduced, and cautiously propagated, with, for a time, but little apparent effect. The seed thus sown ultimately took root and produced fruit after its kind with a large increase. In its fuller development may be seen a compound of "Antinomianism" and "Rant-erism." A summary of the leading or ultra ideas, may be presented as follows:

That a full and free salvation for men has been wrought out by Jesus on the cross on Calvary. That He then and there finished the work. That all we have to do is to accept Him as our Saviour, to believe in Him, and appropriate that finished work to ourselves. A distinction is made between Father, Son, and Holy Spirit. That the Holy Spirit is not Christ, but only testifies of Him. That the Holy Spirit does not work in the heart of the sinner. That the Spirit never cleanses, the literal blood of Jesus being the only cleanser. According to the above, the sufferings of Jesus, the shedding of His blood on the cross on Calvary, does all the work. One of the "Dablin Dolier Street Tracts" reprinted at Richmond, Indiana, says that "Christ has done every thing for the sinner, and man has nothing to do to obtain remission of sins but to believe in what Christ has done for him." It would exceed the proper limits of this essay to name all the crudities of these errors. But its advocates do not confine themselves to the utterance of those extreme views, but work upon a sliding scale, from truth to error, and vice versa. These errors are frequently presented in such a mixture as very much to conceal the counterfeits. All this is done under profession of greater light and higher attainment, accompanied with a profession of more efficient work for Jesus. Much labor has been bestowed in their propagation. Means have been employed to bring an influence to bear upon the mind from without, in order to awaken the emotional feelings. And when, by reason of these influences, vocal expression has been given to a belief in the Lord Jesus Christ, such speakers are considered as having been converted to Christ. Conversions of this kind have been largely heralded to induce the belief that much good has been done.

An easier way has been opened to membership in the religious Society of Friends, than that of self denial and the daily cross. Such language as follows: "Hide behind the cross," "Looking to the middle cross," &c., has been used as showing an easy and sure way to the kingdom. It is no marvel that adherents should be gained to such a system, inasmuch as there are persons who still prefer not to bring their deeds to the light. But it is strange that it has obtained so large a place in the Society of Friends. It will not help us to shut our eyes to the fact that changes have come over us, for the last few years, more rapidly than is often known in religious bodies; and that new principles and practices have obtained the predominance in many places. Wherever they have gained the ascendancy, the way is greatly closed against those who are sound in the faith in the right exercise of their gifts. It is therefore a time of suffering to the true Israel of God, who have great need faithfully to ponder the paths of their feet; and not only to hear but to do the commands of our blessed Lord, so as to know a firm establishment upon the Rock, Christ Jesus;

and so keep the word of His patience, with the assurance that the foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

The doctrines and testimonies which were committed to our early Friends, and are no less than primitive Christianity revived, have descended to us as a precious legacy; and we shall be held accountable to the great Governor for the way in which we preserve and transmit them. Let none, therefore, shrink from present suffering, for surely "Great is our God above all gods," and He is able to bring his purposes to pass; and happy will it be for those whom He is pleased to own as his faithful servants. A. S.

Ontario, 3d mo. 1879.

For "The Friend."

The Gabelle.

In "A Short History of the French People," written by Paul Lacombe, there is given an explanation of the causes which led to the great French revolution, which overthrew the existing government, and swept away many of the hindrances to the happiness of the citizens which had before existed.

After speaking of other forms of taxation, the writer says:

"Of all the taxes the *gabelle* was the most detested, and well deserved so to be. The *gabelle* was the tax on salt, or, to speak more accurately, a tax with salt as the medium. The State alone had a right to sell it; alone possessed salt-factories. Naturally, the State sold it at a price above its worth; but this was not all: had it been, the people would have submitted with patience; but the State forced each subject to buy a fixed amount. This amount varied in different provinces, as did also the price; and there were even some provinces which did not pay this tax at all. We shall presently see the result of this diversity. So each man was obliged to go to the State magazines, and buy the quantity of salt assessed to him whether he needed it or not. He received, at the same time, a ticket called *gabement*. This salt was called *sel de denoir*, and, curious to relate, had to be kept for daily consumption: it could not be used for salting down; another supply must be bought for that, even though the purchaser had already more than he could use.

"It resulted from all this, that, as the price of salt varied much in different places, and was everywhere dear beyond reason, there was a great profit in selling contraband salt, or in buying *sel de denoir* from particular people, in places where it cost least, and transporting it where it was most expensive. Of course this was prohibited, and called *salt-smuggling*; but, in spite of that, a large number of men devoted themselves to this industry, and, in certain cantons, the larger part of the peasantry deserted agriculture for salt-smuggling. Even priests and soldiers were implicated; and thus the mal-administration of the time, by making laws which all were tempted to break, and which a great number did break, caused political depravity among the people.

"The profit accruing from this smuggling multiplied the frauds so excessively, that their frequency and the difficulty of suppressing them led to an atrocious penalty. The salt-smuggler was sentenced to a heavy fine for the first offence, punished with the galleys for a second, or, if he were armed and belonged to a union, he was condemned to the galleys

for his first offence, and hung for his second; and this latter often happened. There were three thousand five hundred imprisonments and fifteen hundred sentences to severe or capital punishments every year, for salt-smuggling. There were executed in France seven or eight or even ten times as many salt-smugglers as assassins, in the same time. The *gabelle* had a regular army of guards and soldiers; and, putting together all the spaces over which watch had to be kept in the provinces, we find the *gabelle* had to guard twelve hundred leagues of barrier."

On the Resurrection of Jesus Christ.

BY OLINTHUS GREGORY.

(Continued from page 274.)

These three women and two of the apostles having been at the sepulchre, and Mary the last of them having departed, it being yet early: just as she was going Joanna came, and a considerable company with her; bringing the spices, &c., in order to embalm the body of Jesus, as they had agreed before the sabbath. They spent no time in reasoning about the removal of the stone, as the others had done; being a sufficient number to effect it, and expecting to meet the other three women at the place: for they knew nothing of what had passed at the sepulchre in the earlier part of the morning, before they arrived. When they got there, they found the stone rolled away: so they went into the sepulchre, and immediately perceived that the body was not there: but when they went in they saw no angel, as Mary and Salome had seen, sitting at the right side; nor did the two angels, who spake to Mary Magdalene, now appear. Joanna and her companions, like the other women, were full of amazement: and while they were in this perplexity, behold two angels stood by them and said, "Why seek ye the living among the dead? He is not here, but is risen," &c. Then the women returned from the sepulchre, and told all these things to the eleven, and to others, who, it seems, were now gathered together, by reason of the report Peter and John had made on their return from the sepulchre an hour or two before. When Peter and John were at the sepulchre, they had seen no angels; nor had they heard any report that Jesus was actually risen: but on Joanna's relating what she had seen and heard, Peter, evincing the ardor which marked all his actions, ran a second time to the sepulchre; and some others either along with him, or soon after him: they all found that the body was not in the grave; but they saw not Jesus.

Soon after this, two of them went a journey as far as Emmaus, about seven and a half miles from Jerusalem. We have no account of any more persons going to the sepulchre. But Peter, soon after the departure of the two disciples for Emmaus, retired to a place alone to meditate upon what had occurred, where his Lord appeared to him. This was the *third* appearance of Christ; but the first to any of his apostles. Jesus, having conversed a little with Peter, left him; and soon coming up with the two disciples who were journeying to Emmaus, conversed with them a good while, and afterwards revealed himself unto them. This was the *fourth* appearance.

While those two disciples were from Jerusalem, those who continued at that city were in great concern; for though Joanna had told

them, from the angels, that Jesus was risen yet her "words were as idle tales." Some time after, Mary Magdalene brought the tidings that she had "seen the Lord; she found them mourning and incredulous notwithstanding the cheering tenor of the news she communicated. The other Mary and Salome likewise conveyed their tidings as they were directed, first by the angels, a then by Christ himself. Late the same evening Peter came and informed them that he had seen Jesus. And as his disciples were discussing the evidences of his resurrection, some believing, others doubting, the two returned from Emmaus; and while they received, on the one hand, the joyful intelligence "that the Lord is risen indeed, and hath appeared Simon;" they in their turn confirmed the account, telling "what things were done in that way, and how he was known of them in breaking of bread;" by this insignificant act reminding them of his last supper with the Still, however, "some of them believed though Jesus had now appeared *four* times first to one woman, then to two; after that one man, and then to two.

Our Lord's *fifth* appearance after his resurrection was much more public than any of the preceding ones; for while they were earnestly conversing upon this most interesting topic still on the evening of the first day of the week, just after the return of the two from Emmaus, "Jesus himself stood in the midst of them, and said unto them, Peace be unto you." Though Thomas was at this time absent, yet there was a considerable number of the disciples gathered together, besides the apostles, in order to inquire and learn more about Jesus Christ. Besides this, the guard having said that they had seen an angel at the sepulchre, the Jews were enraged at their precautions to detain the body were defeated, circulated the ridiculous story that was stolen by the disciples of Jesus while the guards slept, and began to threaten the disciples; they, therefore, being "afraid of the Jews," dare not sleep in their own lodgings, but had assembled together, and shut the door previously to this appearance of Jesus. His sudden and unexpected appearance and address to them terrified them, so that they thought "it was a spirit," and not their Lord in the same identical body that was crucified and buried. But the Redeemer, to remove their distressing unbelieving thoughts, directed them to behold him steadfastly, to feel and touch him, and observe his late wounded and pierced hands and feet. They he ate before them, still farther to confirm their faith; and "opened the Scriptures to them," showing them that "thus it behooved Christ to suffer, and to rise from the dead the third day." After that, conversing still farther with them, he gave them another sign of his real existence and life, by *breathing* upon them; of his divine power, by conferring upon them the Holy Spirit; and then departed. Presently after, Thomas came in; but while the disciples told him they had "seen the Lord," he refused his assent, and replied, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Such was the incredulity of this apostle, although Jesus had then been seen at *five* distinct times in the course of the one day.

At the close of the feast of unleavened

and, that is, on the succeeding first day of the week, Jesus again appeared unto the *pen*, Thomas being with them: he upbraided him for his unbelief, allowed him the tests wished for, and extorted from him the confession, "My Lord and my God!" On this occasion, which was the sixth time of Jesus Christ's appearing, there does not seem to have been much conversation. The appearance was probably for the especial purpose of convincing Thomas.

(To be continued.)

A Bird-Lamp.

Now the very first thought with all the little readers will be, "I know, I know, it must be one of those pretty bronze arrangements one sees in the china and hardware stores, for sale." But no, it is not; really, you'll hardly believe me when I tell you that it is a bird—a small creature covered with feathers, and only a little while before, was singing its way over the waters, as blithe and gay as any living thing could be.

Well, children, to tell you the truth, I must confess that a great cruelty seems apparent, and the poor Stormy Petrel is the sufferer; holding up its little life in the strange service of giving light to its captors. Yes, many dwellers of sea girt islands have no other pleasures; and to them, no doubt, a great necessity flows out that feeling of pity and tenderness should lead them to find less painful methods of personal convenience. This is the way the cruel deed is done: A bit of soft cord, that we call "wicking," is ruthlessly drawn through the delicate frame of the bird, in such a way that it may become saturated with the contents of a tiny oil-tank, secreted for the special nourishment of baby-birds; the twisted threads are then set aflame as unconcernedly as if it were only a lantern made of tin wood.

Somehow, the poor Petrel has many enemies, both on land and on sea; it is raved at and denounced as a creature of ill omen and ill luck, a screaming, rampant thief, always reshadowing evil or engaged in petty larceny; but truly, a brave and gallant sailor is *Thelassidroma pelagica*, having also many careful thoughts touching the comforts of the home-nest, and the one puffy little nursing wherein most tenderly reared. In settling household affairs, the Petrel has ever "a downward eye," and looks very comical peering about, as is their custom, among rocky cliffs and into cliff-riven ledges, noting with various exactness all possibilities of comfort; wherever desirable quarters are found, there is no delay in preparing for family enjoyment. If, however, no secure nook can be found, then our busy bird at once settles himself to digging in the earth, and a famous burrower is he; the house-place is made to accommodate a party of three only, and down a foot or more below the surface, they find themselves delightfully situated. Adroit builders are these cunning workmen; and when the solitary egg is laid, feel that their treasure is secure—the one egg small and white, from which, in due time, emerge the child of their affections.

Off Cape Sable, many thousand Petrels congregate, the low-lying islands presenting rare chances for such housekeepers; during the day, the busy providers are of necessity away, sometimes skimming distant waves, often riding upon stormiest billows, pursuing with un-

daunted energy "the calling" of their lives. But they are not forgetful of home cares, and with unerring certainty returning, each to its own special home, to feast and coddle the lone baby, soothing it, too, after the fashion of their kind, with oddly-intoned nursery ditties, expressive of deepest affection.

Much business falls to the lot of the greatly abused Petrel—following ships in their course, screaming out warnings of coming danger, and remembering, as well, to gather many fragments of floating food, all this must our lively Petrel do, in the furtherance of God-given instincts, and with great injustice are many hard and cruel epithets heaped upon his head; the sturdy mariner is his determined foe, and landsmen, as well, are not slow to denounce him as "a creature unworthy noble company." They forget that the "prophetic wailer" was been given "an inner gift," whereby it can apprehend the war of elements, and with uplifted voice pipe out in mournful numbers an earnest song of warning; and calling him "The Devil's Bird" is a reproach not to be borne.

The Petrel has "its mission," no creature made by God is useless, or to be scorned or shut away from our tenderest forbearance.—*E. P. Chaplin in Nat. Baptist.*

The Story of Colbert.

Stories of real life are oftentimes more startling than fiction. Such is the story of Colbert, the woollen-draper's apprentice, who became the Prime Minister of France.

One of the most wonderful manufactures the world has ever known is that of the celebrated Gobelin tapestry, the founder of which was the great French statesman, Colbert, whose genius brought renown upon the reign of Louis XIV. The glass works of the Faubourg St. Antoine were also established by him; it was he who planned the erection of the Hotel des Invalides, the triumphal arch of the Rue St. Denis, and many more of the adornments of the great French city; and yet this man, so renowned, so admired, and so powerful, had risen to his high position by his own merit and his own ability.

In a certain sense he was the maker of his own fortune, although we know that it is God's blessing only which can really bring us success, and that it was God who enabled Jean Baptiste Colbert to perform the honorable action which was his first step to prosperity.

We read that he was a thoughtful boy, loving nothing so well as his books, and prompted only by duty to his parents when he was willing to be bound as apprentice to Certain, a woollen-draper of Rheims. One day the youth was sent to the house of a banker of Paris, to show him some cloths which he required for the hangings of a country house he had recently purchased, and having been duly apprized of the price of the different qualities, he started on his errand.

Being ushered into the presence of the young gentleman, Baptiste laid the goods before him, and he chose one of the pieces. "I like this best; what is the price?" he said, carelessly.

"Fifteen crowns a yard," replied young Colbert, believing himself correct; and the banker, opening his desk, handed him four hundred and fifty crowns, the price of the thirty yards required.

Baptiste wrote a receipt and took the

money; the shop-boy who had accompanied him rolled up the goods and they went back to the shop.

The sharp old woollen-draper asked if he had made any mistake, declaring that he should return for the surplus money if he had charged too little. To Baptiste's dismay, however, it was found that he had charged fifteen crowns for the cloth, which was worth but eight. The master was delighted, and embraced Baptiste, declaring that he would be an honor to his family; but the boy seized his hat, exclaiming, "I will return to the gentleman, and give him back what I have received in mistake;" and with a bound he cleared the threshold, and was out of sight before his knavish old master could hinder him.

Arrived at the hotel, Baptiste asked for Cenani, and was so persistent in his demand that at length the valet went to his master, who was dressing.

"The young woollen-draper, sir, wishes to speak with you."

"I cannot see him now," was the reply. "Oh, please, sir, one word," said a voice at the door. "It was Baptiste, who had ventured to follow the servant, and who now stepped into the room, told his tale, and laid down two hundred and ten crowns upon the table. "That is the sum you overpaid me, sir. I beg your pardon, and have the honor to wish you good morning."

But the young banker called him back, and asked him how it was he had not kept the money himself.

"I never thought of it, sir," was the simple reply.

"Suppose I were to make you a present of it?"

"Sir, I would not take it," and the fair young face flushed crimson.

"Well, good by. We shall meet again;" and the banker dismissed him.

When Colbert reached the street, the first person he met was the angry woollen-draper, who ordered him to return to his home, and never venture again into his presence.

That evening Baptiste walked into the little room where his parents were eating their frugal supper, and told them what had happened, and that he had lost his situation. There was only one feeling in the hearts of the good people—Baptiste had acted rightly, and God would not desert him.

While they were talking a visitor was announced, a stranger to his parents, but not unknown to Baptiste. It was the young banker, who had been to the woollen-draper's shop, and then traced the boy to his home, that he might offer him a situation in his own banking-house. His strict and conscientious application to business led to rapid advancement, and Baptiste was at length made traveller to the firm.

His mind and taste developed in the course of his journeys, and when he was about thirty years of age he was placed with Letellier, the Secretary of State, who introduced him to Mazarin, and the Cardinal begged him from Letellier, and made him privy councillor. When Mazarin became disliked and mistrusted he retired to Cologne, and then Colbert remained in Paris as comptroller-general, acquitting himself with zeal and prudence.

But now that he was a great man, Baptiste did not forget his home. He procured good appointments for his brothers, and advanced them by every means in his power.

His great work was to found a chamber of commerce, to establish naval schools, and to open the harbors of Brest, Toulon and Rochefort; in fact, nothing seemed beyond the range of the great and active mind of this gifted man.

At the age of sixty-four years he died, leaving behind him nine children, who all occupied high and distinguished stations. This ended the life of Jean Baptiste Colbert—the slight, fair boy who, with silken curls falling upon his shoulders, once peered over his favorite books in the woollen draper's shop at Rheims.—*Child's Companion.*

Those that love the law of God are converted, and made wise unto salvation by it; and though their enemies are very many, and very high also, yet they cannot prevail against them that love this law. They are the happiest people of all the families of the earth. No evil prevails against such; and, as hath been witnessed of old, viz: Great peace have those that love thy law. So those are living witnesses of the same great peace in this age, who love the law, which is light. Thy law is light, said one. He that loves this light, brings his deeds unto it, by it to be tried and judged; and after this the great peace is witnessed. Peace is the reward of those that love the law of God; peace in the inward parts, even the peace of God, which the world cannot give nor take away.

It is good not only to know the law of God, but also to live in the sense and love of this law at all times, when about our common occasions in the world, as well as in our solemn assemblies before the Lord. The love of this pure law of the Spirit of life, which judgeth every appearance of evil, makes wise unto salvation.—*William Shewen.*

Our own Way.—In a large monastery in Tuscany, now emptied of its former occupants and falling into decay, there remains one solitary monk, the cicerone of the traveller who may be attracted to the spot by the loveliness of its site, or the magnificence of the ruined structure. He complained of the tyranny that had destroyed their ancient habitation and scattered the brotherhood, and ended in lamenting that so many holy men could now no longer serve God!

"Is there then no sphere of holiness but in a monastery?" inquired his visitor. "Are there no means by which God can be served out of it?"

The Carthusian looked confused, and after a moment's pause replied apologetically, "It is pleasanter to serve God in the place and way one likes best."

Thus it is with all who speak their own thoughts and do their own wills, and who, finding a way easy to nature, escape the cross. The Lord in love destroys the work that seems so fair, and scatters the possession not laid up in Heaven; teaching us that we are pilgrims and strangers, and not citizens of this world.

There is a natural delight in the success of our own schemes, which is not delight in the Lord. The promise is in "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isaiah lviii. 13, 14. Let those say who have been educated with much serving, without seeking counsel and strength from Him who is wisdom and

understanding,—have they not walked in their own light, and in the sparks that they have kindled lain down in sorrow?—*The Lost Blessing.*

WRITE THEM A LETTER TO-NIGHT.

Selected.

Don't go to the theatre, grange or ball,
But stay in your room to-night;
Deny yourself to the friends that call
And a good long letter write—
Write to the sad old folks at home
Who sit when the day is done,
With folded hands and downcast eyes
And think of the absent one.

Don't selfishly scribble "excuse my haste,
I've scarcely the time to write,"
Lest their brooding thoughts go wandering back
To many a by-gone night.
When they lost their needed sleep and rest,
And every breath was a prayer—
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you're no more need
Of their love or counsel wise;
For the heart grows strongly sensitive
When age has dimmed the eyes—
It might be well to tell them believe
You never forget them, quite;
That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends,
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day.
The duty of writing do not put off;
Lest sleep and pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour too late.

For the sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one—
Write them a letter to-night.

Olyette Ellis.

Selected.

"A LITTLE WHILE AND YE SHALL SEE ME."

"A little while," oh, words of tender meaning,
That fill our souls with longings and with joy,
That bid our thoughts rise upward, very gladly,
To that bright land where bliss has no alloy.

"A little while," and then in that fair country,
All of our tears God's hand shall wipe away;
All pain and sin, all earthly we shall vanish,
When we behold, with joy, the perfect day.

And is this all? that we no more shall sorrow,
That we shall find no sin within the place?
Ah, no! the promise thrills with new, sweet meaning—
"A little while," and we shall see his face.

"A little while," and we shall see his glory,
Who, for our ransom, shed his precious blood,
That all our sins, though scarlet, might be whitened
Even washed away beneath the crimson flood.

"A little while," and Christ shall lead us gently
Up to the many mansions of the blest,
And all the hungry shall be fed with manna,
And all the weary shall he give sweet rest.

For in that land he giveth joy for sorrow,
He giveth peace to those by earth long tried;
And each soul findeth there its chief desire—
For in Christ's likeness all are satisfied.

"A little while," oh true, sweet words of comfort!
Fill thou the souls with Christ's own living grace,
That we may wait with gladness, always knowing,
"A little while," and we shall see his face.

Millie Calvert.

An Ohio man, who had been seen two successive days paing up and down in front of his saloon, as if in deep thought, was asked by a friend if the crusaders had been after him. His reply was, "No; but I have received a postal, signed by three ladies. The

husband of the first is one of my customers and is rapidly becoming a drunkard. A second of the second, one of my customers, is just starting in the drunkard's course. The husband of the third was one of my customers and died a drunkard. It cuts close, and can't stand it."—*Illustrated Weekly.*

When Frederick Hoffmann discovered carbonic acid gas and traced its effects on animal life, he was denounced by more than one German university as hostile to religion and veering towards atheism! Three or four students at the University of Jena, in the attempt to raise a spirit for the discovery of a supposed hidden treasure, were strangled or poisoned by the fumes of the charcoal they had been burning in a close garden house of a vineyard near Jena, while employed in their magnum fumigations and charms. One only was restored to life; and from his account of the noises and spectres in his ears and eyes as he was losing his senses, it was taken for granted that the bad spirit had destroyed them. Homann admitted that it was a very bad spirit that had tempted them, the spirit of avarice and folly; and that a very noxious spirit—"goat" or "geist"—was the immediate cause of the death. But he contended that this latter spirit was the spirit of charcoal, which would have produced the same effect had the young men been chanting psalms instead of incantations, and acquitted the devil of all direct concern in the business. The theological faculty took alarm; even physicians pretended to be horror-stricken at such audacity.

The idea that any discoveries in the sphere of the natural sciences can undermine the foundations of Christianity is losing its hold gradually; indeed, but certainly and finally "The mistakes of scientific men have never injured Christianity, while every new truth discovered by them has either added to its evidence or prepared the mind for its reception."

"A Right Spirit."—On one occasion a father found it necessary to punish his little daughter. But Mary climbed up into his lap, and, throwing her arms around his neck, said, "Papa, do love you."

"Why do you love me, my child?" the father asked.

"Because you try to make me good, papa." It is in this spirit that God's people should accept the chastisement he sends, remembering it is in love he rebukes and chastens; not for his pleasure, but for their profit, that they may be partakers of his holiness.

Russian Autocracy.

The power concentrated in the Russian Czars is without precedent in history, and has at all times exerted a most fatal influence on public life in Russia as well as on the personal character of the Czars themselves. Trained to a slavish obedience and to the belief that the personal will of one man and not the law, was the guiding principle of their whole existence, the people gradually sank into that political and intellectual apathy from which even now the mass of the Russian peasantry has not yet awakened. Not only to the people, however, but to the Czars themselves, has their power become a curse. Feeling the awful responsibility weighing on them, they naturally sought to alleviate it by giving their power a divine character. Every

of their acts they began to consider as the God, themselves as his instrument, and a man who dared to oppose them as an atheist not recognizing the dictates of heaven, for whom no punishment could appear cruel and severe. In a certain sense opinion is well founded, that all Russian were more or less maniacs. A human cannot bear the strain put on it by the rise of an almost divine power. It naturally acquires a morbid disposition, which in different forms, according to the character and energy of each individual. A man an undaunted will and energy becomes a man of his own power, a cold-blooded tyrant, in whose eyes the strict maintenance of "divine" rights becomes a religion, and it is his duty to uphold: The prototype is species of "Caesarean" majority is to be found in our century in the person of Nicholas, the present Emperor's father. He exercised his power not only as a right, but as a duty, imposed on him by Providence, crushed his enemies, not from personal animosity, or out of governmental interests, but only as a work of heavenly justice.

An episode which happened in 1848 with a member of my own family, will best serve to illustrate this feature in the character of the Emperor. A relation of mine, who was a student at the St. Petersburg University, with a few friends, formed a literary society, in which the works of contemporary liberal economists, publicists, and philosophers, were read and debated. One of the meretricious spies of the secret police detected the society as a "secret revolution-organization," and my relative, as president thereof. The latter was of course arrested, locked up in one of the underground cells of the St. Petersburg fortress, and summarily condemned by a special military court, and transported to Siberia for life. The influence which our family possessed in high quarters was brought to bear on the Emperor, but all in vain. At last the mother of the prisoner, meeting the Czar one day during one of his solitary walks in the Summer garden, threw herself at his feet, averring her innocence, and imploring his pardon. The Czar seemed to be profoundly touched, raised the old lady with the most chivalrous and pitying deference, and promised her to consider her son's case, and to have a personal interview with him. Nicholas was true to his word. The very next day the young man was brought out of his cell, and, a few days later, he stood before the Emperor. The latter took him by the hand, led him before an image of the Saviour suspended in the center of the room, and, forcing him down on his knees, exclaimed:

"Can you swear before Almighty God that you are not your associates had any criminal design against my life? Can you swear you believe in the holiness and eternity of the Russian autocracy?"

As soon as the prisoner had recovered from the unbounded surprise, he answered:

"I can swear to your Majesty that neither for any of my friends had the remotest design against your safety. As to the autocratic nature of government, I cannot conscientiously say that I believe in its eternity. The history of other countries teaches us that the same must come, even in Russia, when the people itself will take part in its government." The Czar answered not a syllable, embraced

the young man with almost parental tenderness, and drawing a ring from his own finger, he gave it to him, saying:

"This is a token of respect from your Czar. You have been sincere and truthful to me; and there is nothing I hate so much as a lie."

He then approached his writing-table, on which the sentence of the court concerning my relative was lying, and with one stroke of the pen—signed the paper!

"I pity you from the bottom of my heart," he said; "you are an honest man, and an honest man, true to his convictions, is more dangerous to autocracy than an unprincipled rascal. Therefore I must punish you, though never was this duty more painful to me than now. God bless you, my son, and judge me mercifully if I should appear to be in the wrong."

And, once more embracing his victim, he led him to the door.—*N. Am. Review.*

For "The Friend."

An Indian's View of Indian Affairs.

(Continued from page 274.)

"When I returned to Wallowa I found my people very much excited upon discovering that the soldiers were already in the Wallowa Valley. We held a council, and decided to move immediately, to avoid bloodshed.

"Too-hool-hool-suit, who felt outraged by his imprisonment, talked for war, and made many of my young men willing to fight rather than be driven like dogs from the land where they were born. He declared that blood alone would wash out the disgrace General Howard had put upon him. It required a strong heart to stand up against such talk, but I urged my people to be quiet, and not to begin a war.

"We gathered all the stock we could find, and made an attempt to move. We left many of our horses and cattle in Wallowa, and we lost several hundred in crossing the river. All of my people succeeded in getting across in safety. Many of the Nez Percés came together in Rocky Cañon to hold a grand council. I went with all my people. This council lasted ten days. There was a great deal of war-talk, and a great deal of excitement. There was one young brave present whose father had been killed by a white man five years before. This man's blood was bad against white men, and he left the council calling for revenge.

"Again I counselled peace, and I thought the danger was past. We had not complied with General Howard's order because we could not, but we intended to do so as soon as possible. I was leaving the council to kill beef for my family, when news came that the young man whose father had been killed had gone out with several other hot-blooded young braves and killed four white men. He rode up to the council and shouted: 'Why do you sit here like women?' The war has begun already!" I was deeply grieved. All the lodges were moved except my brother's and my own. I saw clearly that the war was upon us when I learned that my young men had been secretly buying ammunition. I had heard then that Too-hool-hool-suit, who had been imprisoned by General Howard, had succeeded in organizing a war-party. I knew that their acts would involve all my people. I saw that the war could not then be prevented. The time had passed. I counselled peace from the beginning. I knew that we were too weak to fight the United States. * *

"I would have given my own life if I could have undone the killing of white men by my people. I blame my young men and I blame the white men. I blame General Howard for not giving my people time to get their stock away from Wallowa. I do not acknowledge that he had the right to order me to leave Wallowa at any time. I deny that either my father or myself ever sold that land. It is still our land. I may never again be our home, but my father sleeps there, and I love it as I love my mother. I left there, hoping to avoid bloodshed.

"If General Howard had given me plenty of time to gather up my stock, and treated Too-hool-hool-suit as a man should be treated, there would have been no war."

It is not necessary to republish the particulars of the war which immediately followed. It lasted but a few weeks. The Indians finally surrendered to General Miles upon the assurance that their lives should be spared, and they should be sent upon the Reservation. This promise that they should be sent to the Reservation has never been fulfilled. Chief Joseph says:

"General Miles turned my people over to another soldier, and we were taken to Bismarck. Captain Johnson, who now had charge of us, received an order to take us to Fort Leavenworth. At Leavenworth we were placed on a low river bottom, with no water except river-water to drink and cook with. We had always lived in a healthy country, where the mountains were high and the water was cold and clear. Many of my people sickened and died, and we buried them in this strange land. I can not tell how much my heart suffered for my people while at Leavenworth. The Great Spirit Chief who rules above seemed to be looking some other way, and did not see what was being done to my people.

"During the hot days (July, 1878) we received notice that we were to be moved farther away from our own country. We were not asked if we were willing to go. We were ordered to get into the railroad-cars. Three of my people died on the way to Baxter Springs. It was worse to die there than to die fighting in the mountains.

"We were moved from Baxter Springs (Kansas) to the Indian Territory, and set down without our lodges. We had but little medicine, and we were nearly all sick. Seventy of my people have died since we moved there.

"At last I was granted permission to come to Washington and bring my friend Yellow Bull or our interpreter with me. I am glad we came. I have shaken hands with a great many friends, but there are some things I want to know which no one seems able to explain. I can not understand how the Government sends a man out to fight us, as it did General Miles, and then breaks his word. Such a Government has something wrong about it. I can not understand why so many chiefs are allowed to talk so many different ways, and I promise so many different things. I have seen the Great Father Chief (the President), the next Great Chief (Secretary of the Interior), the Commissioner Chief (Hay), the Law Chief (General Butler), and many other law chiefs (Congressmen), and they all say they are my friends, and that I shall have justice, but while their mouths all talk right, I do not understand why nothing is done for

my people. I have heard talk and talk, but nothing is done. Good words do not last long unless they amount to something. Words do not pay for my dead people. They do not pay for my country, nor overrun by white men. They do not protect my father's grave. They do not pay for all my horses and cattle. Good words will not give me back my children. Good words will not make good the promise of your War Chief, General Miles. Good words will not give my people good health and stop them from dying. Good words will not get my people a home where they can live in peace and take care of themselves. I am tired of talk that comes to nothing.

It makes my heart sick when I remember all the good words and all the broken promises. There has been too much talking by men who had no right to talk. Too many misrepresentations have been made, too many misunderstandings have come up between the white men about the Indians. If the white man wants to live in peace with the Indian, he can live in peace. There need be no trouble. Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it. You might as well expect the rivers to run backward as that any man who was born a free man should be contented when penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small spot of earth, and compel him to stay there, he will not be contented, nor will he grow and prosper. I have asked some of the great white chiefs where they get their authority to say to the Indian that he shall stay in one place, while he sees white men going where they please. They cannot tell me.

"I only ask of the Government to be treated as all other men are treated. If I cannot go to my own home, let me have a home in some country where my people will not die so fast. I would like to go to Bitter Root Valley. There my people would be healthy; where they are now they are dying. Three have died since I left my camp to come to Washington.

When I think of our condition my heart is heavy. I see men of my race treated as outlaws and driven from country to country, or shot down like animals.

I know that my race must change. We cannot hold our own with the white men as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law shall work alike on all men. If the Indian breaks the law, punish him by the law. If the white man breaks the law, punish him also.

Let me be a free man—free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law, or submit to the penalty.

Whenever the white man treats the Indian as they treat each other, then we will have no more wars. We shall all be alike—brothers of one father and one mother, with one sky above us and one country around us, and one government for all. Then the Great Spirit Chief who rules above will smile upon this land, and send rain to wash out the bloody

spots made by brothers' hands from the face of the earth. For this time the Indian race are waiting and praying. I hope that no more groans of wounded men and women will ever go to the ear of the Great Spirit Chief above, and that all people may be one people.

In-mut-too-yah-lat-lat has spoken for his people.
YOUNG JOSEPH.

Washington City, D. C.

THE FRIEND.

FOURTH MONTH 19, 1879.

Some weeks ago, copies of the following minutes were handed to us by a Friend who had received them from a member of the Body known as the "Binns Yearly Meeting," to distinguish it from the Ohio Yearly Meeting, from which it separated in 1854.

As they purport to be official documents, expressing the belief of the body issuing them, we returned them to the Friend from whom we received them, informing him that before publishing them in our Journal, we would require their correctness to be vouched for by some reliable authority.

Within a few days, the Friend who had handed the minutes to us, has returned them, and sent us a letter written to him by the member of the "Binns" meeting who first supplied them, to whom he had stated our requisition. The writer of that letter says—

"I am willing to be responsible for the minutes sent, so far as their being correct copies, as taken from the minutes of the Select and Quarterly Meetings. * * * The minute issued in 1877, originated in the Select Meeting, and by it was sent down to its subordinate meetings by a special committee. That issued in 1878 by Select Meeting, was sent down to the branches of the same, but no farther."
Minute of 1877.

"This meeting was brought into deep exercise and travail concerning unsound and mystical views and expositions which appear here and there in certain of our members, in opposition to the plain scriptural doctrines of man's darkness and deadness in sin by nature, and his redemption therefrom by the Lord Jesus Christ, whose shed blood is the alone means of cleansing the soul from all the guilt of sin; it was directed, that a non-acceptance of this doctrine, is a manifest disqualification for the station of Minister or Elder."
Minute of 1878.

"This meeting renewedly feels the importance of purging itself from all unsoundness in doctrine, and we hereby re-affirm the substance of the minute of last year, and subordinate meetings are directed to carry out the instructions therein given, in reference to such cases. We do not believe that there is any principle or quality in the soul of man, innate or otherwise, which, even though rightly used, will ever save a single soul; but that it pleased God, by the foolishness of preaching, to save them that believe; and the Holy Spirit is sent to convince the ungodly of sin, who upon repentance towards God, and faith in Jesus Christ who died for us, are justified by his blood. And we repudiate the so called doctrine of the inner light, or the gift of a portion of the Holy Spirit in the soul of every man, as dangerous, unsound, and unscriptural."

The italicising is by us.

It is right to state, that the writer of letter observes, that these minutes were approved by several in the Quarterly Meeting of which he is a member, but they were ruled by the "controlling element."

The unsound, anti-scriptural doctrine contained in the concluding paragraph of last minute, has been promulgated by per in the station of ministers in the different Yearly Meetings for years past; but, so far as we know, this is the first time it has been officially avowed by any organized body of calling themselves Friends. It is as a departure from the doctrine of "naive saving Light," as always held by Friend though in an opposite direction,—as was heresy of E. Hicks and his followers.

Of what worth is the expression, "The Holy Spirit is sent to convince the ungodly of sin when made by those who thus publicly declare they repudiate the so-called doctrine the Inner Light, or the gift of a portion the Holy Spirit in the soul of every man dangerous, unsound, and unscriptural; enact, that the non-acceptance of this doctrine is a manifest disqualification for the station of minister or elder. Must not the quarrel in every fair-minded Friend, what it have a body of people to pass themselves as Friends, while repudiating one of the fundamental and distinguishing doctrines of the gospel, as ever held by the Society? Geo. Fox declares, "The Lord God opened to by his invisible power, how every man enlightened by the Divine light of Christ. I saw it shine through all, and that they believed in it came out of condemnation, to Light of Life, and became the children of God; but they that hated it and did not believe it were condemned by it though they had profession of Christ." Again, "I saw Christ died for all men, and enlightened all men women with his divine, saving light, and none could be true believers but those who believed therein. I saw that the Grace of God which brings salvation, had appeared to men, and that the manifestation of the Spirit of God was given to every man to profit withal."

With this declaration, correspond all standard writings—approved by the Society—of those Friends who have expounded to the world the doctrines and testimonies truly held by Friends. But the departures from the doctrines of the gospel and the testimonies springing from them, are constantly becoming wider and more numerous, among those who have long been making innovations upon them, and disrupting the bonds that held the Society together for more than two centuries yet those who adhere to the original faith and testimonies, are disowned by meetings claiming to be sound, because they are conscientiously bound to withdraw from where they are continually exposed to have themselves and their children taught such heresy.

If we remember aright, part of the deposition sent out by London Yearly Meeting 1 year were in attendance at the meeting who issued the last minute. Nothing is said, believe, in the account published of their hours, of any opposition to, or disapproval of, the doctrine contained in the minute, being manifested by them. As London Yearly Meeting was the first to accept that body of secederists as a meeting in unity with it, and it opened the way and encouraged other Yearly Meetings to follow its lead, we would suppose

it does not endorse the salient opinion set in the minute sent down by its Select Committee Meeting to its subordinate branches, which were not prepared to believe—it would be as much cause to send a deputation to indicate this apostasy from Quakerism, as to send it to send out its committee to advise Friends who had withdrawn from their members of Western Yearly Meeting, to turn into fellowship with those they had Time will make manifest.

The discussions which have lately taken respecting the proposed transfer of the Indians to the War Department, a thoughtful observer can hardly fail to have detected the little acknowledgment that was made of the inherent rights of the Indians, and how slightly the violation of the obligations of the nation towards them on the part of its official representatives or by private individuals, appears to have affected the public mind, as well as the little disposition that appears to exist to prevent that most fruitful source of disturbances with the Indians—the oppression of lawless and designing whites, to which cause it has been recently alluded by a member of the Commission appointed to report on the propriety of the proposed transfer, nine-tenths of the wars with the Indians may be attributed. Had a right sentiment prevailed in the community at large in reference to these important subjects, a heavy load of responsibility which now rests upon it on account of the treatment of the aborigines of this country, would not have incurred.

In judging of the action of the Government in bargaining with the Indians for the sale of their lands, it must be remembered that in many instances, on account of the wandering life of the tribes, no strong partiality for particular regions existed, and that the acquiescence rendered was to them an adequate compensation, but it is also true that in other cases, when the Indians have been unwilling parted with their land, its cession has been demanded by force, and they have been treated, with a ruthless hand, to a distant exile, although their attachment to their native lands was of the strongest character. The sad history of the Nez Percé Indians, which has recently been spread before our eyes, and the forcible removal of the Apaches and Cherokees, in a former generation, are among the instances which might be cited, in which arrogant demands of white rulers upon the coveted home of the red man, were permitted to overrule considerations of right and justice, and to precipitate Government into deeds of violence and oppression. In other cases the promises of Government for substantial support, the payment of stipulated moneys, and the fulfillment of other conditions of treaties entered into, have been shamefully disregarded.

It is to be feared that the frequency with which solemn pledges of this character have been violated on the part of the United States, not only stained our history with many marks of injustice, but has also weakened among ourselves the sense of national honor, and created the feeling that treaties are to be abated at the will of the stronger party, or that restrictions removed notwithstanding the faith of the nation has been guaranteed their observance, whenever the demands become urgent on the part of our own people.

In an "Appeal on behalf of the colored race," addressed to our fellow citizens by the Yearly Meeting, in 1858, the following solemn language occurs, which although referring especially to the oppression of the blacks, and which may be regarded as having received in great measure its illustration during the sufferings which this nation shortly afterwards underwent in liberating them from slavery, has yet, we believe, an application to the treatment of the "remnants of the tribes," in the language of the appeal, "who once possessed the soil upon which we have grown rich," and whom "every principle of religion and humanity dictates should be treated with kindness and liberality," viz :

"It is one of the fixed laws of [God's] moral government, attested by experience and by Holy Scripture, that wickedness and oppression are sooner or later followed by his just judgments. The annals of those that have preceded us furnish abundant evidence that national sins have ever incurred national calamities, and that a course of iniquity and violence, however prosperous for a time, has eventually terminated in disgrace and ruin. History abounds with instances of governments which have risen to a height of power and influence which seemed almost irresistible; and arrogantly presuming on the strength of their position, and trusting to their skill and management, have sought to aggrandize themselves by encroaching on the rights of others, until at length, in the righteous retribution of Him who has declared 'Vengeance is mine—I will repay,' the measure they have meted to others has been returned upon themselves, unlooked for calamities have befallen, they have sunk into moral and political degradation, and their very existence has been blotted from the earth." "However improbable, in the day of outward prosperity, a reverse may appear; however it may seem to us for a time that God regardeth not the iniquity of the oppressor, nor lieth to the groaning of the down-trodden, it is unalterably certain that the day of recompense will sooner or later arrive."

SUMMARY OF EVENTS.

UNITED STATES.—The U. S. Senate has decided by a vote of 35 yeas to 25 nays, to admit Charles H. Bell, appointed by the Governor of New Hampshire as Senator. The Army Appropriation bill was reported without amendment, and placed on the calendar. The House is engaged in consideration of the Legislative Appropriation bill. The amendment directing that the ten millions of legal tenders kept in the Treasury for the redemption of fractional currency, be issued in payment of arrears of pensions has been adopted. An amendment making an appropriation for the eradication of the cattle disease, was debated on the 12th inst., and finally referred to the committee on agriculture.

The report of the Directors of the Union Pacific Railroad for 1878, shows there were 104,275 miles of road in operation. The total net income for the year was \$7,361,072. The local business of the railroad is an encouraging increase over previous years. The sales of land amounted to 318,903 acres, at an average price of \$4.88 per acre.

A telegram from Port Eads, at the mouth of the Mississippi, says there is now a navigable channel, 27 feet deep, from the light-house to the waters of the gulf, and 25 feet clear for the same distance with a width of 230 feet.

Telegraphic communication is now open between New York and Antofagasta, in Bolivia, South America. At an auction sale in New York on the 9th inst., by the Delaware and Hudson Canal Company, of 50,000 tons of the several sizes of coal, the average price realized was \$2.53 per ton, which is 13¢ less than the prices for the previous month. This is said to be considerably below the cost of production.

The five steamers which left New York on the 12th, carried 225 cubic passengers for Europe. The most valuable features among the cargo were five cases and 100 bags domestic dry goods for Liverpool, and 50 tons agricultural machines for Germany.

The farmers of the Wyoming Valley are said to be alarmed at the prevalence of "pleuro-pneumonia" in that region.

A severe snow storm is reported in the Lake Champlain region on the 11th,—about eight inches of snow fell.

A large number of colored people are leaving the South, and emigrating to the West. At a meeting of colored citizens held in New York, resolutions were adopted recommending the emigrants not to settle in the cities and towns, but permanently on lands, and develop that higher manhood which they are known to possess.

Markets, &c.—U. S. sixes, 1881, 106½; 5s, 1881, registered, 103½; coupon, 104½; 4½ per cent, 105½; 4 per cent, 99½; 10-10s, 101½.

Cotton, 11½ a 11½ cts. per pound for uplands and New Orleans.

Petroleum.—Crude 8½ cts. in barrels, and standard white, at 9½ cts. for export, and 10 a 10½ cts. per gallon for home use. Lined oil, 60 cts. from American seed, and 61 cts. from California. Lard oil, 50 a 53 cts.; sperm, crude, 83 cts., natural, virgin, 92 a 95 cts.; neat-foot, 75 cts. for prime, 60 cts. for No. 1, per gallon.

Fresh Fruit.—Apples scarce and in demand—Baldwins, \$2.25 a \$2.37½; choice Greenings, \$2.50; Russets, \$2 a \$2.25. Cranberries, 87 a 88 per bushel; \$2.25 a \$2.75 per crate. Strawberries, 35 a 40 cts. per quart. Flour.—Choice brands firmly held. Penna. extra, \$4.37 a \$4.75; choice \$4.90 a \$5; Ohio extra family, \$4.50 a \$5; fancy, \$5.20 a \$5.25; patent, \$7.25 a \$7.75. Rye flour, \$2.75 a \$2.85. Corn meal, \$2.50 per barrel. Bran, \$13.75 a \$14 per ton.

Grain.—Wheat was in better demand at an advance, Delaware and Jersey amber, \$1.15 a \$1.16; red, \$1 a \$1.14; white, \$1.17. Rye, \$7 a 8 cts. Corn, 42 a 43½ cts. Oats, mixed, 30 a 31 cts.; white, 32 a 32½ cts. Seeds.—Clover-seed, 4½ a 5½ cts. per bushel; Flax-seed, \$1.42 a \$1.45 per bushel; Timothy, \$1.40 a \$1.50 as to quality.

Hay and Straw.—Prime timothy, 65 a 75 cts. per 100 pounds; mixed, 50 a 65 cts.; straw, 75 a 85 cts. per 100 pounds.

Beef cattle.—Extra steers, 6½ cts.; medium to good, 5 a 6 cts.; common, 4 a 5 cts. Cows, \$2.75 a \$2.75 per head. Sheep, 4½ a 6½ cts. per lb. as to quality. Hogs, 6 a 6½ cts. per pound, as to condition.

The number of deaths in Philadelphia for the week ending at noon on the 12th, was 286. Of this number 180 were adults and 106 children: 32 being under one year of age.

FOOTNOTES.—In the Dominion House of Commons, a member for British Columbia moved for leave to introduce a bill providing for a peaceful separation of that Province from the Dominion. The motion was not seconded, and the speaker declared it out of order, so the matter dropped.

The Parliament of the British Columbia has adjourned until the 10th inst., to await definite information from Ottawa regarding the railway question. This action is approved by the public, who are opposed to sectional strife. Since the adjournment, telegrams have been received in Victoria from Ottawa, saying that the construction of the railway will be commenced this year, and the railway policy of the government will shortly be announced.

The City of Glasgow bank liquidators have decided to call for 2250 pounds on each 100 pound share.

The Times correspondent at Lahore, says: "Major Cavanagh will probably go to Cabul, with a small escort, to endeavor to quell the disturbances. His duty of 'futility of resistance.'" It is said Yakob is inciting the frontier tribes against the British.

Information from South Africa has been received to the effect that a convoy of supplies proceeding from Derby in the Louisa district, to Murchison, was attacked by 4000 natives, and that at least twenty wagons containing supplies were lost, and but few men escaped.

Russia.—Reports from Kieff state that the political prisoners there are most cruelly treated. Many have been shot while attempting to escape.

On the 14th inst., while the Czar was taking his usual morning walk, an attempt was made to assassinate him. Four or five shots were fired at him, but he escaped uninjured. The would-be assassin was captured, and is undergoing examination.

It is reported that Prince Melikoff and all the foreign doctors have quitted Astrachan.

From Valparaiso, information is received that Chili has formally declared war against Peru.

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 Epistles of Advice, &c., issued at various times on several subjects.
 An Address of the Yearly Meeting of Friends, held in Philadelphia, to its own members and the members of other Yearly Meetings, 1868.
 A Brief Narrative in Relation to the Position of Philadelphia Yearly Meeting, 1873.
 An Epistle from the Yearly Meeting of Friends, held in Philadelphia, to its members, 1876.
 Extracts from Letters of John Barclay to Mary B. Penn, of the Religious Society of Friends on the Continent of America, edition of 1830.
 A Brief Account of the Rise of the Society of Friends Concerning the Communion or Participation of the Body and Blood of Christ, by Barclay.
 "Address to Parents," from Com. on Education.
 "An Examen of parts relating to the Society of Friends in a recent work by Robert Barclay, entitled, 'The Inner Life of the Religious Societies of the Commonwealth,' by Charles Evans."
 Arrangements have been made, by which Friends attending the Yearly Meeting can be furnished there with simple dinners, at a moderate charge, at the second story of the central part of the Arch Street Meeting-house.
 4th mo. 10th, 1879.
 JOURNAL OF WILLIAM EVANS.
 This journal is now offered at the following reduced prices:
 Bound in cloth . . . \$2.00 formerly \$2.25
 do. half morocco . . . \$2.50 formerly \$3.00
 FRIENDS' SELECT SCHOOLS.
 Wanted a teacher for the Girls' School. Applicants may be made to
 John W. Biddle, No. 726 Buttonwood St.
 Ephraim Smith, No. 1110 Pine St.
 Rebecca W. Kite, No. 459 North Fifth St.
 Hannah Evans, No. 322 Union St.
 FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA AND ITS VICINITY.
 The Annual Meeting of "The Contributors" will be held in the Committee Room of Arch Street Meeting-house, on Second-day evening, 21st inst., at 8 o'clock. Friends who are interested in the cause and others invited to attend.
 JOHN B. GARRETT, Secy.
 The 10th Annual Meeting of the "Indian Aid Association of Friends of Philadelphia Yearly Meeting" will be held in Arch Street Meeting-house, Philadelphia, on Fifth-day, Fourth month 21st, 1879, at 8 p. Friends generally are invited to attend.
 RICHARD CADBURY, Clerk.
 WESTTOWN BOARDING SCHOOL.
 The Summer Session opens on Second-day, the 5th of Fifth month. Parents and others who intend to send pupils, will please make application to BEVAN & CO., PASSMORE, Supt., (address, Street Road P. O., Chester Co., Pa.) or to CHARLES J. ALLEN, Treasurer, 3 Arch St., Philadelphia.
 Early application is requested when convenient.
 WESTTOWN BOARDING SCHOOL.
 A NURSE is wanted for the Boys' Department, to enter on her duties at the beginning of the Summer session. Application may be made to Anna V. Edge, Downingtown, Chester Co., Pa. Susanna F. Sharpless, Street Road, " " " Deborah Rhoads, Haddonfield, New Jersey. Elizabeth R. Evans, 322 Union St., Philada.
 MARRIED, at Chichester Meeting, Delaware Co., Pa. 2d mo. 13th, 1879, THOMAS S. SHOEMAKER, of Jarretts town, Montgomery Co., Pa., to ANNA MORGAN, of Jarretts town place.
 DIED, on the 13th of 2d mo. 1879, at her residence in West Goshen, Chester Co., Pa., LYDIA HOOPER, nee Lane, of Jane G. Hoopes, in the 81st year of her age, a member and elder of Goshen Monthly and Particular Meeting.
 WILLIAM H. PILE, PRINTER,
 No. 422 Walnut Street.

THE FRIEND.

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PHILADELPHIA.

"For The Friend"
Some Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 278.)

1843. 11th mo. 1st. This being the day that I have generally had my mid-week sitting, and not feeling willing to omit it, I explained to the teacher and he interpreted to the scholars, my reason for having them sit in silence. Their books were put away, and their quiet orderly behavior was rather surprising. I thought the sitting was owned by the life-giving presence of the dear Master; there were very few of them, probably, who had ever attended anything like a religious meeting before. Left there the next day with feelings of gratitude, as I think I have generally done, whilst I have mostly gone up with envy, discouraging feelings.

12th mo. 3d. I had the company of Silas Jorrell and three of Ariel Wellman's family that meeting; my mind was, I think, more steady than is usually the case when I have had the company of strangers.

Second day. Feeling less weakness and discouragement than has frequently been the case when about to visit the school at Horse-bone Bend, I left home for that purpose Fourth-day, the 6th. I again felt it something of a trial to have a sitting with the scholars; the teacher being absent this forenoon made it a little more so, as I wished to tell them what was about to do, and have some opportunity of talking with them before we commenced, but when the time came, by mind seemed strengthened. I got one of the scholars to interpret a few words and we commenced our sitting. I know not when I have been more favored with strength to perform what I think my Divine Master was pleased to require of me, in silence. The scholars generally behaved well; I think I have reason to be very thankful for the great favors of this day, and take courage. I visited Jos. Shongo, a sick Indian, and gave him some cloth which I had been directed by Thos. Evans to purchase for the benefit of the poor, aged and sick Indians; he said he had some money in his hands which I might dispose of in that way. This, I think, will increase the comfort of some of the poor Indians, who seem thankful for the help given them.

Whilst I have been thus favored, I have also felt much weakness and discouragement, which are in their turn, if the mind is kept single to the Divine Master, blessings, making

us sensible that in Him is our strength, increasing our love to, and confidence in Him, in whom there is strength and true peace.

13th. From the preceding up to this time, I think I have been favored at seasons with a degree of faith which has been strengthening and comforting. This day attended the school at Cold Spring; it being my meeting day, although it was a trial, I thought it would be right for me to sit with the scholars; their behavior was not, I think, so good as at some other times, but my mind was mercifully favored and borne up over my trials. In the afternoon the behavior of some of the larger scholars was very trying, at which I felt a good deal discouraged, fearing their influence would be a serious disadvantage to the school.

Fifth-day, the 14th. The school was pretty well attended and the behavior better. I feel comforted and thankful in believing in times of trial it is best for us to keep near to our Blessed Master, and when ability is given, supplicate for his blessing and help, that He would, in his overruling Providence, remove the difficulties which are in our way, and cause that our labors may praise His great and excellent name. This has felt to me to be much more availing than all that can be done in the wisdom and strength of the creature.

20th. Went up to Horse Shoe Bend, to visit the school; found neither teacher nor scholars at the school-house, at which I felt quite distressed, not knowing the cause, and fearing the teacher was sick or indulging in the use of ardent spirits. I made inquiry at some of the Indian houses near, but could get little information. After taking some care of my horse, I went to the school-house to eat some provisions I had with me; I felt very lonely, think I never felt more sympathy with the true suffering sinner; I thought of the sufferings of the Blessed Master who suffered for us, and of the sufferings of some of our early Friends; their being shut up in dreary dungeons, particularly females. I thought there was nothing but the life-giving presence of the Blessed Master that could have supported them under their privations and trials, and enabled them in the end to rejoice and say: The Lord was our helper, He is worthy in all things to be obeyed, and unto Him is due all honor, praise and thanksgiving both now and forevermore.

1844. 1st mo. 4th. Went to pay, as I suppose, my last visit to the Cornplanter reservation, before leaving to visit my friends in Chester county. On my way, felt some discouragement; after getting there, King Pierce, my interpreter and myself, called at Moses Pierce's, where we left our horses and went to Charles Obole's. I expressed a wish to see some of the Indians. William Obole started out and soon had a number collected. I had a comfortable opportunity with them, and have reason to believe it was satisfactory to them. Charles Obole expressed his satis-

faction with what had been said, and that he was always willing to hear what "Friends" had to say to them; he believed they had always given them good advice. I then came back to Moses Pierce's; had a satisfactory opportunity with Moses, his wife and part of his family: they expressed their satisfaction with what was said to them. On my way home I think I may say, I felt thankful for the great favors of that day, feeling clear, as I thought, of the Indians of that reservation, excepting one old woman whom I met with on my way, and was relieved of uneasiness on her account; before reaching home my enjoyment was great, at the same time desiring that I might be preserved and enabled to leave the other reservation with the same kind of feelings. I reached Owen Blacksnake's I think near 8 o'clock in the evening, where I had a stable erected; found they had retired for the night; put away my horse and crossed the river in a canoe; my mind was so comforted that I think I might say, lonesome, fearful feelings were almost removed from me. It was a moonlight evening.

1st mo. 5th. On my way to the Post-office, thought I did not feel clear of F. A., a retailer of liquor, living near the reservation, who I had been told has sold a good deal of liquor to the Indians, to whom I had before spoken on the subject. I also thought of calling to see J. J., an Indian, who has been, I understand, in the practice of drinking a good deal of late. The thought of attending to these services was for a time something of a trial, but it was in mercy made easy by my meeting with F. in or near the road; he did not appear to be offended at what I said, and bid me farewell, apparently with friendly feelings. I then went towards J. J.'s, met him on the road and spoke to him on the subject of drinking; he told me he did not intend to drink any more for a time; he is said to be a quarrelsome, rough-dispositional man. I think I may acknowledge it is a great favor from a kind and merciful Master, whom I desire to reserve, that these two men treated me with respect; giving up to these services seemed harder than performing them. May these, with many other like favors, be remembered with feelings of gratitude to Him who has been my strength and may they be blessed to the increasing of my faith in, and faithful-ness to, my Heavenly Master. I have had two visits from Charles Obole, and have been comforted in believing he was favored with a sense of right feeling both times; the way he expressed himself in regard to our Saviour was comforting to me. As the time draws near for my leaving, notwithstanding I have many mercies I have experienced, I have feared I should not get through to my peace, but this I believe to be a discouragement but I think I believe to be a discouragement but I have thrown in my way by the enemy. I feel the fault very reason to believe should. I concern will be entirely my own. The account continued with me that I might be faithful, de-

siring very much to be favored to feel myself as clear of my Indian brothers and sisters on the upper end of the reservation, and in the neighborhood of Cold Spring, as I have, though unmerited mercy, been favored to do on Complanter's reservation, having returned from there with sweet peace of mind, and I think I may say with feelings of gratitude to my Divine Master, whose mercies and favors I desire never to forget, but that at all times when they are brought to my recollection, my heart may bring forth fruits of thanksgiving and praise to His great and excellent name, that my situation may never be comparable to the unfruitful fig tree.

That evening, when I came home, I was informed of the sudden death of Jarvis Dodge, who was killed by the falling of a small tree; the news was truly sorrowful as he had been, and it was to be feared, a careless-living man, and at times intemperate. May such sudden deaths serve as a solemn warning to those that are left.

(To be continued.)

On the Resurrection of Jesus Christ.

BY OLINTHUS GREGORY.

(Continued from page 283.)

After this, the feast being now over, the eleven travelled to Galilee, being encouraged, by promises both before and after the resurrection, to expect the sight of their Lord there. The distance was more than eighty miles from Jerusalem to Tiberias, and more still to Bethsaida and Capernaum. Thither, however, they went, inspired by these hopes; and shortly after their arrival there, Jesus appeared again at the sea of Tiberias, or, as it was sometimes called, the sea of Galilee. Here were seven of the disciples, probably of the eleven, following their occupation of fishers; they had been "toiling all night, and caught nothing," when Jesus appeared, whom they knew not at first. In consequence of following his advice, they had a large and miraculous draught of fishes in their net; which was succeeded by a long, familiar, and interesting conversation, related pretty fully by the apostle John, who was one of the disciples present. This was, as John terms it, the *third* time he had appeared to the body of the apostles; but it was his *seventh* appearance since his resurrection.

Probably it was at this familiar interview by the sea of Tiberias, that Jesus told these seven disciples when and where they might expect to see him in a very public manner, agreeably to the promise made them before his death. And thus it might be that they gave notice of it privately to as many disciples as might be thought proper; for even then, though he was to appear openly yet it was not to a great variety, but "to chosen witnesses, who ate and drank with him after he rose from the dead." Pursuant to this previous notice, as it should seem, there was a most numerous and public meeting upon a mountain in Galilee, where Jesus made his *eighth* appearance. Matthew says expressly Jesus had appointed the mountain. The number assembled there was between five and six hundred, called emphatically *brethren*, denoting that they were all chosen witnesses, as Peter observed in the house of Cornelius. Here as he found "some" still "doubted," and gave infallible proofs of his resurrection, and

"spake much of the things concerning the kingdom of God;" being now about to take his final farewell of the greatest part of them on earth. It is worthy of observation, that the majority of the witnesses of this appearance were living, and appealed to as such, twenty years afterwards, when Paul wrote his first Epistle to the Corinthians.

The *ninth* appearance of Christ recorded in the Scriptures, was to James. This, Paul informs us, was after that to the five hundred. Probably it took place in Galilee, as well as the two last mentioned; but the evangelists give us no particular information about it. Paul, however, mentions it as a fact *well known*; otherwise he would not have adduced it in proof of the resurrection, denied as it was by some, and little understood by many who believed in the fact.

The *tenth* and last appearance of the risen Saviour was at Jerusalem, "to all the apostles," that is, to the eleven remaining ones, Judas being "gone to his own place." It was about six weeks after the passover, and about forty days after the resurrection, when several of the disciples from Galilee repaired again to Jerusalem, in order to keep the approaching feast of weeks called the *Pentecost* by the Grecian Jews. Being assembled together with the disciples at Jerusalem in one house, probably the same as that where Jesus had kept the passover, and the same in which they met on the day of the resurrection, and on that day week, and where they worshipped till the day of Pentecost; there they had the conversation with their Lord recorded in the first chapter of the Acts. There he gave them commandments, and spake more "of the things pertaining to the kingdom of God." There he delivered to them the commission to go forth into all the world, to preach, and baptize, and gave them animating promises of his presence with them while their life continued, and with their successors "to the end of the world." There he commanded them not to depart into Galilee again, but to tarry at Jerusalem till they should "be baptized with the Holy Ghost," which he assured them would be in the course of a few days. This last interview would doubtless be very endearing, affecting, and instructive. And, as if to impress the circumstance with all its important lessons, and all its solemn tendencies, more deeply on their minds, he led them out towards Bethany or *Mount Olivet*, conversing as they went, according to his wonted manner. Often had he retired with his dear and beloved disciples to that secluded spot; and thither he now for the last time conducted them. There,—near the place whence he commenced his triumphant ride into Jerusalem,—where he had frequently conversed, expounded parables, and prayed with his disciples,—where, in so much agony, he had recently prayed, and sweat as it were "drops of blood,"—where he was betrayed with a kiss, taken by his enemies, and forsaken by his disciples, there he once more assembled them, "lifted up his hands and blessed them," and "while he blessed them," he was taken up gradually from them into heaven, "a cloud receiving him out of their sight." Thus then it appears, from apostolic testimony, that Jesus Christ not only rose from the dead, but rendered himself manifest to many after his resurrection, removing the doubts of the incredulous by "the most infallible proofs," and confirming the faith of the weak by the most consoling and cheering

promises: promises which speedily after were amply fulfilled.

"Twice twenty days he sojourn'd here on earth,
And shew'd himself alive to chosen witnesses;
By proofs so strong, that the most slow-assessing
Had not a scruple left. This having done,
He mounted up to heaven." B.

Such, in few words, is the history of our Lord's resurrection from the dead, and of his various appearances after that important event. I have drawn this account not only from the writings of any one evangelist, but from a collection and comparison of their separate stories; for the relations of these four historians, though not discordant, do not comprise all the circumstances. This, however, is by no means to be regretted. Such a complete coincidence between four narratives relating to the same events, as shall extend to every minute circumstance, would argue collusion, or, at least, dependence; whereas, four narratives, each exhibiting the grand outlines of the story, but varying in minutiae matters, some mentioning one, and some another, according to the particular subject or individual feeling of each respective writer, naturally suggest the ideas of honesty and independent narration, and exclude the possibility of contrivance and forgery.

Admitting, then, the genuineness and authenticity of the historical books of the New Testament (both satisfactorily established in trust in my fifth letter), the resurrection of Jesus Christ cannot be denied. Yet, as is extraordinary fact is of the greatest moment in the Christian system, you will naturally expect that I will not quit the subject merely with this summary argument in its favor. I shall, therefore, devote the remainder of the present letter, to the consideration of two or three such particular evidences as in themselves force our assent; and to a cursory view of some of the difficulties that spring from a denial of the fact.

(To be continued.)

For "The Friend." Religious Responsibility of the Young.

There is an opinion among many in the younger walks of life, (often assented to by those older than themselves,) that there is not the same necessity in young people seeing the Lord, as when they become older. Now this opinion is incorrect; and is founded more upon natural inclination, than upon self-thoughtfulness or the testimony of the Scriptures.

The wise man said, "Rejoice, oh young man, in thy youth," &c., but adds this warning, "know thou that for all these things God will bring thee into judgment;" and he also makes use of the language, "Remember not thy Creator in the days of thy youth." From these and many other passages of Scripture we infer that young people are under the same obligation to do the Divine will as a those of mature years; and that according to their ability, as much is required of them as a religious sense as from individuals of ripe age and experience. How sad then is it to find them, what a great mistake do they commit and what a terrible risk do they run, who they deliberately stifle the good feelings within them, and enter into the frivolity and self-indulgence incident to youth; for by so doing they not only risk their immortal souls, but they also barter real happiness in this world for uncertain and less satisfying pleasures.

Youth has been called the spring-time of life; and at no other period of our existence does the world look more beautiful, and its enjoyments seem more harmless and attractive. Strength of mind and body are then at their prime; the pulse beats high with hope, and the untried mind sees everything in its most promising aspect. All this is perfectly natural and right; but the fact must not be overlooked, that youth is also the time when character is formed, and habits created which frequently last a lifetime. It is then that religious impressions are received, which, as they are prized or neglected, mould the course of their years.

When young men and women reach an age to think for themselves, they find two paths opened to their view; one of these, a path of fidelity, with religion for its safe-guard; the other, one that permits greater freedom of action, but which we are assured leads to destruction. If they choose the broad way, a responsibility they incur is very great; for not only do they slight Him who has given them everything they possess, but their eyes become insensibly blinded, and their hearts deadened to sin, until they adopt religious opinions, which before they could not have entertained; or are guilty of acts, from which they would previously have shrunk with horror. Their good resolutions to do better in after years will then avail but little, and before they know their danger, they may be unable to retrace their steps. Neither will it do for the young to imagine, that some day or other, they will repent of their ways, and amend. They forget that the opportunity to do so may never be afforded; and that if in mercy it is, they will find repentance to be exceedingly difficult. Lukewarmness as regards religion, is also a very dangerous condition to be in; and we may depend upon it, that easily ignoring our accountability to God will in no wise justify us in his sight.

Such being the case, we see that there is no more safe or desirable time than youth, in which to cultivate self-control and religious principles, which, as they are fostered, yield lessened fruits to their possessor, besides greatly influencing surrounding individuals. In this connection it may be said, that force of example among the young is very great, and that often the least effort to do right has such influence; while, on the other hand, a departure into unrestrained liberty, is frequently imitated by others, with most sorrowful results.

The history of the Christian religion, and in particular that of the Society of Friends, tells of many very young in years, who were living examples of piety and zeal in the Lord's service, often in the midst of bitter persecution and ridicule. The good condition that they attained, can also be reached by the youth of this generation, if they are willing to be led by the same infallible Guide that animated them; and certainly just as much is required of us, as was of those who lived two centuries ago. The world at large, never more demanded a society consistently upholding the testimonies of Friends than it now does; and there never was more need that young men and women should prove, by conduct and example, that with their duty to their Maker takes precedence over love of self, or fear of the cross.

To you who are young in years, and who may read these lines, I would also add, that

being greatly favored by the Lord in almost every respect, the commonest ties of gratitude alone should induce you to do whatever He may require at your hands. He has given you much, and has the right to expect much. Many to whom I would thus appeal, are endowed by nature with most excellent abilities, and have the advantage of superior education; while upon a considerable number worldly wealth has been liberally bestowed. Each one of these are blessings that place you under deep obligations to the bountiful Giver; and for each one a satisfactory account must be rendered in the day of judgment; which day we have continual evidence, may come to even the very young in years almost before they are aware. At that awful time there will be no excuse to make, for not only have earthly advantages been granted, but you have also felt the strivings of the Holy Spirit within your breasts, offering the salvation of your immortal souls; and secretly reproving when you have done evil, or commending when you have done well. If you are faithful to its teachings, it will lead you to eternal happiness; but if you despise its admonitions, you cannot fail but endanger that hope of salvation which it so freely offers. You may accept it as the experience of the writer, who is also young, and who desires to be one with you in the effort to tread the narrow path whereof he speaks, that there is a reward and a happiness in endeavoring to do right, far transcending the enjoyments that worldly pleasures can give.

Selected.

Testimonies to the Way to Salvation.

As Adam lost the dominion, the peace and the blessing of God, going from God into transgression; so must all that ever enter the kingdom again (which is righteousness, peace and joy in the Holy Spirit), come to the Light which Christ Jesus hath enlightened them without (which shows them sin), and believe in it and obey it, to be led out of transgression by it, up to God again.—*W. Bailly's Works*, p. 88.

You cannot repent when you will or in your own appointed time, but when the inward Light of God stirred, with discoveries and reproofs of the evil ways, words and actions, which by you are brought forth; that is the time, when He calleth, to turn at his reproofs.—*Id.* p. 139.

Therefore beware and turn your minds to the Grace of God, which hath appeared unto you and to all people, which shows you the evil of your ways, and secretly reproves you for the same; and this is sufficient to save you, and keep you from the evil, and to give you an entrance into his everlasting kingdom, where no unclean thing or worker of iniquity can enter; for it will lead you and preserve you out of all iniquity and vanity, pride and enmity (the ground of the curse and condemnation), as you give diligent heed unto it and obey it; and it will teach you to live soberly, tenderly, righteously and godly in this present evil world.—*W. Bailly's Address to Young People*, p. 528.

It having pleased the Lord, whose I am, and whom I serve, to call me by his Grace, even in my tender years, by which Grace He put me upon early seekings after himself, that so I might know Him the only true God, and Jesus Christ whom He hath sent, whom savingly to know is life eternal; many

sore and weary steps hath my anxious soul trod, in finding out the path that leadeth thereunto, that so I might come to a certain knowledge of what God is, and how He ought to be worshipped. And this made me go about from one watchman of the night to another, inquiring after my soul's beloved, to hear if they could tell where his dwelling was, and where He maketh his flocks to lie down in rest.

But O! the uncertain sound which they gave; some said, "Lo, here," and others said, "Lo, there is He whom thy soul desireth;" but alas! when I went out to seek Him there, I could neither see his shape nor hear his voice. Then used I to retire into my chamber to supplicate Him in secret, whose presence I could not meet with in those public assemblies; but yet still I looked for that at a distance, viz. the appearance of the Son of God, which was to have been had near at hand; sometimes searching over the records of Scripture, if there I could find Him substantially, whom my soul greatly desired to see: but then I found Him not, although I daily read the reports which his ancient primitive servants have left there upon record, concerning how they witnessed Him, by virtue of the effectual working of his mighty power in them. But what was this to me, whilst I knew Him not myself experimentally working down sin and iniquity in me, and removing that that did let, and would let, till it was taken out of the way, that so his own righteous sceptre might bear rule over me?

And thus as I sought Him sorrowing, in an acceptable time was He pleased to appear unto me, magnified by his name for ever, and to cast up a living way to me, though much contrary to the way I walked in formerly, yet by his good Spirit He so instructed me, that I certainly knew this to be the way that leadeth to everlasting life.

And now I say, this was the grace by which I was called, and by which I am in measure saved, even that grace of which the apostle speaks.—"The Grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and 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."

And now [I am] taught by this grace, which is the only principle by which every one may learn to know God savingly, which principle God hath raised up in me to publish and declare to others, where they should look for the appearance of this saving arm and grace of God, which alone can burst the bonds of death, and set the soul at liberty.—*Elizabeth Bakstr.*

I see by the light of this spiritual pillar of fire, that though the sea, with the waves thereof, roar, yet is there a way for the ransomed of the Lord to pass over; and this way is Christ, the Light, the Lamb, the Grace, the Gift of God, given by the Father to bring out of the fall, which all mankind are in by nature, that whosoever believeth in Him, layeth hold on Him, and continueth to be led by Him, should be brought into fellowship with himself, and abide therein forever.—*Id.* p. 163.

"This life is a passage, not a port."

For "The Friend"

The following extract appears to be more in accordance with Friends' views, than some of the noted revival preachers who hold up the idea that a state of acceptance may be instantaneously attained, and that new converts should commence teaching others with little or no previous preparation.

"Extract from Hannah More's Practical Piety."—If we do not strenuously labor for our own illumination, how shall we presume to enlighten others? It is a dangerous presumption to busy ourselves in improving others, before we have diligently sought our own improvement. Yet it is a vanity not uncommon that the first feelings, be they true or false, which resemble devotion, the first faint ray of knowledge which has imperfectly dawned, excites in certain raw minds an eager impatience to communicate to others what they themselves have not yet attained. Hence the novel swarms of un instructed instructors, of teachers who have no time to learn. The act previous to imparting knowledge should seem to be that of acquiring it. Nothing would so effectually check an irregular, and improve a temperate zeal, as the personal discipline, the self-acquaintance, which we have so repeatedly recommended."

Modern Extravagance.—In the face of the terrible distress so widely spread which has come upon us, is it quite useless to appeal to the English as a nation to repent of and amend the shameful extravagance which has been growing upon us now for many years, which threatens to rival, if indeed it does not already do so, the shameless luxury which has been the ruin of one nation after another from Babylon downwards? It is not confined to one class, but pervades all, creeping in often under the euphonious name of "aestheticism," and the specious pretence of encouraging "art," till between them they confuse and at last destroy all idea of right and wrong, whether in religion or morals. Each class as to its houses, equipages, dress and table, is living beyond its means. Who can say how far the desire to provide for these fictitious and dangerous "wants" may have led to the gigantic frauds now unhappily so common? Is it quite useless to entreat English people to study their Bibles, not for the purpose of criticism leading to a sad amount of sophistry, destructive alike to morals and religion, but for the purpose of earnestly and seriously laying their precepts to heart and reforming their lives? The sum that forty years ago was deemed amply sufficient as pin money for a nobleman's wife with £30,000 or £10,000 a year, is now often considered insufficient for a woman whose husband has not a tenth part of that income, and so on in proportion. About ten years ago it appeared in the bankruptcy case of a grocer in Chelsea, that having an income of £300 a year, he allowed his wife £100 a year for her dress, but that she had been spending at the rate of nearly £200, and when indignation was expressed at this, his counsel assured the court that the proportion was considered not at all unusual. But there is another form of extravagant expenditure of money which dares to assume the garb of religion. How can any one persuade themselves that while there is one soul to rescue, one body to relieve, one part of the earth in which to spread the Gospel, that that God who has said, "I will have mercy and

not sacrifice;" that Saviour who has said, "Forasmuch as ye did it unto one of these little ones, ye did it unto Me," will look on in anything but anger at the hundreds of thousands wasted on two or three churches when hundreds of churches and thousands of missionaries and schools are wanted? And what shall we say of the immense amount of money squandered on church decorations, on the "man millinery" of those men who ape an apostate Church, and of all the other ways in which they make away with money? Conceive St. Peter and St. Paul coming to witness such things! Would they recognize in them the religion they were sent to preach?—*Selected.*

Faithful Testimony against War.

During the war of the American revolution, a young man named Moses Sleeper, who resided in Maine, was ordered to join a militia company on a certain day. He believed that war was wrong, and on this account refused to obey the order. For so doing, he says, "I was taken by an officer and file of men to Fort Halifax, eighteen miles up the river, and there shut up in a loathsome fish room in an old blockhouse, with a bunch of straw thrown on the floor to sleep on, the room being entirely dark, except what light shone through a chink of the door and window shutters. After laying there a few days, I was taken to the headquarters in that section; here a court-martial was called, consisting of six or seven officers, and I was examined. At the end of the trial, I was delivered to the care of a sentinel, who placed me a few rods under the side of a barn, within a few paces of the skirt of a wood. The court were not long in making up their judgment—when they went to the commander's quarters for him to approve the sentence. Soon after, I being under the care of the same sentinel, and in view of every part of the encampment, one of the captains came up to me, and the following interview took place, aside from the sentinel.

"Captain.—Moses, I can inform you that the court have made up their minds upon the several charges exhibited against you; and though it is against martial rules for a court to divulge their verdict until it is declared publicly, yet I can inform you, that they have found you guilty of several crimes; such as non-compliance with orders, absenting your self at roll-call, which is termed desertion, and for which they have pronounced sentence of punishment; and I have been soliciting the commander to have the punishment taken off, knowing it is in his power so to do, but can not prevail; but if you will take my advice you may evade punishment."

"Prisoner.—Captain, thou tellest me that I am to receive a punishment, and that thou canst not me in a way to evade it. Thou wilt be so good as to point out a way by which I can escape a punishment, though justifiable by martial law, yet unjust in the sight of God; if I can with peace of mind, I will naturally accept thy proposal."

"Captain.—The way I propose is this; the wood you see is but a few paces off, do you step out into those woods, which are very thick, continue there secreted until dark; you may then retire to the barn, if you please, till to-morrow morning, then your time is out and they cannot touch you." (It was then about three o'clock, p. m.)

"Prisoner.—It is with feelings of gratitude,

that I have noticed thy kindness me during my confinement, and more especially in these thy efforts to get me released from punishment to be inflicted by martial law; but how am I to get to these woods?"

"Captain.—I will call off the sentinel."

"Prisoner.—Thou canst not do that without thyself becoming responsible!"

"Captain.—Moses, if you will consult your own safety, you will take my advice. I will call off the sentinel and risk the consequence."

"Prisoner.—Captain, I thank thee heartily for thy kindness to me in this affair, but cannot with clearness accept thy proposal (Upon which he shook his head, turned about went direct to the colonel's quarters, and in about twenty minutes came back to again.)"

In the second interview, Moses told the captain, "It is from the pure conviction that war and bloodshed are contrary to the Gospel dispensation, that I have thus far encountered thy privations and sufferings attendant through my present state of confinement. But through the mercy and goodness of Him who hath called me thus to suffer, I have been preserve in an unshaken faith, that the cause for which I had contended was his: that the testimonial for which I suffer are testimonies of Jesus. And now, captain, thou proposest making me escape easy; but only consider for a moment my so escaping would by the public be considered desertion, and fleeing from justice and though I am not a member of the Society of Friends, yet I am one with them in profession, and by my acquaintances am considered as one of their number, that in so escaping I should bring disgrace upon that body, a stigma upon my relations, and everlasting infamy on myself—I should act that for which I should never expect to be forgiven. But as I have now acted my part conformably to the dictates of conscience and the law of my God, my mind is perfectly tranquil therefore as I have not the least doubt of the purity of thy motives, yet let the sentence of the court be what it may, whether the severest punishment, or even death, I most cheerfully submit, not without a hope and belief that thou, my dear captain, wilt have thy reward for thy kind interference."

"With a tear of regret he again turned from me, saying, 'Moses, you wound me to the heart—farewell.' He went directly to the commander's quarters, and in less than an hour after, the drums beat, the regiment formed a semi-circle on the green, and the sentinel was ordered to bring me into the circle—when one of the clerks read the doings of the court, with the sentence to receive forty-five lashes on the naked back. And after a pause, read—'and the above punishment is taken off, and the said Moses Sleeper is therefore discharged.'"

I have, since the above transaction, been informed that when the president of the court-martial presented their verdict to the commander, he confirmed the sentence, refused to grant a pardon, and ordered the adjutant (then present) to see that the punishment was inflicted; but that the adjutant utterly refused, telling the commander it was his opinion the young man acted from real scruples of conscience; and rather than be necessary in inflicting a punishment in such a case, he should give up his commission. Upon which the commander and the other officers present formed the plan of sending the captain to use

influence to get me to absent myself, and prevailing, the commander thought best take the punishment of as related.

Training Imbeciles.—Shortly after schools the imbecile were commenced in Europe, young man, moved with benevolence, crossed ocean to examine their mode of operation success. Assured of their utility, he returned and commenced a similar institution. Advertised for the most idiotic and helpless child that could be found. Among those brought to him was a little boy of five years of age. He had never spoken or walked, had never chewed any hard substance, or given a look of recognition to a friend. He lay on the floor or a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher fruitfully made effort after effort to get the highest recognition from his eye, or to prove the slightest intentional act. Unwilling to weaver to yield, at the hour of noon he had a little boy brought to his room, and he laid him beside him every day for half an hour, hoping that some favorable indication might occur. To improve the time of his rest, he read aloud from some author. One day, at the end of six months, he was unusually weary, and did not read. He soon discovered that the child was uneasy, and was trying to move itself a little, as if to turn towards him. The thought flashed upon his mind: it misses the sound of my voice. He turned himself closely to it, brought his mouth near the child's head, and after repeated efforts the little fellow succeeded in placing his finger on the teacher's nose, as if to say, Make that sound again. The teacher said, that moment he felt he had the control of that boy. He gained his attention, and by careful manipulation of his muscles, succeeded in teaching him to walk, and then to read, and when I saw him at the end of ten years he stood on a platform, read correctly, recited the names of the Presidents of the United States, and answered accurately a number of questions on our national history. I looked with astonishment, and said to myself, Was there ever such patience and such devotion? and how strong should be the love of that little boy for his teacher? I said, Was there ever an instance of one stooping so low, and waiting so long? Then I said, Yes, there was one instance—The Son of God came down from heaven, infused into me of his own life, and waited for nearly twenty years before I reached my finger to his lips and said, "Speak, Lord, for thy servant heareth."—*Bishop Simpson.*

Self-Control.—We know of a man who bought, at a low price, a blood horse, because the animal was so much in the habit of balking as to be useless. The buyer was noted for his great firmness and self-control, qualities, whose temper the horse severely tried, as he was driven to the farm, some twenty-five miles distant. Horse and man were twenty-four hours travelling those twenty-five miles, but not a word of anger, not a stroke of the whip, did the horse receive. Hundreds of times he balked, and was met with a patient firmness, which at last, conquered. The horse never balked after that memorable drive. The man did not take a liberty, but he captured a horse by ruling his own spirit.—*People's Comrade.*

CALL ME NOT DEAD.

He who dies at Azim sends
This to comfort all his friends.

Faithful friend, it lies, I know,
Pale and white, and cold as snow;
And ye say, "O Abdallah's dead!"—
Weeping at the feet and head.
I can see your falling tears;
I can see your sighs and prayers;
Yet I smile and whisper this:
I am not the thing you miss!
Cease your tears and let it lie;
It was mine, it is not I.

Sweet friends, what the women leave
For the last sleep of the grave
Is a but which I am quitting,
Is a garment not more fitting;
Is a cage from which, at last
Like a bird my soul has passed.
Love the inmate, not the room;
The wearer, not the garb—the plume
Of the eagle, not the bars
That kept him from the splendid stars.

Loving friends, Oh rise and dry
Straightaway every weeping eye:
What ye lift upon the bier
Is not worth a single tear.
'Tis an empty sea-shell—one
Out of which the pearl is gone.
The shell is broken, it lies there;
The pearl, the all, the soul is here.
'Tis an earthen jar whose lid
Allah sealed, the while it hid
The treasure of his treasury—
A mind that loved him, let it lie,
Let the shards be earth once more,
Since the gold is in his store.

Allah glorios! Allah good!
Now thy world is understood—
Now the long, long wonder ends;
Yet we weep, my foolish friends,
While the man whom you call dead
In unbroken bliss instead
Lives and loves you—lost, 'tis true,
In the light that shines for you;
But in the light you cannot see,
In undisturbed felicity—
In a perfect paradise,
And a life that never dies.

Farewell, friends, yet not farewell,
Where I go, you too shall dwell,
I am gone before your face—
A moment's worth, a little space,
When you come where I have slept,
Ye will wonder why ye wept;
Ye will know, by true love taught,
That there is all and there is naught.

He who died at Azim gave
This to those who made his grave.

—From the Persian.

THE CHRISTIAN LIFE.

Life to the Christian is no bed of roses,
Where mid the perfume he may sit and sing;
But for each hour until probation closes,
Living for Jesus is a serious thing.

Filled with high aims, with prayer, with toilsome labor,
Fresh duties to us every day do bring;
To God, to self, to every one "our neighbor,"
Making our life an earnest, serious thing.
Onward and upward, ever heavenward pressing,
Yet ever tireless as an angel's wing,
Trusting, believing, doing, blest and blessing,
Thus is our life on earth a serious thing.

Help us, O Lord! assisted by thy Spirit,
Offerings accepted every hour to bring;
And when life ends receive us to inherit
Life that is endless, there thy praise to sing.

To do the thing that the Lord would have
us do, and to do it in the way the Lord would
have us do it, may involve much patient
waiting and diligence.

Selected.

The "Merry Purim."—There is something very impressive, even from an antiquarian point of view, in the festivities and almsgiving of the Jews in their annual feast of Purim. Over two thousand years ago Mordecai, a Jew of independent bearing, incurred the enmity of Haman, who occupied a seat "above all the princes" that were with King Abasuerus, and the latter was induced by him to condemn all the Jews in his dominions to death; but through the bravery of Esther the massacre was prevented, and Haman and his sons met the fate which his arrogance had led him to plan for the Jews. Of Mordecai, now in the king's favor, this simple record has come down: "And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the King Abasuerus, both nigh and far, to establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning unto a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor."

This injunction has been carried out to the letter. By Israelites the world over these two days are observed as faithfully as their religious days. One side of the Purim observance has fallen into disfavor. It was at first customary, during the reading of the Book of Esther on the eve of the fourteenth (that is, the night before the fourteenth), to hiss and make other audible demonstrations of hate, whenever the name of Haman was pronounced. The services in this regard are now more peacefully conducted in many synagogues; but the dramatic entertainments and feasts, and giving of presents, are remembered now as of old.

The Jewish Messenger, in speaking of the spirit with which "Merry Purim" is now celebrated, says that it is the most popular festival among the Jews, "because it has no ceremonies save charity, no litany but benevolence."—*The Examiner and Chronicle.*

Natural History, Science, &c.

The Cicadas of Labuan.—Certainly the most remarkable insects for noise are the Cicadas. There are several species in Labuan and Pulo Daat, which make the woods resound. One of the most extraordinary of these singing insects utters a sound by no means unmusical. Just as the sun goes down, a loud, ringing whistle strikes up among the fern, or in some spot near the house, sometimes apparently almost in the verandah, which I can best compare to one smartly rubbing on very sounding musical glass, and keeping up for a long time a very loud and uninterrupted musical note. You may search in vain for the origin of the ringing sound, though it appears to spring from the very spot on which you may be standing, for a quiet approach will not disturb the insect, which, sitting in the mouth of its hole in the ground, whistles its monotonous and loud song, which is probably intensified by reverberation in the cavity. This insect seems to affect the neighborhood of houses, and can only be seen by a patient and, without, fortunate watcher.

But there are two or three species of Cicada which are no whit inferior in noisy powers to

the insect just mentioned (which I have been assured was a locust), though their notes have a different character. One of these makes a simple chirp, chirp, all night long, like our crickets. But there are two others which I will designate respectively the *scissor-grinder* and the *saw-whetler*. I shall never forget the first time of hearing the scissor-grinder in the jungle at Pappan when approaching the island in a boat, the noise being distinctly audible for at least a quarter of an hour before we reached the shore, and when there the resounding whi-r-r—whi-r-r—whi-r-r of the insect awakening the echoes of the forest was truly astonishing. After continuing this deafening sound for some time, it winds up with a protracted whizz-z-z-z, which dies away just like the scissor-grinder's wheel when the treadle stops. Another which I heard at Coalpoint closely resembled the whetting of a saw, but was not so common as the last; and a third always began with a sort of warbling note, like a person blowing in water with a bird-whistle, very long and somewhat melodious wital. These sing all day, even during the hottest hours.—*Collingwood's Nat. Rambles.*

Pure Air.—We are glad to see that a scientific lecturer has reminded people that nature gave them their noses to use, and he advises them to employ this picket guard of the body to see if the air of their bedrooms is right. "When you get up," he says, "leave your bedroom just as it is; go out into the pure morning air and breathe that till your nose is wide awake, then go back and take a few snuffs of your bedroom air; if it smells fresh and sweet, like out-door air, you have good ventilation, and have breathed the breath of life all the night. If, on the contrary, it smells close, musty, 'thick,' sickening, your nose will have told you what your senses ought to have made clear without the test."—*Golden Rule.*

The first Ice to Calcutta.—It is half a century since Tudor, an enterprising merchant of Boston, thought that he might make money if he forwarded a cargo of ice to Calcutta. Before that gentleman undertook the venture, a little natural ice was obtained at a place about forty miles from the capital of Bengal. Shallow troughs were dug in the ground, pans of porous earthenware were placed therein, a layer of straw being interposed between the bottom of the pan and the ground, and a little water was poured into each pan. If the wind blew from the north-west during the night, the water in the pans would be frozen before the morning. This ice fetched a high price in the market. In 1833 there was no longer any necessity for resorting to this process for getting it, as in that year Tudor's first ship sailed up the Hooghly with a cargo of ice on board; the cargo was sold in the market for three-pence per pound. Since that day the export of ice from Boston has become a regular and most profitable branch of trade. In the warehouses there, as many as 300,000 tons of congealed water are stored away at a time. Many thousand persons are engaged in the ice traffic throughout the United States.—*Good Words.*

Fatality of a Saad.—An Egyptian desert snail was received at the British Museum on [31mo] 25, 1846. The animal was not known to be alive, as it had withdrawn into its shell, and the specimen was accordingly ginned, mouth downward, on to a tablet duly labeled and dated, and left to its fate. Instead of

starving, this contented gastropod simply went to sleep in a quiet way, and never woke up again for four years. The tablet was then placed in tepid water and the shell loosened, when the dormant snail suddenly resuscitated himself, and began walking about the basin, and finally sat for his portrait, which may be seen of life-size in Woodward's "Manual of the Mollusca." Now, during those four years the snail had never eaten a mouthful of any food, yet he seemed as well and flourishing at the end of the period as he had been at its beginning.—*Belgravia.*

A new explosive has been discovered which is said to possess far greater explosive power than any other substance hitherto discovered. It consists of nitro-glycerine, gun-cotton, and camphor. The cotton is dissolved in nitro-glycerine, the product being a gelatinous and gummy substance. To this is added a little camphor, the proportions being 96 per cent. of the former (which consists of 90 per cent. of nitro-glycerine and 10 per cent. of fulmi-cotton) and 4 per cent. of the latter. This explosive gelatine is said to be as manageable as ordinary powder, with less danger, and far greater expansive force.

A fragment of the gray substance of the brain, not larger than the head of a very small pin, contains parts of many thousands of commingled globules and fibers. Of ganglion globules alone, according to the estimate of the physiologist Meynert, there cannot be less than 600,000,000 in the convolutions of a human brain. They are, indeed, in such infinite numbers, that possibly only a small portion of the globules provided are ever turned to account in even the most energetic brains.

If you have jugs, kegs or cans that have become stale or mouldy in the inside, wash them out clean, and fill up with warm water; drop in a little carbolic acid, and let it stand a few hours: empty the water and rinse thoroughly, and it will be as sweet as if it had never been tainted.—*Country Gentleman.*

Retribution.—The *Christian Statesman* of this city states, that when Mayor Stockley of this city arrested a man sometime ago for opening a low variety theatre on First-day night, on the pretence of a necessary dress rehearsal, one of the witnesses against the criminal was a leading politician who, in great distress, stated that his only son, a lad of sixteen, had been debauched through the influence of this theatre, and in consequence had become a drunkard, vicious and dissolute in every way. The Mayor heard him in silence and replied: "I am sorry for your son, but I have small sympathy for you. Five years ago I introduced into our Legislature a bill to abolish these places. It passed the S-nate and was defeated in the House by your single interposition."

These facts have been stated in the papers, and now a lady of this city, devoted to the temperance cause, has called on the Mayor and been informed that the statement as we give it above, is strictly correct.

A farmer in New England has sixteen harvests of grain and hay rotting in the stacks. At the breaking out of the war he held his crop for higher prices, and with each year and additional advances he waited for more, until at last the current set in the other way, which disgusted him so that he refused to sell, and, continuing to stack and stack, he has now on hands \$20,000 worth of produce. His

neighbors say he is crazy, which is probably true, but how much wiser are those who have gifts which might be of use in society, as the church fail to employ them. A talent in a napkin is of no more use than grain stacked up to rot. Or how much wiser is the man who does nothing but add each year to a pile of silver or gold or bonds, which in his hands are of no value to society during his life, and perhaps are the ruin of his family after he is gone.—*Nat. Farmer.*

THE FRIEND.

FOURTH MONTH 26, 1879.

PHILADELPHIA YEARLY MEETING.

The near approach of the Yearly Meeting brings with it much labor as well as solitude, to those who are actively engaged in the service of the Society. In the week preceding it, are convened the Meeting for Sufferings, the Indian Committee, the Committee having charge of Westtown Boarding School and the Yearly Meeting of Ministers and Elders. In addition to these, there are frequently held during the same period, meetings of other important committees or boards of trustees. Many friends feel that it is a light matter properly to discharge the various duties connected with these several concerns and that for the right performance of them they must look for help to the Source of a spiritual good, and seek to have their minds clothed with a measure of his Holy Spirit, so that their labors may tend to the promotion of his blessed cause in the earth.

The principal subject claiming attention at the Meeting for Sufferings,—which met on Sixth-day, 18th inst.,—was the examination of some extracts from the minutes of the Yearly Meeting issued at various times in the past twenty years, and which it was designed to introduce into the Book of Advices. The latest edition of that valuable compendium of the concerns of the Yearly Meeting for its members, was issued in 1859, and as no more copies remained for distribution, it was thought best to issue a new edition, and to introduce a few additional paragraphs. In some cases, there were similar in substance to those of older date; and their introduction at this time was thought desirable, to show that the Yearly Meeting of Philadelphia still adheres to the principles and testimonies which our Society in by-gone years so zealously maintained. There were other paragraphs designed to point members on their guard against practices and tendencies which have arisen in later times, and against which there had been no occasion to issue a warning in former years. In this class, was the minute adopted in 1877, cautioning our members not to use floral decorations on the occasions of burial. The proposed additions were sanctioned.

In the Yearly Meeting of Ministers and Elders on Seventh day; there were present some visitors from a distance, who mentioned that they were liberated by their friends at home for religious service; but they did not present their minutes to the meeting, knowing that it had not been the practice to read such credentials therein of latter time.

During the course of the meeting, one of our Friends, after alluding to those who were prevented from attending by sickness, ad-

ose absence was sensibly felt, and referring the uncertainty of his own attendance on such occasion in the future, bore a full testimony to the truth of those doctrines which were proclaimed to the world by George Fox and our early Friends, and which Wiln Penn declared to be Primitive Christianity revived; and he expressed his conviction, that if the Society of Friends ever detected them, it would dwindle.

The Yearly Meeting itself opened on Sunday, the 21st inst. A few words of caution and affectionate counsel were followed a season of deep silence, which was refreshing to many. The first business entered upon after the opening of the meeting, was the reading of the minutes of the Meeting for Sufferings, showing their labors for the past year.

Among the more important of these, was a concern growing out of a proposition to transfer the care of the Indians to the War Department. This resulted in the preparation of a memorial to Congress, strongly protesting against such transfer; pointing out the demoralizing effects which uniformly attend the contact of military forces with the natives; owing the inconsistency of the proposed measure with the natural rights of the Indians as men; bringing to view those moral and religious considerations which ought to lead to a just and benevolent treatment of these wards of the nation; and referring to the solemn truth, that national crimes, as well as those of individuals, meet with retribution from the Ruler of the Universe, in whose hands we are powerless. This memorial had been placed before Congress, through a Committee, who had obtained personal interviews with several of the officers of the Government, and labored to promote the cause trusted to them. Information was given, at Congress had adjourned without making any change memorialized against.

A concern on the subject of intemperance, alluded to the preparation of separate memorials to each of the Legislatures of Pennsylvania, New Jersey and Delaware, which had been presented to those bodies by Committees of the Meeting for Sufferings. These memorials refer in strong terms to the evils resulting from the use of intoxicating liquors as a sink, and bring to view the re-ponsibility resting upon legislators for the use of their power in such a manner as to repress crime and promote the good of the community.

The meeting had been brought under exercise for the promotion of vital religion in our own Yearly Meeting, and elsewhere in the society of Friends; but no definite action had been taken thereon.

The Address on Education, which was read in the Yearly Meeting one year ago, had been revised and printed for circulation. Appropriations had been made out of the Charleston Fund, to assist in repairing a meeting house at Mount Holly, New Jersey, and one at Toledo, Kansas, and in building a house at Stillwater, Ohio, and Deep River, North Carolina. The fund thus made use of the accumulated product of a small rental received from a portion of the meeting-house property in Charleston, South Carolina, which is been carefully husbanded and kept at interest for a long series of years by the trustees of the property. The original property itself still remains under the control of the trustees; and the meeting house on it, which

was burnt down, can be replaced at any time, when occasion requires.

The books and papers belonging to the Meeting for Sufferings had been carefully arranged by a committee. This laborious work had required the handling of the accumulated documents from the first institution of that body. These had been placed in order of date; those for each year being put between boards, properly labelled, and the whole enclosed in a series of pasteboard boxes for preservation. An index of all the papers had been made, so that any of them that might be required for examination could easily be found.

The Trustees of the Pemberton Fund had made a report of their receipts and expenditures for ten years past, showing an average surplus of expenditure during that period of about \$100 per annum, and indicating the need of a slight curtailment on the part of those who have charge of distributing it. This fund, as many of our readers are aware, is principally used in paying the travelling expenses of persons attending the Yearly and Quarterly Meetings of Philadelphia, and of committees of the Meeting for Sufferings or of either of those bodies.

The Report of the Book Committee showed, as heretofore, a wide distribution of the approved writings of Friends in various localities. Many of these, it was stated, had been sent to individuals who were desirous of circulating them in parts of our Society where the doctrines of Friends had been latterly misrepresented or departed from.

The proceedings of the Meeting for Sufferings were fully approved.

An extract from the will of Ruth Anna Cope, was read, containing a bequest from this dear friend of \$5,000, to be used in publishing and distributing the writings of Friends. It was accepted and placed at the disposal of the Meeting for Sufferings, to be used as indicated by the will.

A committee of two Friends from each Quarterly Meeting was appointed, to examine the Treasurer's account, and report the amount proper to be raised for the use of the meeting.

The Report of the Westown Committee was considered to be a favorable and satisfactory one; and the two propositions contained therein were adopted, viz: one to reduce the charge for board and tuition to \$75 per session, to commence with the next winter term; and the other to reduce the annual appropriation of the Yearly Meeting to the school from \$3,000 to \$2,000. It being the usual time for making a new appointment, some Friends were set apart to nominate Friends to serve as a committee for the next three years.

We propose to finish our report of the proceedings of the Yearly Meeting in the next number of our journal.

We have recently received two communications from distant Friends, residing widely remote from each other, each of whom appears to be concerned that the Society of Friends should maintain its ancient testimony to the Divinity of our Lord and Saviour Jesus Christ, and to the benefits derived from His atoning sacrifice on the Cross; as well as to the necessity of all who would obtain salvation knowing Him by his Holy Spirit to purge their hearts by His baptism, which was de-

clared to be with the Holy Ghost and with fire.

In this concern we cordially unite.

Attention has often been called to the tendency in the human mind to run into one extreme whilst endeavoring to avoid the opposite. In view of this, it need not be a surprise, if the superficial teachings of those, who say that nothing more is needed for salvation than simple belief in what Christ did for us in the prepared body, should gradually lead others equally superficial, to undervalue His sufferings and death, and consider them as of little importance beyond furnishing an example of faithful devotion to the cause of truth and righteousness. We sincerely desire that Friends everywhere may be on their guard against this tendency; and may adhere to the plain declarations of Scripture, and to the doctrines repeatedly put forth to the world by the early members of our Society, who declared in unequivocal language their faith in Christ, both in His outward and in His inward appearance. John Banks, who was one of those worthies of a former age, says on behalf of the Society: "We as truly believe in that same Christ, who laid down his body, and took it up again, as in his Light within; and we have benefit to salvation, by the one as well as the other; and of both, they being one."

One of the communications above referred to, has appeared in our columns, the other is from a Friend in Iowa, who after referring to his own faith in the Divinity of Christ, and in His Light revealed in the heart, suggests the republication of a letter of Isaac Pennington treating on these subjects, as expressing his views in better language than he could himself use. The letter is of considerable length, and it may be sufficient, therefore, to extract from it a few paragraphs, which show the soundness of the faith, and the spiritual views held by the writer, in common with other Friends of that day.

"Christ is made unto us righteousness, by faith in his blood, and by faith in his Spirit; and he that doth not believe in his Spirit, and receives not instruction and help from his Spirit to believe, cannot believe aright in his blood. All that is of Christ is righteous; all that is of Christ, the righteous and holy root, is righteous and holy, wherever it is found. And, by Christ, that which is truly holy and righteous is brought up in us, and we are forgiven and washed from our sins and iniquities for his name's sake. And the receiving of the pardon of sins is precious, and the bringing forth in the new life is precious also."

"That charge of thine on us, that we deny the person of Christ, and make Him nothing but a light or notion, a principle in the heart of man, is very unjust and untrue; for we own that appearance of Him in his body of flesh, his sufferings and death, and his sitting at the Father's right hand in glory; but then, we affirm, that there is no true knowledge of Him, or union with Him, but in the seed or principle of his Light in the heart; and that therein He appears, subdues sin and reigns over it, in those that understand and submit to the teaching and government of his Spirit."

"Oh! pure, spotless Lamb of God, how precious was thy sacrifice in the eye of the Father! How acceptable a ransom for all mankind! For, in the free, full, and universal love of the Father, 'He tasted death for every man.'"

Since the issue of our last number, Dr. Charles Evans, who for many years had been connected with the editorship of this Journal, closed his useful life.

His health had long been very frail, and on the night of Third-day last, (the 15th inst.), he was taken alarmingly ill, and after a sickness of about five days, was removed from this scene of existence, on the night of the 20th.

He was a man of much intellectual ability, and very decided judgment, whose conclusions were often expressed with great clearness and force. Sincerely attached to the principles of the Society of Friends, the doctrines in which he had been educated, became his by conviction; and he was zealously concerned to uphold them both by pen and tongue—often in our meetings for discipline bearing testimony to them with much power, and exhorting his fellow-members to a life and conversation consistent therewith.

He edited the Journal of his beloved brother, William Evans; and subsequently prepared a History of the Society of Friends from its rise to the close of the Seventeenth Century—a work of great merit, and requiring much research. It is valuable, not only for its clear statement of the events connected with that period, but also for the insight it gives into the doctrines held by those worthies of whom it speaks.

Among his later publications, was a defence of the Society of Friends against the surmises of the late Robert Barclay, who had imbibed the idea that George Fox derived his religious opinions from the members of the sects with whom he came into contact. This is an able and convincing tract.

As the end of time to him drew near, he was very sensible of the frail tenure by which he held possession of this life, and occasionally referred to it, with expressions of his desire to accomplish all that his Divine Master might appoint for him to do; and near the close, he remarked in allusion to his own feelings, "I have nothing to trust to, but the mercy of God in Christ Jesus." Thus, with loins girt and his light burning, we believe he was ready when the summons came, to enter into one of those heavenly mansions prepared for the redeemed of the Lord.

He was in the seventy-seventh year of his age.

SUMMARY OF EVENTS.

UNITED STATES.—Every alternate life saving station on the New Jersey coast was closed on the 15th inst. The same will be closed on the 1st of next month.

The General Superintendent of the Railway Postal Service, after having dismissed 150 of the employees in that service, and reduced the compensation of the remainder since the beginning of Twelfth month last, now finds it necessary to again reduce their pay, so as to keep within the congressional appropriation. The salary of many of the route clerks has been reduced one year.

After a brief lull, the immigration of colored people from the South has again begun. More than 6000 have thus far arrived at St. Louis, only 2000 of whom were able to pay their way to Kansas. Those who have already reached their destination are reported in a suffering condition.

An explosion of sulphur occurred in a mine in Schuylkill county on the 17th, from which the coal caught fire, and was still burning at dark of some evening. One man was fatally, and several others seriously injured.

A violent rain storm prevailed in the Carolinas on the night of the 16th. In the lower portion of South Carolina it began with a tornado which caused great destruction of life and property. In the village of Waverly more than one hundred dwellings were demolished, leaving the inhabitants homeless. Fifteen persons were killed and a number injured.

The negotiations between Secretary Schurz and chief Moss have been completed, and a large reservation in the northern portion of Washington Territory has been set aside by the President for that chief and his people, with such other Indians as may affiliate with them.

Two "tidal waves" occurred in the harbor at Gloucester, Mass., on the 18th inst., one at 12.30 P. M., the second at 3.30 P. M. The water rose 2½ feet above the wharves, sweeping vessels at anchor against the wind, and floating off vessels that were grounded.

Snow and sleet fell on the 18th inst. in parts of Pennsylvania, New York and New England. At Honduras, Carabonde, and other points in this State, six to ten inches of snow fell.

The east bound freight business from Chicago during the past few days is reported unusually heavy, all the roads being taxed nearly to their full capacity.

In Congress the Senate is engaged with the army appropriation bill, and the House with the legislative. The House has adopted the Senate bill authorizing the construction or purchase of a refrigerating ship for the disinfection of ships and cargoes.

The Secretary of the Treasury has issued a call for the redemption of \$100,000,000, 10-40 six per cent. bonds, interest to cease three months hence. The entire balance of 4 per cent. bonds has been subscribed for; also \$40,000,000 ten dollar funding certificates. The annual saving of interest by the funding operation is estimated at \$15,000,000.

Markets, &c.—U. S. sizes, 1881, 107; do. 5's, 1881, registered, 104; coupon, 105; 1/4 per cent, 106; 1/2 per cent, 107.

Cotton.—Sales of middlings at 12 a 12½ cts. per pound for grade and New Orleans.

Petroleum.—Crude 83 cts. per barrel, and standard white, 93 cts. for export, and 9½ cts. per gallon for home use.

Flour.—Extra family, \$4.50 a \$4.75; fancy, \$5.20 a \$5.25; patent, \$7.25 a \$7.50. Rye flour, \$2.75 a \$2.85. Corn meal, \$2.45 a \$2.50.

Grains.—Wheat, red, \$1.13; a \$1.16; amber, \$1.14 a \$1.15; white, \$1.14. Corn, 43 a 43 cts. Oats, 34 a 35 cts. for mixed, and 33 a 34 cts. for white.

Seeds.—Clover, 4½ a 6 cts. per pound; Flax-seed, \$1.42 per bushel; Timothy, \$1.40 a \$1.50 per bushel.

Fresh Fruits.—Apples, Baldwins, \$2.50 a \$2.75; Greenings, \$3; Rox Russets, \$2.50 a \$2.60 per barrel. Cranberries, \$7.50 a \$9 per box, \$2.50 a \$2.75 per crate. Strawberries, \$1 a 25 cts. per quart.

FOREIGN.—A dispatch from New Castle states that a number of the striking miners, who are possessed of a little means, appear determined to quit the Durham Collieries. The main tide of emigration seems to be toward the mining districts of the United States.

Additional conflicts between the British and Zulus, in South Africa, are reported, attended with considerable loss of life on both sides, but no very decisive results. A force of 6,000 men, with provision, &c., are on march for the relief of Col. Pearson's command at Ekowe. A large number of his men are said to be sick, and his provision nearly exhausted.

A Berlin dispatch states that General Zroff, the Prefect of St. Petersburg, has resigned, because of threats to assassinate him. Martial law has been proclaimed at Odessa, as a precaution against expected outbreaks.

In consequence of the revolutionary feeling manifested in Russia, a ukase has been published ordering the appointment of Governors-General for six of the most populous districts, with special despotic powers.

Another flood is reported in Austria-Hungary. The rivers Maros and Karos have again broken their dams, destroying one town and endangering others. Some hundreds of square miles of fields are again submerged.

An explosion of fire-bellamy has occurred in the Agency coal pit near Mass, Belgium, from which the wood work of the shaft caught fire. At that time there were 240 men at work in the mine, and there appeared but little hope of rescuing many of them.

After a long debate in the Dominion House of Commons on the 17th, a motion was carried for the appointment of a select committee to consider the question of Chinese immigration. It is reported that there were 6,000 Chinese in British Columbia, in a total population of 25,000, exclusive of Indians.

WESTOWN BOARDING SCHOOL.

A NURSE is wanted for the Boys' Department, to enter on her duties at the beginning of the Summer session.

Anna V. Edge, Downingtown, Chester Co., Pa.
Susanna F. Sharpless, Street Road, " "
Deborah Rhoads, Haddonfield, New Jersey.
Elizabeth R. Evans, 322 Union St., Philada.

WESTOWN BOARDING SCHOOL.

THE SUMMER SESSION of the School will commence on Second-day the 1st of Fifth month.

Pupils who have been regularly entered and will go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad at the corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such cases the passage, including the stage fare from the East Station, will be charged at the School, to be paid with the other incidental charges at the close of the term. Tickets can also be obtained of the Treasurer, Arch street. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 5th and 6th of the month, for the purpose. In such cases Philadelphia at 7.45 and 10 A. M., 12.30 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at another place, it must be put under the care of H. Alexander & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who have not had their baggage paid sent for to any place in the built-up part of the City, by sending word on the day previous (through post-office or otherwise) to H. Alexander & Son, No. corner of 18th and Market Sts. Their charge in such a case for taking baggage to Thirty-first and Chestnut streets will be 25 cents per trunk. For the same charge they will also receive their baggage from the other railroads, if the checks are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from owners, either at the West Philadelphia depot, or the Street Road Station, but will be forwarded direct to the school. It may not always go on the same train as the owner, but it will go on the same day, provided notice to H. Alexander & Son reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-day and small packages for the pupils, if left at Frier Brook Station, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock.

Fourth month 22nd, 1879.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Applicants may be made to

John W. Biddle, No. 726 Buttonwood St.
Ephraim Smith, No. 1110 Pine St.
Bessie Evans, No. 322 Union St.
Hannah Evans, No. 322 Union St.

WESTOWN BOARDING SCHOOL.

THE SUMMER SESSION opens on Second-day, the 1st of Fifth month. Parents and others who intend to send pupils, will please make application to BENJAMIN PASSMORE, Sup't., (address, Street Road P. O., Chester Co., Pa.), or to CHARLES J. ALLES, Treasurer, 3 Arch St., Philadelphia.

Early application is requested when convenient.

CORRECTION.—On page 287 of last number "The Friend," 2d column, 21 line, "Appeal on behalf of colored races," should be "Appeal on behalf of the colored races."

JOURNAL OF WILLIAM EVANS.

This journal is now offered at the following reduced prices:

Bound in cloth . . . \$2.00, formerly \$2.50
do. half morocco . . . \$2.50 formerly \$3.00

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at her home in Halway, N. J., 3rd mo. 10th, 1879, LUCY H. EDDY, in the 83d year of her age, elder of Halway and Plainfield Monthly Meeting. The blessing pronounced on such as consider the perit it is believed, was in large measure hers; that her eye was not dimmed, nor her ear as usual, so that she did not forget. Her Christian character, sympathizing heart and helping hand, have given cause for long remembrance.

THE FRIEND.

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JOHN S. STOKES,

at No. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

Selected.

Joseph and Sarah Pool's Testimony concerning their son Joseph, who died the 25th of 12th mo. 1785, aged 16 years 4 months and 8 days.

Being nearly afflicted with a sense of the great loss we, as well as the church in general were sustained, by the removal of our dear and beloved child, we cannot but consider it our duty thus to pay a tribute of love to his memory, as well as hand down to posterity a true account of his pious life and happy conduct, in order that one more living witness may be added to the many that have gone before, of the sufficiency of the saving grace of God who in the multitude of His tender mercies hath been graciously pleased to fit me for a place in His heavenly kingdom, even in the very morning of his day; so that a heart was inclined to love and reverence its Creator, and by attending to the manifestations of the divine light, which enlighteneth every man that cometh into the world, he became very solid and orderly in his whole deportment among men. It may, comparatively, said grey hairs were upon his head, though young.

He was born at Groustown, Ireland, in the county of Wexford, the seventeenth day of the 8th mo. 1769, and from his very infancy was of an innocent disposition, and not addicted to those foolish plays and pastimes, which the generality of children are prone to, being from his favored early to hear the divine voice to his comfort; as he mentioned in a book journal left behind, and would often speak in so sensible a manner as to excite admiration in those who conversed with him. He was truly obedient unto us; and we can truly say, we never detected him in a lie, being fond of learning, he made a considerable progress in the mathematics and other arts of useful literature, for which he had a natural talent, which did not seem to exhaust him. He was remarkably diligent in reading the Holy Scriptures, and greatly delighted in the company of faithful Friends, and the attendance of religious meetings. About a year and a half before his decease, it pleased the Lord in an eminent manner to visit his soul with a more clear discovery of the day spring coming on high, and to attract him nearer to Himself by the cords of his love, even to wear his affections from all sublunary things, and by the operation of his Holy Spirit, as a refiner's fire, to purgify and purify him thoroughly in body, soul, and spirit, whereby we think

it may with propriety be said, to the praise of the Almighty's goodness, he was made a new creature, even a vessel of honor fitted and prepared to serve his Lord and Master, and to testify unto His saving power, whose service was his soul's delight. During this short period, he was enabled to make an extraordinary progress in the heavenly race, and was at length constrained to declare unto others, what the Lord had done for his soul, by appearing in public testimony in several meetings of Friends, much to their satisfaction and edification. In consequence of this requisition, we think the exercise of his mind cannot be more feelingly expressed than it is by himself in the following words, which were found since his decease in his own writing, dated the 7th of 8th mo. 1785, viz: "Divers perturbations and trials have been the lot of mine inheritance—may the Lord sanctify them to me, so as to render acceptable those things which seem to the taste bitter; qualifying me to labor in His vineyard, to his honor, praise and glory, of which He alone is worthy; not man nor men." He was weighty and fervent in spirit, as well in religious meetings as at other times, his very deportment conveying instruction to others. He seemed careful to wait the motion of life before he would speak either in meetings for worship or discipline, so that it may be truly said, his words were few and savory, tending to administer grace to the hearers. His declarations in public were short, connected, and free from affectation. He was remarkably abstemious in eating and drinking, and seldom using any liquid stronger than milk and water, so that his moderation in all things appeared. He had a near sympathy for the poor, and those in affliction, whom he often visited and would administer to them pertinent counsel and advice. He greatly delighted in retirement, appropriating a part of almost every day for religious contemplation, of the fruit of which solitude, the following ejaculation, found in his own writing, amongst other valuable papers, may serve as a specimen, viz: "How precious is Thy presence, O God!—how sublime are Thy delights! How beautiful is Thy Majesty, excelling that of all outward prizes—placed far above all principalities art Thou! Thou delightest those who humbly seek Thee with refreshing well-springs from Thy divine fountain. Thou hast reserved delightful pleasures for them, O Lord! I have heard Thy voice, which is sweet, and Thy countenance which is comely have I beheld—keep me in an humble, reverent, watchful state, knowing the enmity there is between Thy precious everlasting seed which thou hast sown in our hearts, and that Satan who is an enemy and a destroyer. O Lord, give me power to overcome, that so, when time here shall fail, I may be received into Thy everlasting rest." Thus he journeyed with us, following the Lord in the exercise of the daily cross and self-denial, until it pleased Him, whose ways are all in infinite

wisdom, to call him from works to rewards. He was visited with the small-pox on the 10th of the 12th mo. 1785. After they came out he was sorely afflicted, which he was enabled to bear with great resignation to the divine will: being evidently supported by that animating power, which, in time of health, was his comfort beyond all other enjoyments.

During this dispensation of bodily conflict he uttered many weighty expressions, signifying his confidence in the Lord, and assurance of favor with Him: several of which not being immediately noted, cannot now be exactly remembered; however, the following remain fresh on our memory. The first day of his illness he said to his mother to this effect: "I am very sick, but I have sweet peace, and is not that well?" One morning, about three or four days before his departure, his father going to his bedside, asked him how it was with him? He said he was but poorly as to the outward; his father then enquired how it was with him as to his inward state; after some time of silence he thus expressed himself, "I have not an angry God to look in the face. I have been obedient to all the manifestations He hath been pleased to communicate to me. I know not whether I shall die or not, for if I were to die, I think I should feel more of the incomes of divine love than I do now feel—come life, or come death, I have abundant more satisfaction than if I had been inoculated." Another morning he spoke thus, "I have had a hard night of it, but I have felt so much of the love of God, that it makes amends for all my hardships." One morning being in much pain, he prayed in a melodious manner thus: "O Lord! why am I thus afflicted? seeing thou knowest the integrity of my heart;" and then desired of the Lord that He might grant him a little ease, if it was his will, immediately after which he fell asleep. When he awoke he seemed finely refreshed, and acknowledged the Almighty's goodness in graciously answering his petitions, saying, "I am fine and easy; I know the Lord hath heard my prayer, the Lord hears the prayers of the innocent," another time he said to his mother, he "hoped she would be enabled to say with Job, 'the Lord gave, and the Lord hath taken away, blessed be the name of Lord.'" A few days before his departure, his spirit seemed singularly drawn in sympathy towards several American Friends, who had been lately on a religious visit to this nation, with whom he had contracted an intimate acquaintance, and desired his dear love might be remembered to them, and particularly John Pemberton and George Dillwyn and companions. He zealously cautioned a woman Friend who came to visit him a few days before he died, not to suffer her daughter to dress in the manner she did, signifying that it exposed such to temptations, by laying them open to the world; adding this reason, "for first the eye goes out, then the ear goes out, then the beam

comes down, and after that the house comes down." The morning he departed there were several in the room with him, to whose states he was led to speak in a lively manner, rightly dividing the word amongst them; and the last words he was heard to utter were, "I have tried it, I have proved it, and nothing will do, but what has the Master's stamp upon it." In a few moments after this dropped into a sweet sleep, in which he continued about half an hour, and then finished his course without sigh or groan.

Selected.

On the Resurrection of Jesus Christ.

BY OLIVANTHUS GREGORY.

(Continued from page 297.)

Both the Jewish and the Gentile opposers of Christianity, in the primitive ages, admit that Jesus Christ suffered death by crucifixion, was buried, and that his tomb was found empty on the third day. Either, then, the body must have been taken away, or he rose from the dead. If the body were stolen, it must have been either by the enemies, or by the friends, of Christ: of these alternatives the former cannot be assumed for a moment; and I shall soon show that the latter, though rather more specious, is utterly untenable. The disciples of the Saviour affirm that he rose from the dead, and often appeared to them, as I have already related. They also, immediately after the event, set apart a solemn periodical day, and instituted a ceremony founded upon it, and commemorating it; the returning day, and the significant ceremony, having been observed regularly from that time through all succeeding ages to the present. Thus, with regard to the day, it appears from various passages, to two or three of which I refer you,* that the apostles, very soon after the death of their Lord, set apart the first day of the week, being that on which they affirmed he rose from the dead, as a day of religious worship, of Christian rejoicing on account of that important event; it appears, too, that the Christian converts in general, both at Jerusalem and at other places, united with them in solemnizing this day, and for the reason just specified. Farther, the most ancient writers in the Christian church, after the apostles, agree in assuring us that the observation of the first day of the week prevailed early and constantly.

Now, on the day of Pentecost, when Peter addressed the multitude then collected together, he reasoned principally upon the fact of the resurrection, and affirmed that Jesus, whom they had crucified, was thus raised up in proof that he was "both Lord and Christ." So convincing were his arguments within that short distance of the date assigned to the resurrection, that on this one day three thousand believed, and were baptized, that is, baptized in token of their belief that Jesus died, rose again, and instituted baptism after his resurrection. Here, therefore, in like manner, the reasoning is conclusive.

But, as arguments in favor of this great fact flow from various quarters, let it be farther considered, that, if the account of Christ's resurrection had been false, the imposture must necessarily have been detected. For the advocates of Christianity may argue, and its opponents cannot with any appearance of reason deny,—that the apostles immediately

after the resurrection declared it:—that they made this declaration upon the very spot where the thing was pretended to have occurred:—that they did not disseminate their story covertly; but proclaimed it in the most open and public manner possible:—that they did not begin to circulate their report in some secret and obscure corner; but in one of the most celebrated and public places then existing in the world:—that they made choice of a season in which there was the greatest concourse and resort of all sorts of people thither, that they might gain the greatest number of hearers and of inquirers into the truth of their extraordinary narration:—that the professed adversaries of the Christian doctrine then at Jerusalem had many cogent reasons to stimulate them to exert their utmost efforts to prove it false:—that they had as much time and opportunity as could well be desired to devote to the detection of the imposture, had there been any:—and, that they had likewise power in their hands, by which they were enabled to examine all persons and things that might in any way conduce to throw light upon this remarkable and highly interesting subject.

Under circumstances so favorable to refutation, there can be no doubt that the Jews would have refuted the story of the apostles and disciples of Jesus Christ, had it been in their power: and besides this, the Jews had an additional motive arising from the injury sustained by their moral character, unless they could prove the statements of the Christians to be intentionally and wickedly erroneous. It will be readily granted, I suppose, that, when two parties of men are directly and strongly opposed to each other, if the one asserts and publishes a statement as to matter of fact which is of the highest moment, and absolutely destructive of the interest of the other, and is not so palpably false as to carry with it plain indications of malignity and revenge, or of studied slander and scandal; that then, if the other party, upon whom this charge is made, does not in as solemn and public a manner refute it, or do something in their own vindication, which will, in the opinion of unbiassed and unprejudiced persons, bear some proportion to the attack made upon them,—in such case, the accused party tacitly acknowledge the truth of what the accusing party have alleged against them, and thus, of consequence, relinquish the cause. Now this is exactly the state of the case between the early Jews and Christians. The evangelist Matthew publishes to the world in unequivocal terms, that the Jews bribed the soldiers to report that the body of Christ was stolen by his disciples when they (the guard) were asleep; and the early Christians uniformly asserted the same thing. To record thus in the evangelical history that the Jews were guilty of this ridiculous and self-destructive, and yet horrid and abominable, piece of forgery and bribery; to tell the world that they acted so foul and sordid a part as to tamper with the soldiers, and get them to circulate a story which in their hearts they knew to be notoriously false, as well as absurd, since no man can accurately ascertain what is carried on near him when his senses are locked up in sleep; to do this, was to depict the ruling Jews to the world in the very worst colors in which men could be drawn, and to expose the cause of these enemies of Christ, as desperate and forlorn to the last degree.

Is it not natural to conclude that the Jew would in some signal manner have vindicated themselves from this charge, if they had known and felt that vindication was impossible, the thing being notorious? and is it not an equally necessary inference, that the Jew at that time were fully persuaded that Jesus Christ was indeed risen? otherwise, would they offer bribes, and invent an absurd story, to conceal it?

(To be concluded.)

The Story of Belleville and the Mission to the Ouvrier of Paris.

Under the above title Horatius Bonar published a very interesting little tract, giving an account of the remarkable mission-work among the inhabitants of Belleville in the siege of Paris was followed by the communist outbreak. A person named M/ has been the principal agent in this movement during the last six or seven years.

Belleville was originally a *faubourg* or suburb on the northeastern side of the great city of Paris, but is now included within the circle the fortifications, and contains a population of about 100,000 of the poorest classes. It is, however, situated on an elevation which makes it one of the healthiest quarters in the French metropolis, and commands extensive views. A little to the south is the famous cemetery of Père la Chaise, while the fine new park of the Bateau-Chaumont is one of the monuments of the Emperor Louis Napoleon's costly efforts to embellish and improve the comforts of Paris. But Belleville had become notorious as the abode of poverty, misery, and crime. From these Atheist dens went forth the Socialistic Communists or levelers, who, like the Democrats of St. Antoine in the first Revolution, with liberty, equality, and fraternity on their banner, afterwards burst out as murderers or incendiaries, burning the palaces of the nation and seeking to sweep away both rank and property.

Dr. Bonar gives a short but harrowing sketch of the horrid atrocities committed by the Communists when soured against the wealthy and enraged against the priesthood who never approached them but for money "but were feeding luxuriously during the great siege, when they were starving, or sustained in life by the vermin of the common sewers." One of the mission stations is near Haxo, where, within a large garden with an iron gate, a blackened wall records the massacre of numbers of the priests of Paris. Other places are to be seen where the arm of Versailles, bursting in upon Belleville, inflicted a terrible but indiscriminate retribution, and men and women were shot down by hundreds in the streets. We are told that "five hundred were, in one mass, placed upon the edge of a long, deep ditch, shot down by soldiers, and buried there."

"No excuse," says Dr. Bonar, "can be offered for the Communists save the ignorance and the provocations received in days past from an unsympathizing aristocracy and an unfeeling priesthood."

Happening to be in Paris soon after the war (of 1870-1), M/All went into a cafe shortly before leaving. He was distributing tracts at the door, and his wife inside. A workman grasped his hand, and said, "Will you come and tell us the true religion?"

These words were true. They clung to

* Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

as he journeyed home; and as he pondered them, he could not help recognizing in them a message from God to come over and help these poor Parisians. He severed his ties, and with his zealous and indefatigable partner, took up his abode in Belleville, the very midst of these strange Communists, whom everybody dreaded. He was educated not to throw himself into danger; he was warned against Communistic violence; was told that his life was not safe. But he had, in the strength of God, resolved to be the great work, and he had counted the cost; so he took up his abode in that poor district, among those men and women whose hands were yet red with the blood, and smell of the petroleum with which they had set the Tuileries on fire. He took a room for a cell, sent out his invitations, and gathered around him soon a goodly number of these outcasts.

But soon there came openings in other parts of the city, which were one by one entered; and calls, unmistakably from God, were readily responded to year after year, till the station at Belleville has grown into twenty, scattered like forts, or rather like beacons, over the city. These twenty-two stations are not all of the same size; some of the rooms will seat about 200, others 400, and some 550; if crowded, as they sometimes are, considerably more. In all, there is accommodation for 4652. The average weekly attendance of adults is about 8000, and that of juveniles about 3000. Most of the meetings are twice a week, others oftener; one, that of volu, every night. The majority of the audiences are of the poorest class; but the better classes drop in, and there is a singular mixture of both rich and poor in all of them; the workmen in their ordinary working clothes, and the women without bonnets; all them reverential in demeanor, and gazing intently on the speaker.

The softening and refining influence of all this evangelistic work, apart from its deeper results, is most remarkable. The people have learned to love the stranger, and to love one another. They wonder what can induce the English thus to come and care for them; and many of the Parisians of the better classes express the same wonder—"What can make the English so love and care for our poor?" The feeling thus engendered toward Great Britain is of the most beneficial and brotherly kind. This seems all the more remarkable inasmuch as they are nearly all Roman Catholics. Their own co-religionists take no interest in them.

The Government has been all along not merely neutral, but friendly, not hesitating to speak privately of the wonderful improvement on that wild, rude faubourg. Government officials, though Roman Catholic, have befriended when some partisan of the priesthood tried to stir up opposition, on the ground of illegality.—*Record.*

A Slim Percentage of Missionary.—A ship sailed from Boston the other day bound for the African coast with a cargo of eight hundred thousand gallons of rum, and a passenger list of one missionary. The *Presbyterian Journal* calls this a slim percentage of missionary, and asks: "How long will it take to convert the world with such a fearful disproportion between the *spiritual* and the *spirituous* agencies at work?"

The Plain Dress.

For "The Friend."

Our Saviour has said, No man can serve two masters. And I have been reminded of this saying, in considering those members of our Society who follow the vain customs and fashions of the world. For, who is the author of those fashions? The author of them is the prince of this world, that ruleth in the hearts of the children of disobedience. And are not they, who follow those vain fashions, followers of him, their author, whatever they may profess?

Our Saviour said, If any man is ashamed of me before men, of him will I be ashamed before my Father and the holy angels. Those who are afraid, or ashamed, to be known to the world as his followers: known, that is, by their life and conversation, their dress and address, may find Him ashamed of them at that day, the great day of judgment, when we must all appear before the judgment seat of this same Christ, to give an account of the deeds done in the body.

Our early Friends seem to have seen this inconsistency with great clearness, and advised their fellow-members to come out of these things. George Fox, in his Epistle (No. 104 of Epistles, p. 113,) says: "Run not after every new fashion the world inventeth and setteth up: keep in your plain fashion," &c. So that the *peculiar plainness* of Friends seems to have been conspicuous even at that day (1657), which is not to be wondered at considering how frequently the fashions of the world change from year to year. So that even then, the dress, more or less, distinguished consistent Friends, from the rest of the world, and to all who saw them, proclaimed them the professed followers of Christ, and rejecters of the prince of this world, with his vain customs and changeable fashions.

Yet in our day (1879), some even stand up in our religious assemblies as *ministers and leaders* of the Society of Friends, who are manifest followers of vain and changeable fashions and customs.

C. C. C.

A Syrian Lawsuit.—At half-past one the Kadi made his appearance. Having been informed of the disclosure which had been made, he ordered the court to be cleared of all bystanders, and our case to be tried. Our five witnesses were at hand; only one at a time being admitted into the court-room. The first was Saiyid (this means his Lordship) Abu Mustapha. "What evidence have you to offer to the face of Allah?" asked the clerk. "I know," was the answer, "that somewhere about thirty years ago, Ameer Effendi came to Beyroot to lay out the city streets, and took a piece of land from the American Cemetery, and gave the Americans a piece in place of it, and ordered them to build upon it: they went on at once and built the existing foundations, and my brother was superintendent of the work." "Is that all?" asked the clerk. "That is all." "Call the next." Our four other witnesses testified to substantially the same effect.

Yusef smiled triumphantly, and his truculent old uncle Moosa poured forth a defiant volley of Turkish, demanding that his battalion of witnesses, Hajjis and Saiyids, should be heard at once. The Kadi smiled and beckoned to the clerk. Another Kadi, a friend of the Beyroot dignitary, happened to come in, and the three consulted together; Yusef and

his uncle all the time keeping up their clamor. I expected, of course, that our five witnesses would be outsworn by the twenty or fifty of our opponents. But I was yet to learn a point in Mohammedan law.

The Kadi silenced the clamor of Yusef, and announced the decision of the Court; "The case is closed," he said. "Respectable witnesses have testified before the face of God to the validity of the American claim. Any testimony to the contrary must be false. It is impossible to receive the witnesses of the defendant. The police may dismiss them all, and the legal settlement of the case is referred to the Mufti."—*Dr. Jessup, in Frank Leslie's Sunday Magazine.*

Mathematical Evidence.

Dr. John Mason once, while travelling in a stage-coach, had an argument with a young officer who objected to religion, that it could not be supported by absolute proofs, like the propositions of mathematics.

"But," replied the doctor, "suppose I could prove that objections can be urged against mathematical demonstrations more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure that the condition is impossible."

"Let us try," said the other. "I begin with a common case. The Newtonian system of the world is so perfectly settled that no scholar presumes to question it. Go then, to a peasant who never heard of Newton, nor Copernicus, nor the solar system, and tell him that the earth moves round its axis, and round the sun. He will stare at you to see whether you are not jeering him; and when he sees you are in earnest, he will laugh at you for a fool. Ply him now with your mathematical and astronomical reasoning. He will answer you, that he believes his own eyesight more than your learning; and his eyesight tells him the sun moves round the earth. And as for the earth turning round upon her axis, he will say, that 'he has often hung a kettle over the kitchen fire at night, and when he came back in the morning it was hanging there still; but had the earth turned round, the kettle would have been turned over, and the mash spilled over the floor.' You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable: he will tell the affair to his neighbors, as a good story; and they will agree that he fairly shut the philosopher's mouth. You may reply that 'the peasant was introduced into the middle of a matured science, and that not having learned its elements, he was unacquainted with the principles of correct judgment.' True: but your solution has overthrown yourself. A free thinker, when he hears some great doctrine of Christianity, lets off a small objection, and runs away laughing at the folly or railing at the imposture of all who venture to define a Divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness or impudence of Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault in neither case lies in the ignorance or obstinacy of the evidence, it lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's.

The proof of the Newtonian system is to the former, as distant, subtle, and cloudy as the proof of revelation can be to the latter; and the objection of one as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of convincing them, although the demonstrator were an angel of God!

"But with respect to the other point, viz., that there are objections to mathematical evidence more puzzling and unanswerable than can be alleged against moral reasoning, take the two following instances:

"It is mathematically demonstrated that matter is infinitely divisible; that is, has an infinite number of parts. A line then of half an inch long has an infinite number of parts. Who does not see the absurdity of an infinite half inch? Try the difficulty another way. It requires some portion of time to pass any portion of space. Then, as your half-inch has an infinite number of parts, it requires an infinite portion of time for a moving point to pass by the infinite number of parts; but an infinite number of portions of time is an eternity! Consequently it requires an eternity, or something like it, to move half an inch!"

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration, that matter is infinitely divisible?"

"Not in the least, sir; I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd."

"Again. It is mathematically demonstrated that a straight line, called the asymptote of the hyperbola, may eternally approach the curve of the hyperbola, and yet can never meet it. Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration; and to my judgment it is as plain, that if two lines continually approach, they shall meet, as that the whole is greater than its part. Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and an equally incapable of denying either side of the contradiction."—*Ep. Recorder.*

"For The Friend"

Some Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 290.)

"2d mo. 6th. Went to take my leave of the Indians at Cold Spring; they were at the time holding what they called a New Year's Meeting, which gave me an opportunity of seeing a number of the chiefs. I was favored to feel my own weakness, and at times, notwithstanding I had been much favored at other times, I think felt discouraged. I had talked a good deal with some to satisfaction; there were others whose feelings I thought I had scarcely ever been able to reach. After conversing with them for a time on other business, my mind was much favored, and I was enabled to talk with them on religious subjects to satisfaction; their reply to me was comforting, for which I have reason to feel thankful, and I left them, I think, with feelings of rejoicing.

Visited Geo. Jacob; he had been sick. I thought the visit was satisfactory to us both. Called a short time and expressed a few words in great weakness, to the Indians who were met in the Council House, then returned

home, I think I may say, thankful for the favors of the day.

On Fifth-day, the 8th of 2d mo. 1844, I left to pay a visit to my relations and friends in Chester county. On my way home I experienced a good degree of preservation and comfort, but the thoughts of saying 'thou' to my relatives and friends when it would be proper, felt quite a trial to me, and was much in the cross, although I have, for a long time made a plain appearance and said *thee* to a single person; but when my mind was stayed upon Him who alone can support us, this trial seemed small, and my strength increased."

[It may appear strange to some, that one so dedicated as Ebenezer Worth, should find it difficult to take up the cross in what appears so small a thing as the use of the pronoun *thou* instead of *thee*. But it will not appear so surprising, when we reflect that persons of a different disposition naturally shrink from going counter to the customs which prevail in the circle in which they move; especially, when their so doing may be looked upon as making a profession of greater conscientiousness and strictness than their friends and associates practise. Few who have not tried it, can tell how much such a change involves. May the exercise in regard to it increase and spread among us, for it does comprise much more in its effects than appears at first sight.]

Diary continued.

"Arrived at home the evening of the 14th, found my relatives pretty well, feel I trust in measure thankful for the favor. On Fifth-day the 15th, attended the Quarterly Meeting of Ministers and Elders to a degree of satisfaction.

16th. Attended Quarterly Meeting (Calm). Whilst I esteem it a great privilege to sit with my friends in their meetings, I think I have experienced that the true qualification for worship and enjoyment is alone from our Divine Master, and is oftentimes felt in our smallest meetings, greatly to our comfort and refreshment, when we are in our proper places given up to wait upon Him, with a desire to serve Him, in the ability which He in his wisdom and mercy is pleased to give.

20th. Attended Concord Quarterly Meeting, in which I had much satisfaction. Dongan and Asenath Clark attended this meeting, on their way to pay a religious visit to Friends in Europe. Sarah Emson was also set at liberty to attend to a similar concern, which I thought was feelingly united with by the solid part of the meeting."

On the 12th of the 3d month following, he left his home to return to Tanesassa, in relation to which he says: "Parting with my friends was, I think, as trying as when I left a year ago. Although much humbled and tried, I was mercifully supported, and was enabled in faith to lean upon that, which has hitherto been to me strength and support in the time of trial; may all my dependence be on the Lord.

15th. Left Philadelphia and got to New York; staid at the Battery Hotel; called to see John Hancock. At the hotel in the course of the evening, I heard a man, who I suppose to be Captain Cheyne, say, he that day saw a ship purchased by an eastern man, and paid for in eastern money, for a slave. When I thought of this it was distressing to me.

16th. Left for Albany—went by the way of Bridgeport. The wind blew hard, making considerable waves on the water, the steam-

boat was so tossed as to make it at times difficult to walk about. I stood for a time on the hind part of the boat, and I think I can say was comforted in viewing the waves, and remembering that this great water was the work of Him, in whom we believed, and desired serene. I have not language to express solemn, comfortable feelings with which was favored in beholding this portion (as I suppose I may call it) of the sea.

19th. Got to Abr'm Gifford's, where I kindly received; after paying a short visit went to Jos. Battey's, where I staid all night.

20th. It has the appearance of being protracted sleighing to-morrow, and feeling my mind drawn towards attending their meeting, I concluded to stay and do so; it was to me a comfortable one.

21st. Jos. Battey was so kind as to come fourteen miles on my way to the river, that evening I got to Nopole Corners, the public house there is kept by Ashball Bunell, apparently a religious man; I should be glad if other public houses were kept like this.

21st. Got to the reservation, and was kindly received by the Indians. The chiefs had council to-day. I was glad of the opportunity to present a letter which I had from the Committee—Moses B. Pierce being there to interpret.

The Adventures of an English Christian Name.

—The name of John, though now so common in our midst, was not a favorite with our early English forefathers. With a few rare exceptions, it does not occur before the Norman conquest. And when we look at the masses of our familiar names, we shall see that this the case with every one of them. Robt. Thomas, William, Henry, Richard, James, Mary, Ellen, Eliza, Emily, Catharine, Margaret, Jane; none of these are commonly found as native names until after the invasion of Duke William. In fact, we may say, in certain sense, that truly English Christian names are now all but unknown in England. Our whole modern nomenclature is almost entirely foreign or scriptural. In early English times, however, before the Danes and the Norwegian from Scandinavian lands, or the Norman had overflowed the country, even English men or woman bore a name which once conveyed a meaning to the hearer in his own tongue. A few examples of these truly English names will suffice to show their general character. Most of the best known which are really royal names, are compounded of *æthel*, "noble"; *Æthelbald*, *Æthelbert*, *Æthelred*, *Æthelstan*, and *Æthelwulf*; or *æa*, "rich," *Eadwald*, *Eadberit*, *Eadward*, *Eadmund*, and *Eadric*; or of *ælf*, an "elf," *Elfred*, *Elfhæg*, *Elfric*, and *Elfwine*. (Course there are many other common elements which enter into such names. Many of them have undergone sad havoc at the hands of historians and latinizers. For example, *Godfrith*, the gift of God, has degenerated into *Godiva*; *Eadgith*, the name of the Confessor queen, has taken the forms of *Edith* or *Editha*; and *Æthelthryth*, after passing through its intermediate stage of *Eth-reda*, has finally settled down into *Audrey*. A little later, the Scandinavian colonization introduced a number of new Northern names. Of these, *Harold* alone still holds its place; *Cnut*, *Swend*, *Sweden*, *Tostig*, and others of like character find frequent mention in our history.—*The Cornhill Magazine.*

From "The British Friend."

Week-day Meetings.

From my earliest childhood (I am now in my 64th year), it was my father's practice to see his shop in order that his family and assistants might attend the week-day meetings. I believe no pecuniary loss resulted from this practice; but an certain of one thing, at it was a salutary refreshment to mind and body, and this was also my own experience during more than twenty years of business life on my own account. Our late honored friend, Joseph Sturge, said—"It was the blindest testimony that could be borne by any society," thus to devote a portion of time for worship during the business hours of the day. Doubt, too, whether evening meetings, on the note, would be better attended.

In reading a memoir of James Gough, I find the following notice of John Ashton, of Kilmore, Ireland, in the early part of last century—"He and his wife were both concerned at one meeting at Birr, through the powerful ministry of that able and eminent minister of the Gospel, Thomas Wilson. Coming out of that meeting, they said to each other,—The way of everlasting happiness had been clearly laid down before them, and they were resolved to walk in it—come life or death." Not long after, John was thrown to prison for his Christian testimony against an oppressive and anti-Christian yoke of laws. * * * When at liberty, he with a wife constantly, twice a week, attended a meeting at Birr, generally walking on to thither, being about seven English miles, passing through a river on the way, both going and returning. In winter on crossing the river, they had the ice to break; and John said he had wept to see the blood on his wife's face in coming through it. In those days faith was precious to its professors, who also assessed it; and no difficulties or dangers could prevent them from getting to their religious meetings to enjoy the renews of their love and life with their brethren."

These worthies proved the truth of the apostle's words,— "It is good to be zealously affected always in a good thing." We cannot receive a full blessing without a full surrender, and the remedy for our shortcomings lies in the whole-hearted dedication and consecration of ourselves to the service of Christ. I will conclude with an extract of a letter received about twelve months since from a primitive Methodist minister in Sussex, in reference to the duty and privilege of devoting a portion of time to similar purposes,— "You have also reminded me that my aged and now afflicted mother observed a similar course whilst training her fourteen children, of whom I am the youngest. She had never any large means (temporal) to look to, but every day she closed her shop for about twenty minutes to worship with her children and any customers that might happen to be at the shop at the hour of prayer. The neighbors got to know her habit and would quietly wait at the shop door until they were admitted; this exerted an influence for good on them, and laid principles in us her children we cannot easily depart from."

It may be added, that with one exception, the whole of the twelve surviving children were engaged in various ways in promoting the spread of the Redeemer's Kingdom.

Thy friend sincerely,

JOHN M. ALBRIGHT.

[The following piece was sent for insertion in our columns by a correspondent, who says:—"A few days ago I was in a very low spot, and being engaged in putting some things in order, a scrap of newspaper lying on the floor attracted my attention, and on examining carefully was surprised to find this beautiful piece."]

It seems to have been comforting to herself, and she has sent it to us in the hope that some others "who are fettered, earth-bound and awestruck, can appreciate this little outburst of feeling."—Eds.]

SOMEHOW OR OTHER.

Life has a burden for every man's shoulder,
Some may escape from its troubles and care;
Mis it in youth and 'twill come when we're older
And fit us as close as the garments we wear.

Sorrow comes into our lives uninvited,
Narrowing our hearts of their treasures of song;
Lovers grow cold and friendships are slighted,
Yet somehow or other we worry along.

Every-day toil is an every-day blessing,
Though poverty's cottage and crust we may share;
Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter
Just when we mourn there are none to befriend;
Hope in the heart makes the burden seem lighter,
And somehow or other we get to the end.

Selected.

LITTLE RAG-TAG.

A curly, bright head, and perched upon it
A little rag-tag of a brown sun-bonnet;
A pair of old shoes forever untied,
Whose soles have holes, whose toes grin wide;
Come sun or come shade, come shine or come rain,
To little Rag-Tag it's all the same;
With an air of the most supreme content
She paddles and plays till the day is spent.

Why people complain she never can see,
When God is as good as ever can be,
She talks to herself, and laughs and sings,
About the world and its beautiful things;
But, though He is good to all the rest,
She is very sure that He loves her best.
Oh, how much better this world would wag
If we all had hearts like little Rag-Tag!

By the Roadside.—As one walks along the roads in the country, if he is an observant man, he may learn many lessons of value. The dwellers along the roadsides may not suspect that their character may be read very plainly by the condition of the road in front of their homes, and the appearance of their surroundings. But it is so, and every man has a certificate of character exhibited at his door, or upon his fence, for the passers-by to read. For instance, in summer we may see roadsides white with the wild carrot or other pestiferous weeds. This shows that the owner is careless and thoughtless, because he is suffering injurious weeds to multiply, and lay up future trouble for him; that he is selfish and regardless of what is due to his neighbor, because he is actually injuring the latter's property by stocking it with weeds, and laying up trouble for him as well as for himself; also that he is not a law-abiding, or at least, that he is a thoughtless citizen, because he observes neither the written law which, in nearly every State, obliges every owner or occupier of property to destroy injurious weeds upon his premises; nor the unwritten law of justice and kindness to his neighbor, which would impel him to "do as he would be done by." So it is with everything about his house, the gardens, the yards, barns, stables, and fields. A man's character is set forth by these as plainly

as if it were printed in the largest type, and hung up for public inspection upon his front fence. Actions speak louder than words, and by our works we shall be judged.

The moral of this little homily is so plain that nothing further need be said as to its application. Let every man judge himself by it however, and not his neighbor. Then some good may result. And this is the very time when action in this regard will be most effective.—*Late Paper.*

Natural History, Science, &c.

Radiate Animals of the Indian Ocean.—Some magnificent Feather-stars (Comatulæ) presented themselves, which I much regretted could not be preserved in some way. Their forms were so complicated, however, that time did not permit of my drawing them with such accuracy as to be useful for scientific purposes, and I was not successful in preserving them entire. One of them was of a rich carmine, and 6½ inches in diameter, breaking very easily; and even in the fresh sea water it discharged its color very rapidly, pouring it out like blood, staining the hand, and strongly tinging the water; and itself passing from carmine to a rich yellow, and thence to crimson, until nothing was left but a quantity of dirty fragments, which gave no indication of what it had been. A second species was of a rich olive green, with the distal ends of the arms white for 1½ inch, the whole diameter being 9½ inches. This splendid specimen did not show any special inclination to break up, but discharged its color to some extent into the water; and in the attempt to dry it, lost it all.

I have found the directions given for killing these animals entire quite ineffectual. In the case of a Comatulæ which came up on the anchor in Haitian Straits, I was successful in preserving a record of it, by drawing and description; but upon adding the minute quantity of corrosive sublimate, the animal rapidly discharged its color, and broke up into minute fragments. This species also showed no inclination to break itself up while in health, even when handled; and, indeed, this peculiarity, usually supposed so characteristic of the feather-stars, is by no means universal. Two large sized and remarkably beautiful specimens of different species, obtained at Singapore, I handled with impunity without breaking the smallest portion of them; but, unfortunately (and this well illustrates the difficulty of doing all one would wish, even under apparently advantageous circumstances), these specimens were obtained so late in the day that it was impossible to do anything with them till daylight reappeared. But, alas! the bucket which in the evening contained two healthy and splendid feather-stars, held in the morning only an offensive mass of small fragments, the color of the water and of the remains being equally unattractive.—*Collingwood's Naturalist's Rambles.*

Stone Wells of Arizona.—A wonderful place is Tinajas, about thirty miles south-east of Mission Camp. The mountains have one face of hard, smooth granite. All the water falling upon this basin has to flow through nine tanks, one above the other. The lower tanks are of easy access, and are often drained of their contents by men and animals travelling between Yuma and Sonora. The upper tanks are approached only by circuitous and diffi-

cult climbing over rocks. To one standing below they afford no indication of their existence, nor does climbing the smooth, steep mountain side seem possible to one unacquainted with the way they do it. In the upper tanks water has never been known to fail. To this water comes game of all kinds in great number from the great waterless country around Tinajas. Antelope, mountain sheep and deer of several kinds come in herds. Rabbits and hares are as plenty as anywhere, and are prey for many coyotes and beautiful little rock foxes. One would think that all this game would be thinned out by the Papago Indians who inhabit the country. But these Indians are superstitious, and avoid Tinajas with abject horror. Within two miles of this water are certainly one hundred and fifty graves, and probably more, each marked by rows of stones laid in the form of a cross. Scores of men famished for water have expended their last strength in reaching Tinajas, only to find the lower tanks dry, and ignorant of the upper ones, have lain down in despair to die. The remains have been buried by later travellers, and the graves marked, Mexican fashion, by a cross of stones. During the rush to the gold fields of California, cholera attacked travellers on the road from Mexico, as it did American immigrants along the Platte; pestilence combined with thirst to produce corpses at Tinajas. Recollections of the bleached bones and grinning skulls protect the game from Papago arrows and flintlocks. After passing through its usual fermentation the water becomes clear and pure as any in the world; it comes from the clouds only, and, flowing into the tanks over insoluble granite, it carries no mineral matter. Every heavy rain pours a whirlwind torrent through the tanks, washing them out to the very bottom; no organic matter stays behind. The number and variety of birds here is marvelous, many of them appearing to be of new and undescribed species. At morning and evening the din of their song, confined by the sides of the mountains, is almost deafening. All around Tinajas is the remarkable vegetation of the desert: near its tanks are many curious plants nourished by their moisture.—*Arizona Sentinel.*

Fishing for Smelts.—On the coast of Maine smelts visit the rivers about the 20th of December, and remain almost all winter. For about two months they take the hook readily, and are caught in considerable numbers through holes cut in the ice. Formerly, on cold days, it was very severe fishing, without shelter, except by piling up cakes of ice, evergreen boughs, &c. Last winter one of the fishermen made a canvas tent, and it proved so comfortable that it has now become the universal custom to fish in them. There are now on the ice, above the bridges, two villages of these canvas houses, much resembling an Indian encampment in winter quarters. A light wooden frame, with a sharp roof, is put together, and the whole covered with a light canvas or cotton cloth. In some instances the covering is painted, the better to resist the piercing north-west winds. The ordinary tent is about six feet square; occasionally one is larger, for two persons. The interior is provided with a stove and a bench, upon which the angler sits while fishing. The whole rests upon runners, and can be easily moved from place to place. When the fisherman reaches the grounds he cuts a hole

through the ice, places his tent over the same, builds a fire, closes the door, drops his lines through the hole and waits for bites. Each man uses four lines. The bait used in this vicinity is the clam worm, which is found in the clam flats. The upper end of the line is fastened to a rack above the fisherman's head, while the hook is from six to ten feet below the surface. The fisherman sits on his bench beside the stove and patiently waits for the fish to bite. There is not much skill in this kind of angling, for when a smelt takes the hook the motion of the line conveys the fact to the fisherman, and he quickly hauls him in. The fish bite better on cold, stormy days. From ten to fifteen pounds is a fair day's work for one man.—*Leader.*

Indian Subscribers.

The last number of "The Council Fire," a Monthly Journal devoted to the interests of the Indians of this country, contains the following letter:

"Shoshone and Bannock Agency, Wyoming Territory, April 12th, 1879."

Friend Meacham:—The Arapahoes were so pleased with their papers, on seeing their names and hearing articles read, that twenty-two more came forward, unsolicited, and requested me to have the *Council Fire* sent to them. Ten paid \$1.00 cash, each, to wit: Broken Horn, Bill Friday, Bear Robe, Tallow, Sitting Bear, Red Hoop, Wolf Travels, Yellow Bear, Head Warrior, and Bear Creeper.

Gave paid fifty cents and a bead case, and the following persons being unable to raise the money send moccasins, sheaths, &c., which I hope the friends of those who are trying to help themselves will be prompt to purchase. You will find each man's name attached to his merchandise. Please sell them for what you can, and credit each individual accordingly. Some of the things are worth more than \$1.00. Please return the difference in change or picture books to the proper person to my care. Some of the scabbards perhaps won't sell for \$1.00,—send them *Council Fire* to the amount you receive. The following comprise this list: Broken Horn, moccasins; Yellow Eye, tobacco pouch; Medicine Plume, moccasins; Big Moccasin, moccasins; Yellow Owl, moccasins; Slabby Face, scabbard; Seratcher, scabbard; Covers his face, scabbard; Little Ant, a little case; Doc, a little case; Gets Away, needle case.

The following white men paid me \$1.00 each: F. G. Burnett, Lander, Wyo., Chas. J. Allen, Miner's Delight, Wyo. I think there are a few more here who will send before long.

Is it not astonishing that men will still fight for the transfer of the Indians to the War Department in the face of the protest of nearly all the Indians who have made some advancement in civilization, and against the protest of the greater portion of the Christian people of the nation?

Very respectfully,
E. BALLOU."

[It is a pleasing illustration of the increasing civilization of the Indians, that the editor of the paper can say he has one hundred and twenty Indian subscribers to it, from one agency. He states that he had received the articles referred to in the above letter, and that they are beautiful—the work being done on elk and buffalo skin, and with thread made from sinew.]

Does Temperance Pay?—In the following significant facts, submitted by the clerk of the circuit court of Edwards county, Illinois, the economy of temperance is strikingly illustrated:

"There has not been a licensed saloon in this county for over twenty-five years. During that time our jail has not averaged an occupant. This county never sent but one person to the penitentiary, and that man went up for killing his wife while drunk with whiskey obtained from a licensed saloon in adjoining county. We have but very few paupers in our poorhouse, sometimes on three or four. Our taxes are 32 per cent lower than they are in adjoining counties where saloons are licensed. Our people are prosperous, peaceable, and sober, there being very little drinking, except near Grayville, licensed town of White county, near our border. The different terms of our circuit court occupy three or four days each year, and the dockets are cleared. Our people are well satisfied with the present state of things that a very large majority of them would bitterly oppose any effort made in favor of licensing under any circumstances."

Self-Reproach.—As I was driving to-day, in advance of me were two coal or coke carts, the drivers of which were sitting listless upon their loads, quite indifferent to everything but their own personal diversion, for they drove they chatted to one another, and threw of the contents of their carts at each other. A little girl, taking advantage of their carelessness, ran behind one of the carts, and seizing a large lump of coke, hastily withdrew. I reproved her for the act, as I drove past; and in my mind followed her home with her ill-gained booty, and thought of what would be her reception.

The reader may ask, "But whence the self-reproach?" Why, here: in that I had no presence of mind, in the event of time or opportunity not allowing me to follow her to her destination, at least to have stepped off my conveyance, and gently, but earnestly and faithfully, have remonstrated with the child. I might have told her of what perhaps she was ignorant of, even in this land of Bible talk, that though the lads in charge of the cart saw her not, yet that there was One above who sees everybody and all things; and that He will "bring every work into judgment with every secret thing, whether it be good or whether it be evil." Alas! alas! in how many ways do these after-thoughts present themselves, reminding me of the numberless grounds for self-reproach.—*Ep. Recorder.*

THE FRIEND.

FIFTH MONTH 3, 1879.

PHILADELPHIA YEARLY MEETING.

(Continued from page 265.)

The sitting Third-day, (22nd ult.), was occupied in reading and considering the answers to the Queries. The state of Society as the spread before the meeting, evinced several weaknesses and shortcomings on the part of our members, calling forth affectionate counsel from concerned brethren, that we might individually be faithful in our allotments.

Among the subjects thus referred to was the obligation to attend our religious meet-

gs, and to exercise an earnest travail of soul therein, for ability to perform Divine worship. Any of the answers to the Queries acknowledged that some of our members had attended at places where a hireling ministry was reported. This departure from the ancient testimony of the Society as to the true ground of Gospel ministry was deprecated, and countenanced as such as had given way to it. In connection with the subject of plainness of speech, behavior and apparel," remarks were made by several Friends on the impropriety of persons travelling as professed ministers in our Society, who did not evidence by their example in these respects, that they had fully come under the government of the laws of Christ in themselves. A caution was extended against assisting such in their movements, and the belief was expressed that the agency of their labors was to spread discord among the members.

Earnest and affectionate appeals were made to our members, especially to the younger ones, to submit themselves to the government of Christ. One of those who thus addressed a meeting, alluded to his own education as a hindrance, by parents who endeavored to train him up in the nurture and admonition of the Lord; to the unsettlement of mind caused by the diversities of opinion and the contention within our own borders, so that he was led to look of joining in membership with some other religious society; and to the visitation of Divine love to his soul, by which he was so wrought upon, that the religion of his education became the religion of his conviction, and saw it right for him to conform to the plain appearance of a consistent Friend.

Those who were in the middle ranks of life were tenderly exhorted, by one of their own, to faithfully perform that share of labor service which was falling upon them for the Church's sake, so that, following in the footsteps of those worthies who had gone before, they might be able lay down their heads in peace.

The meeting as a whole may be considered to have been a profitable one, in which some strength was granted from the Head of the Church, to labor for the preservation of its members from evil influences, and for stirring them up to greater faithfulness and dedication of heart, which were evidently needed. It is comforting and strengthening renewedly to see, that as those were being removed from works to rewards who had long borne the burden and heat of the day, there were others appearing to take their places in the militant Church; and a degree of faith was revived, at the Lord would not suffer his glorious cause to be without its advocates and defenders in the earth.

On Fourth-day, the 23rd ult., the first subject taken up was the report of the Yearly Meeting's Committee on Education, which had been engaged in endeavoring by advice and pecuniary assistance where needful, to provide family and other schools taught by members, for the instruction of our children. Their labors were satisfactory. A committee is appointed to nominate Friends to perform a similar service during the coming year. At the Yearly Meeting appropriated \$1200 to be used at their discretion for educational purposes.

A question of discipline, brought up from Philadelphia Quarterly Meeting, as to where the right of membership belongs, of an infant

whose parents were members of different Monthly Meetings, was referred to a committee.

The Reports from the Quarterly Meetings on Education, showed the whole number of children of school age within our limits to be 893, which is 36 less than last year, of whom about three-fourths were being educated under the teachership of members of our Society.

A concern for the right training of our children, as to school education, and in all other respects, so that they might truly be brought up in the nurture and admonition of the Lord, took deep hold of the meeting, and earnest exhortation was given to parents to dwell under that religious concern which would qualify them for the responsible duties of their position. The duty of *restraining* as well as *advising* the young was forcibly presented by some who expressed their thankfulness that their own fathers and mothers had so dealt with them in the days of their childhood.

A proposition to resume the correspondence which had long been suspended with Ohio Yearly Meeting, was met by an expression of unity from many. Others were not prepared to take that step at this time. Of this latter class, some expressed their unqualified unity with the body to which it was proposed to send the epistle, believing that the separation in Ohio had been made in the interests of modified Quakerism, and that this was corroborated by the developments which had since taken place in that country,—official avowal having recently been made of doctrines at variance with our principles, by meetings connected with that who separated under the clerkship of Jonathan Bunn. Reference was made to those members of *all* the Yearly Meetings who retained their attachment to our original doctrines and usages, and a desire was manifested to do nothing which would in anywise discourage these, or close the way for our exerting an influence to be panned and strengthened them. Some of our members believed that the proposed correspondence would be a step in the direction of opening the door for the extension of that helpful sympathy to our brethren, which had long found but little room to manifest itself. Some thought that when correspondence was renewed, it should be in a more general way. Amid the variety of views thus called forth, it was evident the meeting as a whole was not prepared to move forward at this time. No disposition was manifested to press points unduly, and after a free, interesting, and dispassionate comparison of sentiments, the meeting passed from the subject. It may be noted, as an indication of the prevailing feeling among us, that whatever may have been the opinion on this point of some of its members, no one expressed unity with that body in Ohio, which Philadelphia Yearly Meeting, more than 20 years ago declined to recognize.

Fifth day, 24th ult. A meeting for worship was held in the forenoon, according to usual custom, in three of the meeting houses of Friends in the city. In the sitting for business in the afternoon, the first subject that claimed attention was that of spiritual light. The reports from the Quarterly Meetings showed that thirty-five of our members had used them as a drink during the year—the most of these only occasionally. The number reported the previous year was forty-two. This diminution was felt to be encouraging, and subordinate meetings were again

recommended to use faithful efforts in disuading their members from continuing this practice.

The evil effect of the kindred habit of using tobacco, was referred to by several Friends, but the subject was not fully entered upon. One cause of this probably was, the fear (for which there were some grounds) lest the dignity of the meeting, and consequently the Divine authority which alone could give weight and value to its decisions, should be dissipated by ill-advised remarks.

The report of the Indian Committee was unusually interesting. The working of the school at Tane-assa, and the efforts used by its officers to promote the moral and intellectual progress of the Indians, were satisfactory. Reference was made to the political disputes among those people as to the Presidency of their nation, and to the necessity of having a competent and trust-worthy man to superintend for them the leases of the villages, authorized by act of Congress. The Committee's labors were fully approved by the meeting, and an appropriation of \$1000 made out of the common stock for their use.

Sixth-day, 25th ult. The principal business that was transacted in this the closing session, was the appointment of a new committee to have charge of the Boarding School at Westtown, and of one on Education; the adoption of the report from the Friends appointed to examine the Treasurer's account, who proposed the raising of \$3500, which with \$2200 previously directed by the Yearly Meeting, makes \$5700 for the coming year; and the adoption of the report of the Committee on the membership of Infants, who proposed that where the father and mother of a child were members of different Monthly Meetings at the time of its birth, its name should be entered on the register of the meeting to which its mother belonged. A Friend proposed for consideration, the propriety of issuing a general Epistle to Friends everywhere—but way did not open to enter upon the service at this time.

The committee to assist the clerk in preparing a minute expressive of the exercise of the meeting whilst considering the answers to the Queries produced one which appeared to be quite satisfactory to Friends. This referred to the deficiencies brought forward in the reports from the Quarterly Meetings; and expressed the conviction, that in proportion as our members individually were brought under earnest concern for their salvation, and became of the number who are hungering and thirsting after righteousness, these defects would disappear. Our various testimonies were stated to be the out-growth of true and vital religion; and this if allowed to operate, would produce the same fruits in us as in our early Friends. It would lead to the diligent assembling for Divine worship, to a fervent exercise in the meetings for spiritual food, to the avoidance of all breach of our testimony to the character of true Gospel ministry, to "plainness of speech, behavior and apparel," to an upright walk in all the business relations of life, and to a care not to involve others in a loss or risk on our account. The minute referred to the comfort which had been felt from the presence of a number of our young Friends who had recently put on the plain apparel peculiar to our Society, and whose behavior was consistent with their appearance; and the desire was expressed, that none

might be turned aside from yielding to their own convictions in this respect, by the example of those professing to be ministers of the Gospel, whose appearance did not indicate full assension to the restraints of the cross.

Several Friends were engaged in earnest and loving exhortation to different classes present, and thanks were offered to the Lord for His preserving care and gracious help during the several sittings of the meeting. A sweet and solemn quiet, with which we have often been favored at such seasons, and which is better than any words, overspread the assembly, and under this covering the concluding minutes was read.

SUMMARY OF EVENTS.

UNITED STATES.—The U. S. Senate passed the Army appropriation bill on the 25th ult. It now goes to the President for his consideration. The legislative appropriation bill passed the House on the 26th ult, by a vote of 149 to 118.

The President issued a proclamation on the 26th, warning all trespassers from the Indian Territory. The Post-office Department has approved a design for the new international two cent postal card provided for by the Universal Postal Union, and the recent act of Congress.

The quantity of logs and sawed lumber lying along the upper waters of the Delaware, is said to be the largest since 1873.

The total number of visitors at the Zoological Garden during the past year was 280,730, which is 76,990 increase on the previous year. The receipts were \$49,258.14.

The New York Bible Society distributed 89,854 volumes last year.

In 1856 the translation of the Bible into the Russian language was begun; and completed in 1877. The first edition of 24,000 copies was exhausted last year.

The Colorado State Board of Equalization places the value of the 1218 miles of railroad in the State at \$7,637,458, an increase of \$2,712,383 over last year.

A few minutes were taken in Boston on the 24th ult, at which steps were taken for the relief of colored men, grants to Kansas. An organization has also been formed in this city with the same object in view.

On the morning of the 23rd ult., a portion of a coil mine of the Lehigh and Wilkesbarre Coal Co., at Sugar Notch, caved in, imprisoning six men and one boy. The mine was not very unskillfully set at work to rescue the prisoners, and after five and a half days work, succeeded in getting them out alive.

Heavy rains have fallen in Texas within a few days, causing serious floods. In Houston, on the 23th, the water rose to a depth of four to ten feet in the streets, flooding buildings and driving many families from their homes.

The number of deaths in Philadelphia for the week ending on the 26th ult., was 311. Of these 195 were adults and 116 children.

The returns to the Department of Agriculture, for the Fourth month, show that the average of winter wheat is about 14 per cent. greater than last year. The wheat in the ground, taken as a whole, is about 2 per cent. below average.

Markets.—U. S. sixes, 1881, 106½; 5's, registered, 105½; coupon, 104½; 4½ per cents, 106½; 4 per cents, 101½.

Cotton.—Sales of middlings at 11½ a 12½ cts. per lb. for uplands and New Orleans.

Proteins.—Crude 7½ to 8 cts. in bbls, and standard white, 8½ cts. for export, and 9½ to 10 cts. per gallon for home use. Lard oil, 48 to 49 cts.; linsed, 50 to 50 cts.; sperm, crude, 82 cts.; bleached winter, 97 cts.; \$1.00; neat-foot, prime, 75 cts. per gallon.

Fresh Fruits.—Apples continue dull. Baldwin's, \$2.65 a \$2.50; choice Greenings, \$3; Rox Russets, \$2.90 a \$2.35 per barrel. Strawberries, 30 a 40 cts. per quart.

Flour.—The market is fairly active and firm for choice grades. Minnesota extra, \$4.50 a \$4.75; Penna, \$4.75 a \$5.12½; western, \$3.25 a \$5.50; patent and other high grades, \$6.25 a \$7.50. Rye flour, \$2.75 a \$3.87½.

Wheat—Wheat active and higher—western red, \$1.11 a \$1.14; Penna. and southern amber, \$1.11 a \$1.15. Corn, 42½ a 43 cts. Oats, mixed, 32 a 32½ cts.; white, 33 a 35 cts.

Hay and Straw.—Pruise timothy, 70 a 80 cts. per 100

pounds; mixed, 55 a 65 cts.; straw, 85 cts., a \$1 per 100 pounds.

Beef cattle.—The market about the same as last week. Extra, 6 cts.; medium, 5 a 5½ cts.; common, 4 a 4½ cts. Cows and calves, \$25 a \$35 per head. Sheep, 5 a 6 cts. per lb. as to quality. Hogs, extra, 63 cts.; good, 60 cts.; medium, 57 cts.; common, 55 cts.

Notice is given by the cable company in New York that code and cipher messages may now be accepted for Hungary.

FOREIGN.—Recent intelligence from South Africa, give particulars of additional battles between the British and Zulus. The natives in all cases being defeated and the slain. Lord Chelmsford had succeeded in removing the main force from Eshowe, which place was secured by the Zulus soon after its evacuation.

Dispatches from India state that negotiations continue between the Amerer of Afghanistan and the British commander; and it is hoped they may agree upon terms of settlement without further fighting.

In St. Petersburg, one horse after another is searched at night, and every one whose passport is found regular is arrested; two thousand persons have been arrested within a few days, and assassinations and murders continue to be reported.

The cost of elementary instruction in Prussia amounts to \$3,100,000 annually; the sum being covered by legacies and a half million of marks from property and legacies of the Emperor and Queen from State subscriptions, and the balance from communal grants. Gratuitous instruction is given in seventeen out of the sixty towns in Prussia, which count over 20,000 inhabitants.

The population of Romania is estimated at five and a half millions. The religion is Greek-orthodox. The Jews are numerous, and there are about 14,000 Protestants. In Roumanian males between the ages of 21 and 46, are liable to four years of active military service. The public debt is about five million francs. Roumania exports grain, valued at one hundred and five million francs, and imports cotton goods to the extent valued at fifteen million francs. Agricultural implements and machinery are imported from Germany and France.

The semi-annual report of the foreign commerce and trade of the Empire of Japan, states the imports for that period amounted to about \$15,000,000, and the exports to \$14,000,000. Of specie and bullion there were exported over \$3,000,000, while less than half that sum was imported. On the whole, the report of the foreign commerce of Japan is moderately encouraging. The exports have increased proportionately more than the imports, compared with the previous six month's reports.

San Domingo advises to the 10th ult., say trade is paralyzed by the news of the German import tax on tobacco. Germany is the principal consumer of Domingo tobacco, which being of common quality, cannot stand a heavy tax.

Our Minister to Mexico gives information to the Department of State, of a great surplus of labor of all kinds in Mexico. He discourages in an emphatic manner, the idea that employment can be found here by persons from the United States, either in manual or intellectual pursuits. He describes the distressing condition in Mexico of the students, teachers and clerks especially, find themselves after their fruitless search for situations.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Application may be made to

John W. Biddle, No. 726 Buttonwood St.

Ephraim Smith, No. 1110 Pine St.

Anna S. Edge, No. 459 North Fifth St.

Hannah Evans, No. 322 Union St.

WESTTOWN BOARDING SCHOOL.

A NURSE is wanted for the Boys' Department, to enter on her duties at the beginning of the Summer session. Application may be made to

Susan F. Sharpless, Downingtown, Chester Co., Pa.

Dorrah Roberts, Hadfield, New Jersey.

Elizabeth R. Evans, 322 Union St., Philada.

FRIENDS' ASYLUM FOR THE INSANE.

New Bradford, Twenty-third Ward, Philadelphia.
Physician and Superintendent.—JOHN C. HALL, M.D.
Applications for the admission of patients may be made to the Superintendent, or to any of the Board of Managers.

WESTTOWN BOARDING SCHOOL.

THE SUMMER SESSION of the School will commence on Second-day the 5th of Fifth month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets a depot of the West Chester and Philadelphia Railway corner of Thirty-first and Chestnut streets, by getting their names to the Ticket-agent there, who is furnished with a list of the pupils that purpose. In such a passage, including the stage fare from the Fair Station, will be charged at the School, to be paid with the other incidental charges at the close of term. Tickets can also be obtained of the Treasurer, 304 Arch street. Conveyances will be at the FRIEN BOOK STATION on Second and Third-days, the 5th and 6th of the month, to meet the trains that leave Philadelphia at 7.45 and 8.15 a. m., and arrive at 2.30 p. m.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at latter place, it must be put under the care of H. A. Under & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent to their homes, either at the corner of City, by sending word on the day previous (through post-office or otherwise) to H. Alexander & Son, corner of 15th and Market Sts. Their charge in such cases for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroads, and will deliver it at the depot of the Fair Station and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train the owner, but it will go on the same day, provided the owner has been in time.

DURING THE SESSION, post-offices, corner of 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 Frien Book Store, No. 304 Arch street, will be forward every Sixth-day at 12 o'clock.

Fourth month 22nd, 1879.

DIED, at her residence in Media, Delaware Co., Pa. on Seventh-day, 12th mo. 14th, 1878, JANE P. JOHNSON, wife of Robert Johnson, in the 71st year of her age, a member of Media Particular and Chester Monthly Meeting. Her friends and relatives have the consoling belief that her soul was peace.

Friend N. J. 4th mo. 19th, 1879, MARY ANN, wife of Isaac Henline, in the 62nd year of her age, a member of Trenton Particular and Chester Monthly Meeting of Friends. "The meek will I guide in judgment, and the meek will He teach I way."

—3rd mo. 29th, 1879, at the residence of his father, near Kennett Square, Chester Co., Pa., ABEL T. DUNN, daughter of Robert and the late Sarah S. Wainwright, in the 22d year of her age, a member of New Garden Particular and Monthly Meeting of Friends. His affectionate disposition and innocent life endeared him to a large circle of relatives and friends, to whom s was a good example in the attendance of her religious meetings, as well as in her daily walk and conversation; giving evidence from time to time of her conviction that her day's work might be done in the day. Near the end of life she spoke with condemnation some departures in her childhood from that which was right in the sight of her Heavenly Father, saying "This has given me the most trouble." Before his close, however, she was favored to experience, through the mediation of her Heavenly Father, a sense of acceptance and reconciliation. In taking leave of the dear life which was done with much calmness and resignation she said to her father that he was the strongest tie, or added, but "I have had the arm of Divine Power support me. I am now going to rest and to my dear mamma." To a beloved cousin, she remarked, "No, I have given up my fighting, and I want you all to be good and look to Him who alone can guide us in our day's work, uttered with almost her latest breath, were "Happy, happy, happy;" and her purified spirit passed away as one falling into sweet sleep. "Blessed are the pure in heart for they shall see God."

at his residence, in Fishing, Ohio, 4th mo. 24th, 1879, ISAAC HENLINE, in the 75th year of her age, a much esteemed member and elder of Fishing Monthly Meeting.

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

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JOHN S. STOKES,

at No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For the Friend.

Letters of James Emlen.

A valued correspondent has sent to us some extracts from letters written by our late dear friend James Emlen, who deceased the 23d of Feb. mo. 1866.

The Friend to whom they were originally addressed, says: "In reading them over lately, I seemed to me some poor tried minds might be comforted and encouraged by them, and that they might also prove a watchword to others. Surely, he was a *nursing father* in the truth."

With this last expression, many still living cordially unite, who have partaken of his counsel and encouragement, or cautionary advice. The remembrance of one such occasion, at this time freshly revives in the mind the writer. An unpleasant duty had been laid upon him, which it was greatly in the press to his own inclinations to perform. James Emlen's mind was dipped into sympathy with him; and he sent or handed him a little scrap of rough paper, on which one or two sentences had been written with a lead-pencil. Though more than thirty years have passed, the gush of tender feeling and heaven-sweetness that accompanied the reading those sentences, is still impressed on the memory.

We have often remembered with instruction his remark to one who was greatly enquiring and often contrited in the reading of the "Friends' Library," which was then being used in monthly numbers. This enjoyment and tenderness of spirit, he intimated, were costly money, "which our Heavenly Father pleased to dispense to the young and inexperienced, to give them a little taste of the good things He has in store for his faithful servants; and to encourage them to enter into service, and labor therein. But after a while, they would find that they would have to work for their wages." His own experience was in accordance with this. For several years after he had yielded up his heart to the government of the Spirit of Christ, he was in remarkably tender condition; but the time came in which other food was dispensed, and he had to learn how to want as well as how to abound.

The extracts from the letters follow:

"4th mo. 8th, 1851, * * * * I have often had reason to think, that the baptisms are needful for almost any important situation in the church of Christ, but especially

for those of minister and elder, most be very similar; and therefore I am not surprised that we should all be prepared for our proper places under the discipline of many doubts and fears and of much carefulness. The effect of these must be, if we do not yield to improper discouragement and distrust, to deepen our foundation, as it is said, 'Dig deep and lay the foundation upon the rock,' for we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end; and although it is permitted and ordained that our salvation should be wrought out 'with fear and trembling,' yet in the end 'the work of righteousness will be peace, and the effect of righteousness quietness and assurance forever.' I hope thou wilt not be unduly discouraged by the doubts and fears and misgivings that have assailed, and possibly may continue to assail. 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 upon ourselves and prepares the humbled mind to have 'faith in Christ'—that although with the poor contention we can adopt the language 'I am not worthy that thou should 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 have not found so great faith, no not in Israel.' Therefore however thou mayest be brought to distrust thyself, suffer not this to weaken thy confidence in Him, who, I trust, in his own time will make thy way plain before thee. In reference to the opportunity at J. Newlin's, the language I used was that addressed by Paul to the elders and teachers in his day, 'It is more blessed to give than to receive,' and he quotes it as, 'the words of the Lord Jesus,' Acts xv. 35. I thought at the time I was permitted to partake with thee in a feeling of that sweet peace which is the reward of dedication to apprehended duty—the blessed effects of *giving* even the 'widow's mite.' It seemed as though the little offering savored the precious life, which is more to be prized with but few words, than much expression without this—indeed I can say, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no one has any occasion to plead their lack of eloquence and their stammering tongue, for it is not so much the words, how good, or how many, but how lively—feeding the hungry with the true bread, and not with pictures and descriptions and dry doctrines—nay, is it not true that even 'a word, *filthy* spoken, is like apples of gold in pictures of silver'; and I have not any doubt but the time will come when a very few words, with right weight and authority, will be more valued than much eloquence without this. The rehearsal of a text with right au-

thority, may have the effect to gather an assembly unto Christ, the invisible teacher, and to settle them upon Him and upon his teachings, which is all any minister should desire—so that the calling, if rightly understood, is a very simple one, if we are only careful to suppress every desire either to exceed or fall short of what is given us in the life. My impression has long been (though without reference to thy appearances in public) that thou hadst more to contend with from undue discouragement, than from over confidence, and if this is a weak point with thee, no doubt the enemy will avail himself of it, and it require a double watch. It is the altar that sanctifies the gift, and if the heart is really changed, and humility and love felt to abound there, thy offerings, whatever they may be, will no doubt be accepted, and thou wilt be sensible of it by the incomes of peace. If the sanctifying be followed by an increase of solid religious experience, it must be supposed to be of the right kind. If thy religious exercises obtain relief in some other way, thou wilt feel sensible of this also, and will no doubt be content and thankful.

"It has felt to be a serious thing to me to write to thee with so much freedom, on the occasion; but I hope if any part of what I have written seems to be uncalled for, thou wilt not be hurt by it."

The day of Pentecost wrought great changes in the character of the apostles, and manifests the same elements in the hearts of true ministers everywhere. First, it imparted to the apostles a high degree of moral courage. Their timidity was changed to bravery. They no longer fled from persecutors or assailants; but, standing in the temple, proclaimed the power and the glory of the Lord Jesus. They feared neither prisons nor death, though their preaching necessarily aroused the strong antagonism of the Jewish authorities. They proclaimed him to be pure and spotless whom they had crucified as a malefactor. No marvel that the Jewish council said: "Ye intend to bring his blood upon our heads." Reproved, and even scourged, they received the punishment with joy that they were "counted worthy to suffer for the Lord Jesus." Imprisoned for the night, they spake as boldly the next morning, and men were astonished when they saw their heroic firmness in giving their testimony to the truth. It is supposed that all of them but one suffered a violent death for their attachment to Christ. The clear conviction of his divine mission still gives the minister a foundation for his heroism. He hears the voice which said to Abraham: "I am the Almighty God; walk before me, and be thou perfect." The same conviction of duty which sent the patriarch from Mesopotamia to Canaan, which sent the prophets on a holy mission, and inspired the heroes of Israel, works in the heart of the true minister.

For "The Friend"

Turkish Superstitions.

One of the books recently issued in London, is "The People of Turkey," being an account of the customs and character of these people, as seen by "a consul's daughter and wife," who had resided for twenty years among them.

As the superstitions which largely prevail in semi-civilized countries exercise an important influence over the habits and mode of life of the different races residing in the Sultan's dominions, some passages have been selected from the book illustrating this subject:—

"Magic plays a great part in Turkish affairs. Christians and Moslems, Greeks and Bulgarians, Turks and Albanians, implicitly believe in the power possessed by evil-minded persons of casting spells upon their enemies or rivals, and extraordinary means are resorted to with a view to removing the baneful influence.

"Most of the spells east upon persons are aimed at life, beauty, wealth, and the affections. They are much dreaded, and the events connected with this subject that daily occur are often of a fatal character. A Turkish lady, however high her position, invariably attributes to the influence of magic the neglect she experiences from her husband, or the bestowal of his favor on other wives. Every Hanoum I have known would go down to the laundry regularly and rinse with her own hands her husband's clothes after the wash, fearing that if any of her slaves performed this duty she would have the power of casting spells to supplant her in her husband's good graces. Worried and tormented by these fears, she is never allowed the comfort of enjoying in peace that conjugal happiness which mutual confidence alone can give. A *buyu bogheha* (or magic bundle) may at any time be east upon her, cooling her affection for her husband, or turning his love away from her. The blow may come from an envious mother-in-law, a scheming rival, or from the very slaves of whose services the couple stand daily in need. A relative of Sultan Abdul-Medjid assured me that on the death of that gentle and harmless Padishah, no fewer than fifty *buyu boghehas* were found hidden in the recesses of his sofa. All these were east upon the unfortunate sovereign by the beauties who, appreciated for a short time and then superseded by fresh favorites, tried each to perpetuate her dominion over him.

"The *buyu bogheha* is composed of a number of incongruous objects, such as human bones, hair, charcoal, earth, being a portion of the intended victim's garment, &c., tied up in a rag. When it is aimed at the life of a person, it is supposed to represent his heart, and is studded with forty-one needles, intended to act in a direct manner and finally cause his death. Two of these bundles of a less destructive nature were thrown into my house; on another occasion two hedgehogs, also considered instruments of magic and forerunners of evil, were east in. All these dreaded machinations had, however, no other effect on me beyond exciting my curiosity to know their perpetrator; but they occasioned great fear to my native servants, who were continually expecting some fatal calamity to happen in consequence.

"Belief in the evil eye is perhaps more deeply rooted in the mind of the Turk than

in that of any other nation, though Christians, Jews, and even some Franks regard it as a real misfortune. It is supposed to be cast by some envious or malicious person, and sickness, death, and loss of beauty, affection, and wealth are ascribed to it. Often when paying visits of condolence to Turkish harems, I have heard them attribute the loss they have sustained to the *Nazar*. I knew a beautiful girl, who was entirely blinded and disfigured by small-pox, attribute her misfortune to one of her rivals, who, envying in her the charms she did not herself possess, used to look at her with the peculiar *fena guz* (bad expression) so much dreaded by Turkish women. When the misfortune happened the ignorant mother, instead of reproaching herself for her neglect in not having had her daughter vaccinated, lamented her want of foresight in having omitted to supply her with the charms and amulets that would have averted the calamity.

"A lady who had lost a beautiful and valuable ring that had attracted the attention of an envious acquaintance, when relating to me the circumstance with great pathos, attributed her loss solely to the evil eye cast upon it by her friend.

"I knew a lady at Broussa whose eye was so dreaded as to induce her friends to fumigate their houses after she had paid them a visit. She happened to call upon my mother one evening when we were sitting under a splendid weeping willow-tree in the garden. She looked up and observed that she had never seen a finer tree of its kind. My old nurse standing by heard her observation, and no sooner had our visitor departed than she suggested that some garlic should at once be hung upon it or it would surely come to grief. We all naturally ridiculed the idea, but as chance would have it, that very night a storm uprooted the willow. After this catastrophe the old woman took to hanging garlic everywhere, and would have ornamented me with it had I not rebelled.

"Croup is cured by amulets procured from the Hodjas and hung round the neck of the child. Turkish women have often assured me that this remedy is never known to fail, and consequently they resort to no other. Square pieces of paper, bearing written inscriptions, are given for a few paises by learned Hodjas to persons whose dwellings are infested with vermin. These are nailed on the four walls of an apartment, and are believed to have the power of clearing it of its obnoxious tenants. Going into the room of one of my servants one day at Adrianople, I found a cucumber-boat occupying each corner. On inquiring why they were placed there, an old servant answered that, being inconvenienced by the too plentiful visitation of vermin, she had appealed to a person at Kyik, whose magical influence, conveyed in cucumbers, was stated to be infallible in driving the creatures away. I tried to analyse the contents of these receptacles, but finding them a mess composed of charcoal, bones, bits of written paper, hair, &c., I soon desisted, hoping that it would prove more efficacious than it promised.

"The Bulgarian remedy for this pest, although simpler in form, can hardly be more effective. It consists of a few of these insects being caught on the 1st of March, enclosed in a reel, and taken to the butcher, their credentials being coached in the following terms:—Here is flesh, here is blood, for you to deal

with; take them away and give us something better in exchange."

"Another means of getting rid of serpents, venomous insects, and vermin, is made use of by the Bulgarians on the last day of February; it consists in beating copper pans all over houses, calling out at the same time, 'with you, serpents, scorpions, fleas, bugs, flies!' A pan held by a pair of tongs is outside in the courtyard.

(To be continued)

The Strange Assertion.

"I have come to one conclusion," said B. to her son; "I will pray for you no longer."

Let us inquire into the circumstances that gave rise to such strange language.

Dr. B. of Gosport, Hampshire, had a family, mostly sons, who, at the time we wrote of, had grown up to be fine stalwart young and young men. One of these had unfortunately fallen into dissipated habits, and the prodigal son, wasted his substance riotous living. Health, character, temporal interests and spiritual interest, were all sacrificed at the shrine of vice. The admittance of his father and the entreaties of his mother were of no more avail than the call of the Gospel and the prickings of conscience, when him from his evil courses. More than once Dr. B. set out in search of his poor erring boy when missing, to find him in some of the lowest haunts of the neighborhood, revelling in the society of abandoned characters. All the time the sorrowing parents were continually bringing his case in prayer to the throne of grace. But matters grew worse and worse. It was at such a juncture that the above startling expression was used startling because seemingly unnatural for mother—a Christian mother.

For some days previous, a mysterious gloom oppressed her spirit, for the power of prayer concerning her son, was taken away, so that she could no longer supplicate the Lord in his behalf. Reading his doom in that of Elsons, who would not be restrained, because the Lord would slay them, she felt compelled to bow before the secret will of God; though in her apprehension, that will dashed his hopes to the ground. With that awful truth on her mind, "he that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy," the distressed mother one day called her son into room apart, and there told him all her heart. After laying before him the disgrace and trouble brought upon the family by his licentiousness, she said that a greater grief to his father and herself was the wickedness of his conduct in the sight of God, who would render to every one according to his works. "You know she went on to say, while her eyes rained tears of sorrow and pity, "how we have remonstrated with you, warned you, advised you, and endeavored to allure you into the paths of rectitude; but you have turned deaf ear to all our persuasions. You know how constantly and earnestly we have prayed for you; but the Lord has not been pleased to grant our petition. And now I have come to one conclusion—I will pray for you no longer!"

"Retract that expression, mother!" exclaimed the son.

"I cannot," was the answer.

"I beseech you, retract that expression!"

"I cannot; I dare not!"

astonishment and exasperation seemed to mark his countenance as, after a pause, he rushed hastily out of the room, violently slamming the door behind him.

Let us leave the afflicted mother for awhile, to follow him up to his own chamber. There flings himself upon the floor, and burying his face in his arms, lies prostrate in deep grief, broken only by occasional mutterings and disjointed sentences of bitter words which pierce and anon escaped involuntarily from his lips, revealing an agony of mental distress. "Most lost!" "Given up by my own mother!" "Mercy, Lord, mercy!" "Alone, about a friend!" "Oh, what blackness of wickedness!" Such were his passionate exclamations. And now he begins to feel that he is alone with God. Laden with sins, the consciousness of the fact fills him with awe. Yet, of the great black cloud that overshadows him, a tiny ray of hope glances and catches the eye of his mind. The character of God, merciful and gracious, as revealed in the Gospel of Christ, comes to his remembrance. But the enormity of his guilt presents itself, and again he is involved in gloom. Still the recollection of that short glimpse of light remains. He has seen whence deliverance must come, if it came at all. On the ground of justice, he is lost; on the ground of mercy none there is hope. But is he not beyond the reach of mercy? How long his rebellion! How willful his obstinacy! how desperate his wickedness! Yet has not the Lord said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon?" And did not the penitent publican obtain mercy? Did not Christ come into the world to save sinners? Cannot His blood cleanse from all unrighteousness?

Thus despair and hope fought together in his soul, making it like the battle ground of contending armies. Just as from a corn of wheat the blade springs up, we know not how, in that heart, from the incorruptible seed of the Word, a hope of salvation grew in strength and confidence, because nourished by the invisible power of the Holy Ghost. Gradually, and yet rapidly, the thick cloud of his transgressions was dispersed by the glad beams of the Sun of Righteousness, which had risen upon his soul with healing in his wings. The gracious invitations of the Gospel, the precious promises of God to returning backsliders, Christ's declarations of his willingness to receive and ability to save every coming sinner, kept falling upon his mind from above, like rain upon the parched ground, until he could no longer doubt, and his spirit rejoiced in God his Saviour. The "garment of praise was given to him for the spirit of heaviness, and the oil of joy for mourning," and his heart language was, "Into Thine hands, O Lord, I commit my spirit: Thou hast redeemed me, O Lord God of truth."

When his mother received from him the assurance that "God has shown me my wickedness and folly, and He has shown me Jesus Christ as my Saviour," she (like the disciples, when assured of the resurrection of Jesus) believed not for joy. The penitent proceeded to confess, in broken language, his deep sorrow for the iniquity of his past conduct, to beg her forgiveness, and to express his trust that the gracious God who had removed his transgressions as far as the east is from the

west, would also keep him in future from the dominion of sin.

Now she began to realize the joyful fact, which at first she could scarcely allow herself to believe, that the wanderer was brought back into the fold of Christ—the lost was found—and both mother and son wept together tears of gratitude and joy.

The restored wanderer lived only a few years on earth after being, by the Good Shepherd, thus plucked from the detouring jaws of that roaring lion, the arch enemy of souls; and having finished his testimony below, was taken home to glorify the God of grace eternally.

Reader, have you been saved by the washing of regeneration? Whether your outward conduct has been moral or immoral in the eyes of fellow-creatures, there is an absolute necessity of being born again of the Spirit, before you can enter into the kingdom of heaven. "Verily," saith the Lord Christ, "ye must be born again." If still in a state of nature, you are in the kingdom of darkness—the kingdom of Satan. May the Father of mercies translate you into the kingdom of His dear Son—the kingdom of His marvellous light—and work in you by His Spirit a heart abhorrence of sin, and a heart-trust in the Lord Jesus Christ, the only Saviour from sin! "Blessed are all they that put their trust in Him." "Look unto Me," He says, "and be ye saved;"—"O Israel, He hath destroyed thyself; but in Me is thine help."

Little did the mother imagine, when her mind was brought to such a crisis that she could no longer pray for her erring son, that the time was coming for her to praise the Lord on his behalf. She looked for judgment, and beheld mercy! "Blessed be the Lord God, the God of Israel, who only doeth wondrous things." And in this marvellous conversion, how strikingly was the truth verified: "Salvation is of the Lord!" When it was abundantly manifested that no human arm could deliver, then His own arm brought salvation, and His omnipotent grace made the rebel into a child. Ascribe, then, "salvation to our God that sitteth upon the throne, and unto the Lamb."—*Abridged from Ep. Recorder.*

The Pale-faced Abstainers.—Dr. Richardson says: "Under the action of alcohol the resistance to the current of blood through the vessels is diminished. This is indicated in the flush of countenance that is caused by wine in those who are unaccustomed to its use, in the flush which is permanently seated on the faces of so many who indulge in something more than its moderate use, in the purple uniform of features which is worn by so many of what are called the hard drinkers of society. We see in all these the external sign of that diminished resistance in the blood vessels to the entrance of blood which alcohol induces in different degrees.

"Those who laugh at abstainers for being pale would be warranted in laughing if it were the fact that the red face they so much admire was a face indicative of health, and the pale face indicative of disease. Unfortunately for their side of the case, that suffused face, that jolly red face, that dark red face is the face of disease, while the pale face is the face as Nature meant it to be. Unfortunately, also, for the laughers, is the fact that the red face is not simply skin deep, and confined to the face. The same redness extends to other

and more vital surfaces. The surfaces of the brain and of the other vital organs are congested in like manner, according to the degree of injury that has been inflicted on the blood vessels by the paralyzing drug that is accredited with so much usefulness.

"There is an immense population living from day to day in this semi-paralyzed condition of the circulation. They are already, in the midst of their laughter, half wrecked. They are easily overbalanced by slight causes, and they almost inevitably fall prematurely into death if they continue in their course. Sometimes, they fall from failure of the heart; sometimes, under a little extra excitement, a vessel gives way in the brain, and they become partially paralyzed, if they do not succumb immediately. Sometimes they get organic kidney or liver disease, or consumption of the lungs. Physically, the condition of the whole of the members of this great population is very bad."

Selected.

On the Resurrection of Jesus Christ.

BY OLINTHUS GREGORY.

(Continued from page 298.)

Thus much may suffice to establish the truth of the momentous fact of the Resurrection of Jesus Christ from the dead. From this outline of arguments, for it is indeed nothing more than an outline, you will perceive that the evidence in favor of this event is both forcible and satisfactory. To believe it, then, is reasonable; and it is freed from absurdity, because resurrection from the dead is manifestly as much within the power of God as creation; and every consistent theist admits the latter. But the adoption of a contrary opinion is pregnant with absurdities and natural impossibilities; with the mention of a few of which I shall close this letter.

He, who denies the resurrection of Jesus Christ, must believe,—That twelve poor fishermen and tentmakers, without power, and (all except Paul) without human learning, were able to deceive the wise, the learned, the prudent; and to lay their plot so deep, that neither their cotemporaries, nor any succeeding generation, should be able to detect and expose the cheat.

—That those very persons who but a few hours before were trembling with timidity and fear, whose want of courage (even according to their own account) overcame their fidelity, and caused them to forsake their master in his greatest extremity, notwithstanding their various professions, nay, protestations, of inviolable attachment and zeal; being so terrified with apprehensions that they dare not acknowledge themselves to be his disciples, but secreted themselves by day for fear of the Jews;—yet that these timid, irresolute, creatures should all at once not only form the plan, but execute the bold, hazardous, and useless undertaking of conquering the guards, forcing the sepulchre, and carrying off the body of their crucified Lord.

—That men thus rash and desperate, engaged in an enterprise of so much danger, an enterprise which therefore required all possible expedition and despatch, should waste time in unaccountable niceties and ceremonies (such as divesting the body of its burial-clothes, disposing them in separate parcels, &c.) which could be of no manner of use; but evidently exposed them to the danger of being surprised by the guards, and taken into custody.

—That these timid, yet desperate men, who constituted a company of the greatest impostors that ever existed in the world, and who, therefore, must necessarily be the worst men that ever were, did, notwithstanding, furnish mankind with the most comprehensive and exact system of morality extant, teach such rules of living as were infinitely superior to any of the productions of Greek or Roman philosophers, and though their whole business was only to promote and disseminate falsehood and deception, yet denounced the severest eternal punishments upon all who indulged in such wicked practices.

—That these impostors, having themselves no correct notions of God, should notwithstanding impart the most rational and becoming opinions respecting him to the rest of mankind; and, by no other principles than those of delusion and irreligion, kindle a flame of desire in the breasts of thousands to serve and worship God.

—That they took far more pains to expose themselves to all the world, as the most abandoned sinners that ever came into it (for that they should deceive themselves so as to believe Jesus was seen ten distinct times after his resurrection, when he was not seen at all, can not be imagined,) than they need have done to have established the best reputation among their contemporaries, and have procured an immortal fame in all succeeding ages.

—That these impostors, after spending their lives in promulgating falsehood, died, not to testify their belief in a speculative doctrine respecting which they might be deluded by others, or self-deluded; but in attestation of a pretended fact, while they knew it was no fact; and all this under the strongest declarations of devotedness to God, and of adoration to their risen Saviour, who, they pretended, was now sitting in heaven to receive them.

Hence you will perceive that, as a general denial of revelation leads to numerous gross absurdities of which a few were detailed in my first letter, so a denial of individual topics of revealed truth brings each its appropriate and dependent string of difficulties. He who denies the truth of Scripture prophecy must admit that things have occurred, although there was an infinitely great probability against their occurrence. He, who disbelieves the miracles recorded in Scripture must believe in other miracles. And he, who denies the particular miracle of the resurrection of Jesus Christ, in consequence involves himself in the particular class of absurdities to which I have just adverted: besides which he voluntarily excludes himself from the only strong consolation a rational creature can possess at the hour of death, that which flows from a full persuasion of the resurrection to eternal life. "I am the Resurrection and the Life," said Jesus Christ: "whosoever believeth in me shall not die eternally." and his own resurrection fully establishes the truth of this consolatory declaration. But the proud philosopher who rejects this doctrine, so suited to the wishes and the wants of man, not only places himself below the Christian, but below the Indian, in point of prospects of futurity. The poor untortured, despised Indian,

"Thinks, admitted to that equal sky,
His faithful God shall bear him company."

While many of those who pity the stupidity of the Indian, and sneer at the credulity of the Christian, live and die under the embasing

conviction that at death themselves and their dogs will be alike extinct, alike free from responsibility, alike unconscious of all around them, alike excluded from pleasure, alike liberated from pain!

[Among the earlier poems of Henry W. Longfellow, is one entitled "The Village Blacksmith," whose smithy stood "Under a spreading chestnut-tree." The children of Cambridge presented the poet with an arm-chair made from the wood of "The village blacksmith's chestnut-tree," on the occasion of his 72nd birth-day, which occurred on the 27th of the Second month in the present year.

The poet responded to the gift in the following pleasant lines, addressed "To the children of Cambridge.]"

FROM MY ARM CHAIR.

Am I a king, that I should call my own
This splendid ebony throne?
Or by what reason, or what right divine,
Can I proclaim it mine?

Only, perhaps, by right divine of song
It may to me belong.
Only because the spreading chestnut tree
Of old was sung by me.

Well I remember it in all its prime,
When in the summer time
The affluent foliage of its branches made
A cavern of oak shade.

There by the blacksmith's forge, beside the street,
Its blossoms white and sweet
Enticed the bees, until it seemed alive
And murmured like a hive.

And when the winds of autumn, with a shout,
Tossed its great arms about,
The shining chestnuts, bursting from the sheath,
Dropped to the ground beneath.

And now some fragments of its branches bare
Shaped as a stately chair,
Have by my hearstool found a home at last,
And whisper of the Past.

The Danish king could not in all his pride
Repel the ocean tide,
But seated in this chair I can in rhyme
Roll back the tide of time.

I see again, as one in vision sees,
The blossoms and the bees,
And hear the children's voices shout and call,
And the brown chestnuts fall.

I see the smithy with its fires aglow,
I hear the bellows blow,
And the shrill hammers on the anvil beat
The iron whet with heat!

And thus, dear children, have ye made for me
This day a jubilee;
And to my more than three score years and ten
Brought back my youth again.

The heart hath its own memory, like the mind,
And in it are enshrined
The precious keepsakes, into which are wrought
The giver's loving thought.

Only your love and your remembrance could
Give life to this dead wood,
And make these branches, leafless now so long,
Blossom again in song.

The original poem is subjoined:—

THE VILLAGE BLACKSMITH.

Under a spreading chestnut-tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.

His hair is crisp, and black, and long,
His face is like the tan;
His brow is wet with honest sweat,
He earns what'er he can,
And looks the whole world in the face,
For he owes not any man.

Week in, week out, from morn till night,
You can hear his bellows blow;
You can hear him swing his heavy sledge,
With measured beat and slow,
Like a sexton ringing the village-bell,
When the evening sun is low.

And children coming home from school
Look in at the open door;
They love to see the flames fast forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing floor.

Toiling,—rejoicing,—sorrowing,
O'er all through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.

Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought!

This is my testimony, that none can receive the joy of God's salvation, enter into the Sabbath rest, or keep holy-day to the Lord further than they know a ceasing and be saved from thinking their own thoughts, following their own wills, and obeying their own wisdom; for the selfish thoughts that arise within are the root of evil, and as the foundation of the kingdom of darkness; and the light of this day of salvation, is as the axe laid to the root of the evil tree.

So it is a blessed thing for people to meet and wait together, and walk in this heavenly light and day of salvation, which discovers and judgeth every vain thought and foolish imagination, subdueth them, and bringeth them down into the obedience of Christ. This, as they walk and abide, they truly differ from all other families of the earth; for in this heavenly gospel light, which judgeth every appearance of evil, stands the true fellowship and true unity. As they walk therein and dwell there-in, the power of death an hell shall never break them, but they shall remain as Mount Zion, which can never be removed. In this stands their happiness and safety. Out of this, they are as weak as other people.—William Sheeven.

Some of the men of largest brain, of most varied talents, of the richest intellectual acquisitions, and of the grandest opportunities of the present generation, have utterly failed to do a great life work, and to secure a permanent place in history, through their lack of absorbing convictions. They may have shown themselves familiar with law and diplomacy and literature; they may have held high office, and been much sought as counselors; they may have been on the right side of the main questions of the day, and never suspected of lacking personal integrity, of being dishonest and corrupt; yet because they were never identified heart and soul with any greater truth, were never so full of conviction on either side of any moral issue that it possessed, and inspired them to the uttermost, they lived and died without being aroused to their fullest energy, without even undertaking the best work for which they were otherwise capable. And on the other hand there are examples before us of men who have wrought wonders, and themselves been wonders, through the overwhelming power of their supreme convictions.—S. S. Times.

"For The Friend."

Friends' Library.

It is well known that the shelves of our libraries generally are largely occupied with works of fiction and light literature, much of it highly pernicious in character; the result of which, when habitually indulged in, tends to destroy the taste for solid and instructive reading, and leads to an enervation of the mental faculties, calculated greatly to unfit for the sober realities of life. It is believed that if the attention of parents could be seriously turned to the subject, they would more generally appreciate the importance of a library that may be frequented by their children without danger from the contaminating influences that may surround them in public reading rooms.

The number of volumes in the Library 1st. 29th, 1879, was 7775, an increase of 469 volumes since 1st mo. 30th, 1875; of these have been donated, the balance purchased. The average yearly increase of the Library has been 115 volumes.

The number of books loaned during the year 1878 was 2512, against 2552 loaned in '75. The average number loaned yearly during the past four years has been 2498. These figures indicate a steady use of the Library about the same number of readers for the last four years.

The annual income arising from the funds held by the Committee for the use of the Library has been about \$310—in addition to which the Committee has received \$60 yearly from the Monthly Meetings, making the total annual receipts about \$370. The principal expenses (outside of books and binding), are the salary of librarian \$180, and the annual cost of fire insurance, about \$45. The average expenditure for books and binding has been about \$206.

The Library room continues to be open for the distribution of books on Fourth and seventh day afternoons, and on Fifth day mornings for a half hour prior to the time of holding Arch Street Meeting. The Committee have endeavored to be careful to place the shelves, only such works as would be proved by the careful judgment of Friends, and believe they have given to the readers a fair proportion of what is valuable in the literature of the day. In addition to the purchases of the Committee, valuable books have been added to the collection by the liberality of some interested Friends who have donated them.

The Library is believed to embrace the most valuable collection of Friends' writings in this country; many of the works having been out of print, and some are probably inaccessible elsewhere. We have occasionally been able to increase the number of volumes of this character, as opportunities have presented of procuring them; our purchasing committee have authority to secure any of the approved writings of Friends that are not already on the shelves.

The collection of general literature embraces such a selection of interesting and instructive works, as should make the Library attractive to our members; and we believe that if its advantages were better known among Friends of this city, its usefulness could be greatly augmented.

The number of volumes having increased so as to render additional shelf room necessary, the Committee have had a neat case,

with glass doors, placed in the room just above our present quarters; in this case have been placed such books as are seldom called for.

American Goods in England.

A "Travelled Englishman" writes to the *London Standard* in the following manner as to the intrusion of American goods on the British markets:

How is it, I want to know, that my wife's maid, when she went at Aix les Bains, at Homburg, and at Florence, to buy calico, found in shops where two years ago nothing but English goods were kept, that the calico or cotton in stock was of American manufacture? I am not a judge of this article myself, and I really do not pretend to know whether the American goods are better or worse than those formerly supplied from the English markets. What I do know is that in this, one of our own staple manufactures, we appear to have been fairly beaten out of the field upon the Continent, and that in each case the shopkeeper, when applied to for an explanation, declared that he preferred American to English materials because he got a larger profit upon the former than upon the latter.

How is it, again, that here in England, if I want tools for my garden or my workshop I am constantly being invited by my ironmonger to try new American "notions" in the shape of spades and hammers and saws and chisels and axes? Some months ago I read a letter of—Gladstone's upon a subject on which his authority can hardly be contested. In it he gave his opinion upon the common American woodman's axe, and described—I happen to know quite accurately—the difference between it and the English article manufactured at Sheffield. The comparison, I need hardly say, was all in favor of the Yankee production. Sheffield is too conservative—in its manufactures, I mean, not in its politics—to make an axe of the best shape. So the sharp American comes in and wins. And he does this not merely in axes and in the other tools I have mentioned, but in locks, bolts, stoves, lamps and a thousand-and-one other household requisites which a dozen years ago were the peculiar production of this country. You have only indeed to cast your eye over your own household, in order to see to how large an extent the English manufacturer has been beaten, even in articles of domestic use. Nor is it in the hardware trade only that we seem now to be getting flooded with American goods. American leather comes here to be made up into shoes; and our famous English carriages are, to a large extent, built out of materials which have crossed the Atlantic, and for which the American has been duly paid. "Glue, hair and sand paper," are mentioned in a recent copy of the *Pennsylvania Ledger* as being now among articles largely exported to this country; and even slates—shales of the Welsh magnates!—are now quarried in the United States in order to roof in our English homes.

Can any of your readers tell me how all this is brought about? And is not the fact alone sufficient to account in a large measure for the present depression in our manufacturing industries? I do not grumble because, if I want tomato sauce with my cutlets at this season, it is probably made out of American fruit; nor can I complain because my grocer,

my butterman, and probably my butcher also, deals so largely in American goods of all kinds, for I freely admit that as a source of food supply the United States is naturally infinitely superior to our limited and overpopulated country. But what I want to know is why, in the special manufactures which were once entirely ours and which only a few years ago belonged to us more largely than to any other country in the world, we now seem to be running a bad second to the United States. Why, sir, even the cigarettes which I smoke are made in Richmond, Va., and the pen with which I write comes, not from Birmingham, but from an American manufactory.

"For The Friend."

Some Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 300.)

1844. 21st of 4th mo. Since my return, I think I may say for the most part of the time, I have been wonderfully favored with true peace of mind. * * * * *

28th of 4th mo. I think it is my desire, the week now commencing may be spent as comfortably as the one just ended.

5th mo. 5th. The favors of the past week have been more than I have words to express. Oh! that I was sufficiently humble, and a (more) grateful receiver of the many mercies bestowed upon me.

5th mo. 12th. The last week was spent in a good degree comfortably; thanks to the Great Giver of all good for His unmerited mercies to me a poor, unworthy sinner.

15th. Returned from Great Valley, although I felt much weakness. He who has ever been the helper of His people, in mercy made way for me and strengthened and enabled me to (do my duty) and return with peace.

26th mo. 2nd. I have been favored to feel that of my own righteousness (that which is of the creature), is as filthy rags, but that which is of Christ our blessed Saviour, is pure, and administers peace and consolation. The weakness that I have at times felt was humbling and I trust profitable. I have in unmerited mercy felt that which can raise the drooping spirit and qualify for the service required. May the eye of my mind be kept single, and my whole dependence be upon Providence.

6th mo. 4th. Yesterday in going up the river I had an evidence of considerable improvement in (the) habits of industry among the natives, which was gratifying; may their greatest improvement be in spiritual things, and experience a living concern to lay up treasure in heaven.

6th mo. 17th. The last week I have experienced considerable weakness, and I feel bound to acknowledge, that when I feel humbled under a sense thereof, things seem to prosper best, furnishing a renewed evidence that it is not dependent upon our own natural abilities, nor the great performances of the creature to promote the glory of our Heavenly Father. I believe the example of a good Christian is more powerful to convince others of the excellency of the Christian religion, than all the arguments of the worldly wise. May I ever be willing to be anything or nothing, as it may please the Blessed Master, and make a proper use of my time and talents in His service, and (may) all the glory

be to Him, who is forever worthy, with the Son of His bosom. Notwithstanding my weakness, I have at times been much favored in conversation with some of the Indians.

6th mo. 19th. Some days (since) in going up the river I met with an Indian who is a deacon in the Presbyterian society; he said he wished to ask me some questions. After talking with him for some time, I inquired of him "how he got along in regard to religion?" He said, when he read the scriptures at home he had no doubts, but when at meeting hearing preaching, he had doubts; said he had heard preached, "that if a child died without being baptized it went to punishment;" this he did not believe. I endeavored to explain to him Friends' views in relation to water baptism and some other things, with which he expressed satisfaction, and said it was according to scripture. May the spiritual eye of these poor people be anointed with the eye salve of the kingdom, that they may have a saving knowledge of Him who is the only true God, and Jesus Christ whom He has sent.

7th mo. 21st. I have great reason to be truly thankful for the long suffering and great loving kindness of my Divine Master to me a poor sinner. May I be more given up to serve Him in all things that He may be pleased to require of me and in His own blessed way. I have this day been refreshed and comforted in feeling. Love to God! how sweet, how comforting is the feeling. In my sitting (which was alone), I was strengthened; may I ever remember (that) the sacrifice, which is due unto Him, is the whole heart, and may I offer mine freely without reserve. Such as make this sacrifice, I believe are favored at times to feel their peace to flow as a river, and their righteousness as the waves of the sea.

8th mo. 20th. I have again in unmerited mercy been in some degree favored with a sense of my situation. Oh! the corruption of the human heart, and our proneness to forget Him who is the Great Giver of all good, so as to be indifferent about knowing daily that we are in our proper places, serving Him faithfully in the way that would be most pleasing unto Him; our greatest happiness is dependent upon it. I think I may say, I have been aroused, comforted and encouraged; what a favor it is that He continues to visit us in His loving kindness—accompanied by judgments in order to keep us near unto Himself, who is worthy to be obeyed in all things, honored and praised.

25th. Although (during) the past week I have met with trials, I have been much favored, and at times comforted. In our meeting to-day my mind for the most part was preserved in the quiet and strengthened. May I be thankful for it. I had the company of Asa Jones, Emily Plagg and Ariel Willman.

9th mo. 8th. Through the unmerited mercy of the Great Head of the Church I have been spared to enter upon my forty-second year. May this year of my life be spent more consistent with the will of my Divine Master than those that are past. What I desire, I feel sensible cannot be effected in the wisdom and strength of the creature, but by an entire surrender unto Him, who is the life, light and strength of His people.

10th mo. 10th. I may again record the mercy and goodness of the Lord to me a poor unworthy sinner. Oh! for a greater, yea, an entire surrender of my own unregenerate

will, and an unflinching faithfulness in the discharge of all the duties which my Master is pleased to require. I think I have been much preserved in assisting the Indians in their late difficulty with some men who came on to divide this reservation, I suppose for the Ogden Company. The day the chiefs held their council, I was favored to feel composure of mind, and after they had got through, to express my views to the surveyor in relation to the discussion of the chiefs, and their tried situation on account of the way they had been treated by the Ogden Company. The next morning I left for Buffalo, in pursuit of the last treaty and other information in relation to the proceedings of the surveyors. On getting to Buffalo, I called first to see Thos. C. Love, who had been appointed an arbitrator to act on behalf of the Indians. He treated me kindly, and gave me all the information that I seemed to require. I think it likely he was the only person in the place who could have given me the information that appeared necessary; it was of such (a nature) as I think would be likely to put some of the Indians' anxieties and troubles to rest. I think I can say, I felt in a degree thankful that I had been so much favored in getting along with the business, and could turn my face toward home with consoling news to the poor Indians.

11th mo. 7th. Spent part of the forenoon in drawing boards from the mill down to M. Snow's new house. After dinner took a walk up to the mill dam, then through the woods to a part of the farm where I had not before been; it was truly a comfortable time and worthy to be remembered.

11th mo. 27th. I cannot but look back with a degree of sorrow, thinking my heart has not been enough given up to serve a kind and merciful God. Great has been the long-suffering and infinite mercy of the Lord to me, a poor sinner. He has from time to time made way for me where there appeared no way.

(To be continued.)

Church Sleepers in Ye Olden Time.—A journal kept by one Obadiah Turner, in Lynn, Mass., and bearing date "1646, June ye 3d," describes the "method" of a special officer in a church of which Samuel Whiting was pastor:

Allen Brydges bath bin chose to wake ye sleepers in meeting, and being much proud of his place must need have a fox tail fixed to ye end of a long staff, wherewith he may brush the faces of them yt will have naps in time of discourse; likewise a sharp thorne wherewith he may prick such as may be moste sounde. On ye last Lord his day, as he strutted about ye meeting house he did spy — Tomlins sleeping with much comforte, his head kept steadie by being in ye corner and his hand grasping ye rail. And so spying, Allen did quicklie thrust his staff behind Dame Balloud and give him a grievous prick upon ye hand. Whereupon — Tomlins did spring upp much above ye floor, and with terrible force strike his hand against ye wall, and also, to ye great wonder of all, prophesie exclaim, in a loud voice, "Cuss the wood-huck," he dreaming, as it seemed, yt a wood-huck had seized and bit his hand. But on coming to know where he was, and ye great scandall he had committed, he seemed much abashed, but did not speake. And I

think he will not soon againe go to sleep meeting. Ye women may sometimes sleepe and none know it by reason of their enorm bonnets. — Whiting doth pleasantlie say from yt pulpit he doth seem to be preach to stacks of straw, with men joting here there among them.—*Christian Advocate.*

Different Effects of Prosperity.

It would be a curious and instructive investigation that should bring to light just how far the comforts and pleasures which are earnestly desired and sought for really answer their expected ends and where they result in failure and disappointment. That there such a limit is very evident. That money well earned and well spent, brings real happiness to many people, is undeniable. The gradual ascent of a family from poverty to substantial comfort is accompanied by a keener sense of enjoyment, and the gloomiest ascension can hardly close his eyes to the positive satisfaction and innocent gladness which emanate from the temporal benefits which he professes to despise.

On the other hand, it is no less manifest that wealth, with its accompanying social system, is often a source of care, anxiety, weariness and disappointment. The things that have been ardently wished for, when obtained, brought perplexity and suffering. The painful cravings, instead of being allayed by possession, have simply changed their base, and are felt with even greater intensity for further luxuries. Frequently the most bitter complaints fall from the lips of those who have all that money can bestow. The capitalist is harassed by the fear of unsafe investments, is overworked by the constant attention his affairs demand, is vexed with the importunities of those who would prey upon him. The woman of fashion, with the amplest means at her command, is wearied with the constant round of ceremonious forms which her position demands, is burdened with the cares of an expensive household, and wearied by the constant shortcomings of a retinue of servants. Thus, much of the life of wealth and fashion that is so greatly longed for, passed, "not in being happy, but in playing at being happy."

How is it that the same cause can produce such dissimilar results? Clearly it is not the amount of gain that draws the line, for we find discontent in every grade, while some of our wealthiest citizens are undoubtedly among the happiest. It is rather traceable to certain principles of human nature which can never be averted, but which prosperity inclines us to overlook. One of these is the full exercise of the faculties is necessary to happiness. Those who regard labor only as a means of gain are naturally disposed to lay it down as soon as the end is fulfilled. They have striven hard to become rich, which should they continue to strive afterwards. Thus a large part of the nature remains inactive, and the happiness of life is to that extent diminished. The efforts that are put forth in the pursuit of pleasure will not answer this end. The appetite palls, and leave us still unsatisfied. Pleasure, to preserve its zest, must be ministered to only occasionally, and must be in strong contrast to the major part of life. Like food, it cloy and disgust unless the proper intervals of abstinence have been observed.

Beside this, happiness requires a sense of

personal value. Hardly anything is more essential to the true enjoyment of life. He who is forever chasing pleasure, and seeking his own interest, must forego the satisfactions which come from worthy achievement. Though he labor hard in the search, though he succeed in each endeavor, he has no significance in the world; he has done it no service, given it no lustre, and when he departs will leave no trace behind. Unless a man goes for something out of himself, unless he receives that such a life alone is honorable, and that it is really disgraceful to produce no more than he consumes, and to pursue pleasure as an end, he must forever forfeit the highest and only permanent happiness that he has to offer.

It is not, then, the effect of prosperity, as such, to produce discontent, weariness and unhappiness. It is the spirit which sets up prosperity as the one aim of life, which recognizes nothing higher, nothing nobler, nothing better—which sees no other use in labor, no better employment of the faculties, no grander outlook of the soul. It is this spirit which will always turn comforts into discomforts, pleasure into weariness, delight into pain, opportunities for good into instruments of evil. On the other hand, he who regards pecuniary success as a means to some higher end, who values labor for its developing power, as well as for its immediate gain, who learns to enjoy at another's expense, or to be mere consumer of other's produce, who pursues to make his life worthy and valuable to the world, and his influence a blessing to those around him, will reap, from whatever prosperity may fall to his share, the true and permanent happiness that is its rightful result.—*Editor.*

For "The Friend"

A Thought on the Resurrection.

In 7th month, 1876, the writer was on the grand jury for Philadelphia county, and during a recess asked the following question of number of them. The soldiers who were at to watch the tomb of Christ, reported that his body was stolen away *whilst they slept*. Now, as jurymen, if those soldiers were to appear before you and give such testimony, could you believe their testimony, as to facts *that took place while they were asleep*? The verdict was, No; we would ignore the bill!—*C.*

Natural History, Science, &c.

Flying Squirrel and Flying Lizard of *Borneo*.—Sitting in the verandah about sunset, I had an opportunity of observing the habits of the flying squirrel (*Galeopithecus*), the *Kubong* of the Malays. The animal came streaming through the air from a distant clump of trees, its flank membranes extended, and its long tail stretched out behind, and with a graceful billowing motion at length arrived at a tall tree trunk which had been left in the midst of the cleared jungle, on the lower part of which it alighted. The animal then began to ascend the trunk in a spiral direction, running a little way at a time, and then stopping. Having reached the branches, it selected one, along which it crept until it had reached the extremity, when it suddenly leaped itself into the air, and glided away on outstretched wings, in the direction of another tall tree about 150 yards distant, gradually descending as it proceeded, and finally alighting upon the

lower third of the trunk. Again it crept up to the branches, and again it cast itself off—making this time for a more distant tree, when it was lost to view in the jungle. At the same moment, another *Galeopithecus* arrived at the first-mentioned tree, which, standing alone, offered a good mark, and a convenient resting-place for these singular animals. This one repeated the same process, only going in the opposite direction. Every evening at the same hour these animals, probably the same individuals, might be seen making use of the same trees in their flight, so that it was easy to say when they had alighted anywhere, what would be their next flight. Having reached the highest part of the tree, they sailed steadily away to the next with grace and swiftness, in a gradually falling line, with no apparent movement of their flank-membranes, but with the evident power of accurately guiding their flight to the next stage in their progress, which may thus be described as a vertical zig-zag. The skins of these animals are much valued, and they are very abundant in many places. Coal Point, in Labuan, is called by the Malays *Tanjong Kubong*, or the Cape of Flying Squirrels, from the number of them which formerly existed there; but since the cutting down of the jungle in the progress of the works, they have very materially diminished in numbers.

Near the same spot, in the heat of the day, I saw the little flying lizard (*Draco volans*) alight upon a tree by the road-side. It flew quickly along, and straight, like a bird, without any butterfly like fluttering, and suddenly settled upon the bark just as a Creeper (*Certhia*) would do, for which at the first moment I mistook it. Then it ran a little way up the trunk in a spiral direction, and presently stopped to look at me. I approached in order to watch it, when the little creature stood still, and twisting its head completely round, regarded me with a stare, while its little conical pouch, which hung flaccid beneath the throat, was from time to time momentarily distended, assuming a semi-conic form, pointing forward in a menacing manner, and then falling again. I clapped my hands, and tried to make it fly, that I might observe its movements, but it remained looking at me imperturbably; and although I threw sticks and stones up, it only ran a little higher up, and then stopped and watched me again. The heat was so intense, that I was fain to go on my way—and none too soon—for I found afterwards, to my cost, that I was at that moment qualifying myself for an attack of fever. I saw the little *Draco* again in the interior, and afterwards in the neighborhood of Singapore.—*Collingwood's Naturalist's Rambles.*

While a travelling menagerie was recently holding its exhibitions for a few days at Le Mans, France, a lion escaped from its cage through the negligence of an attendant. The animal paced up and down the tent quietly, but naturally excited great alarm. The proprietor of the collection had a luminous idea of satisfying the appetite of the king of beasts to prevent him from doing any mischief, and accordingly threw to his majesty an abundant supply of raw meat. The plan succeeded admirably, for the lion, after gorging himself with an unusually ample meal, walked quietly back into his cage and went to sleep. Of course, he was at once effectually

secured, but as soon as the occurrence became known the municipal authorities ordered the menagerie to be removed from the town without delay.

W. H. Preece, of the Postal Telegraph Department, a high authority on practical telegraphy, in a lecture last night before the Society of Arts, said there were 10,000 miles of underground wires in Great Britain, but the known facts which tell against the extension of the underground line are: there is an increase of three or four times their cost; their capacity for carrying currents is reduced three or four times; the gutta percha coating is attacked not only by rats and mice, but very largely by an insect called the *Peupletoria crustallia*, and is also influenced by a fungus.

The Empress of Brazil has presented Queen Victoria with a dress woven from the webs of South American Spiders.

Pennsylvania Forest Fires.—Destructive forest fires are raging in the northern and western end of Pike county and northwestern part of Monroe county, Pennsylvania, and a large amount of damage will result. Fires in these counties occur almost every spring, and are caused generally by the carelessness of hunters or fishermen who camp in the forests at night and leave their camp-fires smouldering in the morning. In the spring of 1877 this entire region was visited by the most destructive fires ever known, and thousands of acres of the most valuable timberland in Northern Pennsylvania were burned over and the timber destroyed. Many buildings situated in the remote districts were swept away. Thus far the fires are confined principally to the townships of Lohman, Delaware, Dingman and Shohola, Pike county. The inhabitants continue to battle with the flames, both night and day, but thus far they have made little progress, and only a heavy rain will stop the spread. Forest fires at this season of the year not only destroy thousands of dollars worth of valuable timber and other property, but the eggs of pheasants and other birds, for which this region is noted, are also destroyed.

THE FRIEND.

FIFTH MONTH 10, 1879.

The accounts which reach us from Great Britain indicate that there is much and widespread suffering in that country from a general depression of business, similar to that through which our own country has been passing for some years.

Recognizing, as we do, that all mankind are the children of one common Father, and that in proportion as we are imbued with His Spirit, we will rejoice with those that rejoice in the right sense of the word, and weep with those that weep, the world over, we cannot but feel a sense of sadness and depression at the trials and sufferings of our fellow-men, even though separated from us by an intervening ocean. Depression of business and reduction of wages or loss of work, have a fearful significance to the many thousands whose previous earnings were barely sufficient to supply the food, clothing and shelter necessary for existence.

There have been frequent references in the newspapers of latter times, to the extent to

which articles of American manufacture, as well as the products of our soil, have entered into competition with English goods in the markets of the world, and in some measure have supplanted them. We naturally feel a warm interest in the growth and prosperity of our own country; and we believe it is in the ordering of Divine Wisdom, that a healthful competition should exist, which tends to the general benefit of mankind, by developing in every section those industries to which the character of the people and their surrounding circumstances are best adapted. But it is very desirable that we should be so elevated above merely local feeling, as to regard all nations as members of the same great family, and to have an interest in the prosperity and happiness of all.

The wide extension of commerce, the exchange of commodities from all parts of the earth, and the facilities for rapid intercourse and interchange of thought by modern improvements, all tend to unite the inhabitants of the world together, and to make us feel our mutual dependence. We are gradually learning, that if one member of the world's household suffers, the others suffer with it.

These remarks have been suggested by an extract from a recent paper relating to the introduction of American goods into England, sent to us for insertion, and which will be found in another portion of our columns.

SUMMARY OF EVENTS.

UNITED STATES.—According to the local weather report for the fourth month, the average temperature was 48.1 degrees. For the past nine years the average was 49.7. The highest was 80° on the 26th, and the lowest 25° on the 5th. The temperature fell to freezing on the 3rd, 4th, 5th and 6th. About 11 inches of snow fell on the morning of the 4th, but melted soon after sunrise. The total rainfall and melted snow was 4.21 inches. Prevailing direction of wind north-west. Maximum velocity 50 miles per hour.

A weather record kept in the northern part of Vermont shows that there were no less than 120 days of sleighing the past season, and that 42 inches of snow fell on the morning of the 4th, but melted soon after sunrise. The total rainfall and melted snow was 4.21 inches. Prevailing direction of wind north-west. Maximum velocity 50 miles per hour.

Destructive forest fires are raging in the northern and western parts of Pike county, and northwestern part of Monroe county, Pennsylvania. Fires in these counties occur almost every spring, and are generally caused by the carelessness of hunters or fishermen. Forest fires at this season of the year, not only destroy thousands of dollars worth of valuable timber and other property, but also the eggs of pheasants and other birds, for which the region is noted.

In response to a call, a meeting was held in this city on the 2nd inst., for the purpose of devising means for the relief of the colored people of the South, now seeking homes in the North, to relieve the immediate necessities of the emigrants—\$760 have thus far been subscribed.

The public debt statement for 4th month, shows an increase of \$19,952.

The San Francisco mint coined \$2,540,000 in double eagles, and \$1,000,000 standard dollars during the past month.

During the year ending the 30th ult., the city of Boston decreased its debt \$97,704, which now amounts to \$4,235,931.88.

The President returned the army appropriation bill to the House, on the 29th ult., with a message giving reasons for not signing it. On the following day the question was taken on the passage of the bill, but failed for want of the necessary two-thirds; the vote stood 120 yeas and 110 nays. It is now believed that the Democratic members have agreed upon a bill, to be passed separately, in lieu of the 9th section of the vetoed army appropriation bill, so modified as to avoid the President's chief objection to the vetoed measure.

The Treasury Department is advised that the Norwegian Government has prohibited the importation from the United States of live cattle, sheep and goats. This is done because of the cattle diseases in this country.

It is reported from south-eastern Kansas, that notwithstanding the President's proclamation, at least 2000 whites have entered the Indian Territory within a week. The discovery of rich silver mines is said to be the cause.

The number of deaths in this city for the week ending on the 31st, was 319. Of this number 62 died of consumption. The mortality of New York for the same period was 543.

Markets, &c.—The principal feature in the Government's bid, on the continued demand for 4 per cent, and the price has been advanced by the syndicate to 102 1/2. The demand for \$10 certificates continues great. The entire supply in this city was quickly taken, on the 5th, by the eager public.

Cotton.—Sales of 1300 bales 12 1/2 cts. per lb. for uplands and low Orleans.

Fresh Fruits.—Apples dull. Baldwin, choice, \$2.35 a \$2.50; Rox Russets, \$2.20 a \$2.35; fancy lots, \$2.50 per barrel. Strawberries, 30 a 40 cts. per quart.

Seeds.—Clover, 5 a 6 cts. per pound; Flax-seed, \$1.40 a \$1.50, and Timothy \$1.35 a \$1.40 per bushel.

Flour.—Penna. extra, \$4.25 a \$4.50; Ohio extra family, \$3.75, \$3.25 a \$3.75; patent, and other high grades, \$7.25 a \$8, as to quality. Rye flour, \$2.75 a \$2.87 1/2.

Grain.—Red wheat, \$1.37; amber, \$1.14 a \$1.15; white, \$1.16. Rye, 56 a 57 cts. Corn, 42 a 44 cts. Oats, mixed, 32 a 33 cts, and choice white 35 cts.

Petroleum.—Crude 7 1/2 cts. in bills, and standard white, 8 1/2 cts. per quart, and 3 1/2 10 cts. per gallon for home use. Lined oil, quoted by crushers at 50 a 60 cts.; Lard oil, 48 a 49 cts.; crude sperm, 82 cts., and bleached winter, 97 cts. a \$1.00; neat-foot, 75 cts. prime, and 60 cts. for No. 1, per gallon.

Hay and Straw.—Prime timothy, 70 a 80 cts. per 100 pounds; mixed, 55 a 65 cts.; straw, 85 a 95 cts. per 100 pounds.

Beef cattle were in good demand—about 3000 head arrived and sold at 4 a 6 cts. per pound, as to quality. Hogs were dull, and sold at 4 a 6 cts. Sheep, 4 1/2 a 6 1/2 cts. as to condition. Spring lambs, 8 1/2 a \$5 per head.

FOREIGN.—It is stated that the London and Westminster Bank, on the 2nd inst., took \$5,000,000 of the United States 4 per cent. bonds at 41 per cent, making in all \$5,000,000 U. S. securities that this bank has recently purchased.

At Sunderland, 3000 persons connected with the export trade are now idle, in consequence of the coal market strike.

Intelligence from South Africa is, that the king of the Zulus has sent representative, to treat with the British, and it is hoped that an early settlement of their differences may be effected.

A serious riot is reported in Cork, arising out of a difference between rival bands. Several houses were wrecked, and a number of persons seriously injured.

The Bombay Government reports that great distress is imminent in the Deccan, because of the failure of the crops; 5,000 famine stricken refugees from Kattiyar have entered Bombay.

The tariff subject is now engaging the serious attention of the European countries. Prince Bismarck, in this connection, has said: "Through the widely opened doors of its import trade, the United States are to become a mere storage place for the over-production of other countries. Countries which were inclosed had become great, and those which remained open had fallen behind."

In Germany, it is said as many as 10,000 live animals are perishing in the course of a year, and amongst them some of our large size.

A violent hurricane at Segedin, in Hungary, on the 30th ult., destroyed the works prepared for restoring the railway and restoring the breaches in the dams. The waters have again risen in the town, recouping the works.

The unsettlement in Russia is unabated. A writer in St. Petersburg says: "A feeling of universal gloom prevails. The rigorous police regulations already in force, are to be rendered still more stringent. After 8 o'clock in the evening nobody will be at liberty to show himself in the streets without a certificate, upon which must be affixed the names of the place from which the bearer comes, and to which he is going. The measures are certainly stringent, but at the same time the insecurity in St. Petersburg is daily on the increase. Since the attempt on the life of the Czar, troops have been held in readiness day and night. On the 16th, a peasant hid himself in the pockets of some found dispositions for revolutionary troops. According to this document, active operations were to commence in the night between the 16th and 17th. Instantly the Government made the most extensive preparations for defence. The

troops continued several days and nights in the positions, but the revolution did not break out. The police continue to make arrests, and officers of Government do not venture out without escort in many cases.

A very destructive fire occurred in the city of Oberg, on the Ural river, on the 25th and 26th ult., is reported that 949 dwellings, besides a large number of shops and public buildings, were destroyed. Czar has contributed 10,000 roubles for the relief of sufferers. The village of Gratchonka, on the Volga said to have been totally destroyed.

An official report to the Persian Government of earthquake at Minneh, on the 22d of 3d mo., says twenty-one villages were destroyed, and 922 people, 2,660 sheep, 1,125 oxen, 124 horses and 55 calves were killed.

The Geneva of Switzerland, in 1878, exceeded expenditures by 66,500 francs.

Further advices from Upper Egypt represent the conflicts between the Egyptian troops and the Sudanese, resulted in the complete defeat of the latter with a loss of 6,000 killed, wounded and prisoners.

A railroad car loaded with blasting powder, blew at the Grand Central freight yard, in Stratford, Onta on the 5th inst. The car was wrecked, and a small earthquake. About fifty cars and some freight buildings were entirely destroyed. Three men were killed and six badly injured. The damage to property estimated at \$25,000.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Applicant may be made to

John W. Biddle, No. 726 Buttonwood St.
Ephraim Smith, No. 1110 Pine St.
Rebecca W. Kite, No. 459 North Fifth St.
Hannah Evans, No. 322 Union St.

DIED, at her residence in Okaloosa, Iowa, the 2d day of 9th month, 1878, Sarah Ann wife of Dr. J. J. Gruwel, in the 68th year of her age, a member and approved minister of Spring-creek Monthly and Okaloosa City Particular Meeting. She was of a meek and retiring disposition. In her ministry she was general, brief but lively; ever seeking to know the Master's will in her way. She would not follow his directions; sound in the doctrines of the Gospel of Christ, and in the principles and testimonies as held and put forth by the founders of the Society of Friends, she was often made to grieve over the obvious innovations made upon them by those in the Society of later days; and, in her quiet, unobtrusive way, she faithfully endeavored to maintain them in her way. Her husband had become so feeble that for several years she had but seldom been able to attend meetings; this to her was a sore privation, yet, in humble submission, she bore it with exemplary piety, and Christian resignation. As her end drew near, in sweet serenity she could say: "I see nothing in my way." The way seems clear—I am only waiting for the Master's will to be done. These testimonies, and many expressions of like import, evinced her high state of mind. "Mark the perfect man and behold his upright, for the end of that man is peace."

She was born on the 7th of 10th month, 1878, ROBERT H. SMITH, in the 77th year of his age, a member of Stillwater Monthly and Particular Meeting of Friends, Belknap county, Ohio. He was firmly attached to the doctrines and testimonies held by consistent Friends from the rise of the Society to the present time, and often mourned over the departures from ancient simplicity apparent in many under our name. His last suffering was protracted and at times attended with much pain, but he was firmly attached to his principles. He spoke at one time with much emotion of the prospect of a separation from his family, and expressed a choice in living a little longer on their account; saying he thought he could still be a stay to them in some respects, but added, "If it is not to be so, we must leave it to Him who knows better than we do." His relatives and friends have the consoling belief that his end was peace.

He died at his home in Stuart, Iowa, 4th month 9th, 1879, BENJAMIN SMITH, in his 75th year. He was a regular attender of meetings, and underwent many hardships and privations with which the early settlers of the middle and western portions of Iowa were familiar. After a brief illness he gently passed away. He was heard to say, not long before his sickness, that he was ready for the change.

WILLIAM H. PILE, PRINTER,

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PHILADELPHIA.

How one Chinese Woman became a Christian.

Translated from her Verbal Narration, by
Adele M. Fiddle.

My name is Sui; I am thirty-four years old, and have been a Bible woman four years. I have no near relative but the Lord, and we nothing to do but his work. If I had accepted the gospel when He first sent it to me thirty years ago, perhaps I might have known much that I then had and loved; but I could not heed his message till He chastened me by taking away the earthly things to which my heart clung.

My home was twenty-four miles north from here, on the seacoast, at Lam Chau. My father was a fish-merchant, and did an extensive business; but he died when I was three years old. I had five brothers and a sister, and I was much younger than any of them, and was a pet in the family. My eldest brother studied for a literary degree, but as he was inferior in making pictures than of reading, he failed to pass examination. My second brother was a most filial son. When my father entered a room in which he was sitting, he would immediately rise, and remain standing so long as she was there. He was so very talented. He began to attend the examinations when he was only fourteen years of age, and when he was eighteen he got a degree. Then he taught, and studied for a higher degree; but before he attained it he died, at the age of twenty-five. My younger brothers tilled our land. Though there were no scholars in our family, I was never taught to read. Girls are not taught to read unless they are the only children, and their fathers say then teach them for pleasure.

My mother was forty-four years older than I, and she was always very tender toward me, and had my feet bound when I was thirteen years old; but when they ached in the night, my mother would tell me to loosen the bandages. Bound feet ache the worst when they are still.

When I was fourteen years old, I was betrothed to a young man at the city of Chung King, a league from my home. An old neighbor acted as go-between, and went to and fro between the families, till all the preliminaries were settled. My future mother-in-law was very particular in previously ascertaining whether I would bring good fortune to her household. After learning the year, month, day and hour of my birth, she consulted a

blind fortune-teller, and got a favorable answer; then she worshipped before her family gods, tossing up a split bamboo-root till it fell so as to give an auspicious omen; then she made offerings to the gods in the temple, and got from their interpreter a sign of acquiescence. After that, on a day chosen as lucky, the go-between brought fourteen dollars done up in red paper, and my mother received it. With that the bargain was concluded, and could not be broken by any of the parties concerned. I was not consulted in the matter, and no one told me anything about it; but I overheard what was said, and knew very well what was going on, though I dared ask no questions. When I was seventeen, a lucky day was fixed upon, fourteen dollars more were paid to my mother, and I was carried to my mother-in-law's house. My mother had been busy for some months in preparing my wedding outfit. It consisted of two wash-tubs, two trunks, two strong cloth bags for clothing, two large red lanterns, a thick cotton coverlet, a pillow, sixty garments for summer and winter wear, embroidered shoes, hair ornaments of silver washed with gold, bracelets and ear-rings. My jewelry was worth twenty dollars, and my outfit altogether cost over sixty dollars. I have still the coverlet and one tunic which my mother then gave me. The jewelry I have given to my daughter, except a pair of bracelets which were torn off my wrists the day that we Christians were attacked and beaten by a mob, in the chapel at Chung Lim.

If people are very poor, they give their daughters only a suit or two of clothing when they are married. If they are rich, they give them much more than the amount of the betrothal money. I knew a man who gave his daughter a wedding outfit with a thousand dollars, and it included a rice field.

I was troubled about going away from home, and anxious lest I be unable to perform the duties of a daughter-in-law, and I did not look upon my new garments with pleasure. But all girls have to be married, and of course I must be. The day before my marriage, my mother gathered twelve kinds of flowers, and steeped them in water, and the next morning I was washed in this water, and put on an entire suit of new clothing, with a fine outer garment that my mother-in-law had hired from a wealthy official, and sent for the occasion. I was then put into a sedan-chair, and as it was lifted up, my mother took water in which green peas had been steeped and threw it on the top of the chair, for good luck. Only the go-between went with me to my mother-in-law's house. Neither my mother nor I had ever seen any of the family into which I went. The go-between stayed three days and waited upon me, then she went home. She received two dollars from my husband's mother, and one dollar from my mother, for the performance of all her part in the transaction.

After three days, my mother sent my

nephew to bring me a bottle of hair-oil, and to inquire after me. At the end of a month, he came again, and brought me an artificial flower, and a basket of boiled rice. At the end of four months, my mother sent a sedan-chair to bring me; and I went and ate breakfast with her. It is not the custom for a mother to visit her married daughter until the latter has had children; and then the mother-in-law must go and invite the mother to come.

Some thirty years ago, — Lecher, a German, the first foreign missionary that ever preached here, came and lived awhile at Lam Chau. My youngest brother heard him preach, and became a Christian. My brother used to come and tell me about God, and would explain the true doctrines to me until the perspiration would run down his cheeks, through his exertions in making me understand. He came again and again; but though I saw that what he said must be true, my heart clung to the old idols, and I wanted to adhere to the customs followed by my friends. My heart received the truth, but my heart rejected it. God has many ways of making people repent. Had my husband prospered in business I should never have turned to the Lord.

When I was thirty-four years old, my husband went with a cargo of goods to Siam; and there he took to smoking opium, lost money rapidly, and never came back any more. I diligently made offerings to the gods, and every year spent as much as ten dollars in paper money and incense to be burned before them. I consulted fortune-tellers to inquire when a letter or money would come from my husband, and would often get the answer for a certain day. Then I would sit in the door, and watch for the coming of the letter; and when any one that looked like a letter-carrier approached, my heart would beat fast; and when I found there was no letter for me, I would go in and cry. After I had spent much devotion and money on the gods, and found that they always disappointed me, I began to think my brother's God might be better. I went to him and said: "Brother, hereafter I am going to worship God; but as there are so many who will oppose and despise me, I will only worship him secretly." My brother told me that every one who belonged to Christ must confess him before men. I went home and thought it over, and began to go to worship with the few Christians at Chung Lim. My son was so vexed, when he knew that I meant to be a Christian, that he cried; and my sister-in-law, who had before been very friendly with me, hated me, and locked the door so that I could not get in when I came from the chapel. It was very troublesome, indeed, being a Christian.

When my son was eighteen years old, he went to Siam to search for his father; and hoped to induce him to give up opium. The next year, when I was forty-one, I came with some of the brethren and sisters from Chung

Lim to Swatow, to be baptized. I had to come secretly; and I sent my extra clothing, rice and cash for the journey to the chapel on the previous evening; and early in the morning came out and joined the Christian company on the road. Before I got back to Chung Lim, my sister-in-law went to three of the four chief men in our clan, and told them what I had done; and they agreed to wait on the brink of the river for me, and catch me as I was crossing, and crush me into the river bottom till I died. But she went last to the head of the clan; and he told her that the foreign teachers were powerful, and that she might get herself into serious trouble by killing a Christian; so my life was saved. When I got home, she reviled me, but nothing more.

My son went into business in Siam, and then came up to Hong Kong. From there he sent me twenty dollars, and a message asking my pardon for his lack of filial love in not coming to see me; but his ship was going back at once to Siam, and he must go with it. When only one day out from Hong Kong, the ship was wrecked, and all on board were lost.

When I heard this news, I did not cry, except in secret; for I feared that the heathen around me would say that my God was not good. I thought, too, that I must set the weak Christians an example of submission to the will of God. I have felt that my grief was greater than I could bear; but I have kept it shut up in my heart, and have never, until to-day, told any one how great it was.

I have nothing now to rest my heart upon but the hope of heaven. I have been deeply troubled; but without the trouble I should not have been saved. I am strong, and have, perhaps, many years to live; and if I can but lead many to believe in the Lord, that will be joy enough for me here.—*Nat. Baptist.*

For "The Friend."

The Common Salvation.

If I have apprehended, in any small degree, the holy mind of Him, who hath made of one blood all nations of men; hath formed them for his glory; and will render to every man according to his works; I am prepared to say, without hesitation, that all those who serve Him in their generation, according to the light received, will be made partakers of his mercy unto eternal life, through Jesus Christ our Lord. Whether it be those, who having not the Law (being void of instrumental teachers) "are a law unto themselves," and do by nature the things contained in the law; or those "who are under the Law," that is, literally keep, with devout, subjected minds, the literal commands of God; or those who, being drawn thereto by the further extendings of Divine power and grace, have pressed forward from the letter to the life, from the shadow to the substance, to a *full gospel state*. These latter are the wise indeed, who "in herit glory," and attain to that which exceeds all former dispensations,—the full revelation of the day of Christ; and are favored both instrumentally and immediately, with the constant lively operations of the good pleasure of the Most High; and know what it is to sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

These three several states and divisions of mankind are kindred to each other, and of one Father; as were the sons of Noah,—Shem, Ham and Japheth; being partakers through the ark of the covenant of Christ Jesus, of

a common salvation; such as theirs in the outward was a type of. And their salvation, though diversely witnessed both in manner and degree, is of one kind in all—the light of Christ within, God's gift for this design. The same, therefore, which saves the willing and obedient, condemns the unbelieving and disobedient, because it shines in every man that comes into the world. D. P.

1868.

For "The Friend"

Turkish Superstitions.

(Continued from page 307.)

"I happened one day to be making some purchases from a Jew pedlar at the gate, when a Turkish woman passing by came quietly up to the old man, and before he could prevent her, made a snatch at his beard and pulled out a handful. The unfortunate Hebrew, smarting under the pain and insult, asked the reason for her cruelty. 'Oh,' she answered, 'I did not intend to insult or hurt you; but my daughter has had fever for a long time, and as all remedies that I have tried have proved vain, I was assured that some hairs snatched from the beard of an Israelite and used to fumigate her with would be sure to cure her.' She then tied up her stolen treasure in her handkerchief and walked away with it.

"While living at a farm near Broussa, situated a few miles from the town, not far from the ruins of a fine old hostelry called the 'Bloody Khan,' my mother was one moonlight night accosted by an old Turk while we were out walking. He was a stranger in the place, tall and handsome, with a snowy beard falling upon his slightly bent chest. A peculiar, restless look about the eyes and the numerous scars that covered his bare breast and face, were evident indications that whatever his present calling might be, his past life must have been a stormy and adventurous one. He walked quietly towards us, and stopping before my mother with a certain amount of respect mingled with paternal familiarity, said to her, '*Kuzim, gel!*' (daughter, come!) I have a secret to reveal to you. My mother followed him, and half amused and wholly incredulous listened to the following recital. Pointing to the 'Bloody Khan,' which, being situated upon the principal road leading into the interior, had once been occupied by a band of forty robbers, he said, 'I was the chief of the band of brigands that occupied that Khan. You must know its story. Forty years have passed during which my faithful followers have been caught, killed, or dispersed, leaving me the sole representative of the band. A timely repentance of my evil ways led me to make a *Tube* vow and renounce the old trade. I have since lived in peace with Allah and with men. I have sworn to lay violent hands on no man's property more; but my conscience does not rebel against attempting to recover what I had buried beneath yonder wall. I want your powerful concurrence to dig out this buried treasure, the greater part of which will be yours.' My mother naturally refused to have anything to do with the affair. Seeing her unwillingness, the old man tried all his powers of persuasion to induce her to take part in his plan, saying, 'On me, my daughter, be the sin. I will rest content with a small portion of what will be recovered, all the rest I abandon to you.' Finding this last induce-

ment had no more effect than his previous promises, he turned away, saying, 'Since you refuse I must seek somebody else.' Among the few Mohammedan inhabitants of the small village, his choice fell upon the *Imam*, who, an enterprising face promised the old man better success. The cunning Imam, on hearing the brigand's tale, being persuaded of its veracity at once promised his assistance, mentally deciding, however, that he would be the only one to profit by the hidden treasure. He once began to make use of the usual stratagem of superstition, which could alone secure the success of his plan. Telling the old man that according to his books ill-gained wealth must be in the possession of evil spirits, and that in order to guard themselves against their influences during their digging enterprise, and to prevent the treasure from tumbling into charcoal, a peculiar process of uttering, and soothing incantations, would be needed; but that he would at once proceed to perform these, and at the first crowing of the cock all would be ready, and they would proceed together to the spot and unearth the treasure. The credulous old chief stroked his beard, and said that with Allah's help and the goodwill of the *Peris* by the next day they would be rich men. In the course of the night as arranged, the two, spade in hand, leading the Imam's horse bearing saddle-bags, proceeded to the spot. The Imam commences operations by surrounding himself and his companion with as many magical observances as he could invent. Telling him to remove the first spadeful of earth, they went on digging alternately, until a hollow sound told the sharp ear of the Imam that the distance between them and the coveted wealth was not great. He threw down his spade, and again resorting to magical mummeries, declared that the danger was imminent, as the spell foretold resistance on the part of the spirits and a refusal to yield possession unless a goat were at once sacrificed to them. 'Go,' said he earnestly, 'back to the mosque, and in the small chamber you will find three goats; take the milk-white one and bring it here. Do not hurry it much, but lead it gently, as becomes the virtue of the offering.' The old man, nothing doubting, with Turkish nonchalance went quietly back to the village, which lay about three miles distant. The Imam, once rid of him, and when in no danger of being seen heard, set actively to work, got out the treasure, placed it in his saddle-bags, mounted and rode off, and was never seen or heard of in the village again. The old man returned in due time, accompanied by the goat, to find nothing but his spades, the pile of earth, and the gaping hole. Disgusted, disappointed and enraged, he came back to the village, and early next morning made his appearance at the farm. Enquiring for my mother, he acquainted her with the pitiable results of his attempt. This time the curiosity of the whole family was roused, and we all proceeded in a body to the spot. The old man's assertions proved to be perfectly correct, and my brother, upsetting part of the upturned earth, discovered a handsome silver dish and cup, which we took home with us as trophies of this strange adventure."

There are tears which are themselves the seed we must sow; tears of sorrow for sin—our own, and that of others; and tears of tenderness in prayer.—*Matthew Henry.*

Letters of James Emlen.

(Continued from page 305.)

"9th mo. 24th, 1851.—In thinking of thee and thy prospect during the wakeful hours of the night, it seemed to me as though it might be allowable and perhaps more than allowable to encourage thee to 'put on strength 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 unadvisedly to cast down and discourage, and although I think it is wisely ordered that our devotion 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 a truth the work of righteousness is peace, and the effect of righteousness quietness and assurance forever. I do not anticipate that thou wilt be exempt from pretty heavy burdens, inwardly and outwardly, such as will properly lead thee often into the closest seek for a renewal of strength, yet I trust on 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 enabled to appear as cheerful as an innocent cavity will allow. If thou should yield to undue discouragement, the enemy may then abuse 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 could desire to 'strengthen the weak hands and confirm the feeble knees: say to them that are of a fearful heart, Be strong, fear not.' &c.

"1st mo. 9th, 1852.—Thy note was received a Seventh-day last, and should have been more promptly answered; but it always feels weighty time to offer advice and counsel on such occasions, unless we are satisfied of being a little of the best help. The ministry amongst us of late years, we all know, has been such as to excite occasion for jealousy, I have very little doubt but with the Society so large, the ministry itself has lessened in number and authority—and therefore I am not surprised that those who may apprehend themselves called to the work, should feel renewed and increased care resting upon them to regard the apostle's advice, 'Let every man love his own work; and then shall he have rejoicing in himself alone, and not in another; or every man shall bear his own burden,' or early so. If we are permitted to feel tried through 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 be driven home to the dear Father's bosom, leave our petition 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 we well know 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 right 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 lambs of the flock; but as we grow in experience we learn to 'judge nothing before the time,' and that after we may 'have done his will,' as we apprehend, we may 'have need of patience to receive the promise.'

"2d mo. 14th, 1852. * * * I thought I felt helped and comforted in the reading of W. E.'s letter—by his faith under all his tribulations. * * * He who is the only fountain of true Christian love and sympathy, is ever present and cannot be removed from us. It is no doubt a time of general shaking amongst us; and how needful under such circumstances that we feel ourselves to be based upon that which cannot be shaken or removed—here must be our fellowship and unity, members of the one spiritual body, many members, but having one Holy Head and Lawgiver. * * * The time was when I thought myself enabled sometimes to help others, but now I feel much more like needing help myself; but still I acknowledge that in the hour of extremity, mercy seems to triumph in the midst of judgment. I crave above all things, purity of heart; and an increase in those 'unseen' heavenly graces which are much more professed than possessed by those who bear the name of Christ."

"For The Friend."

Floral Decorations in Houses for Worship.

A writer in a late number of *The Episcopal Recorder*, comments on the use of floral adornments in the "Protestant Episcopal Churches," as their meeting-houses are styled—a perversion, it may be remarked, of the scriptural and primitive use of the word.

He quotes from one of the New York journals, which describes the appearance of several of these on the occasion of the Easter celebrations in that city. Of "Trinity," it says: "The chancel was redolent of the perfume of choice flowers that were clustered in huge pyramids around the pillars, and several striking floral designs graced the altar."

Of "Grace Church," we are told: "The floral decorations were elegant, though confined to and about the chancel. Numbers of people entered the edifice between services to look at the array of flowers. On the reredos was a wall of white flowers, with an inscription in the centre, in carnations and tuberoses. On either side the chancel were green branches and white flowers, and before the railing, to the left, was a handsome red and white star. The pulpit was arrayed in roses and lilies, with a clump of ferns at its base.

"At Grace Church the spectacle of luxury and fashion made the roadway to heaven appear especially easy and comfortable."

"The altar space of St. Timothy's Protestant Episcopal Church was rendered beautiful by a number of very artistic flower pieces. In the centre of the communion table stood a large Irish cross, the transverse pieces being of white and the chaplet of crimson roses, while round its base were clustered a quantity of lilies and evergreen. Large bunches of fine flowers were arranged in vases on each side of this centre piece, and the entire table was surrounded with garlands of roses, carnations and foliage. A large mass of greenery was also piled above the reading desk, and, being dotted over with red and white roses and surmounted with a cluster of calla lilies, formed a very pleasing decoration."

After quoting some additional descriptions,

and referring to the "operatic" music which added to the attractions of the show, he adds—

"Where is the difference between the recent *Faster Floralia* celebrated in most, if not all, Protestant Episcopal Churches, and the heathen festival of the same name celebrated annually by pagan Rome on the 23th of the present month.

"Did they not both minister to the carnal sensuous appetite? Were they not both calculated to blind the eyes of the people, and to turn their hearts and thoughts and affections from the worship of Jehovah, who has told us in his Holy Word that 'they that worship Him, must worship Him in Spirit and in truth,' to the mere passing things of time and sense?"

It is pleasant to find a voice raised against the growing tendency to appeal to the outward senses in performances of a religious nature. In reading the account of such exhibitions as are above described, the members of our Society may well rejoice, that its principles do not admit of such things in our meetings; and they should be stimulated to maintain the simple form of worship practised by their forefathers. J.

An Extract from the Memoir of Martha Ruth.—The different sittings of the Yearly Meeting for New England, were seasons of heavy exercise, yet, through Divine help, a little strength was renewed to labor with other concerned brethren and sisters, for right order in the discipline of the church; and a general concurrence prevailed, that their meetings beginning at an earlier hour, would tend to more profit; and the ninth was concluded upon instead of the eleventh; which, for the cause's sake, was relieving to my mind; the heat having been frequently so oppressive at that late hour, that the body was scarcely able to support its feelings, and the best life was thereby greatly borne down; and nothing could be advanced, for the continuance of that late hour, but the bias of old custom, which many exercised members were religiously engaged to break through.

Advices from Canada show the presence of Sitting Bull and his warriors on that side of the line has resulted in a serious and unexpected injury to the tribes regularly settled there. The Sioux have killed so many buffaloes and frightened the survivors so far away that the Northern Indians are in a starving condition. As the immense herds of buffalo have gone south to the old hunting ground of the Sioux, it is very probable that Sitting Bull and his band will be driven by hunger to return to the United States.—*Ledger.*

Power of Conscience in a Pagan.—A follower of Pythagoras once bought a pair of shoes of a cobbler, for which he promised to pay him on a future day. On that day he took the money, but finding the cobbler had died in the interim returned, secretly rejoicing that he could retain the money and get a pair of shoes for nothing. His conscience, however, says Seneca, would not allow him to rest, till, taking up the money, he went back to the cobbler's shop, and casting in the money said: "Go thy way, for though he is dead to all the world besides, yet he is alive to me."—*British Workman.*

For "The Friend."

The Education of our Children.

The subject of Education having claimed renewed attention during our late Yearly Meeting, the following extracts are taken from a report adopted by the Yearly Meeting of 1830. They show that this concern, in its essential features, remains the same as fifty years ago.

"If the children of Friends are expected to grow up with an attachment to the Society and its doctrines, and to conform to the testimonies we believe ourselves called upon to maintain, it must become the fervent religious concern of parents to commence the work at an early period in life. They must be instructed in the doctrines and precepts of the Christian religion, in the nature and grounds of our own peculiar testimonies, and their tender minds imbued with a love of piety and holiness. Above all, we should be engaged to enforce these precepts by a corresponding life, and to show them we are more anxious to promote their religious welfare than any temporal advantages.

"Unquestionably it is the duty of every parent who possesses the means, to give his children liberal instruction in useful knowledge, and to cultivate those mental endowments which a beneficent Creator has bestowed on man for a noble purpose. But this is not the primary concern. It is of more importance to guard them from the contagion of corrupt principles and evil example; and the present condition of this Yearly Meeting, renders this consideration one of extensive practical application. * * *

"We therefore recommend that the Yearly Meeting earnestly advise its several Quarterly Meetings to enter deeply into the important subject of education, and to promote in the subordinate meetings, the establishment of schools to be taught by members of our religious Society, under the superintendence of Monthly or Preparative Meetings, and that a vigilant care be exercised in all the schools, to instruct the children in the principles of the Christian religion, and the peculiar testimonies of our religious Society; and that each Quarterly Meeting raise a school fund, to be applied, under the direction of a committee, to the assistance of those meetings and families which may require such aid. The daily reading of the Holy Scriptures, and the regular attendance of the scholars at mid-week meetings, where it is practicable, should be enjoined at all these schools.

"It is, however, important for Friends to bear in mind, that the business of education must be begun at home, and that the discipline and docility which will enable children to profit by the instructions of their teachers, and which often determine the course of their future life, should be inculcated there. Earnestly do we desire that a religious sense of these important truths may more and more prevail in our Society. Were this the case we believe that there would scarcely be found any situation so destitute or remote, as to deprive a child of the advantages of religious education and of the rudiments of school learning.

Signed on behalf of the committee,
HINCHMAN HAINES,
JOHN FORSYTHE.

Philadelphia, Fourth month 21th, 1830.
Extracted from the Minutes of the Yearly Meeting,
SAMUEL BETTLE, Clerk."

UNDER THE LEAVES.

Selected.

Oh have I walked these woodland paths,
Without the blest foreknowing,
That underneath the withered leaves
The fairest buds were growing.

To-day the south wind sweeps away
The types of autumn's splendor,
And shows the sweet Arbutus flowers—
Spring's children, pure and tender.

O prophet-souls, with lips of bloom
Outwicing in their beauty
The pearl tints of ocean shells—
Ye teach me Faith and Duty.

Walk life's dark ways, ye seem to say,
With Love's divine foreknowing,
That where man sees but withered leaves,
God sees the sweet flowers growing,
—Albert Leighton.

Selected.

ON THE DEATH OF A YOUNG FRIEND.

Thy mercy, past all measure—
Thy love, so strong and deep,
Hath garnered safe our treasure
That we so long to keep.
We give thee back thy loan, Lord,
And praise thee while we weep.

Safe from the tribulation,
From sorrow's rust and care,
From the subtle world's temptation
No more to shrink or share,
She rests in thy bright presence—
Lord! we would leave her there.

No fretting moth can reach her
In the land where thou dost reign,
Sweet lessons thou wilt teach her
Before we meet again—
Raised like to thee in glory,
In robes without a stain.

Keep, Lord, our treasure! keep her!
Though our hearts are sore to-day,
Thou knowest while we weep her,
We would not say thee "say!"
For the free bird's song is ringing
In the land of endless day.

—A. Shipton.

The Seamy Side.

The recent essayist points out in a sentence the reason of domestic infelicity. "The seamy side of the cloth is often reserved for the special edification of the home circle." The husband, deferential and polite to his out-door friends and business associates, is, if not abrupt, careless and perhaps imperious in his household intercourse. The wife, who has received her caresses with wonderful snaviness, and permitted them to leave with the impression that she is "just lovely," drops the company mask before her children and her husband. The man and wife, who are held in law and gospel to be one, demonstrate that there can be repulsion as well as attraction in matrimony as in magnetism. The children, who are on their good behavior when the mothers of other children are observing them, show how completely they can reverse the picture when nobody but their own parents are looking on.

Sincerity has its admitted place at the head of all the virtues. It is for its very insecurity that this domestic unpleasantness should be abolished. Usually the husband loves his wife, the wife her husband, and children love their parents. Let any real pain or mistreatment happen to either and this latent affection is made evident. Why should it be a latent affection, concealed at all ordinary times and evident only when the most its exhibition can do is not to increase happiness

but to alleviate pain? In a word, why should the "seamy side" only be obvious in the household, while among strangers the aspect of the cloth is always presented? If it is worth while to conciliate people for whom you care comparatively little, why is it not also worth while to be in pleasant relation with your own relations?

Yet, in the families which are considered happy, this consideration is too often overlooked. We talk of the hard-heartedness of uncivilized tribes, as if in them alone were called upon to bear the heaviest burden. Yet the same view of the relative burdens of women, children and men seems to be held "by saint, by savage and by sage." The Indian warrior despises domestic duties as beneath him. He leaves with the wife the daily wearing, weary drudgery of life, without sympathy with her toil, and without the expression of pleasure at the result of her labors.

How much better is the civilized man who comes home to his domestic tent proud of the metaphorical sculps he has won in the battle of life? How much less imperious is he when he lets himself down from his out-door dignity to the slipshod indifference of home and turns his coat as he enters "seamy side out? And what woman is there who does not perceive and inwardly resent the metamorphosis? It is perfectly natural that what in himself the man overrates the woman should under rate; and that while he looks without appreciation on her sphere, she looks on his with an answering feeling. There are, however, two sides to the subject. Perhaps the "equality" which is claimed for the sexes may include an equality in this way of consideration for each other. There is an operation among needle-women called "felling" seams. It means the overlapping and stitching the edges down to remove roughness. And there is an operation among tailors called "pressing," which aims at the same object in a manlier mode. If the woman would all "fell" the seaming sides of life, and the men "press" their rough edges down, a good many of the irritating inequalities of the domestic circle would become very smooth indeed. The result would repay the labor, and as trifles make the sum of life, the total would be a fair balance on the right side, and handsome dividends for father, mother, children, and all the household.—Ledger.

Of all the sirens' songs that lure men to destruction and lull their fears while on the way, none is more soothing and more destructive than the common temptation, in nearly every breast, to do something by and by instead of now. This temptation extends from the affairs of one's soul to the answering of a postal card; and it seems to affect octogenarians quite as seriously as youngsters. If you are ever tempted to postpone anything, great or small, first bring sharply before your mind this question: If I do not undertake this matter now, precisely when and where shall I? Next year, next week, to-morrow, may bring with it duties quite as exacting as those of to-day. If present work is neglected, its demands or its memories will make future work all the harder. The only worker in the world who is thoroughly to be pitied, is he who is always trying to catch up with week before last.—S. S. Times.

"For The Friend"
 Extracts from the Diary and Letters of Ebenezer
 Worth.

(Continued from page 310.)

12th mo. 10th. I think I may say I have my experience felt in a degree the truth of it saying, "That all things work together good to those that love the Lord." Just before I was about to write to the Committee, which I wished to express my prospect of leaving the Indian country and returning to my father's country, I received a hurt in my eye, did not know, at first, but that my eye was destroyed, but I soon found I could see some, was at the school near Cold Spring at the time, (but) soon started towards Tennessee, as I boarded; on my way it was truly inspiring to feel satisfied that I had been in the line of my duty. I thought proper to remain at home a few days and take care of it, took place on Fourth-day; on Seventh-day being in a very bad way, in the night was not quite sick. I began to think I should be able to have my sitting the next day; if I should be able to sit up, would be troubled with drowsiness, as I had got but little sleep. Towards morning I laid down, but could not sleep much; to my surprise, the next day in my "sitting" I was but little, if any, troubled with drowsiness. At this time I thought of expressing my prospect of leaving was felt (to be) a serious thing and rested away upon me. I could not feel anything but that I could justify me in writing. It felt necessary that I should (now) fix upon a time, which I was not able to do, though I had been much favored to do so sometime before. My eye seemed much limited. I feared my letter would not reach Philadelphia before the meeting of the committee, and I so destitute of blessing on the subject, it became a great trial to me; I almost feared I should not be able to see clear in writing at all, but when the next day dawned, I think I may say, I was mercifully favored to feel liberty to write my concern, and rest my burden a little on the committee; for which I trust I was made truly thankful. May this be remembered as an encouragement to wait patiently, and rely only on my Divine Master, with my eyes open, and my whole heart given up unto Him; and, I believe, will never fail to comfort and help his humble, dependent children, although in His wisdom and mercy He withholds from us at times what we much desire, but are not properly prepared to receive, and I cannot believe this is designed for our good. I feel bound to acknowledge that all the dispensations of the Lord toward me, have been in His mercy and wisdom, and things that have been very trying to me at the time, I have had reason to be thankful for afterwards. May I be more given up to suffer for and serve my Divine Master, than I have heretofore been; 'tis only in Him there is true comfort, 'tis in this life, and on his unmerited mercy I hope of happiness hereafter.

12th mo. 11th. It was something of a trial to me this morning, to think of having my sitting in the school with the teacher and scholars—the school had become larger. As went I invited Benj. Williams to come and interpret for me. I thought I was much favored to express my feelings to the scholars; some of these seemed quite sober, and I thought were brought to a degree of feeling. I was favored, after the opportunity, to feel comfortable. We had our sitting afterward,

in which I thought we were favored at times with a good degree of quiet; at one time a solemn quiet; and the countenances of some gave evidence of serious thoughts. I can but consider this day as one of great favor, and I trust felt in a degree thankful for the blessing.

12th mo. 13th. Visited the widow Jacobs, an old Indian. Called on my way home at William Patterson's—I had for some time desired an opportunity with him and his family; was favored to get William, his wife, Old Blacksnake, and Samuel Paterson together—another Indian was also present; Samuel was my interpreter. I have for some time felt for William on account of his infirmity, fearing it might be a serious disadvantage to him; although I said but little, I felt in a degree comforted and favored to feel the great necessity of living near unto my Divine Master, in whom there is life, light, strength and true consolation. May my time and talents be more given up to his service, for He is forever worthy, and all the glory be to His great and excellent name.

12th mo. 16th. Went to Great Valley. I was pleased not to find any Indians about the tavern.

15th. Went to see James Washington, an Indian, who had the cap of his knee broken by a white man throwing him out of the house. I think I had reason to be thankful for the favored opportunity with him. I went to see Jacob Fatty, who I understood had been drinking; not finding him at the house, I inclined to excuse myself, although I suppose I heard him chopping in the woods not far off; this omission caused me sorrowful feelings for a time. As I travelled down the river toward Great Valley, I was glad to see an opportunity of doing good. I saw (before me) an interperate Indian that I wished to have some conversation with, and in order to make up for my omission, I drove pretty fast, overtook him, and invited him into the sleigh. As we rode together I conversed with him on the subject of intemperance; he acknowledged it to be an evil, and I trust felt in a measure the truth of it; after which I felt my mind in a good degree relieved. I have great reason to be very thankful for the favors of this day, and desire from this time to be more careful, not to omit attending to any duty which my Divine Master is pleased to require of me. Oh! the necessity of living near to Him, for in Him is all we stand in need of, and (when we are as we ought to be) all that our hearts desire. Oh! the precious peace and safety there is in the Lord; all the friendships, the riches and honors of this world, are a mere bubble when compared with this inestimable treasure.

24th. Went to Great Valley to take my horse for Asa Jones to go to Collins Monthly Meeting. As I felt my mind drawn to attend that Meeting I left home prepared that if I should feel it right I might go. On the way up the river I was favored to feel well satisfied that it would be right for me to accompany Asa.

25th. Started before 4 o'clock for Collins'. It was a cold clear moonlight morning. We went in a horse sleigh; arrived I think a little after 2 in the afternoon; distance 32 miles. Called at Lewis Varney's, took dinner, and then went to Joshua Palmerton's, where we staid all night. I spent part of the evening in conversation with Joshua; he appeared concerned on account of his children.

26th. One of the older daughters seemed disposed to excuse herself from going to meeting on account of business. I had some conversation with her on the subject, after which I think I felt pretty well satisfied. Went to meeting, in, and after which, I felt in a degree comforted. Staid all night at Joseph Batten's. Joseph helped me a part of the way. I walked about 20 miles to Napoli Centre; my mind was so comforted that the walk seemed but little trouble to me, and did not feel much fatigued in the evening, though much of the road was rough and slippery. Asa Jones had taken the horse to go round by his father's on his way back to the school. I staid at Napoli Centre (all night); got two letters out of the office; one from the committee and one from S. Cope, both of which were satisfactory. My bill in the morning was 50 cents, (for which) I had two good meals and a good bed. It is a well conducted temperance house, the family so quiet and orderly that a stranger who desires quiet and rest will find it a comfortable stopping place. It is kept by a member of the Methodist society. [I] came home by Randolph; my mind continued to feel much comforted and supported. Oh! my soul, thou hast reason to look back on the many unmerited favors which have been bestowed upon thee, with feelings of humble gratitude to the Great Giver of all good, and to be encouraged to look unto the Lord for direction and strength; trifle not away thy precious time in thy favored seasons, but keep humble, keep thy spiritual eye single to thy Divine Master, and in humble dependence upon Him press forward in a faithful performance of the duties which He may be pleased to require of thee. His infinite wisdom and strength are alone able to direct and support thee; lean not on thy own understanding, nor depend upon the arm of flesh.

(To be continued.)

A Testimony to Plainness of Dress and Address.—It is in my heart to leave behind me a testimony to the truth. In my youth, when dead in trespasses and sins, and walking according to the course of this world, although in my infancy educated in an esteem of those precious testimonies borne by George Fox, and his fellow-laborers, to plainness of dress and address, I contented them in my heart, and departed from them in practice. When I was awakened to a sense of my lost and miserable estate without a Saviour, I embraced them with all acceptance in their strictest forms, and have not since deviated from them, either in sentiment or practice, not for an hour: *they are of God*, and will be established in the earth, when "the crown of pride" shall be cast down, and the glory of all flesh abased. Nevertheless, let none, who by the influence of education, or any other means, invariably adhere to them, glory in, or value themselves upon a bare exterior conformity to these truths; while the inner man of their heart is full of pride, self-preference, and ravening after the unrighteous mammon."—*From the Diary of Samuel Scott.*

A man's life consists not in the abundance of the things that he possesses. Full often the more your goods increase, the more your cares multiply; the care to keep is often greater than the care to win; while, after all,

the care rightly to use, ought to be the most weighty care of all. If thy God has loaded a neighbor with ten thousand a-year, thank God that he has not burdened thee in that way. Be glad if he has given thee as much as thou canst carry easily, and no more. When I go for a walk, I like a staff,—just one; but I should not like to be compelled to carry a hundred.

An Allegory.—A great king, desiring to teach his son a practical lesson, ordered a long table to be prepared in one of the galleries of his palace, set out with all manner of toys, fruits and other things, which he thought would please the little boy. Taking him to a door at one end of the room, he said to him: "My son, pass down this hall, and whatever you are pleased with, you may take for your own upon one condition—you are not to turn back. When you have gone the whole length of the table, and have made your decision, go out at the other door, and bring me what you have chosen."

joyfully the little boy started, enchanted with the prospect; he ate and drank, and gathered his hands and arms full of treasures, and presently tiring of what he had, he threw them away to make room for some more glittering toy which attracted him farther on; but which when secured, somehow, did not please nor satisfy him as much as he had expected, and he was constantly looking back regretfully on that which he had left behind, or he saw something still farther on which he thought more desirable. Now, instead of being happy in having his choice of all these good things, the little boy grew irritable and dissatisfied. At length he appeared before the king with a sorrowful countenance, and in his hands were a few broken toys.

"Is this all, my son, that you have brought me out of the great variety from which you had to choose?" "Yes, father," sobbed the weeping boy; "that which pleased me at first seemed so poor and inferior, when I had them, to that which I saw farther on, that I could not be content, and always hoping to secure something to please me better, I could not make my choice, and now these are all I have. Oh, if I might go back once more!" "Not so, my son," said the king, "that cannot be; but let this lesson sink deep in your heart. As you go through life, enjoy each day all there is in it of pleasure and happiness; do not look back with vain regrets, nor live in anticipation of future joys, oblivious of those which are within your reach. Let each day bring you its measures of comfort and cheer. The present is all you are ever sure of; by wisely improving it your memories of the past will be pleasant and your future happiness will be assured."—*Presbyterian Journal.*

Preparation for Service.—There must be preparation before a man can do proper work for Christ. "We behold a strange combination of zeal and worldly-mindedness; great activity for the extension of religion in the earth, united to lamentable indifference to the state of religion in the heart." We believe that much to-day, which goes by the name of "Active Christian Service;" highly commended of men, is, in the sight of God, very superficial, and will receive from Him little, if any, commendation when the time comes for it to be tried. God looks at the motive

and rewards accordingly. Many a man would be glad to work for Christ, if he could be superintendent of a Sabbath-school, or engage in some other showy service to be seen of men, who otherwise could not be induced to take some lowly position to be seen only of God. The Scriptures distinctly teach us that God is better pleased with what *we are*, than with what *we do*. He loves obedience better than sacrifice. If we expect to please Him in our service, and be efficient and successful, we must obey His command, and "tarry until we be endued with power from on high;" then we shall be effective witnesses for Him wherever we go, even "unto the uttermost parts of the earth."—*Christian Standard.*

From "The British Friend."

Ministry—Profession.

By adhering to our ancient mode [of worship], the "one-man" system will be effectually kept at bay. This is important, in this day especially, when so many *outside* the Catholic pale make *mediators* between themselves and Christ of some favorite preacher, and do not go to worship, but to hear him. To follow a man, however, whatever sect he belong to, or however good he be, is not to follow Christ; for one is man and the other God. This danger exists amongst us as well as elsewhere. Meanwhile, the minister may be ruined by such homage, for the text has a completely changed significance now: "Whosoever will be great among you, let him be your minister!" We want more of the spirit of that Yearly Meeting doorkeeper who, when asked if S. Fothergill was in the Meeting, replied: "*Samuel Fothergill's Master is!*" Whoever goes after a man will find he depends upon a reed (at best) shaken by the wind.

I have been solemnly impressed with the error to be met with even in our Society—that some are not called to, and do not affect, so great a *profession* as others. I have known it asserted that for a minister, things would be wrong which would not be for another Friend. Is not this to make Clergy and Lay, and, what is as bad, to set down different standards of right and wrong—a thing our Great Master does not do? But, to speak of *profession*. I cannot see how any Friend can think he makes less than others—even any Christian; we may *live up* to it or not, but *we make* it all the same by the name we bear, and one as surely as another. This responsibility, I believe, we cannot escape. O that none may think that they can safely walk below their revealed privileges, and the liabilities to service any feel, by adopting the idea; "I don't make a high profession; *thou art holier than I.*" Such members of congregations are in no slight danger, and no regularity of attendance and pleasure in hearing ministers can make up for the want. Religion is an individual thing, and God a personal God. Not only is it an injunction: "Be ye clean that *hear the words of the Lord,*" but it is another, "Let every one that *winneth* the name of Christ depart from iniquity." It follows from the above that the highest standard of truth and duty any may set forth or live by, so it be Scriptural and sound, is binding also on those who hear or read of it, and seek to escape its obligation by telling their fellows *they do not make a high profession.*

The luxury of luxuries is that of doing good.

Do We Believe It?

We all believe in the omnipresence or omniscience of God, after our fashion. B how many of us lay them to heart? How many of us realize that God is everywhere present, is with us always, and that he knows us altogether? Do we really *believe* that it is with us in the darkness of the night at the silence of slumber? that he is with us, we wake, or as we go to our business or labor that he is with the matron at her home, with the man of business in his cares? Do we realize that he sees each transaction, hears each word, reads each entry in the ledger?

Does the treasurer, or trustee, or cashier or clerk realize this, as he "borrows" without leave from the bank, or from the employer? Does the politician believe this, as he pursues his dark and devious ways, covering up his tracks from the eyes of his fellow-men?

Still more, do we *believe* that all our most secret thoughts are known to God? Do the minister realize that each feeling of unhallowed ambition, of self-seeking, of jealousy to say nothing of a thousand other feelings are as plain to the eye of God as the sun in noonday? Do we lay it to heart that he sees and records each impure, each passionate, each revengeful thought? And does our life testify to our belief?

And do we believe that he not only knows and sees, but that he is present all the time with each one of us? Not seldom, persons are very anxious to learn whether their deceased friends are near, and are cognizant of their welfare. The feeling is not unnatural and perhaps it would help our feeble moral purposes, would aid us to resist temptation, we knew that the spirit of a departed mother or sister was at hand, looking on each as each thought.

But all this is misty, and lies in the region of the imagination. What we know is, the God is always at hand, reading us, knowing us, understanding us better than we understand ourselves. And the question to be considered is, Does this knowledge affect our lives? do we live as though all this were true?

There is another side to this. God is with the righteous. Things may look dark; but may join in hand against goodness, against justice, against the welfare of man. The throne of iniquity may frame mischief by law. Satan may exult. Yet God is with us. And "one with God is a majority." Here is strong consolation. Let us not be discouraged.—*Let us hope and work, and pray at trust.*—*Nat. Btpt.*

The appeal of the Omaha Indians in behalf of the Ponca tribe is a most remarkable document. They offer to share their land with the Poncas, and assist them until by their industry they can support themselves. It plain that the Omahas have nothing to learn from the whites as regards one of the most important Christian virtues; indeed, the charitable remembrance of suffering brethren should shame the representatives of the white race, whose kindness has not gone beyond lip service. It might be a good thing if the Omahas could send a few missionaries into the world. There is need for a spread of such ideas as these so-called savages so practically advocate. This generous offer is in the unauthorized work of a single individual, but the result of the well-considered wish of the tribe.—*Ledger.*

Natural History, Science, &c.

Fire from Friction.—A heavy shower of raining driven us to the shelter of our attaps, sat and amused ourselves with chatting of the good-natured Malays who accompanied us, and who were ever ready and willing to do us any kind of office. I seized this opportunity of learning the mode of producing fire, which is seldom described, but usually given for granted as known. My request that they would make fire was answered by one of the Malays selecting from amongst firewood a dry stick of hardish wood, about 15 inches long, which he cut with his *parang* into the form of a thickish lath, and having also made small notch on the narrow edge, stick number one was ready for use. Taking a smaller piece of wood of the same kind, about nine inches long, he pared it into a cylindrical shape, and cut one end straight off. Then taking the long stick on the ground with the side uppermost, and setting his feet firmly on the two ends, he put a piece of paper over the notch, and taking the small stick between both hands, as he squatted before it, he pressed the flat end on the smoothed surface of the larger stick immediately adjacent to the notch. He then rotated the small stick rapidly between his hands, pressing it down on the larger one, until by degrees a round hole was formed, and a ligneous powder was produced, which fell down the notch and made a little heap upon the paper. After turning this rubbish for about two minutes, the powder began to smoke, and then turning the stick as the increasing heat charred it, suddenly became red-hot, and the tinder thus heated only required a puff of breath at this critical moment to ignite the paper beneath. The exertion required was considerable, but of short duration.—*Collingwood's Naturalist's Rambles.*

Birds as Hat Ornaments.—The other day I went upon a new store in the city. The windows were fairly dazzling with color. A very sunbeam falling upon them, the shop was flashed back a rainbow of blue and green, red and yellow, indigo and vermilion, black and black and white. I paused to gaze. It was a store devoted to the modern art of adorning ladies' hats, bonnets, and dresses with birds and butterflies. All the corners of the earth had been ransacked to supply this new craze. Whole birds, birds' wings, tails, breasts, were here by the thousand. Butterflies and humming birds vied with each other in wealth of color and beauty of arrangement. It is true, there are many presses in London devoted to specimens of natural history," where these things may be purchased; but here is a shop full of them, as studies or specimens, but as articles of ornament. Travellers and others tell me that the slaughter as a trade has now reached proportions which threaten to be very extinguishing to some of the rarest, as well as gayest, species. One can understand this when it is stated on authority that a German dealer in his city, recently received a consignment of 900 dead humming birds, 80,000 ornamental birds of several varieties, and 800,000 pairs of eggs. This to one dealer alone; while at the same time all the other traders are increasing their orders to foreign shippers. There is something very sad in these figures. Surely women can not think about the subject, they would never promote this sacrifice of life for a mere freak of fashion. The rage

for feather trimmings has almost annihilated the ribbon trade of Coventry. Men, women, and children in that once busy city, are starving because fashion has produced a new style of ornament. So that to please the latest whim birds must die and children must starve. You may stand "on the bridge at Coventry" now and see scores of people loitering there, who, but for the supersedeure of ribbons by feathers, would be busily at work in the locked-up mills.—*London Letter to the N. Y. Times.*

Effect of Cold on Milk.—The effects of a low temperature on milk have been carefully examined by Eng. Tisserand, who recently communicated his observations to the Academie des Sciences. He found that if cow's milk is, immediately or soon after being drawn, placed in vessels at various temperatures between freezing point and 90° F., and the initial temperature is maintained for twenty-four or thirty-six hours, it will be found that the nearer the temperature of the milk is to freezing point the more rapid is the collection of cream, the amount of butter is greater, and the skimmed milk, the butter and the cheese are of better quality. These facts, he believes may be explained by Pasteren's observations on ferments, and their effects on the media in which they live. It is probable that the refrigeration arrests the evolution of the living organisms which set up fermentation, and hinders the changes which are due to their growth.—*Lancet.*

It seems to me that the fault of all theological systems arises from logical sequences drawn from one revealed truth. Now, for this kind of logic, I have no sort of respect. Human ideas are the proper materials for the processes of logic. A human idea I can comprehend. I can know all about it, and therefore it is a legitimate subject for my limited powers. I know what is meant by a triangle. I can therefore reason about it with confidence in my conclusions. The ideas of revelation are not human, but divine ideas, the conception of the infinite God. It seems to me that they are not proper subjects for human logic, and therefore, by applying reasoning to them, we are led into absurdity. Take the two opposite ideas, the free agency of man and the sovereignty of God; how many men have logically reasoned themselves into absurdity on one or the other of these subjects! Now, when we take acknowledged truth, and, upon either side, reason ourselves into absurdity, it is evident to me that we have passed the bounds set for human reason.—*Francis Wayland.*

In a recent effort to pay off a church debt, the children in a First-day school were asked to each earn something for a special contribution to this end. A little girl had earned thirty cents. "I'd like my money all in pennies," she said, "because then it will make more noise when I drop it into the box." That child was a good deal like some older folks. If they have anything to give, the temptation is to make as much noise with it as possible.—*Late Paper.*

Blessed are those who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight.

A. A. Procter.

Secreted.

Moreover, when the Lord sent me forth into the world, he forbade me to put off my hat to any, high or low; and I was required to Thee and Thou all men, without any respect to rich or poor, great or small. And as I travelled up and down, I was not to bid people Good morrow or Good evening; neither might I bow or scrape with my leg to any one; and this made the sects and professions to rage. But the Lord's power carried me over all to his glory, and many came to be turned to God in a little time; for the heavenly day of the Lord sprung from on high, and broke forth apace, by the light of which many came to see where they were.—*Journal of George Fox.*

Spiritual power is "from on high." It comes directly from the throne. Jesus "ascended up on high; he led captivity captive, and gave gifts unto men." "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," hath he sat down at the right hand of the Father, and hath "shed forth" this power upon the sons of men. It is not found in books, nor does it come from books. It is not to be found in the teaching of professors, or in the curriculum of the schools. It is a gift directly from God.

War.—When professing Christians become practical Christians, there will be no longer war.—*Bryan Hill.*

THE FRIEND.

FIFTH MONTH 17, 1879.

A thoughtful observer of the religious world will notice a marked difference in the tone of feeling which predominates in different individuals and circles. He will find some who seem strongly impressed with a sense of the great departures from the law of the Lord which abound in the world; and who are disposed to urge upon every one, whether they be matured Christians, or those whose feet have newly been turned into the way of righteousness, to enter upon every service which has a show of good, especially to proclaim abroad the truths of the Christian religion in the line of the professed ministry of the Gospel.

He will find others, who are equally desirous of seeing the kingdom of the Redeemer spread in the world, and who can adopt the petition taught to his disciples by our blessed Saviour when personally on earth, "Pray ye to the Lord of the harvest, that He may send forth more laborers into his harvest," but who feel that those who enter this harvest field must experience a preparation for their work, and must know the Lord of the harvest to apportion to every one his proper place and line of duty. These recognize the fundamental principle that

"Transformation of apostate man
From fool to wise, from earthly to divine,
Is work for Him that made him,"

and that no labors of ours will promote that end, unless the Divine blessing rests thereon. Hence they are concerned for those who are newly brought under the government of the

Spirit of Christ in their own hearts, and are yet comparatively inexperienced in the dangers and difficulties that beset their Heavenly journey, that they may be trained in a watchful and humble waiting on the Lord to know the frequent renewing of spiritual strength from Him the everlasting fountain of all good, and be instructed of Him by the perceptible though gentle, manifestations of his will, as to what they should do and what they should leave undone. They feel assured that to all those who are preserved in this watchful, obedient and humble state, the Lord will open the line of service which He designs they should occupy, and in laboring out of which, they will be more likely to mar than to help his cause.

We noticed with interest at our late Yearly Meeting, the language used in the public communications of several Friends, implying their belief that there were those under the preparing hand, who would be made preachers of righteousness to others, if they did not frustrate the Grace of God extended to them, by their own unwatchfulness or unfaithfulness, or were not led astray by unskilful advisers. Surely all can unite in the desire that nothing may hinder the gracious designs of the Almighty towards these; and that it may please Him abundantly to pour out of his Spirit on sons and daughters, so that they may be able to "prophecy" in his name, and be instrumental in spreading a knowledge of the truth over sea and land!

In John Churchman's narrative of his visit to Great Britain, he mentions attending a meeting where, he says, "there were many tender young people, to whom I felt a salvation in the love of Truth; but before I thought it safe for me to stand up, a young man not much like a Friend stood up, and began to exhort them to be faithful in discharging whatsoever the Lord required of them, and how eminently He would be with and qualify them for his work; as though they were all appointed to enter upon some extraordinary great service. My mind was much grieved, for I thought it would be more suitable for them deeply to retire and wait for the virtue of Truth and sap of life, to experience a growth in grace and the knowledge of God, that they might be prepared to work out their own salvation. To expect a young tree to produce abundance of fruit before the branches are come forth and spread with strength to bear it, is not reasonable."

Like John Churchman, there are many in this day, who are grieved when they hear unwise counsellors urge the visited youth to enter upon labors for which they are not prepared, and the effect of which often is, to injure the tenderness and humility which constitute the most fruitful soil for the growth of Christian graces, and to encourage a spirit of self-sufficiency and self-confidence.

But while it is needful that all should depend on the Lord's blessing in their religious labors, let not any lag behind the true Guide through slothfulness or excessive diffidence. Services proportioned to their strength are called for, even from the very young; and as these are performed in simplicity and faithfulness, there is a blessed increase of light and strength, and such come to experience the fulfillments of the Scripture declarations, "The righteous also shall hold on his way, and he that bath clean hands shall be stronger and stronger."

SUMMARY OF EVENTS.

UNITED STATES.—The increase of business at the grain elevator at Washington street wharf, Philadelphia, has necessitated a number of alterations in the working capacity of the elevator, and also an enlargement of the machinery and other apparatus. One of the largest conveying belts in the world is about to be placed in position. This has been manufactured in one continuous piece of smooth rubber and canvas. It is 1145 feet in length, by 36 inches in width, and weighs over 7,000 pounds; this belt conveys the grain along the length of the machinery and other apparatus.

Extensive forest fires are raging in various parts of the Middle and Eastern States, owing to prevailing drought. Great damage has been done in the vicinity of Scranton, Pa. Forest fires are also raging on the mountains near Wilkesbarre, and also in the Hancock Mountains in Western Massachusetts.

During the past year there were 563 fires in Boston, destroying buildings valued at \$144,195, and their contents at \$250,256.

Another death is reported of those injured by the mine disaster at Wilkesbarre. Immense quantities of black damp issue from the mouth of the mine, indicating that the fire covers a large area. A great explosion of black damp occurred at the mine, which the mine is being flooded, rises high enough to shut off the air. It will probably be necessary to flood the mine to a depth of 300 feet, in order to extinguish the fire.

There arrived during last month at the port of New York, 14,391 passengers, 11,691 of whom were immigrants. During the corresponding period of 1878, there were 10,307 passengers, of whom 8,529 were immigrants.

A number of Southern emigrants to Kansas recently passed through St. Louis on their return to their former homes in Warren county, Mississippi. It is stated they were not pleased with their reception in Kansas, and were glad to return to their former homes. The Convention, declares the causes of the colored exodus to be, the low price of cotton, and the partial failure of last year's crop, the bad system of planting, and bad management in some sections, and the circulation of insidious reports that the civil and political rights of the negroes are endangered, or are likely to be.

During the past week, a bill to prevent military interference in elections has passed the U. S. House, and was sent to the President on the 10th inst. The President has returned it without his approval.

The mortality in Philadelphia for the week ending at noon on the 10th, was 296. Of whom 174 were adults, and 122 were children, 73 being under one year of age.

There were 48 deaths from consumption; convulsions 13; cholera infantum 4; diphtheria 4; disease of the heart 11; scarlet fever 9; typhoid 5; inflammation of the brain 10; inflammation of the lungs 20. The deaths in New York for the same period numbered 509.

Markets.—U. S. sixes, 1881, registered and coupon, 107 1/4; 1882, 107 1/4; 1883, 107 1/4; 1884, 107 1/4; 1885, 107 1/4; 1886, 107 1/4; 1887, 107 1/4; 1888, 107 1/4; 1889, 107 1/4; 1890, 107 1/4.

Cotton.—Sales of middlings at 12 1/2 a 13 cts. per lb. Petroleum.—Grade 7 1/2 cts.; standard white, 8 1/2 cts. for export, and 9 1/2 to 10 cts. per gallon for home use. Lined oil, 59 cts. from American seed, and 60 a 61 cts. per gallon from Calcutta seed. Lard oil, 48 a 49 cts. crude sperm, 81 a 82 cts. bleached winter, 97 cts. a \$1.00; red-foot, 75 cts. per gallon for prime.

Flour.—Minnesota extra at \$4.75 a \$4.87 1/2 for fancy; Penna. do., \$4.75 a \$5.25; western, \$5.25 a \$5.75. Fine flour, \$2.75 a \$2.87 1/2.

Grain.—Wheat is in good demand, and a slight advance in price. No. 1 soft winter, red, \$1.15 a \$1.16; amber, \$1.17 a \$1.18. Rye, 58 cts. Corn, 39 a 41 cts. Oats, mixed, 32 a 33 cts., and white, 34 a 35 cts.

Seeds.—Clover, 5 a 6 cts. per pound; Flax-seed, \$1.40 a \$1.42, and Timothy \$1.28 a \$1.40 per bushel. Red-top, Ruziz, Apple-sidell, Balbais, cinque, \$2.50; Red-top, \$2.20 a \$2.35. Strawberry-seeds, 35 a 40 cts. per quart.

Hay and Straw.—Prime timothy, 70 a 80 cts. per 100 pounds; mixed, 55 a 60 cts.; straw, 30 cts. a \$1.00 per 100 pounds.

Beef cattle were in fair demand—5000 head arrived and sold at 10 cts. per lb. as to condition, 14 cts. were also in demand—about 6900 head sold at 5 a 6 cts.

per lb., according to quality. Sheep, 4 a 61 cts., a condition. Good spring lambs, \$4.50 a \$5 per head.

FOREIGN.—The weather in London on the 7th i was stated to be variable and very cold, with show of hail and snow. The same weather was prevalent throughout the kingdom generally.

Last year there were registered in the United Kingdom 1,152,258 births, and 716,163 deaths; showing excess of births over deaths of 436,400. The actual increase of population last year cannot be ascertained there were no complete records of the balance between emigration and immigration. The increase in 1878 was, English 22 per cent., Scotch 34, Irish 27. Of British emigrants, 54,095 went to the United States, 10,697 to British America, and 36,075 to the Austral colonies.

In the House of Lords, the Prince of Wales presented the petition of 3258 Norfolk farmers in favor of the bill legalizing marriage with a deceased wife's sis

He said he believed the measure would be of great advantage to the community, and he would support Lord Houghton (Liberal) moved the second reading of the bill. The Government, represented by Lord Crook, strongly opposed it, and the second reading was defeated by a vote of 101 to 81.

In the House of Commons a declaratory resolution in relation to the proposed bill for legalizing marriage, except in cases where actual pecuniary loss has been incurred, was carried by a vote of 106 yeas to 65 nays.

The Metropolitan Board of Works, after the recent experiment on the Thames embankment, find that electricity costs 21 per cent. an hour less power than the best of gas, giving equal light.

The defects connected with electric lighting prevent its general adoption.

The Press Association announces that the War Office has issued circulars asking for 1200 volunteers from a regular army for the Cape.

Bonities are also offered to the men in the militia, and to reserves, who volunteer.

The consular reports from France show that during the first quarter of 1879, the imports of that country exceeded the exports by \$77,000,000. The imports of articles of food show an increase of \$34,000,000. Textile imports and exports of silk, manufactured and unmanufactured, have slightly decreased.

The importations of raw silk and cocoons have fallen off \$2,000,000 francs.

Minister Say reports, receipts for the first four months of 1879 have exceeded the estimates by 30,000,000 francs.

There are now only two vacancies in the French Chamber, which consists of 335 Republicans, 83 Bonapartists, and 63 Monarchists.

The portion of Spain and the adjacent islands is 16,255,800, including 40,741 foreigners. This is an increase of 952,324 since 1870; 90,000 Spaniards inhabit Algeria, and 62,000 other countries.

In the debate on the tariff in the Reichstag on the 8th inst., Windthorst, the Ultramontan leader, spoke in favor of protection. Windthorst said, we have grievances and opposition in Church matters, of which they had to complain, where the throne, the fatherland and the most vital interest of the country were at stake the Centre would always support the Government.

Subsequently a motion referring a portion of the tariff bill to a committee of 28 members was adopted.

The French Financial Com-missioners have refused to sign the programme of reform elaborated by the French and English members of the Commission, because it renders the appointment of foreigners at the head of the administration compulsory, whereas the Turks desire the introduction of foreigners to be mere optional.

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PHILADELPHIA.

From "The British Friend."

Man! Know Thyself.

For pith and brevity this duty could not have been better inculcated. The three words he said to contain the sum and substance of Paul's exhortation to the Corinthian believers: "Examine yourselves, whether ye be of the faith; prove your own selves. Know not your own selves, how that Jesus Christ is in you, except ye be probated?" There are other three words very familiar to Friends: "State of Society," the result of this process of self-examination, especially at the time of our annual gathering; and as this time is close at hand, it has occurred to us that the presentation of sundry questions on points intimately connected with our aggregate or church condition, might very profitably come before hand under individual serious consideration, in the way of helping to a sound conclusion, since what we are individually, we are a Church. Some of these questions are as follows:—

How is it there is amongst our members a gradually increasing conformity, in various ways, to the spirit, maxims, and corrupt practices of the world, unquestionably opposed to New Testament teaching, as Friends used to think? Has the tendency of these things so changed as to be promotive of heavenly-mindedness, or has not the worldly and acquired the ascendancy in us? How has the character of modern literature, and the introduction of music and singing to our families, influenced our members and tended to bring about this result? And how is it that the writings, memoirs, and records of our early Friends are now so little in favor, and wholly rejected?

How is it that our ministers, in their preaching and teaching, now dwell so little on the laws and principles professed by us? The teaching of the gospel is said by some to be the primary duty, but our principles can never be dissevered from the gospel—they being the result of the teachings of Christ under the quickening power of the Holy Spirit, and suitable subjects for exhortation and vocal prayer. Ought we not also to hear more than the "do, of the practical character of our simple mode of silent worship, of the wondrous work of the Holy Spirit, and of the Headship of Christ in our Church? &c.

How is it that we now so seldom hear our ministers speak of the great benefit and privilege of the practice of private retirement, and

waiting on the Lord in the privacy of our own closets?

How is it there is often, on the part of many, so little apparent interest in our meetings for worship, unless there is much vocal ministry? And, further, how can we satisfactorily explain the neglect, altogether, in very many cases, of our members attending meetings, except on First-day mornings? and, again, how is it so many of our members go to other places of worship in preference to our own?

How is it we bear so little now-a-days of the Christian's duty of self-denial, and taking up the daily cross, and that writers in our public papers satirically tell us, "the self-denial of the Quakers of the present day is a very comfortable sort of thing, and few need shrink from it?" &c.

How is it there is such a change of view and practice in regard to the attendance of places of amusement, concerts, oratorios, "vain sports?" &c.

How is it that Friends are taking to wearing mourning?

Why is our protest against "Water Baptism" and partaking of the "Sacraments" so far relinquished that we allow our members liberty in regard to it, forgetting this used to be one of the distinctly defined testimonies for which our forefathers suffered so much? Do we not thus practically ignore our former protest?

Can Friends consistently with their professed views take part in what are called "Revival Services"? Is it not desirable to avoid as much as possible the adoption of questionable expressions commonly used on such occasions, such as, "Do you believe?" "You have nothing to do but to believe!" "Are you saved?" "Have you come to Jesus?" "Have you told Jesus?" "Go and tell Jesus;" and many others which have been very freely adopted by some of our members? and is it not important to guard against the very frequent and familiar use of the name of Jesus? "Jesus" by itself sounds wanting in reverence as used by many persons who speak in public.

Are our missionary efforts in India and Madagascar really helpful in spreading our genuine Christian profession? Or can it be admitted that the preaching "the gospel of the grace of God" can be complete if ignoring our distinctive principles?

Does the reported increase of the number in membership with us really indicate an increase of spiritual life?

Are we not in danger, in our earnest zeal for the Lord's cause, of diverging too far from the old line of our profession, and in the increased activities of the present day also in danger of forgetting the peculiar and very special work in which our forefathers were so manifestly owned and blessed of the Lord? Instead of profiting by their faithful example, and following in their footsteps, are we not

carving out for ourselves another way more in accordance with our own liking and in imitation of others?—thus doing more harm than good, by leaving a sphere so clearly our own, and taking up work committed to others, for which they may be much better qualified.

Is it sound reasoning, or does it not rather indicate a want of faith in our professed principles and practice, to say that our meetings for worship, "composed as they are of old and young, rich and poor, ignorant and learned, converted and unconverted, are not adapted to present times?" Has the Truth changed, has the Lord's arm become shorted, has his Spirit lost his leavening, converting, teaching power; and can He not now work, as formerly, in his own way, bringing all states and conditions under his all-constraining influence?

Is it true that the wonderful influence for good, once exerted by our Society on other branches of the Church of Christ, so that everywhere it was beneficially felt, is rapidly passing away, as we are assured by some, not of our Society?

Of the important and responsible commission of ministry as acknowledged by our Society, is it the same as formerly, or has it not lost much of its reaching power; and what has become of that remarkable gift of many ministers in former days of "discerning of spirits," and so very strikingly preaching to the states of individuals present; and what is the reason of what used to be called "family visits" being so much out of favor now? There must be a cause, and may it not be found in the humiliating fact of a too superficial experience of the preparing, leading, and practical guiding of the Head of the Church?

How much have we left of what used to be considered genuine Quakerism? One thing after another is relinquished under varied pleas, and legislative enactments have also (as in the case of oaths) relieved us of much responsibility, and this we should be thankful for; but surely we can never with safety set aside the teachings of our Divine Master himself in what we profess, however much we may wish to find an easier path to the kingdom. He has told us, and surely we would not wilfully turn away from his words, "If any man will come after me, let him deny himself and take up his cross," &c. "For strait is the gate and narrow is the way (now, as ever) that leadeth unto life, and few there be that find it."

Has the subject of Birthright membership yet obtained that close consideration which it deserves, as calculated to show how very much of our degeneracy, as a church, cannot but be caused by the unconvinced and worldly-minded being held members and entitled to legislate for the Church?

On seriously pondering the above queries, the reader cannot dispute the evidence which they afford of conformity to what may be termed a worldly profession of Christianity

on the part of too many under our name—injurious to Friends themselves, not less than to those around them. We cannot influence others for good, if we countenance them in practices at variance with the Christian calling as set forth by the Apostle James—"Pure religion and undefiled before God and the Father, * * * keeping ourselves unspotted from the world."

The Nihilists of Russia.

Civil government, the family, property and the institutions of religion, are at this moment threatened throughout an empire of eighty millions of people. "The Russian National Secret Society" has been given as the name of the combination which aims at this result; also, "The Society for the Freedom of Russia." But the name "Nihilists," assumed by these agitators in the "Confessions of a New Generation," a series of letters published in a Russian journal in 1864, is now their universally recognized designation. Derived from the Latin, *nihil*, signifying nothing, it denotes that they believe in nothing. Their philosophy is the extreme of skepticism. The being of God, the authority of law, the right of property, the future or even the present life of the soul, have all been swept away out of the minds of these reckless agitators. The history of these opinions in Russia, and of the societies organized to propagate them, reaches back to the formation of various secret orders which sprung up after the French Revolution. These led to an attempt at revolution which was defeated in blood,—December 19, 1825, Citizens of St. Petersburg remember that terrible day as one of dreadful carnage. All the principal streets of the capital were red with the blood of the victims. Then followed the stern reign of Nicholas I. A secret society was formed at this time under the name of "Decabristy," or Decembrists, in memory of the month in which the massacre had occurred. Its object was to dethrone Nicholas I. in order to form a constitutional government with Constantine Paulovitch (an elder brother of Nicholas I.) at its head. An organ called the *Kolokol*, (The Bell) was established in its interests in London, with the famous Herzen, who died not many years ago in Switzerland, an exile and under sentence of death by the Russian government, as its editor. His eminent abilities and fanatical enthusiasm gave him great influence, especially with young minds.

Through the influence of this journal and its editor, new societies under such names as "Land and Freedom," "Young Russia," &c., were organized throughout the Empire.

Undoubtedly one cause for the rapid spread of this fanatical conspiracy has been the severity and cruelty of the Russian administration. The terrible punishment of the knout, and the equally dreaded fate of banishment to Siberia, have been familiar instruments of vengeance and repression in the whole history of the Empire. The government is an absolute despotism, and as such is out of harmony with all the ideas of the age. But that some deeper cause than this must be sought for so vast and malignant a social phenomenon, is evident, because the present Czar under whom nihilism has attained its greatest development, has been the most benevolent and progressive of all the rulers of modern Russia. He has promoted internal improvements, granted valuable civil privileges, such as trial by jury,

maintained through the greater portion of his reign the freedom of the press, and emancipated millions of serfs, giving them an interest in the land. The true cause of this revolt against social order is atheism, and the spread of atheism is due especially to the corruptions and superstitions of the Greek Church which has ceased to feed the people with the bread of life. The neglect and disuse of the [Bible], the support of a profligate, drunken, gambling priesthood by taxation, the letters thrown around religious inquiry, making membership in the Greek Church compulsory for those who had been born in it, are an adequate explanation of this fearful development of atheism in its boldest and most intolerant form. This explains the spread of this movement so largely among educated men and even the nobility. It is not the uprising of a mob howling for bread, but a revolt of the human mind against superstition and oppression.

The determination to destroy every institution which is based on the idea of God is a natural manifestation of this fell spirit. The assassination of rulers, the blind, passionate, vindictive striking at law by men whom cruelty has embittered and skepticism has absolved from restraint, is not surprising. Nor is it strange that the methods of such men should display a grim, sardonic cruelty, which thrills society every where with horror. Illustrations are abundant. On the 8th of February, a servant girl went to the office of the *Klarkoff Messenger*, and stated that her master being dead, her mistress had despatched her to beg that a space be left in next day's paper, and that the space should be bordered with black for the insertion of the gentleman's obituary. The girl said that her mistress was unable to write the announcement herself, but would send it to the office later in the evening. The announcement was never sent, and the entire issue of the paper appeared with the small black-bordered space, empty. Everybody noted it, and wondered for whose name the space was intended. In the evening Prince Krapotkin the Governor of Kharkoff was killed, and simultaneously several rockets were sent up from different ends of the city. The secret power afterwards avowed itself the author of the assassination, and made a detailed complaint against his administration. In Odessa, as the *St. Petersburg Zeitung* announces, Colonel Krupp, of the gendarmerie, was murdered by an unknown man in his own house. Near the corpse was found a paper on which was written in red letters: "With the compliments of the Social Revolutionary Executive Committee! So perish all tyrants and their coadjutors!" General Baron Dretelent, head of the secret police, received a letter which ran thus: "The Secret Committee well knows that you do not fear death, but it also knows that you have one passion and love in the world, and that is your daughter. The Committee have, therefore, decided to strike you through this child of yours." A young student who had steadfastly refused to join, wrote piteously to his father to come and take him home, stating the influences by which he was surrounded and that his life was in danger. The father hastened to the place, but before he reached it his son was dead, killed by an unknown hand.

Those who adopt the new views cherish the utmost contempt for the old order of things. Children despise their parents and

repudiate their authority. Women, as well as men, affect contempt for the mere ceremony of marriage, and enter into the relation without the legal formalities. They cut off their long hair, and many have entered professions. Young ladies, even of the highest ranks society, have dressed themselves as peasants and sought mental employment, that might instruct others in their peculiar views. Tombovske, a wealthy princess, and now in court circles, was discovered among peasant washerwomen with this object. In schools the young girls nearly all became converts.

It is not surprising that the government profoundly alarmed, nor that terrible repressive measures have been adopted. The evil is impossible to foresee. Like the French Revolution, it is, of course, a terrible incident yet only an incident in the advance of a race toward universal truth, holiness and freedom. It is attended with a remarkable intellectual quickening. It will remove, roughly, but effectually, some of the chief fetters on human progress. It will help to secure civil and religious freedom for Russia, a state once gained will never be lost. Its curses, like those of the Reign of Terror, will serve as a beacon to warn the world against the atheism from which they spring.—*2*

Christian Statesman.

"For The Friend"

Morning Thoughts.

It is written as one of the essential duties of man, that he "keep himself unspotted by the world." This short sentence implies much and requires more than he is capable of accomplishing in his own might and strength, no matter how determinedly he may strive. It is the Spirit of the Lord alone that can enable man, who is by nature of the world, to live and mingle in the world, and keep himself unspotted from it. Protection from captivity by temporal things cannot be thoroughly known except through obedience to the invisible power, which, if received in the best way of its coming, will not only preserve from terrestrial bondage, but give ability to use and enjoy the favors beautifully bestowed upon us in their proper places; permitting them to enslave the soul, and bind it in the earth, but enabling us to prize them as blessings on the way to a more durable and peaceful abode where temptations and trials are no more.

Ohio, 5th mo. 12th, 1879.

It was a spiritual and heavenly vision which the prophet Daniel had, when he saw the interpretation of the king's dream: "A stone cut out of the mountain without hands, smite the feet of the image, and break in pieces iron, the brass, the clay, the silver, the gold, and become a great mountain that filled the whole earth." A remnant in this age are cut to the same everlasting Light and spirit eye, whereby they see the power of God, signified by that stone, prevail against all imagery, not only without, but within also; they know the ground of it shaken and remove. The dark thoughts and imaginations of man are the grounds of the imagery upon the face of the earth; and that power that breaks them down, and brings every thought in the obedience of Christ, is the antitype of the stone and its work, revealed to Daniel, and dreamed of by the king. In this day of fig-

knowledge some are come to witness this stone become a great mountain, and to the earth, and to be the chief foundation corner-stone, elect and precious; the rock binding-place of the righteous in this, and ages. These abide in it, whereby they are served from making likenesses and images themselves, either of things in heaven, or on earth; and out of the many mixtures prefigured by the iron, brass, clay, silver, &c.; and the defiling and corrupting themselves therewith. There is not another means of preservation, nor of coming to receive the stone which John, in his vision and relation, saw, wherein is the new name given, which none knoweth, save he that hath it.—William Shewen.

For "The Friend"

The People of Turkey.

The inhabitants of Turkey are by no means one race, but are a collection of tribes, some former history and present characters differ as much from each other as do some of some nations who are entirely independent.

The author of the work from which was taken the account of Turkish Superstitions, published in previous numbers of this journal, describes the peculiarities of the different races which inhabit the European part of the Sultan's dominions. Of these the Greeks appear to be the most prominent in intellectual force of enterprise. In illustration of this latter point, she relates a conversation which she had heard between two medical men of Constantinople, one of whom, to use his own expression, said, "There is an immense amount of gold in the Greek."

"Gold!" repeated the other, waxing hot, "Too hot, so, I believe: there is no telling where the Greek's enterprising spirit may not lead him, or where his ambition will stop! Listen to my experience on the subject and judge for yourself. Some years ago I was asked by a foolish old Greek I knew very well to take his son, a youth of twenty, into my service. According to the father's recommendation, he is a good Greek scholar and knew a little Latin. I asked the father in what capacity was to engage him. 'Any you like,' was the reply; 'let him be your servant—your slave.' 'Very well; but he will have to clean my boots and look after my clothes!' [I replied] was the response, and I engaged his son.

"On the following day my new valet entered upon his duties. He was a good-looking, intelligent fellow, and at first exactable in the performance of his functions; but gradually he became lax, absent in manner, and negligent; although steady and quiet in his conduct. One day the mystery of this change was revealed on my returning home unexpectedly, and finding the fellow, instead of cleaning my boots, which he held in his hand, deeply plunged in one of the medical works on my table. In my anger at seeing my papers and books meddled with, I brought my boots into contact with his head, telling him that if ever I caught him again at that part of thing, he would be punished more severely. 'Forgive me,' said he, in a very obedient manner, and walked demurely out of the room. He showed, however, no signs of improvement, and subsequently I discovered him committing no less a piece of impertinence than copying some prescriptions that

lay on my desk. This was too much; so, as a punishment, I made him take one of the potions; but on the next day he calmly told me that the *intrico* had done him good, having calmed his blood and cleared his head! Of course, I dismissed the fellow and replaced him by an Armenian, who answered my purpose better, though he did dive now and then rather extensively into the larder. For some years I lost sight of my former valet and had forgotten his very existence till it was brought to my recollection in the following unexpected manner. One day received a pressing message to go at once to the house of D—Pasha to see a sick child and hold a consultation with his new *hekim bashi* (doctor) on its case. At the appointed hour I went, and on entering the *konak* was ushered into the selamluk to await the arrival of the other doctor who was to lead me into the harem. In a few minutes my supposed colleague walked in, hat and gold-headed stick in one hand, while the other was extended to me, with the words (good morning, doctor). The face and voice transfixed me for a moment, but the next presented to me the fact that my former valet stood before me, claiming the right of holding a consultation with me. Whereat I was on the point of giving vent to my indignation, by seizing him by the collar and ejecting him from the apartment, when he quietly said, 'Excuse me, doctor, but I stand before you in right of the diploma I have obtained from Galata Serai. Allow me to submit it to your learned and honorable inspection.' There was no denying the fact; the fellow's diploma was in perfect order. My anger cooling, I consented to consult with him, when he again incensed me by venturing to take a view of the case opposed to mine. His opposition, however, was only momentary; for, taking the upper hand, I dictated my directions to him, and he, yielding with a good grace to my experience, carried out my orders with great precision. I had subsequently many opportunities of meeting him, and must in justice say that he turned out one of the best pupils of Galata Serai, and the most grateful man I have ever known. He is at present attached to the Red Cross Society, to which he gives the greatest satisfaction."

The Albanians, who inhabit the ancient provinces of Illyria and Epirus, which are mostly rough and mountainous, are a warlike and turbulent people, among whom robbery and brigandage are very common. Yet they are trustworthy, and very respectful to the female sex.

During a journey, which our author was making to a watering place in Albania, while the party halted for a luncheon in a mountain gorge, a company of armed Albanians suddenly appeared. The leader of the band, she says, "inquired who I was, and declared he was astonished at the independent spirit of the *Taglis* lady, who, in spite of fatigue and danger, had ventured so far.

"He willingly accepted our offer of luncheon; first dipping a piece of bread in salt and eating it. My horse was then brought up; the chief stood by, and gallantly held the stirrup while I mounted. I thanked him, and we rode off at a gallop. After we had gone some distance on our road, my friend heaved a deep sigh of relief, and said to me, 'Do you know who has been lurching with us, holding your stirrup, and assisting you to mount? It is the fiercest and most terrible of Albanian

brigand chiefs in this neighborhood! For the last seven years he and his band have been the terror of this kaza, in consequence of their robberies and murders, respecting none but those of your sex,—guided, I presume, in this, by the superstition, or let us say point of honor, some Albanians strictly observe, that it is cowardly and unlucky to attack women.'"

"The respect entertained for women accounts for a strange custom prevalent among Albanians,—that of offering to strangers who wish to traverse their country, the escort of a woman. Thus accompanied, the traveller may proceed with safety into the most isolated regions."

"A friend related to me a strange adventure he had with an Albanian ex-brigand, who for some time had been in his service. This gentleman was a millionaire of the town of P., who in his younger days often collected the tithes of his whole district, and consequently had occasion to travel far into the interior and bring back with him large sums of money. During these tours the faithful Albanian never failed to accompany his master. On one occasion, however, when they had penetrated into the wildest part of his jurisdiction, his servant walked into the room where he was seated, and after making his salute, said, 'Chorbadi, I shall leave you; therefore I have come to say to you goodbye.'"

"What," said the astonished gentleman, "is this to become of me in this outlandish place without you?"

"'Oh,' was the response, 'I leave you because I have consented to attack and rob you, and as such an act would be cowardly and treacherous while I eat your bread and salt, I give you notice that I mean to do it on the highway as you return home, so take what precautions you like, that it may be fair play between us.' This said, he made a second salute and disappeared."

"He was as good as his word; going back to his former profession, he soon found out and joined a band of brigands and at their head waylaid and attacked his former master, who, well aware of the character of the man he had to deal with and the dangers that awaited him, had taken measures accordingly and provided himself with an escort strong enough to overpower the brigands."

(To be continued.)

For "The Friend"

The Kingdom of God and Christ Declared.

From the writings of Francis Howgill, who was imprisoned for his testimony to the truth, until death. By James Backhouse. London, 1823.

"The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all; his dominion is an everlasting dominion; He is immortal: his kingdom is so; He is Light: his dwelling place is so: therein is no uncleanness, nor error shall be: it is eternally glorious: a quiet habitation: it is unsearchable and undeclawable; in it all who believe come to enjoy Him, who is the fulness of all things, either visible or invisible; who is eternally, blessedness itself; who makes all that believe in Him to partake of his kingdom, grace, power, dignity, dominion and celestial glory.—But these things are hid from the world—from them that are not redeemed from the earth. When Christ taught them that followed Him, he exhorted them to 'Seek first

the kingdom of God and his righteousness,' Matt. vi. 33, even while they were in the body; and he said to the Pharisees, 'The kingdom of God is within you.' Some may say, need we seek that which is in us? yea, it is like treasure hid in a field: it is like a grain of mustard seed among many great seeds, which is not easily found: it is like a piece of silver lost in the house among much rubbish, till that be swept away it will not be found; all must dig deep, search narrowly, and sweep clean before they find it; for although Christ said to the Pharisees, 'The kingdom of God is within you,' He did not say they were possessors of it; but to the disciples whom he taught to pray in faith, 'Thy kingdom come,' He said, 'Blessed be ye poor for yours is the kingdom of God.' Luke vi. 22. They had seen and were possessors of it; and he also said unto them, 'There be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power,' Mark ix. 1, and his words were fulfilled; and they declared what they had felt, and said 'The kingdom of God is not in word but in power.' And Paul writing to the Romans who were made partakers of the same power and kingdom, said, 'The kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' Rom. xvi. 17. And to the Colossians who had waited for and believed in it, he said, 'The Father hath made us meet to be partakers of the inheritance of the saints in Light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' And to the Hebrews he says: 'We who have believed do enter into rest; and these things were witnessed while in the body, and felt within by the seed immortal, by them that witnessed the birth immortal to live in them; and all that ever come to see the kingdom of God, which is spiritual, must wait in the Spirit, that so God, and his kingdom, and the things of his kingdom, may be felt, seen, and enjoyed, which is glorious.' The saints looked not after any other glory, but that which stood in eternal life, and the city they sought after, was that which God is the maker and builder of; and they looked for, and waited to receive of his power, in which the kingdom standeth in this life; and to know and enjoy his eternal dominion and authority. I do not say the full weight of glory, which is that which all his saints in measure witness, and in due time come to enjoy through faith. For by faith they come to see him who is invisible; and the things of his kingdom, which is invisible, spiritual, and eternal. The kingdom of God is come nigh unto many, and his power and the salvation of Christ is seen by many. Honor and praise unto him everlastingly, who is the only potentate that puts all authority under his feet, that God may be all in all; but every one must come to feel the kingdom first in himself, which is as a little grain, and believe in it, before he can know wherein it consists. And after it is in some measure known, this is still far short of the eternal weight of glory; yet he that believes is entered into rest, and made partaker of the heavenly gift, power and grace which is glorious, and witnesses a heavenly place in Christ Jesus; but there nevertheless remain many enemies to be subdued, and much of the heavenly habitation, which they see not, to be revealed, as there is an abiding in the power of God in which the kingdom stands, even as

Israel, the pure type, had much land to possess and many enemies to be subdued, after they had obtained an entrance in the land; and after there is an entrance into the true rest, and some possession therein enjoyed, there are yet many enemies to be subdued, and much of the heavenly inheritance to be enjoyed by them that stand in the power which gives dominion over sin, the devil, hell and the grave."

S. C.

Millville, Orleans Co., N. Y., 5th mo. 6th, 1879.

Selected.

TRAILING ARBUTUS.

Under the leaves that are brown and ere,
Leaves withered and dead that fell last year,

A miracle fresh each spring is wrought,
As sweet as a kindly human thought,

Fair as the face of a maiden pale
Who blushes beneath a bridal veil;

The dainty Arbutus buds and blows,
Leaf of the lily, breath of the rose.

The "darlingest" flower that children know,
They seek and find it under the snow,

With fairy blossoms and spring of green;

Dear Trailing Arbutus, wreath-time's queen!

M. A. M.

Selected.

WORK AND WAIT.

A husbandman, who many years
Had plowed his fields and sown in tears,
Grew weary with his doubts and fears.

"I toil in vain! These rocks and sands
Will yield no harvest to my hands;
The best seeds rot in barren lands.

"My drooping vine, is withering;
No promised grapes its blossoms bring;
No birds among its branches sing.

"My flock is dying on the plain,
The heavens are brass—they yield no rain,
The earth is iron—I toil in vain!"

While yet he spake—a breath had stirred
His drooping vine, like wing of bird,
And from its leaves a voice he heard;

"The germs and fruits of life must be
Forever hid in mystery;
Yet none can toil in vain for Me.

"A mightier hand more skilled than thine,
Must hang the clusters on the vine,
And make the fields and harvest shine.

"Men can but work; God can create,
But they who work, and watch, and wait,
Have their reward, though it come late.

"Look up to heaven! behold and hear
The clouds and thunders in thy ear—
An answer to thy doubts and fears."

He looked, and lo! a cloud-draped car,
With trailing smoke and flames afar,
Was rushing from a distant star.

And every thirsty flock and plain
Was rising up to meet the rain
That came to clothe the fields with grain.

And on the clouds he saw again
The covenant of God with men,
Re-written with His rainbow pen:

"Seed time and harvest shall not fail,
And though the gates of hell assail,
My truth and promise shall prevail."

The Use of the Shoe in Connection with Marriage Customs.—Ruth iv. 7, 8.—"At a Jewish marriage I was standing beside the bridegroom when the bride entered; and, as she crossed the threshold, he stooped down and slipped off his shoe, and struck her with the heel on the nape of the neck. I at once saw the interpretation of the passage in Scripture respecting the transfer of the shoe to another, in case the brother-in-law did not exercise his

privilege. The slipper, being taken off indoors or if not, left outside the apartment, is placed at the edge of the small carpets on which you sit, and is at hand to administer correction, and is here used in sign of the obedience of the wife and the supremacy of the husband. The Highland custom is to strike for 'go luck,' as they say, the bride with an old slipper. Little do they suspect the meaning implied. The regalia of Morocco is enriched with a pair of embroidered slippers, which are, or used to be, carried before the Sultans as among us the sceptre and sword of state.—*Biblical Things Not Generally Known.*

For "The Friend"

Letters of James Emlen.

(Continued from page 315.)

"2nd mo. 21st, 1852.—It was truly pleasant to observe from —'s letter, that there was such an appearance of a succession of standard bearers amongst us. It does seem, however, that the women are still the first to announce the glad-tidings—they are generally so much less entangled with the thorny cares of the world, that they are better fitted for the services which relate to the next. How glad I should be to see them so sympathizing with their parents in bondage, as to induce the, by virtuous, frugal and self-denying lives, to do all in their power to break the bonds, at least to render them needless. I have often been led to fear that the excuse fathers give for so much devotion to worldly pursuits might be traced to the imprudence of those who indulge in the foolish and expensive fashions of the world, rendering large means needful to sustain them; but I have also believed that if any could see the cause, the affection for their parents would induce a different course. If a young woman, dressed in a gay and expensive attire, seeing her father vacant seat in our meetings for worship, could be led to suppose that she, in part, was the unconscious cause of his absence—that much expense, required corresponding means, and to acquire large means parents must devote their time to the world and neglect their religious duties; such an one could hardly fail to feel her responsibility, and especially if she had reason to suppose that with all his efforts he was encumbered with debts, incurred, perhaps, in his endeavors to sustain the imprudence of an expensive family. The calamities that are befalling many amongst us, naturally lead to these reflections; and as opportunely offers, it may be well to sow the seed of sound views and principles in these respects, in the minds of thy youthful charge.

"12th mo. 24th, 1852. * * * The language seemed to present this morning with degree of sweetness.—The secret of the Lord is with them that fear him: I cannot doubt but thou art one that does fear Him. Thou hast known what his answer of Peace is, and thou hast known what it was to be troubled. We have always believed that a quiet and peaceful feeling was the answer of acceptance for any act of dedication. If this has attended thy little offerings in public, I think thou shouldst accept it as his secret reward, * * * endeavor to cast thy burden upon the Lord and he will sustain thee. The 'accuser of the brethren' is very busy in endeavoring to destroy our hopes, and to rob us of our faith and our patience—may we be favored to know that happy deliverance from his power spoken of in Revelation xii. 10, 11, where it is said

he 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 the death. Feel these to be very solemn things to write out, but having at times tasted in some degree the sweetness of faith in them, I desire to press after and encourage 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 hath done for us without us, and what he will do for us within us, if we endeavor to recline, as the beloved disciple did, upon his bosom. Can'st thou not accept of advice given twice in the same chapter of John xiv. 1 and 27, 'Let not your heart be troubled, neither let it be afraid.'"

From "The London Friend."

The Chinese Question.

A well written pamphlet, just received from Australia, edited by three Chinese merchants residing in Melbourne, exposes in forcible language the "divers weights" the British Empire uses in its dealings with their countrymen. These Chinese gentlemen give the history of the treaties between the British Empire and China, also those between their own country and the United States. They want it to be clearly understood that the present outflow of their population into Australia and California was not first sought by them.

Western powers," say they, "armed with formidable artillery, battered down the portals of the empire, and having done so, insisted upon keeping them open. They said, in effect, *We must come in, and you shall come out.* We will not suffer you to shut yourselves up from the rest of the world. We want to inoculate you with our enterprise, and to bring you inside the great family of nations. Let us draw together the ties of commercial amity, and live and do business together like friends and brethren." They go on to show how their nation has acted on these principles; how they went in great numbers to Australia, trusting to the friendliness and protection of the British Government and to the Christian principles of European settlers in Australia. Then they detail the brutal treatment they have received both in Australia and California, and they ask how England would have acted had her subjects received a like treatment in China. They complain of the ill-usage they receive, and of the efforts that are being made, both in Australia and the United States, entirely to prevent their immigration, whilst all European nations are welcomed. They plead eloquently for justice and equal privileges with other nations, and make good their claim to them. A telling anecdote, from Hepworth Dixon's "White Conquest," is quoted in this pamphlet, illustrating the attitude of Americans towards Chinamen, and its effects upon them. It is thus related by Hepworth Dixon, as told him by a gentleman in San Francisco:—

"Only the other day, in our rainy season, when the road was fifteen inches deep in Montgomery Street, a yellow chap, in fur tippet and purple satin gown, was crossing over the road by a plank, when one of our worthy citizens, seeing how nicely he was dressed—more like a lady than a tradesman, ran on a plank to meet him, and when the

fellow stopped and stared, just gave him a little jerk, and whisked him, with a waggish laugh, into the bed of slush. Ha! ha! you should have seen the crowd of people mocking the impudent heathen Chinese as he picked himself up in his soiled tippet and satin gown!"

"No white man can conceive the impudence (?) of these Chinese. My acquaintance picked himself up, shook off a little of the mire, and, looking mildly at our worthy citizen, curtseyed like a girl, saying to him, in a voice that everyone standing round could hear, '*You Christian; we Heathen.* Good-bye.'"

It is intensely humiliating to note the conduct of the Anglo-Saxon race, when they settle in the territory of Indians, Zulus, and Kaffirs, as colonists, and contrast it with that which they show to the Chinese immigrants who settle in their territory. In both cases they are continually regarding might as right, and they practically set aside the precepts of Christianity and the high appreciation of truth and justice which they lay claim to amongst themselves. A totally different set of weights is used in judging of the relative duties and privileges of colonists and natives according as they are one or the other. Nothing more indelibly stamps a man as a mean, dishonest trader, than the knowledge that he uses "divers weights," one for buying, the other for selling. No one excuses him; the judgment, whether of man or God, is equally against him. Why should not the standard of morality among nations be the same as that maintained by individuals? Most assuredly, in one case as in the other, "divers weights are an abomination to the Lord."

The Young Prodigal; or, "That's Ther, Jim."

Some years ago, says the author of the following true and touching story, I was staying at a very beautiful and much frequented watering place in England, where I met with an earnest Christian tradesman of the town.—Carr, who was ever watchful for opportunities of doing good. Though not a bookseller, yet he always had in a prominent place, in his shop window, an assortment of Bibles, with a card in large letters, saying, "*Lucy's swards sold here.*"

One day a band or "troupe" of young men who were giving entertainments in the place, their hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar "performances." These people used to be called "Ethiopian Screamers." After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the look of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few "dropping pennies" of the people. Carr, taking one of the Bibles out of his window, addressed the youth:—

"See here, young man," he said, "I will give you a shilling and this book besides if you will read a portion of it among your comrades there, and in the hearing of the bystanders."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a public reading!"

Carr opened at the 15th chapter of St. Luke's Gospel, and pointing to the 11th verse,

requested the young man to commence reading at that verse.

"Now, Jim, speak up!" said one of the party, "and earn your shilling like a man!" And Jim took the book and read, "And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's ther, Jim!" ejaculated one of his comrades; "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why, that's ther again, Jim!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."

"That's like us all!" said the voice once more interrupting; "we're all *beggars* and might be better than we are! Go on; let's hear what came of it."

And the young man read on, and as he read his voice trembled: "And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the Gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then *himself* his father's son, and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his absurdly questionable mode of living—all these came climbing like an invading force of thoughts and reflections into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long-lost and dearly loved child returning to the familiar earthly home; and still better in his return to his Heavenly Father! He found, as I trust my readers will, how true are the promises of the parable of the "Prodigal Son," both for time and for eternity.—*Religious Herald.*

The Christian life is a long and continual tendency of our hearts towards that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now this thirst is prayer. Ever desire to approach your Creator and you will never cease

to pray. Do not think it is necessary to pronounce many words.—*Prim. Christian.*

"For The Friend"

Some Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 317.)

1845. 1st mo. 5th.—First-day.—I had my sitting as usual; Emily Flagg attended; I think I may say to be myself in a good degree comforting. Visited Moses Snow in the afternoon, and had some conversation with him; I thought he appeared in a tender frame of mind. A white man coming in, I was prevented from talking with his wife.

6th. Having the rheumatism in one of my feet, I did not feel well enough to go far from home; visited Jackson Curry; I thought it the most favored opportunity I ever had with him. He is quite a clever, steady man. I then called and talked with Moses Snow's wife; she was quiet and sober, and expressed her intention to try to live a good life.

7th. Went to Cornplanters to assist the teacher in starting the school, and on the 8th I think we had fifteen scholars; they were generally pretty well clad, behaved well, and appeared to pay pretty good attention to their lessons. The parents appeared pleased with the school; I had quite a comfortable sitting with the teacher and scholars, in which I trust my poor unworthy spirit was drawn near to the Fountain of Good; after which I started home with comfortable feeling, having reason to believe that the blessing of the Lord was attending our labors. May the fruits of thanksgiving and praise be to his great and excellent name.

2nd mo. 19th. Although unworthy of the least of the mercies which a kind and merciful Master bestows upon his people, I may again acknowledge his unmerited favors to me, which have been many. I have at times been brought very low, feeling but little strength to move forward, and have felt the necessity of making a pause and waiting upon the Lord; passing through that fire which can consume our corrupt and unregenerate nature; this is at times trying, but I find it necessary and profitable, and have great reason to be thankful that the Lord is still mindful of me, and continues thus to visit me. Oh! His dealings with his creature man are in wisdom and mercy. There is great cause for thankfulness and encouragement. I went yesterday to Cornplanter's, and was much favored in an opportunity with Charles and William O'Ball.

3rd mo. 14th. Returned yesterday from taking to Buffalo two remonstrances against a ferry over the Allegheny river in this reservation, in order to get the United States agent to sign one of them, and use his influence in favor of them. It was trying when the subject was first started, as I at times felt but little ability to move forward in opposing it, but can now look back, I trust with feelings of gratitude to Him who has wonderfully helped, supported and comforted me. I staid over First-day at Collin's, on my way to Buffalo, and attended Clear Creek Meeting. Second-day morning, in company with Asa Jones, went on to Buffalo. I thought myself much favored in meeting readily with the United States agent; had an opportunity with him that evening; the next morning, thinking I had better see him again before leaving, I went to his lodgings. He treated me kindly,

and I finished my business to pretty good satisfaction. Left the place with comfortable feelings; spent a little time satisfactorily with Abraham Gifford and his wife; they are well advanced in years; she kind and affectionate, and both in the station of elders: a responsible station which the Lord alone can qualify His servants to fill. Oh! that there was more of a willingness on the part of our elders generally, to give themselves up unto the Lord to be formed and fashioned agreeably to his blessed will, keeping the eye of the mind single to Him, then I believe we should be more favored with a spirit of discernment, and a qualification would be experienced to be helpful to them in the ministry.

4th mo. 5th. I have been much tried on receiving a letter from the committee, that there seemed no way opening for my leaving this place. I have felt much of human weakness. Oh! the necessity of being more given up to the blessed will of our Divine Master, which would always work for our good and greatest happiness. I believe all things will work right, if I should keep my place and be faithful. I have been sorrowful in feeling so much reluctance in giving up to the will of the Lord; I could desire that it might not continue to be the case.

4th mo. 18th. Although I have felt much weakness at times, and I fear too much looking towards home, yet I have had seasons of enjoyment. May I ever remember the great obligations I am under to my Divine Master; that there is no true happiness except that which proceeds from Him. Oh! that I was wholly given up to serve Him—soul, body and spirit.

4th mo. 30th. I sometime ago attended a meeting of the old party, commonly called "Pagans." I thought I ought to say something to them on the subject of religion, but felt so weak as almost to be afraid to speak to B. Williams to interpret, although I had an opportunity to do so. I had some expectation of getting Horace Jimmeson; I requested the chiefs to speak to their people on the subject of clearing land and preparing to put in their spring crops. After waiting considerable time, and Horace not coming, I felt much tried, fearing I might miss the opportunity; although it was a great trial, I desired not to omit anything that was required of me, that when the right time came for me to leave, I might be favored to feel the service required was performed, and experience the sweet reward of peace. After waiting a considerable time for Horace, I started to hunt Benjamin, but did not find him; returned, went into the Council-house, seated myself, and was, I think, much favored to feel my mind pretty well settled and composed. They commenced dancing; I thought it was right for me to appear as I felt, and so bear my testimony. After waiting awhile, I was informed I could then have an opportunity to speak to them. Samuel Patterson interpreted for me, and I spoke a few words to the relief of my mind.

5th mo. 20th. I have experienced weakness in different ways for some time past, [he felt tried that no one offered to take his place] thinking that the time was near that I might leave, if all was right. I sometimes thought, if I only knew that it was the will of the Lord, I could be much better resigned to my stay, but did not feel an evidence that all my work was done. A part, and I know not but most of this weakness and uneasiness, was

owing to my not keeping my eye single enough to my Divine Master, and not exercising that faith and strength which was given. When I look back, I think if I had lived nearer to the Lord, it might have been different with me. Great gratitude and praise are due to Him—may this be the fruit of my heart daily.

21st. When I have endeavored to give myself up to the Lord, placing my dependence on Him, I have experienced strength and comfort. Yesterday in my sitting with the Indian children in school, I felt a good degree of strength to enter into secret spiritual labor, and I think I may say consolation to it; the praise is due to the Lord.

6th mo. 8th. May what I have written be blessed to me in time to come, if I should be spared to read it. May past favors, unmerited mercies, for they have been truly such, be remembered with feelings of love and gratitude to the Great Giver of all good, who has followed me all my life long. I attended the past week the Council at Cataraugus. Although I have felt weakness, my mind has been clothed at times with a good degree of seriousness and strength, to my encouragement and comfort. I staid on 4th day night after attending the Council at Peter Potter's. Attended their meeting on 5th day at Clear Creek. Before leaving to attend meeting I had some conversation with Peter, also with his wife, on the importance of taking their children to week-day meetings. I also spoke to one of their older children on the importance of attending religious meetings. I thought in unmerited mercy I felt my mind in a degree strengthened and supported in meeting, although there was another trying communication delivered by a man not a member. Oh! the necessity there is of elders daily living near to Him who alone can qualify to meet such trying cases in the proper time. I thought I could not feel quite easy to leave without speaking to the individual; his situation I considered a distressing one. This case has proved to me the necessity of all who may think they are called to the ministry to keep their eyes single and guard against a forward aspiring spirit, which the enemy is ever ready to encourage in those that are prone that way.

6th mo. 1st. May a kind and merciful God continue his preserving care over us as a religious Society, and overrule the evil designs of the enemy who would make rents and divisions amongst us. I have again experienced the great necessity of being renewedly awakened to a sense of my true situation, which I esteem a great blessing. How poor and empty is all formal religion, and how necessary it is that we should guard against contenting ourselves with this outside covering; it will prove insufficient in the time of trial. There is no religion but that of our blessed Saviour that can afford true consolation in life and conduct as safe to the Mansions of everlasting rest. Oh! that it was more cleaved to by me and all others, that there was more of a concern to become living members of Christ's Church, a willingness to submit ourselves to his spiritual baptisms which are cleansing.

8th mo. 6th. Put thy confidence, oh! my soul, in the Lord; for in Him alone there is strength. Mayest thou keep thy eye single unto Him, and endeavor to live near unto Him, that thou mayest be made a partaker of the

merited mercy of God the Father, through His Son our Lord and Saviour. I think I have been favored to feel that it is precious, the trials thou mayest have to pass through, seek to get into the quiet; withdraw thyself from the world, guard against the discouragements or flattery of the enemy, and wait patiently on the Lord, for He is worthy to be waited upon; remembering that men ought always to pray and not to faint. What encouragement to poor sinners.

8th mo. 18th. I may again record a sense of the unmerited mercy of a kind and merciful Master to me, a poor unworthy sinner. I continue at times to feel tried on account of my stay here being longer than I expected. Al that I was more given up to the will of the Lord, and my time and talents more devoted to his service, for He is forever worthy to be obeyed, in all things honored and praised. I can truly say, my hope of happiness, either in time or in eternity, is not on my own merits, but in the mercy of God and the merits of His dear Son. Oh! may there be more willingness experienced by me to give to his blessed will, and more faithfulness performing it.

(To be continued.)

Natural History, Science, &c.

The Sensitive Plant.—One of the commonest roadside plants of Singapore is the sensitive ant (*Mimosa sensitiva*), which grows in profusion in waste places, and on banks by the wayside. It is a very low, spreading ant, of suffruticose habit, seldom rising higher than the grass among which it grows, more than six inches from the ground, but covering large spots, which are distinguished on the rough herbage by its neat, regular foliage. It seems to be almost constantly in flower, for in October, November, and May, noticed numbers of the little round tufts characteristic of this acacia (*Mimosa*), and of pale flesh color. The manner in which the effect of such a little bush is altered by a touch is very remarkable. Brush your foot over a luxuriant little plant as you pass by, and the whole bush seems to disappear, and you look back for it almost in vain; the leaves are all closed up, and the stems become depressed, and nothing is left but a few withered sticks upon the grass. Try to pluck a spray, and it fades between your fingers; so that it is very difficult to gather and examine it in an expanded condition. But if you will carefully take between the finger and thumb the petiole, or swelled base of the leaf stalk where the little thorns are situated, without touching any other part, and pinch it hard before attempting to break off the spray, the leaves will remain expanded; relax your firm hold, however, and they will immediately begin to close up.—*Collingwood's Naturalist's Rambles.*

A Tame Chipping Sparrow.—Out on the farm of Caleb Cope, on the road leading from West Chester to Downingtown, there is a tame Chipping bird. In the beginning of last June a little bird of this species, with a portion of two of the toes of one of its feet missing, built its nest and reared its young in a tree near the house, and gradually became so tame, owing to the kind treatment and attention which it received from the younger members of the household, that it would alight in the palm of a hand extended to receive it, and there eat its fill of crumbs,

and carry to its young a good meal also. All last summer the little chirper was fed in this way, each day growing tamer and more and more attached to the ones who fed it, until, with the approach of cool weather, it bled to warmer and sunnier climes. After its departure, those who had cared for it were anxious to know whether their little feathered ward would return in the succeeding spring, and about two weeks ago, on a sunshiny day, one of the members of the family went to the door and called, as had been the daily custom the previous summer: "Chirp! chirp! chirp!" when to the astonishment of the entire family the twittering migrant whirred from a perch it had occupied in an adjacent tree, and alighted in the hand out-stretched to receive it. Since that time until the present we are told that the "chippy" has dealt out to it its daily ration of bread crumbs in this way, and that its mate, which is too coy to be thus fed and fondled, receives at a distance a regular meal of the same from the tame bird's bill. This interesting pair is again building a nest near the house, and it is probable that the same programme of feeding as last year will be gone through again the present season. There can be no doubt as to the identity of the little bird, for it has brought with it the same mutilated foot and the same confiding nature.—*West Chester Jeffersonian.*

Telephone in Germany.—The German government lost no time in the practical employment of the telephone. There are now 272 telephonic circuits, and communication is satisfactorily carried on over a distance of from 30 to 40 miles.

Colors of Animals.—In many animals their colors appear to have been given them for the purpose of enabling them to conceal themselves from their enemies or from their prey; in some cases the color of the animal bears a close resemblance to that of the soil, herbage or foliage in which it lives. This is very strikingly seen in the "leaf" insects, in which the likeness is so close that only on close scrutiny they can be distinguished. This "protective mimicry," as it has been called, may be observed in the eggs and young of birds which nest on the ground.

A Real Telegraph.—A new invention of a practical character has just been made by E. A. Cowper, the well known mechanical engineer, in England. It is a telegraphic writing machine. The writer in London moves his pen, and simultaneously at Brighton another pen is moved, as though by a phantom hand, in precisely similar curves and motions. The writer writes in London, the ink marks in Brighton. The pen at the receiving end has all the appearance of being moved without hands.—*Nature.*

Measuring Temperature by the Spectroscope.—M. Crova communicates to the *Compte Rendu* some experiments in the determination of the temperature of incandescent bodies by the spectroscope. It is well known that as a mass of iron is heated the first visible rays are the red rays and the mass becomes nearer to white as the temperature is raised. When examined through the spectroscope the red portion becomes first visible and the spectrum gradually grows till it embraces the violet, more and more of which shows as the mass becomes hotter. By calculating the wave length of these extreme violet rays, we have a measure of the heat; also by deter-

mining the wave length at the point of maximum heat of the spectrum, which point moves towards the violet end at every increase of temperature, another measure is obtained.

Prayer.—"Remember, the Lord will not hear thee because of the arithmetic of thy prayers; he does not count their numbers. He will not hear thee because of the rhetoric of thy prayers; he does not care for the eloquent language in which they are conveyed. He will not listen to thee because of the geometry of thy prayers; he does not compute them by their length or by their breadth. He will not regard thee because of the music of thy prayers; he doth not care for sweet voices, nor for harmonious periods. Neither will he look at thee because of the logic of thy prayers, because they are well arranged and excellently compared. But he will hear thee, and he will measure the amount of the blessing he will give thee, according to the *divinity* of thy prayers. If the Holy Ghost inspire thee with zeal and earnestness, the blessings which thou shalt ask shall surely come unto thee."

Accustom your children to a strict attention to truth, even in the most minute particulars. If a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them; you do not know where deviation from Truth will end.—*Johnson.*

Kindness is an invisible force of unmeasured power.

THE FRIEND.

FIFTH MONTH 24, 1879.

Among the expressions of feeling, called forth by the publication in our issue of 4th mo. 19th, of extracts from the minutes of the Select Yearly Meeting of the Binns' body in Ohio, few have given us more satisfaction than that contained in a letter written by John G. Whittier, and addressed "To the Editor of The Friend." It says, under date of 4th of 5th month, 1879:

"I have just seen a copy of 'The Friend' of the 19th ult., and have read with more regret than surprise the extracts from the minutes of the Ohio Yearly Meeting for 1877 and 1878. They seem to me an entire abandonment of the one distinctive and root-doctrine of our religious Society—that from which it derives all that is peculiar to it in doctrine and testimony, and which alone gives it a right to exist. I seriously question whether there is any other religious body in the United States which could be induced to assent to such an unqualified repudiation of a doctrine which the wisest and best of all denominations are regarding as vital and essential."

In these days, when, as regards doctrines, the Church's enemies seem to be those of its own household, it is strengthening to meet with such a testimony to the truth.

The article headed, "Man! Know thyself!" which we have extracted from *The British Friend*, contains several queries that may profitably be pondered by many on this side of the ocean, as well as in Great Britain.

They reveal a sad picture of the decline of many under our name from the original principles of Friends; and, as we believe, of a loss of faith in the government of Christ in his Church, leading them to supplement the work of his Spirit (as they imagine), by human contrivances, better "adapted to present times."

We believe that in proportion as our members are brought into true submission to Christ, and into an earnest concern for their own salvation, they will learn to look to Him as He reveals himself in their hearts, for strength and comfort; and they will be convinced that the "Lord's arm has not become shortened," nor "His Spirit lost its leaving, converting, teaching power."

We have been interested in examining the pages of *Le Reformateur*, a new journal just issued in Paris, which vigorously attacks the political influence of Catholicism as opposed to the true interests of France; and advocates reform in general.

In that country the Protestant part of the community seems at the present time to be unusually active.

Julius Ferry, the present Minister of Public Instruction, has introduced into the legislature two bills, which, if enacted, will make important changes in the management of the schools. These are now mainly under the control of the Catholic clergy. The effect of the proposed laws would be in large measure to substitute lay teachers for clerical. What success will attend the movement, it is difficult to foresee; but no doubt it will strenuously opposed.

SUMMARY OF EVENTS.

UNITED STATES.—But little of importance has been accomplished in Congress during the past week. The Legislative Appropriation bill still under consideration. In the House, the veto of the bill to prevent military interference at elections, was sustained by a vote of 127 to 97. The Warner silver bill is now under consideration. An attempt was made in the House to revive the old "Income Tax" law, but was defeated; the affirmative vote falling short of the requisite two-thirds, though a majority of 189 voted in its favor.

The President has signed the bill authorizing the annual enlistment of 750 boys for the navy; also the bill to pay Captain Eads for work done on the Mississippi jetty.

An important decision has recently been rendered in the U. S. Court at Omaha, by Judge Dundy, in reference to some of the Ponca Indians, who had fled from their reservation in the Indian Territory, on account of sickness which was rapidly diminishing their tribe. These Indians were arrested and were being taken back under charge of military force, when some of the citizens became interested on their behalf, and had their case brought before the court. The Judge decided, that an Indian is a person within the same rights of the United States, and is possessed of the same rights, under the law, in regard to his liberty. That no rightful authority exists for removing any of these Poncas to the Indian Territory, as General Crook had been directed to do; and being restrained of liberty, under color of authority of the United States, and in violation of the laws thereof, they should be discharged from custody, and it was so ordered.

The Steamship California recently arrived at Victoria, from Alaska, reports all quiet at Sitka. The United States steamer Fish Hawk, remained at Sitka to render assistance if needed.

Some of the forest fires in sections of this State and of New Jersey, are reported extinguished by recent rains. In M. J. and New Hampshire, serious fires were still burning.

In northern New England, the weather was unprecedented hot on the 13th inst. The thermometer at several points marked 100 deg.

A few workmen are engaged in building up the piers on which the new roof of the burnt portion of the Patent Office is to rest, but these will not be carried above the temporary roof, until the permanent roof is about ready to go on. A hundred days were required by the contractor to forge the heavy iron work which is to support the roof. This time does not expire until the 10th of 8th month, but the work will be commenced as soon as the receipts are received.

One hundred and eighty-three cotton mills have been built in the South since the war.

The Treasury Department states, "The demand for the ten dollar refunding certificates has been so great that the supply does not equal the demand. On the 13th the Bureau was delivering them at the rate of six weekly \$2,000,000 per day. The whole amount authorized is about \$40,000,000.

A fire at Chico, Cal., on the night of the 16th, destroyed the Central Hotel and several other properties, valued at \$600,000. On the same night fires occurred at Hazelton, Pa., Montague, Mich., and Newport, Ky.; aggregate loss \$85,000.

The number of deaths in Philadelphia the past week numbered 264. Of which 149 were adults, and 115 children—61 being under one year of age. Two hundred were natives of the United States.

The total value of exports from Philadelphia during last month was \$3,854,579.

Wheat, 1881, 1881, 107½; 5's, 103½; 4½ per cents, registered, 106½; do. coupon, 107½; 4 per cents, 102½; 103.

Cotton.—Prices of middlings at 13 a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude 7½ cts., in bbls.; standard white, 8½ cts. for export, and 94 a 101 cts. per gallon for home use. Lined oil, Calcutta, 60 a 61 cts.; American, 59 a 60 cts. Lard oil, 49 a 50 cts.; crude sperm, 80 a 81 cts.; bleached tallow, 95 a 98 cts.

Fresh Fruits.—Choice apples in better demand.—Baldwins, \$2.50 a \$2.75; Russets, \$2.35 a \$2.75. Strawberries, 20 a 30 cts. per quart.

Cloves.—Clover, 5 a 6 cts. per pound; Flaxseed, \$1.40 a \$1.42 per bushel. Timothy \$1.35 a \$1.40 per bushel.

Flour.—There was more demand and prices of choice grades were higher. Minnesota extra, \$4.37 a \$5.20 for medium to fancy; Penna., \$5 a \$5.25 for good to choice; western do., \$3.71 a \$5.75; patent and other high grades, \$6.25 a \$7.75.

Grain.—Wheat.—Market dull and a little lower. Penna. and Southern red, \$1.15 a \$1.16; amber, \$1.17 a \$1.18; white, \$1.18. Rye, 57 cts. Corn, 40 a 45 cts. Oats, white, 35 a 37 cts; mixed, 34 cts.

Hay and Straw.—Prime timothy, 70 a 80 cts. per ton; mixed, 55 a 65 cts. per 100 pounds; straw, 10 a 95 cts. per 100 pounds.

Beef cattle.—The market during the week was dull. Extra, 64 cts.; good, 5½ a 6 cts.; common, 5 cts. Cows, \$25 a 35 per head.

Hogs dull and prices lower, 3,250 head sold at 5 a 5½ cts. per pound, as to quality.

Sheep, 3½ a 4½ cts. per pound for clipped.

Passengers.—Among the passengers who sailed recently from Liverpool to Quebec or Montreal, were sixty-five American operatives from Stockport for a cotton mill at Dundas, Ontario. There were 500 applicants for the sixty places.

War balloons, one of them containing thirty-eight thousand cubic feet, are getting in readiness for transfer from Liverpool to Quebec or Montreal. The practicability of sending up a fresh supply of gas to a balloon while it is in the air, has been demonstrated. Arrangements have been made for telegraphic communication with them, when aloft, by means of a wire running through the cable restraining them.

The contractors between the masters and men of the Durham coal-mining district have decided to submit to the judges of the county court, who have decided on a reduction of 8½ per cent. on the wages of underground, and 6½ per cent. on surface labor. This decision was very unsatisfactory to the miners, but it is said three-quarters of the collieries resumed work on the 19th inst.

It is reported that the Ameer of Afghanistan has agreed to such terms as will secure the withdrawal of British command of the passes, with sufficient territory to constitute a scientific frontier; the appointment of a British Resident at Cabul, and control of foreign relations of Afghanistan.

The failure of three firms largely engaged in the iron trade, is announced. Two in Middle-borough, the other in Darlington.

News from Cashmere is bad. The increase of argent

distress and famine, joined to incompetency, corrupt and want of organization on the part of the official producing a most serious state of affairs. Cholera appeared in most of the cities of the Panjab. Held by armed gangs is assuming alarming proportions. These gangs threaten the life of the Governor unless something is immediately done for their relief.

Several conflagrations have recently occurred in Russian towns, causing great distress. At Ibrity, 2000 of the houses were destroyed, also the station of the Great Russian Railway. A serious conflagration has occurred at Orenburg, which destroyed much of remaining portion of the town. Numerous arrests have been made on the charge of incendiarism.

A despatch from Pesth on the 19th inst., informs that heavy rains have caused destructive floods in that and other countries. The rivers Theiss and Drave have both overflowed, and inundated large tracts of country. Ninety square miles of grain fields, and two villages are said to have been destroyed. The harvest prospect in that district are ruined.

Some experiments with the electric light were recently made at Mount Valerian, one of the defences of the city of Paris, with the object of finding how far electric light will vary in its brilliancy according to the official space it can illuminate. A Gramme machine illuminated; the projector was a reflector which collects the luminous rays and sends them out in one direction, making them pass through a series of lenses similar those used in light-houses. The steeple of St. Clovis, a lighted in a small machine, at a distance of 500 yards from the projector, was brightly illuminated. Another large machine illuminated the towers of the Trocadero palace, a distance five miles. At a distance of a little over two miles, two superphos illuminated were 270 to 866 yards broad.

The biennial price of \$4099, given by the Institute of France, to the work or discovery which does most honor to the country, falls to the Academy of Moral and Political Sciences.

Complete returns of the popular vote in Switzerland give 191,197 in favor of, and 177,263 against the re-establishment of capital punishment.

China produces an annual average of 6,000,000 pounds of tea; Japan, 40,000,000; India, 35,000,000; and 1,000,000,000 pounds, making a total of 87,000,000 pounds.

The Dominion Parliament was prorogued on the 15th inst. The Governor General, in his speech, said the measures adopted for the vigorous prosecution of the Canadian Pacific Railway, hold out a prospect of infirly completion; and the proposed purchase of the line from Riviere du Loup to Quebec, will, when concluded, complete the engagement entered into at the time of the confederation.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Application may be made to

John W. Biddle, No. 726 Buttonwood St.
Ephraim Smith, No. 1140 Pine St.
Rebecca W. Kite, No. 44 North Fifth St.
Hannah Evans, No. 322 Union St.

FRIENDS' ASYLUM FOR THE INSANE.

New Friendsford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent.—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, Fourth mo. 16th, 1879, at Friends' meeting-house, Lancaster, New Jersey, EZRA C. ENGLE, of Easton, to MARTHA T., daughter of Richard Bzuby, of the former place.

DIED, at his residence in Conshohocken, Montgomery Co., Pa., on Second-day, 1st mo. 20th, 1879, ISAAC JONES, in the 77th year of his age, a member of Gwynedd meeting.

On the 15th of this month, after a short illness, on the 27th of 3rd month 1879, JANE SKOWNON RHOADS, daughter of Joseph and the late Elizabeth S. Rhoads, aged 14 years, a member of Springfield Particular and Chester Monthly Meeting, Pennsylvania. Her friends have the consoling hope that through redeeming love, she has been safely gathered.

WILLIAM H. PILE, PRINTER,

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PHILADELPHIA.

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 207.)

[The following letter was omitted under the proper date, but as it gives some interesting information in regard to the Indians and their legal rights, and contains many good sentiments, it is thought it may well be introduced here.]

Tennessa, 11th mo. 1844.

Dear Friend,—I received thy acceptable letter; it afforded me satisfaction to hear from thee, thy family, and from my relatives and friends generally, and seemed to do me almost much good as a short visit from one of my ends. When I was about to return to this country last spring, and after getting here, I thought of being again separated from my relations and friends was quite a trial to me, and I am convinced we do not know what poor creatures we are until we are tried; we sometimes think we could submit to almost anything if we were convinced it was our religious duty, but our natural strength soon wears away when it is brought to trial; we can feel the necessity of drawing near to Him who can support us under every privation and trial He permits to come upon us; and, and enables us to rejoice in the midst of them, or rather in Him to rejoice. I was mercifully favored to feel myself in my proper place, and I know not that I wished myself home at any time. The comforts of a Christian when he is favored to feel the life-giving presence of his Divine Master to be with him, far exceed that of any earthly one. When I compare my trials and privations with what many have had to experience, they appear comparatively small, and I feel sensible that I have great reason to be thankful that I have been so mercifully dealt with. After my return last spring, my time for some weeks was spent in going amongst the natives, persuading and encouraging them to clear off more land, put up their fences, and plough their ground so as to be ready to put in their spring crops in good season. I also endeavored to persuade them to farm more land; telling them it was cheaper to raise grain than to buy it. I waited until I thought they had done nearly all they would be likely to do, then told them if they would prepare more ground I would purchase seed for them and they might pay me when they drew their bounty; to a few who were poor I would give

seed. A number of them told me before I made the offer, that they would like to plant and sow more seed but they had none, nor money to buy with. They were much pleased with what I proposed, and commenced getting more ground ready. I purchased and distributed amongst them something like 150 bushels of potatoes, besides oats and buckwheat. It is thought they seeded a quarter more ground last spring than they did a year ago. Their corn, considering the heavy frost we had on the 11th day of the 6th month, was good, their oats were good; the potatoes rotted some in the ground; I should think they had three quarters of a crop; buckwheat middling. I feel a hope they will be able to get along, as it regards provisions, pretty comfortably. I have had this last spring and summer, two schools in operation. In the spring I had two teachers employed, through the summer I taught one of the schools myself; six who attended the school at Cold Spring could read in the Testament, others in easy reading; but few of the children can speak much English. We have still to contend with the sale of ardent spirits on and near the reservation; it has been one of the most trying things I have had to contend with. I have spoken to nearly all who sell the article near, and to two who sell it on the reservation—giving them my opinion of the sinfulness of the practice, telling them I believed the use of it very much disqualified persons for answering the great end for which they were created, and obstructing the improvement of such Indians as made use of it. These persons have all treated me more kindly than I could have expected. I have, I think, spoken to nearly all the Indians on this reservation who make much use of spirituous liquors, of the great disadvantage it may be both to their present and future prospects. They nearly all appear to receive it as an act of kindness, which makes the labor much more easy and pleasant to me. Some of the chiefs are zealous in support of temperance.

I sometimes feel so poor and weak that I think it is but little I can do to help this much injured people; at other times I feel comforted in believing that if I should keep my place, and do what is required of me it will be enough, and that the reward is precious and sure; it is the blessing of the Lord that makes fruitful. There has been a great improvement among the Indians within a few years in regard to temperance.

Some time ago two surveyors came on with men to assist them to divide this reservation off into sections, and commenced the work. The chiefs called a council, which was attended by thirteen of them and a number of other Indians. I was invited to attend. One of the surveyors, and two or three of his men, also attended the council. When I went into the house the chiefs were generally there, but did not appear to be doing much business; the surveyor was also there: he got up in a

very friendly way and shook hands with me. I seated myself at some distance from him; he pretty soon invited me to step aside with him, his object seemed to be to enlist me in his favor. I told him I was opposed to having the reservation divided, believing the object was entirely to promote the interests of the Ogdén Company, and would not in any way benefit the Indians. I gave him to understand that I would oppose everything that would be prejudicial to their interests; that I felt friendly towards him, but would oppose the act he was engaged in. I left him and went into the council-house—he pretty soon followed. Old Bocksnake informed him the conclusion of the reservation was, not to have the reservation divided. The surveyor informed the council that he was employed by the arbitrators to do the work, that it was necessary in order to complete their map; that it could not in any way affect their title, &c. Tunis Halltown (a chief) told him that they were united in the conclusion not to have the reservation divided, that he thought there was nothing in the last treaty that required it, and they wished him now to stop. The surveyor attempted again to persuade the chiefs to let him go on, telling them he divided the Cattaraugus reservation, that he met with no obstruction there, and the Indians appeared pleased with it; he was sorry to go on without their consent, but would be under the necessity of doing so; that if they would not submit to it, it would have to be done at some future time. Tunis again informed him that they were united in the conclusion not to have anything done; that it was not worth while for him to say anything more on the subject, and if he did not stop, they would endeavor to find means to stop him. I went to Buffalo at the request of the chiefs, and ascertained from Thomas Lowe, (he is generally called Judge Lowe, he being the arbitrator that was chosen to act for the Indians in settling up the last treaty), that the surveyors were (employed) by the Ogdén Company, that the arbitrators had nothing to do with it, had made out their report, and their services ended last spring; that the treaty did not require the reservation to be divided, and that it was optional with the Indians whether it should go on or not. The Supreme Court of this State has given an opinion, in a case that had been tried at Buffalo, between a man by the name of Lee and the Ogdén Company, in relation to some timber which Lee had purchased of the Cattaraugus Indians that had been cut on their own reservation, in which it says: "The Indians have never parted with the title to the land on which the timber was cut; that their right is as perfect as it was when the first European landed on their continent, with the single exception that they cannot sell without the consent of the government. Their right of occupancy to them and their heirs forever, remains wholly unimpaired. They are not tenants of the State—

they hold under their own original title. They have cut and sold their own timber, and I see no principle upon which the plaintiff can have an action either against them or their vendor." * * *

I do not, as yet, feel quite able to fix upon the proper time for leaving, but desire to be preserved in patience until that time arrives. Oh! it is a great and a good thing to be entirely resigned to the will of our Divine Master.

In sincere love I remain thy friend,
EBENEZER WORTH.

(To be continued.)

From "The London Friend."

Friends in Cardiganshire, &c.

The *Friend* of Eighth month, 1874, contained an account of a visit that I had paid to Gwern Driv, the only spot which seems to have been used by the Society of Friends as a burial-ground in Cardiganshire. Some particulars were also given respecting the Friends who had lived in that county, two of whom, Samuel George and his brother John George, resided at the adjoining village of Llandewi-Brefi, in the early part of last century. I am now able to add to this account, by having lately had an opportunity of perusing some papers left by John Player, a Friend of Tockington, near Bristol, who took an active part in the concerns of the Society in the latter half of the last century, and died in 1808, aged about eighty-three.

In 1753, when John Player was about twenty-eight years of age, he spent about six weeks in travelling through Wales as companion to one whom he describes as "that worthy and honorable servant of God, William Brown, of Philadelphia." William Brown was the brother-in-law of John Churchman, an eminent American minister, with whom he was a frequent fellow-laborer in the Gospel. They had crossed the Atlantic together, but they believed it was best for them to carry out their visits in this country for the most part separately. In part of his service John Churchman had for a companion John Pemberton, whom he describes as "a sober, well-inclined young man," and who himself subsequently became a valuable minister.

John Player wrote a brief journal of his visit in Wales with William Brown, in which (after mentioning meetings held in the counties of Monmouth, Glamorgan, Carmarthen, and Pembroke) he says:—

"12th mo. 5, Fourth-day.—Being guided by Morgan Price we set forward over the mountains to the widow Ann Evans, at Gwern Driv, in the parish of Llandewi-Brefi, in Cardiganshire, at whose house we had a meeting on the morrow. A solid and satisfactory meeting it was, there being some of the neighbors well-inclined, and most of the few Friends there keep their places pretty well, being of those who was first convinced in this place; to whom encouragement was given, as well as the way of life declared to others, which covered the souls of some present through the power of Him who is all-sufficient, that it seemed as a shower to refresh the drooping heart of some there; they were encouraged to continue in the practice of holding a week-day meeting. From this place (on Sixth-day) we set forward, guided by Daniel Evan, to John Goodwin's, at Esgairgoch, on the mountains called Tredegwyn, in Montgomeryshire. This Friend and his wife are a noble pair, and well

esteemed of at home, having built a meeting-house and purchased the ground at their cost. We rested with them one day, and the morrow being the First-day, I had a meeting (which was pretty large, I think I may say *very*, considering the few inhabitants hereaway), and a solemn and good meeting it was, the states of some seeking souls present being a pretty deal spoken to, and encouraged to go on. The morrow we set forward to Llandiloes, guided by Edward Rees."

This is the only notice of Cardiganshire that occurs in this journal, and Gwern Driv is also the only place in that county mentioned by John Churchman; but the names given of the Friends who were seen by William Brown and his companion form connecting links respecting others. Daniel Evan, who guided these Friends into the adjoining county of Montgomery, was the grandfather of an elderly woman who was living in the village of Llandewi-Brefi, in 1873, and who very pleasantly supplied some of the information I sought. "The widow Ann Evans" was the sister of the Georges, and of them John Player has left the following interesting account:—

"An Account of John Goodwin's visit to some young convinced at Gwern-driv, as related by himself to me the 8th of Twelfth month, 1753, at his house at Esgairgoch.

"At the Yearly Meeting at Llandovery, in Carmarthenshire [in 1709], was observed two young men of sober and grave deportment to be often pretty much reached in the meetings and much tendered by the power of Truth. By their apparel and speech they was taken to be Friends; but none knew from whence they were, neither did any ask them as I know, nor make inquiry after them till they were gone from the town, when it arose with me to inquire after them, but they were gone; but by some means I found they lived in Cardiganshire, but where, or what their names was, I could not learn. Some time after my return home I found it laid on me to go and visit those two young men, but where to go I knew not, nor whom to inquire after; so delayed in going till I could not with ease of spirit stay any longer at home. Then calling to mind that there was no Friends lived in that county as I knew of, save an old man at Aberystwith, to whom I resolved to go and inquire if he knew of any such as my concern was to; so taking my horse early in a morning I rode to this Friend, who I found more ignorant concerning them than myself; so then was I left in a great strait; to go back I did not dare without offence to my Master, and where to go forward I could not tell; but being very low in myself I resolved to rely on the Divine Director for my guide, and accordingly turned my horse and rode out of the town, resolving to ride that road I found most freedom to take, when I came where there was two, accordingly having followed this Guide without asking any one after any religions or sober people, till I came within about a mile of the place where they lived, where, seeing a man keeping sheep, I found freedom to go and ask him if he knew of any sober, religious people thereabout. He told me there was two young men and their sister who lived about a mile off that was called Quakers, who would not pull off their hat, nor go to church, but did sit together without any preaching; at hearing of which my heart leaped for joy. I inquired of him the way

and rode to the house, where being come called at the door and asked if any religious people lived there. The father came to me who was a sour old man, and much displeas'd with my manner of addressing him; but his son John, being in a garden behind the house, heard my first inquiry and ran to me and took my neck and kissed me, having in the spirit knowledge of my coming. It was now near night and where to get lodging could not be had and they was afraid to ask their father for me to lodge there, but desired me to ask myself which I did, and he told his son he might see up my horse and take me in; so, after having been there a little time, the father began to exclaim against his children for their leaving the church and joining in so foolish a worship as he apprehended ours was. I was led in the meekness of wisdom to open to him the way of righteousness; he became more moderate and suffered his children to sit with me; we were comforted in each other's company, being one in all things, though they had not seen or heard anything of our Society till a little before the aforesaid Yearly Meeting. Their names were Samuel George, John George, an Ann, their sister (now the widow Ann Evan at whose house the meeting is held)."

The foregoing narrative is a valuable addition to the memoir of Samuel George, which is published in the Fifth Part of "Piety Promoted;" but is equally valuable as portraying the earnest Christian character of John Goodwin, of whom there is also an account in "Piety Promoted;" confirming the impression that he "walked by faith, not by sight," in other cases besides this, in which he seems to remember that "it is not the will of our Father in Heaven that one of the little one should perish," even if he had literally to carry out our Saviour's description of "going into the mountains" to seek some of His flock. To accomplish this object was no light matter for the first journey to Aberystwith would be about thirty miles, and, after getting no information at that place, there would be twenty miles more to ride before reaching Llandewi-Brefi.

John Goodwin was in very limited circumstances when he was a young man, and being anxious for the support of his family, he purposed following his parents and other near relations, who had removed to America; but "finding a stop in his mind, and feeling after Divine counsel, he found it his place to settle in his native land; and it livingly arose in his heart that the Lord would provide for him and his family." "At the close of his days he said with thankfulness that the Lord had fulfilled this to him." About the twenty-seventh year of his age he was called to the work of the ministry, and became an able instrument in turning many from darkness to light, and from Satan to the power of God. He often paid religious visits in Wales and in some parts of England. He is described as having been pleasant in conversation, and continued fresh and lively to old age. During his last illness he appeared to be in a heavenly frame of mind, abounding with praises to God for his continued mercies, often expressing how valuable the enjoyment of the love of God is on a dying bed. He died in 1763, aged about eighty-two years.

Esgairgoch, where John Goodwin lived, is a village about eight miles from Llandiloes, in Montgomeryshire, very near the sources of the Severn and the Wye, on the slopes of

inlimmon. It was of such a Welsh mountain as this, though more probably it was under-Idris, that George Fox wrote, with no expressions of incredulity, that "the country people said it was two or three miles high," and he says, "From the side of the hill I could see a great way. And I was moved to try my face several ways, and to sound the day to the Lord there. And I told John ap John (faithful Welsh minister) in what places would raise up a people to Himself, to under his own teaching. These places he took notice of; and since then hath a great people arisen in those places."

At the time that John Goodwin was living are told by John Churchman, that there are at Esgairgoch "several tender Friends; but," he adds, "the living are scarcely able to bear the weight of the professors, who, although they know the truth, do not abide therein, and so are as withered branches cast forth." Amongst those who then lived there was Edward Rees, who followed the occupation of a mountain farmer; his widow, Elizabeth Rees, continued to reside at Esgairgoch until her decease, in 1804, at the advanced age of 97. Their descendants settled further south, and the last survivor in the Society of Friends who retained the family name was their grandson, the late Jonathan Rees, who died at Neath in 1867.

In thus gathering together fragments respecting the Friends in Cardiganshire, the exact limits have been exceeded by the mention that has been made of some who lived in the adjoining county of Montgomery. Although Friends have ceased to exist in these districts, yet, when we turn to such records as we can find respecting them, it is evident that Friends' principles were far more extensively held in the latter than in the former county; but the number seems to have been greatly reduced by emigration to America, on which continued the Welsh element is still very apparent in the surnames that frequently occur; for there we hear of the families of Evans, Griffiths, Jenkins, Jones, Thomas, Williams, and other names that are most familiar in Wales. FREDERICK J. GIBBINS.

Neath, Third month 12th, 1879.

Under the Piers.—A recent article in *Scribner's Magazine*, describes a visit paid, in company with one of the steamboat police, along the docks and piers of New York city. The piers are generally open below, so that the water ebbs and flows beneath the flooring on which the goods are deposited. This flooring is supported on piles driven into the mud. The article says:—

"This under side of the city is a shadowy world even at high noon, and its structure, as well as its seclusion, makes it as good as a forest for hiding. The piles stand in rows running across the pier, a stringer of heavy timber lies on top of every row, joists lie across the stringer, and planks cover the whole. Thus between the top of each stringer and the planks there is quite a space, where boxes and bundles can be hidden. The under side of a pier can hold a good sloop-load of packages, and a box on a stringer is invisible to any one passing under the pier, unless he passes very close to it. There are many miles of piers about the city, and each pier has a great quantity of stringers. So here is a vast region of secrecy right under the busiest part of New York. Many of the piers are sup-

ported on such a dense forest of piles that only the smallest skiff can pass through the narrow, tortuous openings. Formerly the thieves had a channel of this kind from one end of the city to the other, by which they could travel nearly the whole distance without showing themselves."

For "The Friend."

Letters of James Emlen.

(Continued from page 325.)

"8th mo, 31st, 1852. * * * How hard it is, under the pressure of bodily infirmity, still to feel a weight of responsibility resting upon the mind, which it is not easy to put away. I fully believe divine compassion regards thee,—thy sighs and thy tears, and even thy physical ailments are not unnoticed—That I crave thy strength may be renewed and revived by a sense of His mercy, and that thou mayest hold up thy head in hope: We are said to be 'saved by hope,' and let us not suffer the enemy to rob us of this precious anchor to the tossed and tribulated mind.

"1st mo, 12th, 1853.—Thy little messenger was relieving. * * * I had feared my letter might prove like the prescription of an unskillful physician, and so do more harm than good. I felt glad that peace was restored, and hope the return of it may be accompanied with renewed encouragement to devote thyself unreservedly to the best of Masters. To 'know how to abound' as well as 'how to suffer want,' I have often thought must be among the highest of christian attainments. To suffer with patient submission, and let it 'have its perfect work' in 'strengthening, establishing 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 endureth temptations such as these, and many others, for 'when he is tried he shall receive the crown of life.' 'The things concerning me shall 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.

"I dare say there are many trials, peculiar to the position, but I have also often had reason to think there was much to be thankful for in being placed in a situation wherein we can serve the good cause in our outward vocation; but little in it to flatter and nourish selfish feelings, and a constant opportunity to do a little good, if it is only by diffusing the salutary influence of a good example, a devout and prayerful spirit, an affectionate interest in the best welfare of the flock of 'lambs' entrusted to your care.

"2nd mo, 25th, 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 most attend 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 consequence, until the sifting time may be over; and oh! that we may be found among the solid wheat in the end—of which we are assured 'not one grain shall be lost.'

Oh! the sweetness of true humility; is it not at the very foundation of all our building in spiritual things? how fearful of every thing that is high and lifted up! how jealous of every aspiring thought—how much at home with the lowly, little ones. Do we not desire that our dwelling may be appointed with such to all eternity? Yes, I fully believe we do, and if we are faithful to what we know, we shall not be disappointed. * * * 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!"

A Big Cut.

Passage of a Train Through the Grand Canon of the Arkansas.

The actual passing of the first passenger train through the Grand Canon and Royal Gorge, on the line of the Denver and Rio Grande Railroad of Colorado was briefly mentioned last week. The *Denver Tribune* contains a glowing description of the pioneer excursion of invited guests. The excursion started from Denver, but received accessions at other points along the route. On reaching the canon the engine was placed in the rear, so as to give a better view to the tourists. The approach to the canon is gradual. The distant hills draw nearer, and the Valley of the Arkansas becomes narrower and narrower until the river is shut in closely on both sides by high mountains, sloping gently away and covered with verdure. Then the slope of the mountains becomes more perpendicular, and the hills become higher, until suddenly the river is completely shut in by mountains with mighty tops. The roar and rattle of the train grows louder and echoes up and down. The train is fairly in the canon. It moves slowly. The mountain walls are of a dizzy height, and so close together that looking ahead they appear simply to form a crevice, a huge, awful crooked crevice, through which the miserable little train was timidly crawling. The curves of the canon are superb. They constitute the finishing touch to its grandeur, and fill the mind with a fuller appreciation of this great miracle of nature. But the Royal Gorge! Imagine two almost perfectly perpendicular walls rising to a height of 2,200 feet, and only thirty feet apart, those walls feet, and irregular masses of projecting, jagged and irregular masses of rock that on the railroad side hang over the land all creviced and ready to fall in thousands of tons. The roadbed is cut out of the solid rock, and masses of this hang over it stretching out a hundred feet. One cannot look to the top of this wall on account of these projecting, irregular bluffs, but the height to the top even as measured by the eye disturbs the faculties and brings on vertigo. The cramped-up Arkansas rushes madly by a narrow thread, made still more so by the rocks thrown into it. There is not room to step from the train without pitching into the river. Not a word is uttered. The engineer whistles occasionally, and timid folks look for

he rocks to fall. It is really a strain on the mind to take it in; and this can be only feebly done on a single trip. Two thousand feet above you are the tops of the mountain walls. You are imprisoned in a crack thirty feet wide, and are partially under one mountain wall. You can see on the opposite side the gradations of the verdure, rich below, impoverished above. And the curves become more awful as you look ahead or back. For forty-five minutes the tourists enjoyed this sight. The train stopped at the construction bridge near the end of the gorge. Salutes were fired, a fifteen minutes halt was made, and the engine started the train for Canon City. There was no sun in the gorge, but it slanted down the opposite mountain wall as the party returned through the canon, increasing the surpassing beauty of the scene. The canon is eleven miles in length, and the gorge a mile and a-half. The tourists had seen it all—seen the greatest natural wonder of the West and the first train of passengers had passed through the gorge. It will be impossible to build another road through the gorge. Until this point is reached the other side of the river has the advantage, being easier to build over. But the only way to continue a road beyond the opening of the gorge would be to bridge the Arkansas and run over the track of the Santa Fe. This is the only escape. In cutting the road-bed in the gorge the workmen would begin high up on the mountain wall and blast down to the level of the road. In this way masses of rock a hundred yards wide have been split from the mountain. In that narrow crevice it was difficult to dispose of this material. Some was used for the road-bed, and the rest of necessity was thrown into the Arkansas. This made the already too much shut-in stream still more contracted.

For "The Friend."

The new doctrine advanced by some amongst us, that it is not the office or work of the Spirit to sanctify or cleanse the soul from sin, but that it, the Spirit, simply leads the soul to depend on the blood shed on Calvary to cleanse them, whilst they can indulge the gratification of the carnal man, in pride and ostentation, must be very agreeable to the great deceiver of souls; as well as what is now advanced, that universal peace must not be expected until Christ appear in person again upon the earth. These new views will not accord with the doctrine of our early Friends; but the enemy has first drawn many from *Christ in the heart*, and then drawn a "veil" over the understanding; and it is only as Friends are brought to live in the purity, in the indwelling of the Spirit of Christ, that they can remove this "veil." But we are assured, "The loftiness of man shall be bowed down, and the haughtiness of man shall be brought low;" and "That the Lord shall arise to shake terribly the nations." S. C.

It is as truly witnessed now, as in days of old, that to be "spiritually minded is life, and peace;" to mind the spirit, to have our minds, thoughts and wills exercised by the Spirit of truth, "is life and peace; and to be carnally-minded "is death, sorrow, and trouble." These things are not only read, but truly known, and every particle may feel both within.—*William Sheeven.*

AN APPEAL TO FRIENDS.

BY SARAH B. WILBUR.

How can we be nirthful, how can we be gay,
When so many poor souls are going astray?
Going down in their sin to darkness and doom,
Only hoping the future will end in the tomb.

True, we cannot save them, the choice is their own;
But when stumbling in darkness, the path may be shown.
A word dropped in season the wild heart may reach,
And our daily example a sermon will preach.

Though the pathway be narrow, and strait be the gate,
Though temptations beset them, and snares lie in wait,
By faithfully striving they may yet be made whole;
But mirth and the revel, ne'er they saved a soul.

Light words and gavelty, merely hide fears,
While the heart is made better by sorrow and tears.
Then by precept and practice, let's earnestly seek
To prove that we're striving to be humble and meek.

Then how can we be nirthful, how can we be gay,
When long ere the dawn of another bright day,
They may be called hence to meet their just doom,
And find that the future ends not in the tomb?

Eternity then will have opened its gate,
And they will have passed to meet their just fate;
No change can be there where the soul cannot die;
The tree will have fallen, and so it must lie.

Hopkinton, R. I., 5th mo. 12th, 1879.

WAITING.

Selected.

Do the little brown twigs complain
That they haven't a leaf to wear?
Or the grass, when the wind and rain
Pull at her matted hair?

Do the little brooks struggle and moan
When the ice has frozen their feet?
Or the moss turn gray, as a stone,
Because of the cold and sleet?

Do the buds that the leaves left bare
To strive with their wintry fate,
In a moment of deep despair,
Destroy what they cannot create?
Oh, Nature is teaching us there
To patiently wait, and wait.

Selected.

Backward my memory wanders to-night

Into the shadows of by-gone years,
Parting the curtains and bringing to light
The past, with its gladness and tears.

Things long forgotten, memories hushed,
Dreams I had tenderly buried from sight—
Longings unsatisfied—bright hopes crushed—
Of sunshine and gladness—of shadow and blight.

Of a sister's tears and a mother's prayers—
Of trials, temptations and victories won—
Of days of brightness and freedom from cares,
Or of striving to utter, "Thy will be done."

And I marvel much at the tangled skein
The parted curtains have left in sight,
With threads of gladness and threads of pain
All mingled and twisted, the dark with the light.

Ah! strangely woven, these lives of ours,
With warp of gladness and woof of pain,
Yet the flowers would droop in the sunny hours
Were they never refreshed by the cooling rain.

We wonder oft-times at the broken threads,
And murmur at trials and crosses we meet,
Ne'er thinking it needeth each fragment and shred
To render the pattern of life complete.

Oh, a careful Weaver is watching the loom—
And tho' the web may seem jagged and rough,
Whether threads of glory or threads of gloom,
He knoweth the reason, and that is enough.

Every particle of matter is an immensity;
every leaf, a world; every insect an inexplicable compendium. How, then, can we comprehend all the mysteries of truth, and all the ways of the infinite God?—*Lavater.*

For "The Friend."

The People of Turkey.

(Continued from page 325.)

The Bulgarians are the descendants of a horde of Hunnish warriors from the bank of the Volga, who crossed the Danube about the year 679 A. D., and gradually coalesce with the previous inhabitants of the country they now occupy, which extends from the Danube River to the Balkan Mountains, on a south of that range. Our author represents them as a peace-loving, hard-working people but inferior to the Greeks in that versatility of talent which enables the latter to enter into and follow with success employments of almost any kind. Yet their persevering industry and economy enable them to obtain a living from the soil notwithstanding the irregular system of taxation, and the tyranny of the government officials to which they are subjected.

The Turkish peasants are described as quiet and submissive subjects, but poor, ignorant and improvident. They show signs in many places of decrease in numbers, and general deterioration. This is largely due to the drain upon the able-bodied men for military service, and to the general mismanagement of the civil government; which their naturally indolent habits, and lack of quickness of intellect, render more hurtful to their prosperity than it is to that of the quicker-witted Greeks.

The Armenians, driven from their own country by the horrors of war, are scattered over all the countries of the East. Many of them inhabit the larger towns of Turkey and find employment in the mechanical arts, and in commerce and banking, in which they display much ability. They do not manifest a national feeling to any great degree; and have largely assimilated to the customs of the people among whom they live.

The Jews dwelling in Turkey are, to a great extent, descendants of those expelled from Spain by the Inquisition and the edict of 1492: their language is a corrupt Spanish dialect.

The chief occupations of the Jewish community are banking and commerce. They excel in both to such a degree, that where a man belonging to another nationality can only realize a fair competence, the Israelite makes a fortune; whilst in positions in which other men would starve, the Jew will manage to keep himself and family in comfort. The secret of this well known fact lies in the unusual finesse and ability displayed by Israelites occupying high positions in the business world, and the cunning and ingenuity of the lower orders, who with moderate exertion make the most of their trade, and extort all they can from those with whom they have dealings."

When Circassia was finally subjugated by the Russian armies in 1864, about 300,000 of the inhabitants migrated into Turkey. Clothes and rations were distributed to them by the Turkish authorities, and they were settled in different parts of its territory. Our author describes them as sad thieves, and a serious nuisance to the more industrious people among whom they were located. She says:—

"The depredations of the Circassians became so extensive that from one farm alone in the district of Adrianople three hundred and fifty head of cattle were stolen and never recovered.

For "The Friend"

Nicholas Upsall.

At a recent meeting of the New England Historic Society, held on the 7th of 5th mo., a sketch of the life of Nicholas Upsall was read by Augustine Jones, which is of interest to the members of the Society of Friends. N. Upsall was one who showed kindness to some of the early sufferers under the intolerant spirit of the Puritan settlers in Massachusetts.

He came from England in 1630, and settled in Dorchester. He was one of the first one hundred and eight who were admitted to the privilege of a freeman, in 1631. It was determined that same day, that thereafter none should be made freemen who were not church members; this reduced the government to a theocracy.

It appears to have been well esteemed, and filled several important public offices in Dorchester prior to his removal to Boston in 1644. There he and his wife Dorothy were admitted members of the church in the 5th month of that year. He kept an inn called the Red Lion Inn at the corner of North and Richmond Streets.

Mary Fisher and Ann Austin, the first Friends who visited America, arrived in May, 1656, and, without law, were kept in prison five weeks, no one being allowed to speak to them, the prison windows being boarded up as an extra precaution. Nicholas Upsall, touched with compassion, gave the jailer five shillings a week for the privilege of furnishing food to save the lives of these women. This was in obedience to a law higher than the statutes of men.

It has been said that these women visited churches insufferably attired and did other insane and impossible things. It is certain, however, that neither of them had a moment of liberty in Boston, and that both were sent directly to Barbadoes. They were banished 6 mo. 5, 1656. They had not taught heresy in words, but their sufferings attested the genuineness of their convictions and the firmness of their faith more completely than language could have done it.

It does not appear that he suffered for these deeds of mercy; they may not have been known to the Government. His own persecution was, however, at hand.

The first act of the General Court against Friends was dated Oct. 14, 1656. The presumption 'that every man knows the law' was not relied on; the act was publicly read, attention of citizens being called to it by beat of drum through the streets. This was done in front of the Red Lion Inn. And Nicholas Upsall hearing the act read before his door said that 'he did look at it as a sad forerunner of some heavy judgment to follow upon the country.' On the following morning he was called before the court and charged with having expressed his disapprobation of the law against Quakers. He 'in much tenderness and love' warned the magistrates to take heed lest they be found fighting against God.

"I testify against these cruel laws; Forerunners are they of some judgment on us; And, in the love and tenderness I bear Unto this town and people, I beseech you O magistrates, take heed, lest ye be found As fighters against God."

It was fined for this twenty pounds, Governor Endicott saying, 'I will not bate him one groat.' He was besides banished, to depart in thirty days, including four in prison,

every one of you, and give largely to the poor and needy! Refuse not charity either to Mohammedans or Christians, for they are separated from us only by the thickness of the skin of an onion; but give none to the Chinguis, lest part of the curse that rests upon their heads should fall upon yours!"

"The habits of these people are essentially nomadic. Sultan Murad IV. tried to check their roving disposition, by ordering that they should be permanently settled in the vicinity of the Balkans, and obliged to live a regular life; but disregarding the imperial decree, they dispersed all over the country, now pitching their tents in one place and now in another, like evil spirits bent on mischief, or birds of prey ready to pounce upon any game that offers itself. Their pilfering propensities are entirely directed to supplying the common wants of nature; they never grow rich on their plunder."

There are always men in every community whose store of time and zeal and helpfulness and money seems unlimited. If anything is to be done, the common opinion at once looks to these men to do it. But the fact that they have more time and money at their disposal, for any good use, is pretty sure to be nothing but an evidence of their frugality and prudence. Those whose hands and purses do the most good are those who save strength and money for good things, instead of wasting them on frivolities. Ten foolish demands have to be refused, in order that there may be means to gratify one wise call. He who says *no*, wisely, to-day, is the man who will be able to say *yes*, wisely, to-morrow.—S. S. Times.

An Unpublished Verse of Gray's Elegy.—In his reading at Boston, recently, James T. Fields spoke of the lives of the poets Gray and Goldsmith. He said that in 1750 Gray showed his friends, in manuscript, the "Elegy Written in a Country Church-yard." He had much shrinking timidity with regard to its publication, but its sudden popularity when it appeared first in the press, filled him with delight as well as with surprise. The poem was instantly translated into Greek, Latin, Italian, Portuguese, French, German, and Hebrew, so that the whole world read it contemporaneously. When he first handed about the poem in manuscript, it contained a lovely verse which he discarded in the printing. It seems to me, said Fields, one of the most perfect in the poem, and why he chose to omit it is still a mystery:

There scattered off the earliest of the year

By hands unseen are showers of violets found,
The reddest loves to build and warble there,
And little footsteps lightly print the ground.

Ep. Recorder.

Dr. Cullis tells, in one of his reports, of an aged Christian who, lying on his death-bed in the Consumptive's Home, was asked the cause of his perfect peace, in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied, "When I am able to think, I think of Jesus; and when I am unable to think of Him I know He is thinking of me." And to how many of the Lord's dear suffering children have the words of the Psalmist come with sweet consolation, "I am poor and needy; yet the Lord thinketh upon me."

A systematic company of cattle-stealers established all over Bulgaria; the stolen animals taken from the villages found their way to Rodosto and Gallipoli, where they were shipped to Asia Minor and exchanged for stolen cattle from that coast. The dexterity with which a Circassian, introducing himself into a stud, takes possession of the horse, is the terror and wonder of the owner. He uses a kind of lasso, which, cast by the head of the animal, enables him to catch it and stick to it as if horse and rider were one. The wildest animal is soon cowed under the iron sway of the rider, and disappears to be seen no more."

Becoming prosperous and wealthy through continual depredations and robberies, the stithful portion of the community that had appeared sickened on first landing formed a class hostile faction in the land, having as its respect for the authority of the Porte as the life and property of the natives. When the Government tried some years ago to bring order of them under military discipline, they rebelled and gave much trouble to the authorities in the capital itself, where it was necessary to seize, exile, and otherwise punish some of the chiefs for insubordination." The Gypsies in Turkey, numbering about 1,000,000 souls, profess outwardly Mohammedanism, but keep so few of its tenets that the true believers, holding them in execration, deny their right to worship in the mosques, bury their dead in the same cemetery, though not persecuted, the antipathy and disdain felt for them evinces itself in many ways. It appears to be founded upon a strange legend current in the country. This legend states that when the gipsy nation were driven out of their country and arrived at Mekran, they constructed a wonderful machine, to which a wheel was attached. Nobody appeared able to turn this wheel till in the midst of their vain efforts some evil spirit descended himself under the disguise of a sage and informed the chief (whose name was Men) that the wheel would be made to turn by him when he had married his sister Guin. The chief accepted the advice, the wheel turned round, and the name of the tribe after its incident became that of the combined names of the brother and sister, Chinguis, the appellation of all the gypsies of Turkey at the present day.

"This unnatural marriage, coming to the knowledge of one of the Moslem saints, was forthwith, together with the whole tribe, publicly cursed; they were placed beyond the pale of mankind, and sent out of the country under the following malediction:—May you never more enter or belong to the twenty seven and a half races that people the earth, but be cast as scattered to the four corners of the earth, homeless, wretched, and poor; ever wandering and toiling, never reaching, enjoying the fruits of your labor, or acquiring the esteem of mankind!" "I have related this legend because it represents in a very striking manner the condition of the gypsies of Turkey as well as the belief placed in it by people of all creeds, who not only put them beyond the pale of mankind, but also deny to them what would be granted to animals—their alms. One year during the Ramazan, a popular *odja*, preaching on charity to a large congregation of Mohammedans, thus addressed them—"O true believers, open your purses

and was fined three pounds more for not attending worship after banishment. He is driven from his home, the Red Lyon Inn, near the beginning of winter, at sixty years of age; he passes the winter in Sandwich, and in the early spring is driven to Rhode Island, the sanctuary of men persecuted for conscience's sake.

The Indians give him a home, and one of them exclaims, 'What a God have the English, who deal so with one another about their God!'

He returned to Boston in three years, and was instantly thrust into prison. He found there Daniel and Provided Southwick, who were offered to be sold as slaves, but there was no buyer. Whittier has described this scene in a spirited poem.

William Robinson and Marmaduke Stevens were hanged in 1659, tradition says, on Liberty Tree, Boston, and Nicholas Upsall caused poles to be brought to fence in the pit where their bodies were thrown by the executioner.

He was in prison in Boston two years, and he 'drew so many persons to him' that he was sent down the harbor to the castle. Through the efforts of his wife and others he was permitted by the court to go to the house of John Capen, who was probably his wife's brother. John Capen lived in Dorchester, and had early been selectman of the town with Nicholas Upsall. Here he remained four years, from 1662 to 1666, and died there Aug. 20, 1666. He was buried in Copp's Hill Burying Ground, and the following is the inscription on the stone at his grave:

NICHOLAS
VPSALL AGED
ABOUT 70 YEARS
DIED YE OF
AVGVST 1666

The descendants of Nicholas Upsall, highly esteemed and respected people, are living now in Boston and New York.

The inventory of his estate, deducting his debts, was £543 10s, a large estate then, and he had been ten years an exile or in prison and had to support both himself and family.

He gave his books, papers, certain furniture and the use of a room during the life of his daughter, to the Society of Friends; this room was in the Red Lyon Inn. The Yearly Meeting of Friends for New England, 4 mo. 7, 1694, sold its interest under the will, and adding other money to the proceeds, built the first brick meeting house in Boston, near the site of the Quincy House, in Brattle Street.

Nicholas Upsall was not a sectarian fanatic; he was a quiet, unobtrusive man of business, whose heart warmed at the sight of human suffering, a friend of the friendless, who clothed the naked and fed the hungry—a good Samaritan. And if we may not call him a great man, he certainly exhibits the real grandeur of moral heroism, when solitary and alone he confronts the Government with his honest conviction—

"At last the heart
Of every honest man must speak or break."

So uncertain is life, and so manifold are the vicissitudes of human experiences, that any leave-taking may be forever. We are never sure of an opportunity to unsay the angry word, or draw out the cruel thorn we left rankling in a tender heart. The kindness we felt prompted to do to-day, but neglected or

deferred, we may never again be able to perform. The only way, therefore, to save ourselves from unavailing sorrow and regret, is to let love always rule in our hearts and control our speech. If we should speak unadvisedly, giving pain to another heart, let reparation be made instantly, and upon the spot. The sun should never go down upon our wrath. We should never leave anything over night that we would not be willing to leave finally and forever, and which we would blush to meet again in the great disclosure.

Optimism and Pessimism.

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

When it rains, one man says, "This will make mud." Another, "This will lay the dust."

Two boys examining a bush, one observed that it had a thorn. The other that it had a rose.

Two children looking through colored glasses, one said, "The world is blue." And the other said, "It is bright."

Two boys eating their dinner, one said, "I would rather have something better than this." The other said, "This is better than nothing."

Two men went to see New York. One visited the saloons, and thought New York wicked. The other visited the homes, and thought New York good.

Two boys looking at some skaters, one said, "See how they fall." The other, "See how they glide."

Two strangers to our world were offered refreshments. One took beer, and the other meal. The first said the world is bitter. The other that it is sweet.

A servant thinks a man's house is principally kitchen. A guest that it is principally parlor.

Two boys having a bee, one got honey and the other got stung. The first called it a honey bee; and the other, a stinging bee.

Two boys got each an apple. One was thankful for the apple. The other was dissatisfied because it was not two.

"I am glad that I live," says one man. "I am sorry I must die," says another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man counts everything that he has a gain. Another counts everything else that he conceives a loss.

One man spoils a good repast by thinking of a better repast of another. Another enjoys a poor repast by contrasting it with none at all.

Sitting down to the same table, one man can make his meal off pickles and another off sweetmeats.

In drinking lemonade, you may detect only the sweet or only the sour.

One man is thankful for his blessings. Another is morose for his misfortunes.

One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man enjoys what he has. Another suffers for what he has not.

One man makes up his accounts from wants. Another from his assets.

One man complains that there is evil in the world. Another rejoices that there is good in the world.

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."—*Independent.*

Natural History, Science, &c.

Rooks.—Our attention was first attracted to these birds on a bright sunny morning the month of February, when they came hundreds, and set up such an outbreak "caws," that the most indifferent person could not be unaware of their presence. The severe weather of winter had prevailed but few days before, and I considered it somewhat strange at the time that these birds could be looking for the spring season on short a notice, so I watched their doings attentively. Each rook shouted as loud as it could, and every shout awoke a hundred reverberations. Sometimes a large number would simultaneously set out on the wing and make a flight of considerable circuit, a then return, and set up as loud a cawing ever.

We all know that bright February days are generally followed by northeasterly blasts of which there is an old adage that "there are good for neither man nor beast" at most certainly, they are not calculated to excite any merriment in the rookery. They sit in silence on the branches, sway by the force of the wind, and have the appearance of being uncomfortable to the last degree.

About the first of March, however, if the weather be dry, and the wind not too boisterous, the work of building begins in earnest. The older birds have only to effect a few pairs, but the young ones have to begin for the foundation. On the sixth of that month I observed a couple just making a start, although there was a great deal of noise, tone and manner of the birds were different. They did not appear to be shouting one another, as before, but seemed to caw for their own delectation and encouragement. At the end of the first day but little progress was made. No form of a nest was indicated by the few sticks that might have been carelessly thrown together. On the following day the wind blew very hard, and all hands struck work. None was so adventurous as to attempt to carry on business. The day following, however, the storm subsided; although the weather continued cold, the color once more became the scene of noise at activity.

In the first stage of building, and even until the nest begins to assume a finished form, it is found necessary that one bird should remain on guard, while the other goes forth in search of building material. The male bird does the work, not only by bringing home the sticks, twigs, and other requisites, but also of arranging them in order, whilst the [female's] duty is to take care of the property already acquired. It is during her absence that most of the depredations are committed. Such pilferings are managed in the most stealthy manner possible; the thief which is generally a near neighbor, pretends to be very busy, and when she imagines that

is looking on, will nip up a twig and fly it, as well as any other portion of the protected property, to her own purposes. We never seen a theft committed openly, probably from the fear of exciting popular indignation.

The breaking off of twigs and sticks from branches of trees must be very hard work. A rook may be often seen tugging away for an hour before its purpose can be accomplished. During the two days' storm to which I alluded just now, a great quantity of it might appear, at first sight, to be use-material, was strewn on the ground, but rooks never attempted to make any use of it. Probably they knew by instinct that at they gathered themselves from off the young trees was more sound and durable than such as was brought down by the wind. In carrying home the larger sticks, the labor often appear to be much exhausted with it, and in attempting to wend a somewhat intricate way amongst the branches, they not infrequently lose their prize, when in a few yards, or even feet, of their destination; still I could not make out that under such circumstances a rook ever decided for the purpose of recovering what had lost. They seemed to bear their misfortune in a philosophical spirit, and set to work again without delay. At the end of a week's work the nest I was especially watching began to assume its veritable form, the male was able to sit in it, but would hop on the return of her partner, in order that he might the more conveniently continue building or lining process. At a certain point the nest is supposed to have attained a final settlement, after which both birds may come home with impunity. In about a fortnight the dwelling is complete.

Up to this time the entire colony leave the sliding places at night and proceed to their nesting quarters in a body, which are frequently some miles away, generally in an extensive wood, which affords shelter from wind. It is interesting to observe that their course the number of the flock is frequently increased, being joined by parties coming from different quarters, and falling in nicely together.

As soon as the period of building is over, the time for laying their eggs has come, and rooks take up their permanent quarters side their nests.

In a week or ten days they usually have four or five eggs in the nest, and then the process of incubation begins. During this time the male bird is most assiduous in the discharge of his domestic duties. He brings some abundant food for the use of his sitting mate, and occasionally takes her place in the nest, whilst she goes abroad, it may be, for a while. About the middle of April the young birds may be heard giving utterance to a squeaking note, whilst the parents send forth a kind of gobbling sound. Their labors in bringing food for their young are unceasing, commencing with the first streak of dawn for the "early worm" and finishing only at nightfall. Sometimes they return on the fields singly, sometimes together, to their clamorous brood. And so the daily round of labor goes on until the young bird's "brancher" have the branchers have flown. Rooks have their partiality and their aversion to certain classes of other birds. Jacksnaws and starlings are free to visit the colony

without fear of molestation, but not to build there. If a magpie, however, should put in an appearance, a great commotion would be the immediate consequence. I have seen the latter bird compelled to beat a retreat when followed by several black gentry, who assumed a very threatening attitude.

Rooks have frequently taken up their quarters amidst the bustle and constant traffic of public thoroughfares, apparently unconcerned about the passing and repassing of the crowd; but when their abode is situated in a remote district, they are extremely susceptible of the approach of strangers. Even the appearance of a strange dog or cat is, in some cases, a sufficient cause for exciting a great noise and commotion; whilst those which belong to the place would attract no attention whatever.

In common with other kinds of birds, rooks will sometimes help themselves to fruit, newly sown corn, and the young tubers of potatoes; still the incalculable good they do in clearing the earth of grubs, so destructive to crops, is surely more than a compensation for such depredations.—*Chamber's Journal.*

Intra-Mercurial Planets.—From a comparison of his own and Professor Watson's observations of stars near the sun during the last total eclipse, Prof. Swift arrives at the conclusion that four intra-mercurial planets were seen on that occasion—two by Prof. Watson and two by himself.

Stability of Cleopatra's Needle.—A curious controversy has been going on in the *London Times* as to the stability of Cleopatra's Needle, recently imported from Egypt. The smallest diameter is five feet and it is calculated to be able to resist a pressure of 80 or 90 lbs. per square foot; the question is whether the wind pressure ever attains that amount, some asserting that 55 lbs. is the maximum; and the discussion has brought out the assertion that our ordinary anemometers are entirely unreliable, and fears are entertained that the needle is not safe.

An effective application of the science of photography to the detection of criminals has been adopted by the Bank of France. An invisible camera, with proper apparatus, is placed in a gallery behind the desk of the cashiers, who, when they suspect any body of an attempt to swindle, give a private sign to an unseen operator, and he takes at once a portrait of the suspicious person, while engaged in conversation with the cashiers. Several cunning forgers have been copied in this manner, and were astonished when brought face to face with their counterfeit presentations. Not long since, a man suspected of forgery was arrested in Marseilles; but he showed letters and brought witnesses (accomplices) to prove his innocence. They seemed so convincing that he was released, and was on the point of sailing for Alexandria, Egypt, when a detective arrived from Paris with a photograph taken at the Bank of France. He was re-arrested, and found to be the original of the photograph, which led to the discovery of various forgeries, and caused him to be sent to prison for ten years.

Some curious natural phenomena are witnessed from the summit of Pike's Peak. Electric storms are so remarkable there that those who have witnessed them are eloquent as to their splendor. Little thunder accompanies them, but the whole mountain seems to be on fire, and the top one sheet of flame. Elec-

tricity comes out of every rock, and darts here and there with indescribable radiance. An observer says that it played around him continuously, shot down his back, glided out of his feet, and so completely filled him that he became charged like a Leyden jar.

Nine-tenths of the poor need moral help more than they need material help. While they are in their present condition of mind, alms are more likely to be a curse than a blessing to them. They are poor and degraded only because their inner life was first impoverished; if they could be taught self-denial and self respect, and the value of character, they would speedily find a way out of their pauperism. Inspire them with a higher motive, teach them to postpone present gratification for future good, lift up before them a hope of better life, and the great majority of them would soon be above the need of charity. In other words, the ideas and sentiments which it is the business of the churches to propagate, are what they are starving for.—*Late Paper.*

Experience and Incident.—"Before they call I will answer."—A Dutch preacher one evening held a meeting in a strange city. While he was preaching and enforcing upon the hearts of his hearers the doctrine of the cross, a police officer came into the room and forbade him to go on. He even commanded him to leave the city. As he was a stranger in the place, and the night was dark, he wandered around the city gates. He was not, however, without consolation, for he remembered Him who had said, "Lo, I am with you always, even unto the end of the world." "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." He had been long in the school of Christ, and had learned to watch for the slightest intimations of his will. While he was thus wandering around, suddenly he saw a light in the distance. "See," he said to himself, "perhaps the Lord has provided me a shelter there," and in the simplicity of faith he directed his steps thither. On arriving he heard a voice in the house, and as he drew nearer he found that a man was praying. Joyful, he hoped that he had found here the house of a brother. He stood quiet for a minute, and heard the following words poured out from an earnest heart: "Lord Jesus, they have driven thy servant from the city, and he is perhaps at this moment wandering in a strange place, of which he knows nothing. O may he find my home, that he may receive here food and lodging." The preacher having heard these words glided into the house, and as soon as the speaker said "Amen," he saw his prayer was answered. Both fell on their knees and thanked the Lord, who is a hearer of prayer, and who never leaves nor forsakes his servants.—*Late Paper.*

THE FRIEND.

FIFTH MONTH 31, 1879.

The need of relaxation and rest, after severe or long-continued toil, is universally felt. It is as essential to our brains as our muscles—to our mind as our bodies. There are few who have not felt the beneficial and invigorating effect of a thorough change in one's

mode of living—such as the meretricious experiences when he leaves his counting-room and its cares and responsibilities, and spends a week or two by the sea-shore, or among the mountains, or in the quiet retirement of the country. The freedom from care, and the feeling of rest, have in thousands of cases restored the wasted energies, and enabled the visitor to return to his usual employments and take up his load of duties with fresh vigor and courage.

But while relaxation and amusement are allowable and right within certain limits, it is needful to be on our guard that they do not become excessive in amount, or hurtful in character. The true Christian, even in those times when most unburdened and at ease, can partake in nothing which is tainted with evil, or whose tendency is to lower the standard of morality, or to act injuriously on his own spiritual condition or that of others. The innocency, sweetness and conscientious carefulness which should mark his character, must manifest itself then as well as at all other times. The declaration of our Saviour, that a tree is known by its fruit, gives us ground to believe, that those who indulge in anything wrong, when from under their usual restraint, have not yet known what it is to have all things in them "made new."

There is a strong tendency to excessive indulgence in the community, in many of the games and sports practised for amusement. The desire to excel in them takes hold of the mind, and they are studied and pursued with an eagerness altogether inconsistent with the primary or professed object of furnishing that mental or physical change which will restore to the system its power of resuming the real business of life with efficiency. Whenever amusement thus ceases to be a means, and becomes an end which is sought for its own sake, it falls below the dignity which belongs to a rational and immortal being.

In many of the colleges and institutions for learning, of our country, active amusements, such as base ball, cricket and rowing are resorted to, as a relief from the tension of severe study. It may not be wise to prohibit these, when kept within proper limits, unless some other forms of active exercise could be substituted, which would be better adapted for the same purpose, or less liable to abuse. But the growing custom of continuous and systematic training in these pursuits, and of contending for superiority in skill with the students of other schools, is a perversion of the right object, that calls loudly on those interested in such establishments, to check a practice which threatens to become a source of serious evil.

The spirit of rivalry is often strong in the young, and though they may be well-disposed, yet they have not had that experience in life which will enable them to foresee the evil results flowing from such contests. They can not fully appreciate the tendency of undue culture of the muscles to lower the moral and intellectual tone, and to approximate the individual in some measure to the level of the professional athlete—a level so low that he who excels in that capacity has very rarely been worthy of imitation in the higher and nobler parts of man's nature.

We are sorry, therefore, to observe these trials of skill between the students of different schools, believing that evil will flow from them.

During the past few months, exhibitions have become common in some of our large cities of "walking matches," both of men and women, in which the physical strength and endurance of individuals are tested under conditions closely resembling those of animals in a race course. These exhibitions are said to have been attended by a large number of spectators. Are not the feelings which are gratified by such displays, closely allied to those which in former ages led to gladiatorial contests; and in these days promote the brutal amusements of bull-baiting and prize-fighting; and do they not both indicate and foster a condition of mind far removed from that which becomes a people professing the self-denying religion of Christ, or even claiming to belong to a race of beings distinguished from the lower orders by a higher intellectual development?

SUMMARY OF EVENTS.

UNITED STATES.—An interesting report of the recent exercises at Hampton Normal and Agricultural College, gives an encouraging statement of the progress of the Indian students. Of these there are 18 adult men, Cheyennes, Kiowas, and Arrapahoes, who were taken to St. Augustine; 40 boys and 9 girls were gathered from agencies in the West, where they had received some training, and are represented to be bright, intelligent children. These have been at the school since last autumn, the older Indians more than a year. The latter can read intelligibly from the Bible and other parts of the Scriptures, and are remarkably familiar with the map of the United States and arithmetic, and had evinced a creditable interest and progress in the work where they have received instruction in the mechanic arts.

The returns to the Department of Agriculture show the average wages of labor, without board, on yearly engagements have declined from \$21.29 per month to \$20.26, or 4.8 per cent., during the past year. The cost of board of farm laborers declined 4.16 per cent. Four States and two Territories show an increased rate of wages—Minnesota, Colorado, California, Oregon, New Mexico and Washington Territory—all others a decline. This is greatest in Vermont, 39 per cent., Maryland, 25 per cent., and Virginia 18½ per cent.

The cost of subsistence has advanced in New Jersey, Pennsylvania, Texas, Colorado, New Mexico and Washington Territory. All other States show a smaller cost of subsistence.

The general tone of correspondence is hopeful of a revival of industry, and the surplus of unemployed labor is growing less. Good labor can generally find employment at fair prices. Many are idle because they will not accept reduced wages.

During the year 1878, forty-eight railroads were sold under foreclosure, representing \$151,616,700 of capital stock, and \$160,014,000 of bonds and debt.

The U. S. ship Constitution arrived at New York on the 16th inst., with returned goods from the Paris Exhibition.

William Lloyd Garrison, the noted abolitionist, died in New York on the 24th inst., in the 74th year of his age.

The telephone is being satisfactorily introduced into underground and submarine operations. The divers find no difficulty in conversing, while at work, with the engineers directing their operations, thus effecting a great saving of time. In the divers' telephone the wires are carried into his helmet through the air tube, and are thus amply protected.

The Legislative Appropriation bill, as amended by the Senate, has been concurred with by the House, and has been forwarded to the President. The Warner silver bill passed the House on the 24th inst., by a vote of 114 yeas, 97 nays.

The mortality of Philadelphia during the past week was 261. Of whom 171 were adults and 90 children—42 being under one year of age.

Morals, &c.—U. S. sixes, 1881, 107½; do, 5's, 104½; 1 per cent. forwarded 106½; coupon, 108; 4 per cent., 103½. The subscriptions to \$10 refunding certificates to date, have been \$21,417,150.

Cotton.—Sales of middlings at 13½ & 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Grade 7½ cts. in bids.; standard white, 8½ cts. for export, and 9½ a 10½ cts. per gallon for home

use. Lined oil, 59 a 60 cts. for American, and 61 cts. for Calcutta. Lard oil, 48 a 49 cts.; c sperm, 77½ cts., and winter bleached, 95 a 98 cts.; n. foot, 60 cts. for No. 1, and 75 cts. per gallon for No. 2.

Seeds.—Clover, 5½ a 6½ cts. per pound; Flaxseed, \$3 a \$4.42 per bushel. Timothy \$1.35 a \$1.40 bushel.

Flour.—Minnesota extra, \$1.50 a \$1.70; Penna. Ohio, \$5 a \$5.25; patent and other high grades, \$ a \$. Rye flour, \$2.87½ a \$3. Corn meal, \$1. Brao, \$13.75 a \$14.25 per ton.

Grain.—Amber wheat, \$1.16 a \$1.17; red, \$1.14; white, \$1.18. Corn, 40 a 44 cts. Oats, \$1.33 a 34 cts.; white, 35 a 36 cts.

Hay and Straw.—Prime timothy, 70 a 80 cts. per pound; mixed, 55 a 65 cts.; straw, 80 a 90 cts. per pound.

Beef cattle were dull and lower—2614 head arrived and sold at 31 a 51 cts. per lb. Cows, \$25 a \$45 head. Sheep, 41 a 51 cts. per lb. Hogs, 5 a 5½ per lb., as to quality.

FOREIGN.—It was announced in the House of Lords on the 26th, that the Secretary of State for India, had received a telegram from Major Cavagnari, stating that he had signed the treaty with the Ameer of Afghanistan. The treaty is said to bring rich gains to England.

News from South Africa do not encourage a hope of a speedy termination of the war. Preparations are being made for a more general invasion of the Zulu country. General Wolseley has been appointed prime Military and Civil Commander of Natal, Transvaal, and other districts adjoining and included in the war of Africa.

The statement of the Irish Government recently paid the last installment of £1,150,000,000 francs to the B's of France, incurred at the time of the war with Germany.

The sub-committee of the Darien Canal Congress presented a report, admitting the possibility of a Nicaragua route, with locks, but consider the local canal course, proposed by Lieut. Wyse, the best. The estimated cost of the latter is £2,000,000.

The winter just passed is said to have been one of the coldest on record in France, in a long time. The thermometer did not reach an extraordinarily low figure, but remained at a very small elevation for unusually long space of time.

The German Empire has 21 universities, with 12 professors of French, and 17,000 students.

The Danube river is reported to be very high, the water being within two feet of the highest point recorded, and is still rising. Nearly all the Austrian villages between Pesh and Bazias, have water in the streets. At Belgrade the river is twenty miles wide.

Russia is said to have the highest death rate of any country that collects mortality statistics.

In 1877, the number of deaths from cholera in Russia was 1,000,000, and next in the list of diseases; next came typhoid fever, and next small-pox. There are about 14,000,000 sectarians in Russia who do not allow vaccination, and hence the large mortality from small pox. Of the fourteen nihilists recently court-martialed in Kiev, 11 were sentenced to be shot, ten to various terms of penal servitude, and one to hard labor. Among them were three women sentenced to fifteen years each. Incendiariness continues in some sections.

The recent vote in Switzerland, it is said, does not actually revive capital punishment, but leaves enactment at liberty to enact it or not.

The British India Steam Navigation Company's steamer Asia, has been sunk by collision with another steamer. Sixty-six of the crew and four passengers were drowned.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Application may be made to—

John W. Biddle, No. 72½ Bampton Street.
Ephraim Smith, No. 1110 Pine St.
Rebecca W. Kite, No. 459 North Fifth St.
Hannah Evans, No. 322 Union St.

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Life and Adventure in Japan.

BY E. WARREN CLARK.

[It is proposed to give some extracts from his work, in the belief that they will be found interesting to the readers of "The Friend." To author, as he tells us in his preface, reled four years in that unique country (from 71 to 1875) in the service of the Japanese Government, as a teacher of science in a hool in the interior, and subsequently in Tokio, the modern capital. He remarks that a book "is a simple narrative of his experiences and adventures, presented from a Christian standpoint, and reflecting the novel phases of Japanese life and character, with which he as daily brought in contact." It was "intended primarily for the young," and this will account for the easy and somewhat juvenile style adopted by the author; but the subjects treated of in these extracts are such as to impart valuable information to readers of any age, respecting a land so long secluded from other nations, and only within the last few years inviting foreigners to her shores, and sending her sons abroad to acquire a knowledge of western civilization and the arts and sciences peculiar to Christian communities.]

FIRST SIGHT OF JAPAN.

At early dawn on Wednesday, October 5th, I looked out of my state-room window from the steamer Great Republic, and lo! the now white dome of Fuji-Yama, the "Matchless Mountain" of Japan, rising like a temple of beauty above the clouds and mist; and as I caught sight of it the sun rose higher and higher, causing the mountain to brighten up, and its face to smile a welcome to us in our approach to the old, old world.

Slowly we steamed up the great bay of Yedo, passing verdure covered cliffs, rocky promontories, and small islets clothed in brightest green, while here and there the thatched-roof cottages of the fishermen were scattered along the shore.

A slight breeze rippled the surface of the water, and Japanese junks came scudding by under full sail. The junks had low prows and very high sterns, with broad sails sometimes made of matting or bamboo, and having large characters inscribed on black bands of cloth, with which the main-sail was ornamented. The cargo of the junk was carried amidship, with a bamboo roof built over it; and not a particle of paint appeared on the whole craft. The junk came quite near the steamer, dash-

ing the spray from their low prows, and rocking violently in the rollers left in the wake of the Great Republic.

Swarms of little skiffs surrounded us, sculled by nearly naked Japanees, with brawny arms and brown skins. Dropping into one of these boats, I made for the shore. Alone I wandered off, and peculiar were my feelings as I wended my way among the strange sights and people.

It is said that the *sounds* of a place first attract the stranger's attention, and so it was here. I heard an unearthly shout or yell, repeated in quick and regular succession, and turning down the street I saw a line of rough wooden carts drawn by strong coolies, who tugged away like horses and gave these guttural yells in keeping step with each other.

Boxes of tea were piled on the carts, and as I passed by the stone houses on a side street I could smell the sweet aroma of the tea that was being "re-fired" within, and hear the merry prattle in a strange tongue of the tea-girls as they sang together and stirred the tea-leaves on the hot copper ovens.

Taking a straight street to the left, I passed through a portion of the foreign settlement, which was substantial and comfortable, and came to a bridge crossing the canal. On ascending a steep flight of steps I reached the top of "The Bluff," where many English and Americans live; from this point a beautiful view spread before me of the bay, shipping, city, and the native town of Yokohama.

I met many kind friends at the American Mission Home, a beautiful building on "The Bluff," where Japanese girls are instructed in Christian truth, and where the first Sunday-school in Japan was established.

After a few days the Japanese officials arrived at Yokohama who were appointed to conduct me to their distant province in the interior of the country.

I had engaged to go to the city of Shidzu-o-ka, one hundred miles south-west of Tokio, to take charge of a scientific school there, and teach the Japanese in chemistry, physics, and other branches of study. I was to be liberally paid by the Japanese Government, who were also to furnish my horses, guards, interpreters, philosophical apparatus, attendants, and give me a large temple in which to live. Thirteen long articles, written in Chinese, Japanese, and English, forming three imposing-looking books, constituted the "contract" or agreement made between us for the space of three years.

But when I came to sign the agreement, I found that the "Dai-jo kan"—as the Council of State is called—had slyly inserted a clause forbidding me to teach Christianity, and binding me to silence on all religious subjects for a space of three years. Many reasons prompted me to accept, and some of my friends urged me to sign the contract as it was. The interpreter said, "Sign the promise; but when you get away off in the country you can break

it and teach what you please." Others said, "Sign it, or you will lose \$300 a month, and all your good chances besides; some mere adventurer may get the position, who will do the people more harm than you can do them good."

It was a great dilemma, for I had spent all my money in coming to Japan and getting ready to go into the interior, and were the contract to fail I should find myself in a tight place.

Nevertheless I determined to stand firm on the principle at stake, and sent word to the government that unless the objectionable clause was withdrawn, the contract could not be accepted. "It is impossible," I added, "for a Christian to dwell three years in the midst of a pagan people, and yet keep entire silence on the subject nearest his heart."

To my surprise an answer was returned after three days, saying that the clause against Christianity should be stricken out; and the messenger who brought me the news exclaimed, "You have conquered, and have broken down a strong Japanese wall. Now you can also teach us the Bible and Christianity!"

I mention this to show that it pays to hold fast to the right, at whatever apparent cost; for, instead of thinking less of me, or being vexed at my obstinacy, the Japanese officials were more friendly than ever.

They immediately advanced all the necessary funds to meet the heavy expenses incurred, and were so liberal and polite as to excite my gratitude and astonishment. Under their kindly assistance I was soon ready to start on the long journey.

But never before had I so many things to think of at once. Not only had I the care of perfecting my official arrangements, but I had all the minute details of "first going to house-keeping" beyond the range of civilization.

Imagine yourself preparing to keep house where a real house was never known! Imagine yourself endeavoring to furnish said house where furniture was never heard of; where bedsteads and beds and carpets and windows were never seen; where mirrors and stoves and chimneys and coal had not even been dreamed of. Imagine yourself going to live a certain number of years in said house and place. The probability is you would want something to eat during your sojourn; but there beefsteaks and mutton-chops are unknown, a loaf of bread is a myth, and milk, butter, and cheese are fairy tales.

Perhaps now and then you would like to know the time of day. But no town-clock ever strikes to inform you, no chronometer exists by which to set your watch when it stops, no almanac to tell the day of the week or month when you have forgotten them. In fact I frequently *did* forget the day of the week, and once kept the scientific school waiting several hours for me, supposing it was Sunday! After that I thought of cutting

notches in a stick every day, after Robinson Crusoe's fashion; and when my watch stopped I would set it by a sun dial, which I made with two sticks, a compass, and a string.

Na ka-mura was the name of one of the officers sent from the province where I was going; and although he was the most noted scholar of Chinese literature in Japan, he was as simple as a child, and quite amusing in his use of broken English. He called at the Mission House to see me one day, while I was off making some purchases, and, as he awaited my return, the children of the Home volunteered to entertain him. "They take out several cards," he wrote, "singing the songs which are written on them" (Sunday-school hymns), "then passing the biblical pictures, very fine, to me, they said, 'While you look at them — Clark will soon be returned.' The girls again merrily explained them to me, saying, 'This is John the Baptist,' 'This is dove,' 'This is Jesus,' 'This is Abraham sacrificing his son,' and the like. During one hour I feel myself to get some advantage from the surrounding children."

Not long after this Nakamura boldly presented a memorial to the imperial government suggesting that they build a Christian church in Tokio! in order that Japanese subjects might have an opportunity of being instructed in the truth. Of course the government did not quite see it in that light. Nakamura was appointed to go abroad with the Japanese embassy then starting for America, but he declined, saying that he had once lived in a Christian country—England—without learning Christianity, and now he wished to retire to his own province and study religious subjects with his new foreign teacher. He was subsequently my warmest friend and most intimate companion; he became a devout Christian under the instruction of my Bible class, and frequently would sign himself, "Your most humble servant, and to be your future and forever friend in the spiritual world."

You can scarcely imagine the impressions of one fresh from a Christian land at the first view of the heathenism of which he had heard but never seen. [On the First-day of the week] the sounds of labor are heard in every direction, and sin and corruption abound in their worst forms. I hear ever and anon the deep, prolonged sound of the great bell of the heathen temple, as it strikes to announce that another soul has entered to bow down to the idol. I hear fire crackers in an adjacent Chinese burying ground, where worship is going on to the spirits of the dead. As I visited the temples of Yedo the other day, and saw the hundreds of human beings prostrated before their images and calling upon their gods, it did seem to me the most pitiable sight I ever witnessed; and as I moved among the millions in the great capital of Japan who never heard of the name of Christ, it seemed too solemn to be true. Possibly I may become so accustomed to heathenism and its accompaniments as not to feel their painful reality, but I trust I may never lose the earnest desire to turn these poor deluded souls from their errors."

On the following Monday the horses and guards appeared at the door, and as my furniture and freight had been sent by sea on a Japanese junk, I bade farewell to all my new-made friends at Yokohama, and started off with the guards to encounter the strange ex-

periences and adventures of life in the heart of Japan.

(To be continued.)

For "The Friend."

A Few Thoughts.

Will the keeping of every jot and tittle of the outward appearance and practices of Friends, with an intellectual apprehension of their principles, however correct, while we have failed to submit ourselves in some good degree to the baptizing power of the Holy Spirit, make us truly Friends?

Were the practice of reading the Bible in our meetings for worship to be generally adopted; if singing in them should come to be considered a regular part of the performance; if we should reach through the length and breadth of our Society a "close approximation" not only to a paid ministry, but also to a college-bred one; if the ancient living and powerful ministry that was under the immediate puttings forth of the Holy Spirit, both as to matter and time, should be completely exchanged for the extempore lecture and First-day school talk; if we should universally cast off every distinguishing feature of Friends in our dress and address; should a time come when there was nothing to distinguish us from professing Christians around us in our religious practices, or from the non-professing world in our appearance;—shall we then have any just claim to be considered as truly Friends?

A dear and valued friend whose opportunities to observe have been large, writes: "I have not been disposed to question that there has been a wide spread revival of fresh interest and life. Much of the truth of the gospel has been taught with increased definiteness, and merely traditional foundations have been thoroughly shaken. But how ready has the enemy been to infuse error wherever possible, and conceit and insubordination and disorganization. Liberty has been proclaimed and taken on the one hand, and tolerated on the other to the verge of anarchy. In the midst of innovations and changes approaching revolution, there has been little to be done by many but to suffer. But as tendencies become fully developed, and the great movement in the direction of change manifests its true character, it seems to me there must inevitably come a limit and reaction or a crisis. When doctrines and practices are taught and urged radically at variance with Quakerism, there will be some, I hope there will be many, who cannot endorse and sustain them. These will not be the aggressors. The simple withholding of approval cannot be truly called opposition nor persecution. It seems to me the time is near when Friends must separate themselves, *not from the body* but from the things that destroy it."

For years have I pondered the condition of our Society, invariably coming to the same conclusion: that our ancient principles must be held fully and honestly in the Life and Power that the founders of our Society felt to accompany them, by all that truly represent the Society of Friends. Is not this the only impregnable ground, and though it be swept with a storm of arguments, must not all who deeply and honestly love the principles and testimonies of the Society of Friends, sometime rally and stand upon it in solid phalanx together? In order to this, must there not be a deep bowing of individual hearts under

the power of the Holy Spirit, that He may become their purifier, their actual teacher and guide, day by day, into all truth?

West Falmouth, Mass., 4th mo. 20th, 1879.

Some Extracts from the Diary and Letters of Ebenezer Wirth.

(Continued from page 330.)

1845. 8th mo. 20th. Attended the funeral of John Blacksnake, son of Owen and Ab Blacksnake, (one of the scholars of Co Spring), which was conducted in a sober and orderly manner. The parents and relatives appeared to feel their loss keenly, but when I trust, in a degree resigned to the will of the Lord. I understood his mother, when she went to take her last look at the corpse, spoke as follows: "My dear little boy, thou hast left this world, yet I continue to love thee; I have been thinking in my heart and have asked the Lord to help thee and make thee well. I cannot help thy dying, for the Lord has promised that we must all die and leave this world. It is now better for me to try to be good, than I may meet thee in Heaven, for I should like to meet thee there." I was present at the time, but did not understand the language. I understood from the interpreter, that thinking in her heart meant prayer. I suppose secret prayer.

31st. May the Lord in his mercy be witness, for his life-giving presence can alone administer consolation in all our trials, and at times when we are favored to partake largely of it, makes up more than we are called upon to sacrifice in serving our Divine Master. What an inexpressible favor it is to come under His blessed wing; to be near Him who we love, and in whom we trust; who has in his infinite mercy granted us the privilege of a dressing Him in that endearing language—"Our Father who art in Heaven." Oh! its comforting beyond the power of language describe to the soul that is bowed under sense of its own unworthiness, and at the same time favored to feel a living sense of His loving kindness and goodness of our Heavenly Father and his dear Son, our blessed Savior! It has frequently, during the past week, been the breathing desire of my heart, that sometime might be more fully given up to the Master's service, that I might perform the duties required of me in his time, and in that way that would be most pleasing to Him, that when the right time for me to be released, some, I may be favored to feel that the service required of me (here) is performed and that I may return home with the reward of peace.

1846. 12th mo. 29th. A considerable time has passed since I have written my religious experience and trials, during which time I fear I have been too careless and slack in coming up to my religious duties in sincerity and truth. Oh! how much I stand in need of Saviour, of a merciful Saviour; of his blessing, Light to show me my true state and condition, and of passing through his refining fire that all within me that stands opposed to the blessed will, may be taken away, that in time to come I may be preserved from the snare of the wicked one; may be more and more concerned to know His blessed will and faithfully to perform it. I am sensible that this my duty, and that a faithful performance of it, through his unmerited mercy, (not my own merits), will afford a peace and consol-

that is far superior to all the riches and honors of the world. There have been within weeks six cases of small-pox and two of these may serve as a warning to those who are left, myself included. Such has been my weakness that I fear I have indulged too much (of late) in looking toward home. When aided with help and strength from my Disposer, I have desired to be preserved in the place that would be most pleasing unto me, attending to the services which He may require; for He is infinitely worthy to be loved in all things: He is a rich rewarder of those who serve Him. I am unworthy of these feelings—they are of his unmerited mercy. Oh! may they continue, and may I be more fruit unto this dear Master. I am sensible that I have been much favored in being helped in getting along with the Indian concern; may his blessing attend the work; his praise is due to Him alone.

I think I feel in a degree thankful I have the teacher I have for the school at Great Hill or Horse Shoe; his living in the school-house and boarding himself, has afforded me a quiet and comfortable stopping place when that part of the reservation. I have enjoyed the accommodations with a good degree of secret satisfaction. The natives do not appear properly to value an education, which is partly the reason they do not send their children to school more regularly. The last time the school was started while I was there, I felt a desire to sit in silence with the children (for a time)—the teacher was present. I think I felt in a good degree clothed with the spirit of secret supplication, and my mind dwelt upon Him who has been my comfort and strength: sweet and encouraging is the remembrance of these favors.

1847. 1st mo. 16th. Received a letter giving an account of my brother Paschall being very unwell, and requesting me to come home. The news did not alarm or distress me as much as I might have expected from his weakness I have felt under similar trials on other times. I esteem it a great favor, which I hope I may not soon forget. The thought of leaving this place without first being liberty so to do, I felt to be a serious matter. I endeavored to feel after liberty and thought I felt it in some degree. After this I dismissed the school and went home, where I tried the subject again, and thought I might return to Chester county as soon as I could, for which I trust I felt in measure thankful. I then turned my attention to get ready to leave, and started the next morning about 2 o'clock. Wm. Blackmake, an Indian boy, took me to Collins'. The sleighing was good, and we got along well; but getting to Buffalo that night appeared for a time discouraging. I thought it right to persevere, and after trying some time I was much favored in meeting with an opportunity, and got within eight miles of Buffalo that night. I think I was much favored in getting along where there appeared no way. First-day evening got to Syracuse; Second-day to Albany; Third-day to New York; Fourth-day night, or rather Fifth-day morning, about one o'clock, reached home. I at times felt surprised, on my way home, that I did not feel more cast down in spirit on account of my brother's sickness; I hope it was the power of Him who was restoring my brother to health, that supported me. I

enjoyed my visit in a good degree, but think I suffered loss for the want of not keeping my eye enough single to Him who alone can direct us aright, and give us ability to perform.

(To be continued.)

Elihu Barritt.

The announcement of the death of Elihu Barritt has stirred up affectionate regret in many hearts on this side of the Atlantic. Lively recollections have been awakened of a period of earnest labor and hope in the cause of peace and human brotherhood, of which Elihu Barritt was the presiding and inspiring genius.

His mental capacity and marvellous linguistic powers might have led him to a life of seclusion and study, but a higher inspiration took hold of him, and he gave himself to illustrate in every way of which he was capable, in word and action, by pen and voice, the great truths of the universal Fatherhood of God and brotherhood of man. He also preached and illustrated through his whole life what we may perhaps call the gospel of labor, and carried to perfection the ideal of "high thinking and plain living," which the poet mourns over as almost lost in our degenerate days.

It is probably known to most of Elihu Barritt's friends that during the later years of his life his outward circumstances were more prosperous than in earlier life, through an increase in the value of some land which he possessed; and, as might be expected, this chiefly showed itself in efforts for the good of those around him. In 1874 he writes—"I can hardly realize that I am already what I hear myself called—an old man. It often startles me to hear the term applied to myself. Though my health has been precarious for several years, I have been very active in all sorts of mental and manual occupation. I have been writing a good many books, and am surprised to find that they number over 30, counting in all sizes and titles from the beginning. On my return from America in 1870, I wrote a semi-theological work of 450 pages, in an assumed style, with an assumed name, which was published in London.* It contains my deepest thoughts for thirty years on the most vital points of Christian faith. I have compiled grammars and reading and parsing exercises in Sanskrit, Hindustani, Persian, and Turkish, which are now ready for the press."

Later on in the same year, after a severe illness, he writes—"I am almost busier than ever with my pen, not only on my philological books, but for the press and newspapers. I am also instructing a class of half-a-dozen young ladies in Sanskrit. They come every Saturday evening, and are making very much progress in a language which but few distinguished savants have grappled with. I feel quite proud of having the largest, if not the only class of ladies in the study to be found in Europe or any other country."

The Back Pew Man, who I suppose in the main means Elihu himself, was brought up in a strongly Calvinistic community. The doctrines of Election and Reprobation were preached in all their native repulsiveness from the pulpit of a New England church which he as a boy attended with his parents, and he often heard them discoursed on by the fire-

side. He describes the agony of mind which they produced, as he dwelt upon the painful question of how many of the members of their household group would be likely to be among the elect. As he himself, like so many other men of genius, was somewhat dull as a boy, he concluded that it was not likely that he would be one. He describes going out alone and coming to a place where a river was dashing far below him among sharp rocks, and questioning whether, if he were sure of annihilation, it would not be wise to make the plunge.

He says, in his book, "As I grew up to be a man, I found that Milton had made a deeper impression upon the minds of Christian people than Moses himself. I could see, or thought I saw, that all the preachers I heard, and the religious writers I read, took their ideas about God, the Creation, and the Fall more from 'Paradise Lost' than they did from the Book of Genesis."† He puts the following question to preachers and other learned men:—"Can you open the Bible and read the first chapters of Genesis without your mind's reading ten lines of Milton to one of Moses? Now I say it in humble but earnest belief: if you cannot do this, I can. There is where a man of simple, straightforward common sense has the advantage over your learning. The wayfaring man, though a fool to your wisdom, may write his honest heart—read out plain meanings of Bible words which you are too learned to receive."

He then shows how Christ brought life and immortality to light:—"Christ made this life beyond the grave a vivid, unclouded reality, that should be present to every human mind, always everywhere, and in every thought, word, and act. He showed how sinful man could alone be fitted (for this life), that the holy breath or spirit of God must breathe into him a new and divine life, some of God's own nature, that shall transform or regenerate human nature, and make it like the angels' heart and mind, and make it to enjoy their communion—to share their thoughts, their joy and sonship, and to find the same heaven as theirs in the presence and love of God. This, then, is the great mission and work of Jesus Christ—not only to reveal, but to impart to sinful men a new and eternal life, an immortality that death shall not interrupt; to breathe into their nostrils His own, to assimilate them to His, that their spiritual life may be hidden in His, living and breathing in it here on earth, and with Him in heaven."

He dwells much on the continuity of inspiration, and appeals to "Christians who remember the experiences of religious revivals to say, if they can conscientiously, that they do not really and fully believe in this continuity of inspiration; in the continuity of Christ's presence and power amongst men; in the continuity of His abode with him who keeps his words according to his promise; in the continuity of His Almighty Immanence in and with the ministers and missionaries of his gospel unto the end of the world, and unto the end of time."—Condensed from *The British Friend*.

† [These remarks are evidently meant to apply to those trained in theological schools—they do not apply to those who depend for their knowledge of spiritual things on the teachings of the Spirit of Christ.]

Elerent's mo. 9th, 1788.—Some things in my conduct are now likely to be exposed to those who are already prejudiced against me; being for a short time dismayed at the unpleasant prospect, these words were with power brought to my remembrance, viz: but "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom you shall fear: fear Him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him." We ought indeed to walk as becomes the gospel, and to "show out of a good conversation our works with meekness and wisdom;" but the approbation of our fellow-men, their praise or their censure, is lighter than chaff, when placed in the balance with those mercies, forgivenesses, and righteousnesses, which are in Christ Jesus.—*Samuel Scott.*

Run and Trade Depression.—In the course of a recent meeting in England to consider the causes of the depression of trade a paper was read by Hoyle, which embodied some very surprising figures if the data upon which they rest are trustworthy. Hoyle said that the money expended in Great Britain for intoxicating drink in the past four years amounted to \$574,000,000 (\$2,778,160,000), or £143,000,000 (\$692,120,000) per annum. In 1830 there were only 50,000 public houses in England and Wales, and no beer shops or wine shops. In 1876 there were 135,000 places where intoxicating drink was sold. He concluded by saying that while the warehouses of merchants and manufacturers were full of stocks, the backs of the people were bare and their homes scantily furnished. "The reason was that the money which should go into the till of the grocer, the tailor, the draper, &c., went into the till of the publican."—*Late Paper.*

Hard Fare in College.—In Scotland, a college education is highly esteemed, and the number of graduates, in proportion to the population, is larger than in any other country of Europe, or than in the United States. But the majority of students practise a more rigid economy than is known in our country, and many spend less in their entire course than the average expenses of a single year in American colleges. Dr. Guthrie, in his autobiography, tells several touching anecdotes of the hardships cheerfully endured by some of his fellow-students.

A stout country lad came to the University of Edinburgh, bringing with him a large chest. For three months he took no meal at any hotel or restaurant, and asked nothing from his landlady except hot water. It turned out that his chest was filled with oatmeal, brought from his country home, and he himself cooked it with the hot water received from the landlady, adding as a relish a little butter and salt. A student who is willing to submit to such privations, in order to obtain an education, is likely to make the most of his opportunities at college.—*Late Paper.*

What can we wish that is not found in God? Would we have large possessions? He is immensity. Would we have long continuance? He is eternity itself. Would we be perfectly and for ever satisfied? We shall be, when we awake in his likeness.—*Arrowsmith.*

WHO MADE THE FLOWERS?

Selected.

Mother, who made the pretty flowers
That blossom everywhere?
The daisies, and forget-me-nots,
And violets so fair?

Who made the golden buttercup,
That in the meadows grow,
The bright-eyed little innocence,
And lilies white as snow?

Who made the wild red columbine,
And fill'd each tiny cup
With honey, which the little bees
So daintily sip up?

Who made the fragrant clover fields,
That drink the summer showers?
It must have taken very long
To make so many flowers.

Mother, who keeps the flowers alive,
And clothes them every day?
Who watches over them by night,
To keep all harm away?

'Twas God, my child, who form'd the flowers
So exquisitely fair,
And they, with all his hands have made,
His kind protection share.

He form'd each leaf and opening bud
With skill so nice and true,
And gave to some a golden tint,
To some a violet hue.

God shields the tender flowers by night,
And cares for them by day;
He giveth to each different plant
Its beautiful array.

He sends the soft refreshing rain,
The gentle summer showers,
And light, and air, and falling dew
He giveth to the flowers.

'Tis the same God who form'd the flowers
Makes my sweet child his care;
Then seek to raise thine infant heart
To him in grateful prayer.

[These lines were selected and copied in memoriam of M. J. L., who died 5th mo. 17th, 1879, after a lingering illness.]

LIGHT IN THE VALLEY.

"Though I walk through the valley and shadow of death,
I will fear no evil."—Ps. xxiii. 4.

The struggle is ended, her spirit has fled!
The one we have cherished so fondly, is dead!—
And now, from the verge of the valley of gloom,
We bear her loved relic away to the tomb.

The valley of gloom, whence there comes not a sound;
The valley of mystery, dark and profound;
The valley earth's millions for ages have trod;
The valley which leads to the presence of God.

And here we have parted, in sorrow and tears:—
From the faithless void not a token appears!
And yet, through these shadows that limit our sight,
We know she has passed to transcendent delight.

Through sickness and death, to the land of the blest,
Where labor is o'er, and the weary find rest;
Where our pilgrim ends, and a welcome awaits
The children of God at the heavenly gates.

No pain shall be there, neither sorrow nor tears,
Nor the shadow of death cloud the glorified years;
While the trials of time, in sweet harmony blend
With a blissful reunion, which never shall end.

Our Father, we bow, in submission, to Thee;
O give us Thy light, through our darkness to see!—
The light that first streamed through the valley of gloom,
When our blessed Redeemer arose from the tomb.

Francis DeLuea Junior.

If a piece of polished steel is breathed upon, its lustre is dimmed; but it almost instantly recovers its brightness. So many a bright character is dimmed for a time by the breath of scandal; but the more genuine the char-

acter the more speedily does it recover even lustre.

Indian Graves in Chester County, Pennsylvania.—In the year 1824 there appeared the *Village Record* at West Chester a series of articles by Joseph J. Lewis, in one of which the following paragraph appeared. "This is a place near the Brandywine, on the farm of Mr. Marshall, where there are yet a number of Indian graves that the owner of the ground has never suffered to be violated. One of them, probably a chief's, is particularly distinguished by a head and foot stone."

Having recently obtained permission the present owner, some of the members of the Philosophical Society of West Chester proceeded to investigate these graves. The burial ground is situated in a group of hickory and oak trees on a prominent knoll some three hundred yards to the north of the West branch of the Brandywine or Minqua Creeks formerly known to the Indians as the *Susyough*. "The Indians upon the Brandywine had a reserved right (as said James Logan in his letter of 1731), to retain themselves a mile in breadth on both sides of one of the branches of it, up to its source."

The exploring party found traces of at least thirty graves, indicated by shallow depressions, but originally there was a much larger number, as the plough has been gradually encroaching upon the cemetery.

Four of these burial places were opened in the first grave at the depth of three feet was found a skeleton stretched at full length on the back, from East to West. Around the neck were nineteen spherical, opaque milky-white, Venetian beads, each about a inch in diameter. These glass beads are similar to some found in Northumberland County and other portions of the State, are had undoubtedly been supplied to the Indians by the early settlers.

In another grave, besides a large number of beads, were found three objects of aboriginal workmanship, consisting of two finely chipped *gun-flints*, and a highly polished elliptical stone of a dark color, three inches in length. A quantity of red clayey substance resembling paint occurred in this grave, which in all probability had been employed by the Indians in personal decorations. Close to the right hand of the body were found two European white clay-pipes of a pattern employed during the seventeenth century on the bowls the maker's stamp (R T) was impressed. Around the skeleton were found thirteen wrought-iron nails much corroded with fragments of decayed wood adhering to them. The body had evidently been enclosed in a wooden box.

Indian Hannah, the last of this branch of the Lenni Lenape, died in the neighborhood at the Chester County Almshouse, in the year 1803.

The discoveries in these graves go to prove that the inmates were among the last of their tribe who lingered on the banks of their beloved stream, ere the remnants of their people gathered themselves together and sadly wended their way westward. They had adopted to a considerable extent, both in their manner of living and the disposal of their dead, the customs of the whites. The local legends and memories of the oldest inhabitants ascribe to these graves an age of about a century and a half.—*Am. Nat.*

Letters of James Emilen.

(Continued from page 331.)

11th mo. 19th, 1853. The affecting tidings received while I was with you, I trust had a salutary impression upon us all, of the ad uncertainty of all things here below. My husband, taken in the prime of life, and the midst of usefulness—that we might soonably say, 'how can she be spared from church, and from the particular sphere in which she is so acceptably employed?' But w often is it so! and my hope is that the press ion it must have made will be remembered and cherished so as to incite others to follow her steps. When she first came to be stowed as teacher, at the early age of 18, she seemed to be as much impressed with the religious weight of her engagement, as might expect in one of considerable age and experience. If dear Margaret had been nished with any particulars of her sickness and close, it would be very grateful to her st Chester friends to have them. My loved sympathy were drawn towards her on occasion, and as I had no opportunity of visiting it, they may please tell her so as opportunity presents."

5th mo. 20th, 1854. * * * The meeting was a very precious one to me, as well fore as during and after vocal expression: the expression, 'Christ the power of God and the wisdom of God,' seemed to present early the meeting, and furnished a sweet repast. I believe, from the original fountain. It appeared very clear that Divine wisdom was distinguished from mere human wisdom, by a meekness, lowliness—as 'with the lowly wisdom'—and that all who have this power and this wisdom, have Christ and know Christ. May this heavenly wisdom be thine, and this power, and mayest thou feed upon em in true meekness and lowliness, as the ead that gives life and sustains life."

"7th mo. 10th, 1855. Thy short letter received at —, did me good—thought I could el from whence it came. Those little contributions to the weary and hungry traveller, dispensed in due season, are as brooks by the ay; and dost thou not think that this lively ope, this word of promise which thou rquired, is that 'word of prophecy whereunto e do well to take heed until the day dawn,' e., about which so much has been written of late years, some saying it is the scriptures, at George Fox and early Friends alleging it is the 'word nigh in the heart,' the 'word of Faith'; and although it does, no doubt, often, clothe itself in scripture language, as a confirmation to the believing mind, yet it could be unsafe to say or to admit, that the cripture is that very word itself. This 'word of prophecy,' or gift of faith and hope, is that which enables us to abide patiently in the lace of waiting, 'until the Lord come' and satisfy the longing soul. To be without some eeling of divine good, either in hope or reality, must ever be the greatest grief that can assail the child of the kingdom; but how much of his time and his labor is spent in hope! May we judge of it by the husbandman, who ploweth in hope, and soweth in hope, and waiteth in hope until the harvest come. This place of waiting is a very precious place as well as state, and I greatly desire that we may duly appreciate it, and by our example endeavor to draw others to it.

I expect thy sister has given thee some

account of our visit at P.—. I thought I felt at least a liberty to go, and quite an inclination to do so, and as to the outward I know not how it could have been much better; and our meeting, also, I thought was a good one, but somehow I waded under feelings of much distress during most of the time. * * * There is certainly great cause for sorrow that meetings once so favored, should remain in such a weak, reduced condition. * * * Friends appear to be greatly blessed in temporal blessings, but alas! the 'springs of water,' how are they dried up!"

Dr. Richardson on Alcohol.

Among the many recent converts to total abstinence none are more important, and none are exerting a wider influence, than Dr. Richardson. Standing, as he does, in the forefront of the medical profession, his opinions and testimony are of immense value.

His conversion to temperance views is most remarkable. He has not been influenced by moral, social, or religious considerations, but solely by those that are scientific. Till within the last ten years, he tells us, he had paid little attention to the temperance question, regarding it merely as one amongst the many philanthropic attempts to grapple with our national intemperance, an attempt in which the generous and godly sacrifice themselves for the sake of the vicious and drunken.

At the British Association of 1863-4, he gave the results of a long series of experiments on the nature and action of anaesthetics. So much interest was excited by his paper that he was requested by the Association to take up the whole series of substances of that class, and to give at another meeting the results of his experiments and examinations. He consented, and this led him, while not an abstainer, to study the physiological action of alcohol.

He very soon discovered that the action of alcohol was the same in its character as was the case with the chemical substances and narcotic agents that had previously come before him. There were four distinct stages of action in the effect of alcohol on the body. The first stage was one of some little excitement, during which the body of the person or animal subjected became a little flushed, and the temperature of its surface a little raised. In the second the excitement and flushing were a little increased, while the temperature was a little more raised, but it soon began to fall. Then followed a third stage, in which these symptoms or phenomena changed somewhat, the whole of the muscular and nervous system becoming unsteady, whilst the thermometer showed the temperature of the body to be lower. The fourth stage was when the whole body was lying prostrate, insensible, the muscular system entirely destroyed as to function, the nervous system as to direction, whilst the temperature was three or four degrees lower.

One other observation of telling moment was with respect to the action of the heart. In the first stage there was quickened action; in the second stage, still quicker action, followed by reduced action; in the third and fourth stages this reduction of the action was continued until at last it was brought down, at the termination of the fourth degree or stage, to an extremely low point indeed.

The whole of his researches were conducted in 1869, without any change of life on his

part. For experimental purposes, however, he thought it necessary to abstain. A new light then dawned upon him. He found that he slept better, that his power over work increased, and that his appetite and digestion were improved. He began to think that those sympathetic speakers—teetotalers—were right, and that it would be best for him to abstain. But there was a social difficulty in the way, and a great difficulty it proved. His mind, however, after a few years, was made up, and he determined, as there was no use in the agent, and as under its influence some physical degeneration must take place in his organism, that he would join the band of total abstainers. Having taken this position, he was not long in making it known. His pen and voice have been most energetically employed, and the value of his services has been immense. The whole medical world owns his power; and is diligently examining his positions; while, backed by his authority, the advocates of temperance feel that in urging men to abstain they can appeal to their selfishness as well as to their philanthropy, and can show them that in blessing others they themselves will be blessed.—*The (London) Methodist Temperance Magazine.*

The Monotony of Life.

The most enthusiastic and the most stolid temperaments are alike subject to an occasional strong feeling that the monotony of life, the doing of the same things over and over again, is a burden, scarcely to be borne. The more the mind dwells upon this monotony, the less fitted it becomes to consider it to advantage. Behind and before stretch the days and years, it seemingly endless progression; and at length the tired soul is ready to give up in despair, and think, in a vague way, only of some low, obvious rest under the green grass at the foot of the hill.

This surely is not a Christian frame of mind. Despair is called by the Catholics one of the six sins against the Holy Ghost, and certainly any thoughtful Protestant will be equally emphatic in banishing it from the neighborhood of the spiritual graces. "I know all that," exclaims the weary toiler, "but I am so tired; and the end seems all the while farther and farther away." The doctor seeks to cure maladies that exactly reproduce themselves in generation after generation; the lawyer sees the son pursuing the phantom of justice that eluded the father; the teacher seeks to stay each hurrying procession of children long enough to offer it the same little store of petty news item, or spends his best thought on an editorial to be forgotten in an hour; the business man buys and sells only to buy and sell again, thankful if he win his living year by year; the farmer sows, and reaps, and tills the familiar soil until he sleeps beneath it; the weary woman, with more exacting labors and fewer consolations than all the rest, goes struggling on, caring for the careless wants of her home, and trying to pay some attention to mind and soul, in a world where great hungry bodies seem striving to monopolize everything. Such is the picture that presents itself to the complainer, and which even the stoutest heart cannot always banish.

The first point to be considered with reference to life's monotony, is that, so far as it does really exist, we cannot avoid it. It

is inevitable, and it is the work of the good God who made and orders everything. But our reception of it, our endurance of its laws, are things which are our own doings, not God's. If we look sharply enough, we shall see that every moment of time is a thing with which in itself we have absolutely nothing to do, but with the employment of which we have a great deal to do. Grumbling, therefore, does no good and much mischief, even from the materialistic standpoint.

But the calm, philosophic mind, and much more the Christian soul, may easily see that monotony and change are combined, in this world of ours, in an exquisite and superhuman fashion. If a more stringent reign of natural law would be unendurable, any less universal sway would be the merest anarchy. If life were but a kaleidoscopic picture, its sum total would really be indistinguishable from death itself. The very conditions of existence and growth, in all the physical, mental, and spiritual states of which we know anything, are conditioned upon some sort of stability and endurance. Upon this firm basis of immutability and iteration is placed a superstructure of ever-changing beauty. Seasons and surroundings are, in a sense, always new, and each moment is something never enjoyed before, and never to be utilized again. Just here, in the conquering of the individual moment, lies the unailing remedy against any suffering on the score of life's monotony. God holds us responsible for no more than a single instant at a time. *Now* is the thing he demands: not yesterday or to-morrow, but always now. The accepted time is now. If we do just what God asks us to do, whether it be to accept Him first or to serve Him afterwards, we cannot help being happy. If we do not, nothing can give us joy. "What shall I do now?" asks the child of his mother. "What shall I do now?" is the question for the child of God to ask of his Maker. If he asks it, learns it, does it, he will never be worried about the monotony of life.

And so minutes and days and years bring the changes soon enough, and growth appears full quickly. House, home, family, friends, pass away, and even one's own personality gradually becomes a new thing. Constant change is what comes of all the slow, unvarying minutes; and looking back through the years, one sees the unlooked-for alterations in character and surroundings that have come while monotony seemed still to nod in the same old chair. He who improves the time in contentment and golly fear, grows imperceptibly into a sweet life of trust and strength and joy; he who does nothing now because he did the same thing yesterday, finds each new demand harder to meet, until at length the very shadow crushes him who once, it may be, took up the substance with a manly heart. God's work, done for God's sake, is never monotonous, whether its changes come fast or slow; work done without God is never anything but monotonous. Though it gain the whole world meanwhile, its beginning, and its middle, and its end, are dust and ashes.—*S. S. Times.*

Natural History, Science, &c.

Nutmeg Growing at Singapore.—About 1837 an impetus was given to nutmeg-cultivation in Singapore with results so promising that everything gave way to the mania for planting this species. Large clearances in the

jungle were purchased from Government at considerable distances from town, and expensive bungalows were erected upon such estates, and surrounded by plantations of this valued tree; and nearer the settlement, private gardens were turned into nutmeg-nurseries, and the houses were closely surrounded with nutmeg-groves.

The nutmeg-tree is, when in health, a handsome bushy tree, between 20 and 30 feet high, with numerous dark-green shining leaves. It is ever-green, and ever-flowering, so that fruit and flowers constantly coexist upon the tree—the flowers small, yellowish, and acceolate, and the fruit needing no description here.

The trees were not allowed to be left to the natural powers of the climate and soil, but were richly manured and forced into yielding heavy crops. To the manner of doing this, and to the extent to which they were forced into luxuriance, may probably be traced the catastrophe which eventually blotted out nutmeg-cultivation from the settlement. Around each tree, and just level with the outer branches, a trench was dug about one foot deep and one foot wide, and this was filled with a manure of cow-dung. The result of this universal treatment was that the trees for a time grew luxuriantly, and yielded large returns. About six hundred nuts, or 8 lbs. weight, were yielded by a good tree during the year; and as the crop was yielded all the year round, independently of season, some plantations produced a picul (133 lbs.) per diem on an average—the value of the picul being 70 or 80 dollars—or from 25,000 to 30,000 dollars per annum.

For upwards of twenty years the planting was carried on vigorously. Plantations changed hands at very extravagant prices; and much money was made during that period. In the year 1860, however, a sudden destruction came upon the trees from an unknown quarter; and, to the dismay of the planters, the trees, which up to that time had yielded magnificently, were attacked with a blight, whose destructive effects could not be arrested, while the source of it defied all inquiry. In the night a tree would be attacked, and the morning light would show its topmost branches withered; the leaves fell off; the disease slowly spread downwards, chiefly on one side of the tree; and, in spite of every attempt to check it (the lower portion often being for a long time green and bushy), the tree became an unsightly mass of bare and whitened twigs. Most trees were entirely stripped in time, and became mere skeletons. Large outlay was expended in the endeavors to arrest the destruction, but it was all thrown away. No situation was exempt from its ravages—hills and valleys alike suffered, nor could any principle be traceable in its promiscuous attacks. Upon a close examination of the diseased parts, it is found that the formative layer inside the bark dries up and turns black; the leaves then wither and fall off; and soon the bark is found to be full of small perforations; but no insect of any kind has ever been discovered in connection with the change, nor has any fungus been charged with the destruction. Its nature has been a mystery and a puzzle with the planters, who have, for the most part in vain, sought for a cause, either near or remote, and whose efforts to arrest it have proved entirely unavailing. I have heard various suggestions offered, some of them of the wildest character, to

account for the disease. That which J. d'Almeida proposes is by far the most reasonable, and in fact commends itself to the judgment of the vegetable physiologist. It is that the trees had long been unnaturally forced, by digging trenches too closely around their spongioles, and by too rich and long continued manuring, by which heavy crop it is true, were for a time obtained, but which at last exhausted the tree, so that the premature decay, thus brought on by indirect physiological laws, was incapable of being arrested by any after-treatment.

When it was found that, in spite of care and lavish expenditure, the trees surely died a reaction took place. The planters abandoned the plantations in disgust, in many cases while there were still numerous healthy trees; and the land reverted to the Government. In other cases, where expensive bungalows were built upon the estate, they were sold for a small proportion of the sums expended in building them, since they were, in a rule, too far from town to command any competition, and ceased to be convenient situated. Many planters, both English and Chinese, whose whole estates were invested in nutmeg-plantations, were thus reduced to ruin, and became absolutely penniless; a distress and disappointment everywhere prevailed.

It is a curious fact that many of these abandoned trees, around which has now sprouted a thick jungle undergrowth, have, since they have been thus neglected and left to themselves, *recovered*, and relieve the generally dismal prospect of bare branches and skeleton trees. I have myself seen the dark-green healthy trees in many situations where they are quite uncare for, even among the oldest plantations in the island; and this fact seems decidedly corroborative of the idea that the disease was one of exhaustion and decay, arising from unnatural forcing.—*Colingwood's Rambles of a Naturalist.*

Potashes from Beetroot Molasses.—It is well known that in the cultivation of the beet on a large scale, as is the case in France, a large amount of potash must be added to the soil as a fertilizer. The molasses containing man impurities cannot be used for food; and when charred the ashes consist of 50 per cent. of potash. Eighteen chemical works in France are engaged in receiving this valuable ingredient; using about 25,000 tons of molasses ashes yearly and obtaining about 10,000 tons of refined potash suitable for soap-making, and other purposes.

Amount of Sugar in the Nectar of Various Flowers.—Some recent experiments have shown that the nectar contained in the flower of a single head of clover yields about eight milligrammes of sugar. From this the calculation has been made that in order to obtain one pound of honey, three-fourths of which is said to be sugar, it would be necessary that 5,600,000 such flowers should be visited by the busy bees.

German Post Offices are Zoological Gardens on a small scale. In the course of a year as many as 40,000 live animals are sent by post and if crabs, frogs, bees and small insects are counted, the total will be among the millions. The post-office authorities have the privilege of excluding such animals as may be deemed either dangerous or disagreeable; but within the last six months only thirty-nine packages of living animals were refused, among which

an alligator, done up in a box as compared to fragile; a lot of dogs, whose persistent barking could not be quieted, and a number of pigeons loosely tied up in a sack.

On the other hand, during the same period, a codfish, scores of birds of prey, monkeys, peacocks, a leopard and four living bear cubs were transmitted by post.

Imaginary Injuries.—Dr. C. F. Taylor in a recent lecture reveals a singular state of affairs among persons who imagine themselves, and are supposed to be, afflicted with diseases, and even fractures or paralysis of their limbs. It tells of a young man who was under the impression that he had broken a leg for the second time, and for two years was treated for a fracture without success. All the while the bone had not been broken, but the mind of the patient had exerted such an influence on the limb that it had assumed all the external characteristics of a fracture. It does not suffice to inform patients of this kind at their malady is simply mental. The will is exerted upon the member without the tient being conscious of the fact. By directing the attention and making the limb move before the subject is aware what is going on, the physician proves that the apparent hurt is simply a delusion of the senses.

Chr. Adv.

Sewage in Water.—A writer in the *New York Times* asserts that the popular opinion, at a running stream purifies itself in a flow of ten miles, is an error, and cites the report of the Rivers' Pollution Commission of England, which declares that "we are led to the inevitable conclusion that the oxidation of organic matter in sewage proceeds with extreme slowness, and that it will be safe to fear that there is no river in the United Kingdom long enough to effect the destruction of sewage by oxidation."—*Chr. Adv.*

Corks Made Tight.—Corks are made both tight and water-tight if plunged in melted paraffine, and kept there for about five minutes. When prepared, they can be easily cut and bored, and may be inserted in, or withdrawn from bottles without any difficulty.

THE FRIEND.

SIXTH MONTH 7, 1879.

There is much instruction in the record which John Churchman has left of the dealings of the Lord with him in bringing him into the way of life. When a young child, his mind was divinely illuminated, and his heart "filled with solid joy." Yet he afterwards lost this good condition, not so much from the commission of any gross sin, as from want of watchfulness, and by gradually sliding into a state of lightness and forgetfulness. This was when he was about twelve years of age. He gives a touching narrative of the mental distress which he endured for eight or nine years, till, through the renewed visitations of the Lord, he was again brought to know somewhat of the joys of salvation. During this time, he says, "I was diligent in attending meetings, hoping at seasons that the Lord would condescend once more to visit me; for a saying of an eminently pious man was revived in my remembrance, 'That if there remained a desire in the heart after redemption, as it was kept to, the Lord would

again assuredly visit such in his own time.' I was therefore fearful of neglecting meetings, lest I might miss of the good intended for me."

"The hand of the Lord was underneath, though for my disobedience he suffered me to remain in the wilderness and to dwell among fiery serpents, until he had waded that disposition in me which lusted after forbidden things."

"In this state I continued until I was about nineteen years of age, and as I was one day walking to meeting, thinking on my forlorn condition, and remembering the bread in my Heavenly Father's house, of which I had partaken when I was a dutiful child, and that by straying from Him, and spending my portion, I had been eight years in grievous want, I inwardly cried, 'If thou art pleased again to visit me, I beseech thee, O Lord, visit my body with sickness or pain, or whatever thou may please, so that the will of the old man may be slain, and everything in me that thy controversy is against, that I may be made a sanctified vessel by thy power.'"

"In the fall of the year after I had arrived at the age of twenty years, it pleased the Lord to remember me, who had been an exile, in captivity under the old taskmaster in Egypt spiritually, and by his righteous judgments mixed with unspeakable mercies, to make way for my deliverance. I was visited with a sore fit of sickness, which in a few days so fully awakened me, that I had no hope of being again entrusted with health. My mispent time, and all my transgressions were brought to my remembrance, and heavy judgment was upon me for them."

"At this time my old will in the fallen nature gave up its life." "My heart was made exceedingly tender, I wept much, and an evidence was given me, that the Lord had heard my cry, and in mercy looked down on me from his heavenly habitation, and a willing heart was given me and patience to bear his chastisements and the workings of his eternal Word, which created all things at the beginning, and by which only poor fallen man is created anew in the heavenly image, and prepared to praise Him with acceptance, who lives forever and ever."

During all this time of spiritual desolation, John Churchman appears to have been sensible of the loss he had sustained, and of his own transgressions; and a desire was kept alive in his heart to be restored to the Divine favor. No doubt this desire was awakened and strengthened by the secret working of the Spirit of Christ, and a blessing rested upon it; but he felt no power to take any step in his spiritual journey except through the fresh extendings of heavenly help. He was hungering and thirsting for that food of which he had formerly partaken (and a blessing rested on this earnest longing), but he had no power to take a crumb thereof until it pleased the Lord to dispense it to him. May we not learn from his experience (which is similar to that of many Christians), how entirely dependent we are on the renewed visitations of Divine favor for all our spiritual blessings? And does it not show the erroneous character of that preaching which would lead the hearer to suppose that salvation is within his reach *whenever* he chooses to take it?

What a lesson of the need of maintaining the holy watch, is taught us by his experi-

ence of the bitter fruits springing from the decay of his love and obedience in his childish years! When we are conscious of the extension of Divine love to our souls, we rejoice in the feeling of sweetness and of peace vouchsafed to us. When this overflows us, we fear no evil for the time and can understand the declaration, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." This is a frequent experience of those who early in life obey the gracious invitation of the blessed Redeemer, to take his yoke upon them and follow Him; and in the freshness and fervency of their feelings, such are ready to hope and believe that they will never again offend so gracious a Lord. But as they journey forward through life, they learn more and more of the weakness of the flesh, how difficult it is to keep on the watch, how plausible are the snares of the enemy, and how strongly their own natural inclinations tend to draw them aside from the heavenward path. They find themselves often neglecting the daily sacrifice of drawing near to the Lord in humble waiting on Him for preservation and spiritual food; and are conscious of the resulting coldness of heart, and absence of strength for any good thing. They lose confidence in their own power to care for and keep themselves, are humbled under a sense of their weakness, and accept every good desire and every sense of tenderness and sweetness of feeling, as a fresh mercy from the hand of the Lord. Thus they come to feel the importance of the apostle's exhortation—*Work out your own salvation with fear and trembling.*" Such humble disciples are often made to rejoice in the evidence of the Lord's goodness and mercy to them; yet they are often puffed up thereby, nor dare they speak of their own attainments lightly to others; for they know that they are liable to fall if unwatchful, and therefore are concerned to heed the scripture exhortation—"Be not high-minded, but fear," and also the warning language, "Let him that thinketh he standeth, take heed lest he fall."

It is lamentable indeed to hear some speak so confidently of their final salvation, as if they were beyond the reach of temptation and of falling away. For the greater their assurance and self-confidence, the greater is the fear awakened in the hearts of others that they are under a cloud of deception as to their real condition. It is the mark that the Lord teacheth of his ways, and the humble that He guides in the path of judgment.

We have received a note from Cyrenius and T. D. Emmons, of Alamata, Lane Co., Kansas, designed for the information of those who wish to settle on Government lands, under the Homestead Laws.

They say they "have spent considerable time and pains in selecting a place in western Kansas, possessed of the most attractive qualities, and where the government proposes to give persons the groundwork of as beautiful homes as can be found anywhere, for living on them; and having decided on township 16, range 27, of Lane Co., Kansas, we invite all Friends who wish to emigrate and desire to maintain the principles and practices of the Society of Friends as they were established and maintained by our worthy ancestors, to come and examine for themselves at as early a day as they can."

So many risks are involved in going into a

new country, that we think our members ought to consider such a movement as a serious matter, requiring a degree of that Divine guidance which is profitable to direct in all things. It involves not only the question of earning a support for those dependent on them in the neighborhood into which they go, but also the effect of the change on the health, the intellectual and moral development, and the religious usefulness of their families and themselves. We do not doubt that there are many cases, in which families are convinced that the way is rightly opened before them for migrating from one section of country to another; and we sincerely desire for such of our members that, wherever they go, they may "maintain the principles and practices of the Society of Friends, as they were established and maintained by our worthy ancestors."

We have been requested to give information that experienced and reliable Nurses for private cases can now be secured by applying at the Pennsylvania Hospital.

SUMMARY OF EVENTS.

UNITED STATES.—The average temperature of Philadelphia for the Fifth month, is given as 63.6 degrees, which is two degrees above the average of the past eight years, and a higher one than any year since 1871. The lowest temperature was 42 degrees on the 3rd, and the highest 91 deg., on the 31st. Prevailing direction of wind south-west; maximum velocity 27 miles. The total rainfall 1.22 inches, which is much below the average for nine years past. During the month there were 16 clear days, 10 fair, and 5 cloudy. One hundred and thirty tons of Scranton coal were sold in New York on the 26th ult., by the Delaware Lackawanna and Western Company, at prices showing an advance of 2 1/2 a 7 cts. per ton.

Resumption of work at the Seneca Colliery, Pittston, Pa., after a month's suspension, will give employment to 200 men and boys.

The Philadelphia and Reading Railroad Company having announced an advance of the tolls, to take effect on the 2nd inst., has notified its miners that this advance will be followed by a corresponding advance of their wages, which will not be less than 16 per cent. below the basis, instead of 20 as now paid; and that the condition of the coal trade is such as to warrant the expectation of further increase.

A party of 150 Dunkards have left Marietta, Lancaster Co., Pa., for Kansas, where they have purchased large quantities of land. They took with them a bishop and a full church organization.

Forest fires during the past week have caused great damage along the Lake shore of Wisconsin. Communication with Sturgeon Bay is cut off by the burning of telegraph poles. Several buildings have been destroyed, rendering some families homeless.

Terrible storms of wind and rain visited portions of New York, Kansas and Missouri, on the night of the 29th, causing serious loss of life, and great damage to property.

The colored teachers in Georgia have been invited to meet in convention in Atlanta on the 23rd inst., to consider the educational interests of the colored people of that State.

The Cheyenne delegation in Washington had a final interview with the Secretary of the Interior, and with the Commissioner of Indian Affairs. They were positively informed they should not return to Dakota. They finally consented to return to the Indian Territory.

Great effort is now being made in New York, by the "Society for the Prevention of Crime," for a rigid enforcement of the excise laws, by removing the excise-commissioners from office, and putting men in their places who can be depended upon to distinguish between a genuine tinner and a spurious one. The underlying reforming sentiment is said to be, to elect twenty thousand drum shops, backed up by most of the clerical, political, and a friendly disposed police department.

The President's veto of the Legislative Appropriation bill was received and read in the House on the 29th ult. The question being taken on the passage of the

bill over the veto, it failed for want of two-thirds in the affirmative, the yeas being 112, nays 91.

The excess of exports over imports of the United States, for the twelve months ending 4th mo. 30th, was \$272,215,770, against \$221,680,013 for the previous year.

The mortality in Philadelphia for the week ending at noon on the 31st ult., is stated at 231—of whom 130 were adults. In New York city the total was 445.

Since the first of the year 20,626,204 gallons of petroleum have been exported from Philadelphia; during the previous year 14,047,916 gallons; 102,881 bushels of corn, 146,006 of corn, and 59,863 of rye were shipped last week from this port.

The whole number of pieces coined at the U. S. Mint during the 5th month was 1,705,000, of the total value of \$2,094,503, and which \$789,800 was gold, 1,300,000 silver dollars, and \$4708 base coin.

Markets, &c.—The Government bond market was firm on the 31st ult., and the entire list, with the exception of the currency 6's, advanced 1/16. The subscriptions to \$10 refunding certificates on the 30th and 31st, were \$1,428,300, making the total subscriptions \$33,874,970. The Secretary announces that he has orders for all the remaining certificates, and they will soon be distributed. This will end funding till 1881.

Cotton.—Sales of middlings were reported at 13 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Crude 7 1/2 cts., in barrels, and standard white at 8 1/2 cts. for export, and 9 1/2 to 10 cts. per gallon for home use. Lined oil, 59 a 61 cts. Neat-foot, extra, 70 a 75 cts. Lard oil, 48 a 50 cts. Sperm, crude, 83 cts. Refined, 90 a 95 cts. per gallon.

Flour.—Trade dull, but without essential change. Minnesota extra, \$4.37 1/2 a \$5; Penna. do., 25 a 25.35; western do., \$2.25 a 2.87 1/2; high grades, \$6.25 a 7.25. Rye flour, \$2.75 a \$2.75.

Grain.—The demand for wheat was limited—Penna. red, \$1.14 a \$1.14 1/2; do. amber, \$1.15 1/2 a \$1.16. Rye, 58 a 60 cts. Corn, 40 a 41 cts. Oats mixed, 33 1/2 a 34 cts., and white, 35 a 37 cts. per bushel.

Seeds.—Clovered, 4 1/2 cts. per pound. Timothy, \$1.45 a \$1.50 per bushel.

Hay and Straw.—Prime timothy, 65 a 75 cts. per 100 pounds; mixed, 50 a 60 cts.; straw, 75 a 85 cts. per 100.

Beef cattle during the week were dull and prices lower: extra, 5 1/2 a 5 1/2 cts.; good, 5 a 5 1/2 cts.; common, 4 1/2 a 4 1/2 cts. Sheep, 31 cts. for common, and 4 1/2 cts. for good. Lambs, 5 a 9 cts., as to quality. Hogs, 5 a 5 1/2 cts. per pound.

The increase of public debt during last month was \$62,250,000.

FOREIGN.—The British and Foreign Bible Society reports that no less than 35,000 Bibles were circulated in Germany last year—a gain of 20,000. Nearly 500,000 copies of the Scriptures were distributed among the Russian forces in Turkey.

The reports from all parts of England are that the grain crops are backward, and in many districts dull and poor, and that vegetation is later than in former years. Recent genial changes in the weather may repair much of the delay.

From a report of the accidents which have occurred in the streets of London and its suburbs, through the passage of vehicles, horsemen, &c., from the first day of 1878, to the 31st of 1st mo. 1879, it appears there were 3872 such accidents, resulting in the injury of 2861 persons, of whom 166 were killed. The greatest number of accidents were caused by light carts.

The Government has recently voted 250,000 francs for the construction of the largest telescope that can be advantageously made. The object glass is intended to be between 30 inches and 3 feet diameter, if possible to cast a disc of this size, of the necessary evenness and purity. Otto Struve, director of the Pulkova observatory, intends visiting the United States, to examine the Washington and other observatories.

Civil engineering in connection with railway construction, has hitherto been carried on almost exclusively by foreigners in Russia. There are now a few schools in that country for the training of railway mechanics and engineers, and these schools have been found to be useful that twenty more are about to be opened.

The *North German Gazette*, says that Germany, by the recent treaty, is enabled to make all changes in the affairs of Samoa dependent upon her consent, and hereby it and other treaties with the South Sea groups, including the Washington and other treaties, can be annulled, unfeared, and the competition of the Prince Bismark has requested the emperor to grant him a furlough of several months.

The Reichstag has passed the bill authorizing the

provisional levying of the customs duties proposed in the tariff and tobacco bills. This includes the duties of unwrought iron and petroleum.

It is reported that negotiations are proceeding in Berlin for a commercial treaty with Japan, on the mode of the Japanese treaty with the United States.

The United States and Great Britain, by a vote of 139 to 8, the Panama and Limon Bay route.

In Paris and its suburbs, there are more than 18,000 people who live by rag picking or rag selling. There are 10,000 chiffonniers who go about collecting scraps of paper, and 3000 old clothes dealers who buy rags, and who again employ 2000 workmen. The King Alfonso opened the Cortes on the 1st inst., in his speech he declares that the Ministry will continue the practice of liberal principles; relations with foreign powers are satisfactory; the budget will contain no new changes; the Government will submit measures to alleviate the effects of the ten years war in Cuba, and will the assistance of the Emperor to assimilate the position of the colony to that of a province of Spain and hasten the day for the complete abolition of slavery.

The Portuguese cabinet has resigned in consequence of internal dissension. Previous to its retirement, it announced, the Ministry concluded a treaty with Great Britain looking to the suppression of the slave trade, the development of commerce, and the civilization of Africa.

The volcano of Mt. Etna is in full eruption. Several villages are threatened with destruction, and there is great alarm among the inhabitants. Craters have formed on two slopes, covering several square miles and the volcano presents a very imposing spectacle. Mount Vesuvius is also in state of eruption.

The *London Times* says, cholera has been making fearful havoc among the pilgrims returning from the Herdard fair, and is being spread by them throughout Northern India. It is asserted that 20,000 and 30,000 hillmen from the Himalayan districts died of their homeward journey.

WESTWON BOARDING SCHOOL.

A Stated Meeting of the General Committee is to be held at the school on Fourth-day, the 18th inst., at 9 A. M.

The Examiners on Instruction and Admissions meet at the school on the preceding evening, at 7 o'clock.

The Visiting Committee meet at the school on Seventh-day, the 14th inst.

For the accommodation of the committee, conveyances will be at the *Street Road Station* on Seventh and Third-days, the 14th and 17th inst., to meet the trains that leave the city at 2.30 and 4.40 P. M.

SAMUEL MORRIS,

Philada., 6th mo. 2d, 1879. Clerk.

A competent teacher is desired for Friends' School at Crosswicks, N. J., to commence about 9th mo. 1st.

Application may be made to BARTON F. THORP or JOS. S. MIDDLETON, Crosswicks, or SAMUEL ALLINSON, Yardville, N. J.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Application may be made to

John W. Biddle, No. 726 Buttonwood St. Ephrata, Pa., or Geo. H. Pine St., Rebeewen W. Kite, No. 159 North Fifth St., Philadelphia, the 14th inst.

Hannah Evans, No. 322 Union St.

FRIENDS' ASYLUM FOR THE INSANE.

New Freekford, (Twenty third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, Fourth month 13th, 1879, at the residence of her husband, in the city of New York, after a lingering illness, ELIZABETH, the beloved wife of D. H. HARRIS, and daughter of the late Daniel Wills, deceased, in the 46th year of her age, a member of New York Monthly and Particular Meeting.

Although this dear Friend was permitted to pass through much mental conflict, as well as great bodily suffering, she was favored with the assistance of acquaintance by her Saviour, and that his arms were open to receive her into his heavenly kingdom.

WILLIAM H. PILE, PRINTER,

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PHILADELPHIA.

Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 353.)

The great public thoroughfare of Japan is called the "To kai-do." It is several hundred miles in length, and passes along the sea-shore and over the mountains, connecting the ancient capital, Kio-to, near Iake Biwa, with the modern capital, Tokio, at the head of Yedo Bay.

The road is flanked on either side with venerable pines, which have shaded generations of travellers and pilgrims who have passed to and fro through this beautiful country. Near the sea-shore it is protected by earthen embankments, and over the steep declivities of the mountains it is paved with stones. It runs through innumerable villages and towns, and its way-side is the best possible place to study the country life and character of the people.

Here you may meet the two-sworded "Samourai," as the military gentlemen are called who wear long sharp swords thrust in their belts, and who sometimes look very fiercely at foreigners, whom they do not love enough for invading the sacred seclusion of their country. Here you meet the farmers also, carrying their produce to market, and the coolies, trudging along with their burdens suspended from the ends of a pole carried on the shoulder.

Here you meet bands of pilgrims clothed in white, wearing broad bamboo hats, and carrying a small bell in one hand and a long staff in the other. On the staff were strips of paper prayers, and the little bells tinkled continually to call the attention of the gods to the prayers while the pilgrims were on their journey to the various heathen shrines.

The country people were very polite, and as we passed them on the road each one would bow and exclaim, "O hi o!" (Good-morning.) The children would also nod their little heads politely, and touch their foreheads as a mark of respect.

In passing through one of the towns on the "Tokaido," we saw a long ladder standing upright at the side of the street, upon which a man climbed whenever the fire-alarm sounded. The houses were simply wooden shanties, with paper sliding-doors, and when they caught fire, as they frequently did, the man on the ladder would shout to his neighbors,

and they would run together and pull down the house, instead of attempting to extinguish the flames.

On the road side a stream of water is seen, which the natives use in cooking and washing. The open space in front of each house is used for drying fish, sifting grain, and also for sunning the babies and children who swarm by the road-side, and who use this space frequently for a play-ground.

The mountain Fuji-Yama is seen in the distance.

We turned aside a few miles to visit "Dai-Butz," the great bronze idol of Japan, which is about fifty feet in height. It stands near the former site of an ancient city of great historic interest, but which passed away some centuries ago, leaving scarcely a vestige behind, except this idol and a large temple.

The colossal image represents Buddha sitting in a large lotus-lily, in the state called "nirvana," which is a kind of divine sleep or unconsciousness. This is the heavenly state which the devout Buddhist hopes to attain. Not a heaven of holy activity and of joyous worship, but a sleep of eternal unconsciousness, an absorption into Buddha! Yet there is certainly something very peaceful and even beautiful in the expression of repose on that bronze face, and I do not wonder that multitudes of the ignorant pilgrims worship it with awe.

In front of the image are two vases containing large bronze lotus lilies with expanding leaves, and between the vases is a bronze brazier where incense may be burnt. Dai-Butz is very imposing without, but he is entirely empty within; for you may go inside of him, by passing through a small door, and find his hollow form lined with shelves, on which small gilt images are ranged. His ears are very large, as all ears are on idols, and his massive head is covered with concentric rows of snail-shells, which gathered there to protect his sacred person from the sun when (in mythological times) he rose from the sea.

After studying the image as a work of art, I climbed up into his capacious lap, and sat upon one of his thumbs, which were placed together in a devout attitude. Here I began to sing the longmetre doxology, to the astonishment of the priest standing below, who could not understand the words, and wondered what the matter was! A year after this I sang the same hymn in Dai-Butz's lap, with half-a-dozen other people; and we told the priest we were praising the TRUE God, that the time was at hand when idolatry in Japan was going down, never to rise again, and that even Dai-Butz would no longer be worshipped.

Not far from this great image is the beautiful island of In-o-shi-ma, close by the shore, where shrines and temples are found embowered among the trees high up on the rocky cliffs, and where you may descend to submarine caverns, to reach which I had to

swim around the rocks and allow myself to be swept into a dark and dreary cavern by the waves. Here a naked priest stood by a stone altar. On the ledges of the rock, where the surf rolled and dashed high in the air, little Japanese archers were diving for pennies in the deep green water, protected by the grottos formed at the foot of the cliff; they would catch a penny when thrown into the water long before it reached the bottom.

We spent the first night at a large city on the Tokaido, and the next morning found us galloping along the level road leading towards O da wa-ra, a city at the foot of the Ha-ko-ne mountain pass. The whole journey to Shidzu-o-ka required five days, for you must remember there were no steam-cars, coaches, or modern conveniences of travel. Besides, I very soon found that it was to be a journey of Japanese etiquette the whole way. As we approached the province where I was to live, whole villages appeared specially prepared for my reception. The native officials would come out to meet us, dressed in flowing robes, and salute me in the way they used to receive the dai-mios, or distinguished princes, in olden times. Although they were two-sworded men of rank, they would kneel in front of our horses and bow their heads to the earth, heaving a deep sigh of respect.

At the next village we would have to go through the very same formalities, until, after a dozen or more were passed, it became rather monotonous. Whole neighborhoods were thrown into agitation by the arrival in their midst of such a strange-looking creature as the "foreigner," and I was evidently as great a curiosity to the people as they were to me. Long lines of awe-struck faces presented themselves at every window and door and crevice, and crowds of women and children thronged the narrow lanes as we galloped through the principal street, making the old town echo with the clatter of our horses' feet.

On crossing the Hakone range of mountains it became necessary to change our horses for peculiar vehicles called "kan-gos," carried on men's shoulders. The "kan-go" is like a broad cane chair without legs, slung securely on a thick pole.

When I was fairly stowed away in the kan-go, two naked coolies raised it from the ground and placed the ends of the pole on their brawny shoulders. Off they trudged, as though I were simply a bag of rice or a box of cheese, and jolting me up and down like a bowlful of jelly, they slowly climbed the steep and stone-paved path of the mountains. Now and then they rested the ends of the pole upon their stout bamboo steks, and after shifting the heavy burden to the other shoulder away they would go again. Though their naked bodies would fairly shine with the sweat that trickled down their backs, yet they went great distances without apparent fatigue, always shouting to each other in keeping step.

There are half-way stations on the mountain, where they stop to rest and eat rice. Their appetites are well earned, and after eating plenty they finish off with a cup of tea.

On the pass we encountered naked runners, or post-carriers, with their broad-brimmed hats and their little post boxes slung on a stick over their shoulders. These are the swift-footed fellows who afterwards brought me my home mails from Yokohama.

After ascending several thousand feet, through thickly wooded ravines, we reached the picture-que village of Hakone, nestled among the mountains, at the head of a lovely lake of the same name.

(To be continued.)

Selected.

An Epistle from John Estabrook, to the Quarterly Meeting of Friends for Newton and Salem, New Jersey.

Dear Friends:—As it hath been the Lord's love which took hold on my mind, and drew me forth from you, to visit his people in other parts, so its from a sense and feeling of the same heavenly spring of the Father's love, in which I am now drawn towards you, for ye are fresh in my remembrance, and as at many other times, so at this time, is my concern for you, that as God of his infinite goodness hath been pleased to reach unto you, and by the shepherd's crook of his love hath taken hold, and gathered you near unto himself in some degree, and hath often given you to partake of the bread and water of life, through the virtue whereof your loves were at first raised to him, and ye filled with heavenly zeal, and were made willing to leave all for his sake, and with the apostle to esteem the loss of all things but as dross or dung, so you could but win Christ. And that this heavenly mind may grow and increase in you, is what I am often concerned for; that as ye have entered into the way and path of life, you may be preserved therein, and feel your growth to be in Christ the living vine; and where that is witnessed, the good fruits are not wanting; for whoever grows in Christ, grows in all holiness of life; for what is received from Him, is of a holy, pure and divine nature; purging to the purifying of the consciences of them that believe. And maketh of such who once were sinners to become saints. And they who were once blind have, by believing in him, received sight, and given to look into the mystery of the kingdom of God, in which his glory is beheld, the least glimpse whereof tends to mar all the glory of Satan's kingdom in them who are thus favored with the dawning of the day of God's merciful visitation upon their souls. With which, my dear friends, you have been favored, and largely given to partake thereof, with many others, and by the one spirit have been baptized together as into one body; and have drunk at the one heavenly divine spring, and united together in that pure love which flows from God, through Christ, to true believers; and great was that care which came upon you, for the maintaining of that love and unity which Truth had brought you into; and when anything appeared which struck thereat, how readily did you then join hand in hand, to get that cast out from amongst you, which had so ill a tendency in it. And God, who delighteth to behold his children united together in his love, failed not to bless your endeavors.

And dear Friends, if the same care be con-

tinued, you'll then feel the Lord will not be wanting to support you in what tends to his honor; for his eyes are upon the righteous, and his ears are open to their cry; and for their help he will arise, and what is wrong must be judged down by him. Therefore, let not any give way to favor any thing which is from under the cross of Christ, for those who would favor the cause of such are not willing to bear the yoke, will thereby hurt themselves, and bring a veil of darkness over their own understandings, and if darkness prevails, love will wax cold to brethren, and that care for maintaining love and unity will be lost, and instead thereof, bitterness gets up, and hard speeches are uttered, and grievous reflections cast on them who cannot give way for anything to be contemned or encouraged in the Church of Christ, but what is consistent with his will whose dwelling is in holiness, and is of purer eyes than to behold any evil with allowance.

Wherefore, my dearly beloved friends, be all careful to keep a strict watch, each over his own mind; that nothing that's wrong may get up, to harden your hearts or darken any one's understanding which God hath opened; and if the watch be well kept up at home, and no evil thing encouraged there, then, such will become more and more in the Lord's hand, as proper instruments to watch over others, and to lend a helping hand unto them who stand in need. And indeed, he that would help another out of the mire, must first get out himself, and be washed from his own defilements, before he can be helpful in so good a work; for should help be offered from such an one, who hath not passed under the refining power and mortifying word of God, it might well be rejected and turned back again, and to him said, O! thou deceitful hypocrite, first get a clean heart created in thyself, before thou offers help to me. And God saith to the wicked, what hast thou to do to declare my statutes, or that thou should take my covenant in thy mouth? seeing thou hast instruction and castest my words behind thee; when thou sawest a thief then thou consentedst with him, and hast been partaker with adulterers. And, dear friends, seeing there were such in many generations that are past, who did presume to appear as servants of God, and were not truly such, we need not wonder if there be some such in this day; for there is the same old deceiver, that's going about seeking whom he can devour, and he is not without his wicked and evil instruments, by whom he is working; and as is their master, so are they, full of subtlety; and often under a seeming show of goodness, and a feigned humility, gain upon the minds of some, and get a place in their affections; which being once fixed is hard to move; and so it proves many times of ill consequence, when such an one comes to be discovered, and judged to be no other than a deceiver.

Wherefore, dear friends, in order that that and all other dangers may be avoided, let every one keep close to the gift and measure of Christ's Spirit in himself, against which no device or enchantment of the enemy can ever prevail: for if we are deceived, it's for want of keeping a single eye to our holy and heavenly guide, Christ Jesus; to whom, for all the mercies we enjoy, be glory and praise for ever.

And, dear friends, as to my travels, I may with comfort say, the Lord hath been with me in this my service and labor of love to his

people, so that my way has been made easy, and so far as have felt it opened, I have answered; and now finding myself free and clear of that concern which lay as a weight on my mind, and, being at liberty, think the time long, till I am again with you. And if this opportunity had happened the beginning of last month, I should have come this fall: but the winter is now too near to attempt it, have therefore dropped the thoughts of coming until spring. My dear wife gives her dear love to you all, and through mercy we are in a good state of health, praised be the Lord. And may it please him, our heavenly Father, to protect and preserve us all in the way and path of life, unto the end of our time here; and at last give us an entrance into the kingdom of eternal glory, is the sincere desire and prayer of your truly concerned friend,

JOHN ESTABROOK.

London, the 20th of the 7th mo. 1722.

For "The Friend."

Divine Protection.

The belief that the following narrative may prove strengthening to the faith of many readers of "The Friend," leads me to transcribe it for publication, subject to the judgment of the editor.

After the ship *Loch Erne* ran down and sunk the steamship *Ville DeLivre*, from New York to France, in 1873, it was still thought by her officers that she would be able to reach a port of safety, although in a very damaged condition. This they attempted to do, after having transferred the few that were saved from the sunken steamship to another more commodious ship, which fell in with them in their wrecked condition; but after parting with this ship, that came to their aid, they found the *Loch Erne* to become unmanageable.

The following letter was read at a meeting in the city of Edinburgh, Scotland—which a few months after I copied from the newspaper *Weekly Review*, published in that city. It shows us plainly that our Heavenly Father yet holds converse with his children, outside of that which was written aforetime for our instruction in the Holy Scriptures. Verily the days of miracles are not yet passed. Who dare limit the Holy One of Israel?

"After they found the ship to be unmanageable, many a heart failed. They feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the wind and waves; or rather to the care of Him who ruleth the wind and waves. Vain was the help of man. The wind drove them out of the course of ships, northward. You are aware (says the writer who received the information contained in this letter from her son who was on board), that two ministers were left on board the *Loch Erne*. One M. Cook, a truly godly man, did all he could to encourage their hearts. Every day at noon, he gathered them together and earnestly strove to lead them to the Saviour; and this he continued to do till they reached England.

"The day before they were rescued they knew that very shortly they must go down. The wind now changed, bringing them a little nearer the track of ships, yet little hope was had of being saved. M. Cook told them of his hopes, and that death to him would be eternal life; and he urgently entreated them to put their trust in Him who is mighty to save; at the same time he told them that he had no

but they would be rescued; and that *even* on a vessel was speeding to save them; and had answered their prayers; and that next day as morning dawns they would see. That night was one of great anxiety; morning dawned every eye was strained to see the promised ship. There truly she was, and the British Queen bore down upon them; you may think with what thankful arts they left the Loch Erne."

One thing is remarkable. The officer in charge on board the British Queen, had a most remarkable feeling that there was something for him to do; and three times during at night he changed the course of the vessel, bearing northward, and told the watch to keep a sharp look out for a ship. Immediately on sighting the Loch Erne he bore down upon her; at first sight he thought she had been abandoned, as she lay helpless in the trough of the sea; but soon they saw her out of distress. It seems to be a remarkable instance of faith on the one side, and a aiding providence on the other. After they are taken on board the pilot boat that brought them into Plymouth, M. Cook read an account of Paul's shipwreck, showing the mirality of their experience. T. D.

San Leandro, Cal., 5th mo. 23d, 1873.

NOTE.—By another newspaper, afterward, the writer learned that M. Cook was a Protestant minister in Paris. Had been in the Evangelical Alliance, and died about a year afterwards. T. D.

Selected.

Syrian Home-Life.

The home life of any people is influenced very much by the dwellings in which it is led. The discomfort so manifest among the poorer classes of the East, the absence of that cheerfulness and brightness which makes a marked feature in the family relations of many other lands, comes in a measure from the houses in which young and old are forced to spend their days. Among Arabs, as among ignorant races generally, there is a marvellous lack of forehandedness. With Mohammedans this lack is aggravated by the tendency that the Moslem doctrine of fatalism has to increase the laziness which has been not inaptly described as an original sin.

When Dr. Calhoun was spending a summer in a Lebanon village, he wondered at the composure with which the natives endured the blazing sunshine, unbroken by any shade. One day he said to some of the householders:—

"Why do you not plant trees here, to shade your houses?"

"What is the use?" they answered; "we should not live to sit in the shade."

"But your children would."

"Then let them plant the trees." And that was answer enough; and content with it they sweltered on, as they had for generations before. The same satisfaction with the past has preserved the architecture, and the methods of house-building, century after century.

Most of the Syrian houses are built of stone. The great scarcity of timber through the land forbids the use of wood. It is said that in the days of the successors of Alexander the Great, and in the wars of the Maccabees, the Syrian forests were almost wholly destroyed, and that since then the goats and donkeys have persistently nibbled and browsed down the young shoots until the land has become so bare and desolate that now a tree is a treasure, and often a wonder.

Very few of these stone houses are built many stories high. Outside of the larger cities they are almost all low and mean. In Halba, for instance, the home of a good Christian native, whose name is Isboe Abu Hanna; that is, the father of Hanna), is perched on a hill-side opposite the village, above a ravine through which runs a stream of water. It is simply one low room, about sixteen by twenty feet. The ceiling is of logs, smoked black, and shining as if they had been varnished. Above the logs are flat stones and thorns, on which earth is piled a foot deep. This, of course, gives fine rooting ground for grass and weeds. And they grow there just as in the Bible times, "when the grass upon the houses withered after it grew up." In the winter, this earth is rolled down with a heavy stone roller, to keep out the rain. In many of the houses, the family, cattle, sheep, calves, and horses, sleep in the same room. The family sleep in the elevated part of the room, along the edge of which is a trough, into which they put the barley for the animals. This is the methwaid or manger, such as the infant Jesus was laid in.

It seems strange that people are willing to sleep in such dark rooms among the cattle and donkeys, and that they are not afraid that their children may be trodden on in the night. They do sometimes have trouble, but serious accidents are very rare. Mr. Wilson, of Hums, was once travelling near Safita, and slept in a house among the cattle, and it was stormy and he had no other place to sleep. In the night he was disturbed that his dreams, and opened his eyes thinking that coarse sour bread he ate for supper had given him the "nightmare!" But instead of that, he found it was only a *night-calf*; as a calf was standing on his breast and looking down into his face!

It may easily be imagined that Syrian houses as a class do not furnish very attractive homes to Americans. But besides the trouble that missionaries have in getting places fit for civilized homes, there are special difficulties that come from the superstitions of the Moslems, for they believe that the sale of a building will be followed by a death in the family of him who parts with it. The obstacles to sale are, however, overcome by legal fictions, just as they are in lands further west.

The dresses of the Syrians, young and old, vary as much as the garments of other nations. The varieties come, however, from different material and value, rather than from frequent changes in fashion. In Eastern lands garments are heirlooms, handed from one generation to another, and valued and used in a way which would be impossible under the decay of fickle fashion. If popularity be decided by numbers, then the most popular dress is that made in main of rags. And there are degrees of raggedness in Oriental lands that are apparently unapproachable and incomprehensible in the West.

The ordinary dress of the *fellah* or peasant is a simple affair. For instance, the little boy Asoad, who brings milk every morning to the missionary families at their summer home in Abah, on Mount Lebanon, wears a red tarboosh or cap on his head, a loose jacket, and trousers which are like a blue bag, gathered around the waist, with two small holes for his feet to go through. They are drawn up nearly to his knees, and his legs are bare,

as he wears no stockings. He wears red shoes pointed and turned up at the toes. When he comes in at the door, he leaves his shoes outside, but keeps his cap on his head.

The better dressed children wear clothes of more costly materials and richer colors. Sometimes they have white turbans, instead of the fez or red felt cap. The indoor dress is often very rich. At a party in such a place as Tripoli or Beirut, the ladies will be dressed in the most elegant style, in silks and satins and velvets, embroidered with gold thread and pearls, and their arms and necks loaded with gold bracelets and necklaces set with precious stones, and on their heads wreaths of gold and silver work sparkling with diamonds and fragrant with orange-blossoms and jessamine. The little boys and girls, too, are dressed in the same rich style among the wealthier classes.

One of the deepest convictions in the mind of an Arab is that any man is immeasurably superior to any woman—that women are fit only to be despised. Boys are trained to abuse and oppress their sisters, and girls are taught that such treatment is the only kind they have any right to expect. The women carry the burdens, and grind the grain in the hand-mills. They are sometimes yoked with cattle and donkeys before the plough, and driven, as the other beasts of burden are, by a sharp goad. Part of their daily work is to bring water for the household uses.

In speaking of the customs of the Arabs that pertain to their meals, it is hardly proper to use a term familiar in western speech, and speak of "the table," for in Syria the company who are to eat together do not sit at a table, but squat cross-legged around a little, insignificant piece of furniture about a foot high, merely a large stool or tall kind of tray. This is placed on a mat in the middle of the room.

Here is the bill of fare of a supper to which a traveller might be welcomed in a Syrian home: First of all are the world-wide essentials, bread and water. The bread is in four piles on the edge of the tray. The water is in one cup, from which all are to drink. On the table there is *kibby*, and camel stew, and Esau's pottage, and olives, and rice, and figs cooked in *dibs*, and chicken boiled to pieces, and white fresh cheese, and curdled milk and fried eggs. *Kibby* is the Arab plum-pudding and mince-pie and roast beef, all in one. It is made by pounding meat in a mortar with wheat, until both are mixed into a soft pulp, and then dressed with nuts, onions and butter, and baked or roasted in cakes over the fire. The Arabs use no knives or forks at their meals, nor have they plates for each person; but each one doubles a piece of the bread into a kind of three-cornered spoon, and with it or with a wooden spoon, or his fingers dips from the dish which he may happen to prefer.

Of the tame beasts in Syria, the strangest to western eyes is undoubtedly the camel. The Arab name is *Jemel* or Beauty. The camel is often called "the ship of the desert." He is very much like a ship, as he carries a heavy cargo over the ocean like plains and wilds of the Syrian and Arabian deserts. He is also like a ship in making people sea-sick who ride on his back. The people often eat camel's flesh. It is rarely sold in Beirut, as camels are too expensive along the sea coast to be used as food; but in the interior towns, like Hums and Hamath, which border on the desert, or rather the great plains occupied by

the ten thousands of the Belawin, camel's meat is a common article in the market.

There is a popular fallacy in the West that camels are most patient and peaceful and gentle in their ways. And when they are tied together in a long caravan, with a little mouse-colored donkey leading the van, ridden by a long-legged Bedawy, who sits half astride smoking his pipe, one might well think them the tamest and most innocent creatures in the world; but when they fall into a panic, they are beyond all control, and then the safest place is that which is farthest off. This is especially true in the month of February, for then they get to be as "mad as a March hare." They are what the Arabs call *taish*, and often bite men severely. A camel *taish* in a city will drive the whole town before him. Wherever he goes, with his tongue hanging down and a foaming froth pouring from his mouth as he growls and bellows through the streets, the people leave their shops and stools and run in dismay.

Still more common than camels, and perhaps more useful, and certainly more abused, are the donkeys. In the East they are used not merely as the meanest and most common beast of burden, but by officials and persons of high rank and wealth.

As donkeys have a world-wide reputation for stupidity, it is eminently proper to set the Syrian priests next in order, for, with rare exceptions they are marvels of ignorance. Most of them belong to the Greek Church, though there are plenty of those who belong to the Romish and Armenian sects. And they are not only ignorant, but many of them are very vicious ones. As for ignorance, it is "like people, like priest." It would astonish a school-boy to hear of the blunders and lack of knowledge shown by even those who are considered learned. Comets, eclipses, meteors and all unusual sights in the sky, are looked upon by the majority of the people as portents dire and terrible, produced by some malign spirit, who thus seeks to foretell wars, pestilence and famine. But men and women who have been educated and instructed in the Bible, have learned to look with satisfaction and delight upon these phenomena, and by their calmness, and evident interest, disarm the fears of their less intelligent neighbors.

The power with which Christianity has taken hold of many hearts in Syria, is a source of delight and wonder. And they who have witnessed its effects are often greatly moved on seeing how Christians have triumphed through faith over even the fiercest persecutions. Not a few of the girls and women who have been rescued by Christian teaching from long-continued and dreadful degradation, have shown the heroism and simple-hearted devotion that in every age of the Church has come from faith in Christ.

An Arab priest, in the prospect of immediate dissolution, called upon God to have mercy upon his soul. His children he gave to one of the missionaries. "Let him take them," said he; "be may teach them his religion, and anything he chooses. He is a *good man*; I will be a father to them; they shall be his."

Relatives and friends, in that trying hour, were set aside for a stranger whose life was an unanswerable appeal to the heart of an open foe.—From "Syrian Home Life," by Henry Harris Jessup.

Watch ye, stand fast in the faith.

THE INDIAN'S LAMENT.

Selected.

I go from all my heart loves best,
On to the dark Pacific wave,
For the poor Indian ne'er can rest
But in his grave.

From every well-known wood and wild,
Whence every dearest hope was born,
From all that charmed me since a child,
I go forlorn.

My smiling fields where harvests wave,
My peaceful hut I loved so well,
My father's bones and moss-grown grave,
A long farewell.

Thou great good Spirit whom we fear,
Are thy red children all forgot?
Dost thou not mark each bitter tear
Nor heed our lot?

We go from all our hearts love best
On to the dark Pacific wave,
And the poor Indian ne'er can rest
But in his grave.

WHICH IS YOUR LOT?

Selected.

Some children roam the fields and hills,
And others work in noisy mills;
Some dance in feics, and dance and play,
While others drudge their lives away;
Some glow with health and bound with song,
And some must suffer all day long.

Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah, if it is, its glowing sun,
The poorer life should shine upon.
Make glad one little heart to-day,
And help one burdened child to play.

—St. Nicholas.

SOWING IN HOPE.

Selected.

"My words are poor and weak," I said; "they pass
Like summer wind above the summer grass.

"To utter them seems idle and vain;
I cannot hope to gather them again.

"And yet, impelled by some deep inward voice,
I must work on; I have no other choice.

"But oh my words are poor and weak," I said;
"The truth is quick, the utterance cold and dead."

"Nay, nay, not so," he answered. "Sow thy seed
Unquestioning; God knoweth there is need.

"For every grain of truth in weakness sown
He watches over who protects his own.

"Though buried long, it shall spring up at length,
And shake like Lebanon its fruitful strength."

He said and left me, while I pondered o'er
The holy truths so often heard before.

And while I pondered, unawares there stole
A strange, sweet, subtle strength through all my soul.

I rose and went my way, and asked no more
If words of mine had any fruit in store;

Content to drop my patient seed, although
My hands shall never gather where they strow;

Leaving the harvest, be it great or small,
In His dear keeping who is all in all.

J. B. Gough, the temperance lecturer, relates the following incident, which occurred at a meeting which he held amongst some slaves in Virginia, in the year 1847.

"When I got up to speak, a man stepped from the foot of the pulpit, and said, 'Before Massa Gough begins, I want you just to look at me, brodren. Brodren, here's a nigger doesn't own hisself. My massa owns me; he bought me in the market-place—paid dollars for me. Yes, brodren, here's a nigger doesn't own hisself; bless the Lord! Ah, yes, brodren, this poor old body of mine, the bones and the sinews of this old body of mine, is massa's slave; but, glory to God, brodren, my soul is the free man of the Lord Jesus.'

"Ah, there is not a drunkard in England can say that. There is not a drunkard in England can say that he is not a meaner slave than the slave who is bought and sold for dollars. Why? Because he has sold hisself. And what does he get? Wretchedness, misery, rags, destitution, and poverty. 'Wha' huth wocs? who hath contentions?' He th' carries long at the wine, they that go to see mixed wine."

Cheerful Homes.

Who can overestimate the importance of cheerful homes? From them spring true love and happiness, and virtue. From them go forth those who make other homes, who owe much, very much, of their comfort, cheer and real beauty to their predecessors—from which were imbibed the right sort of influences and knowledge.

If a home is all it should be, the harbor of safety to those reared therein, then, when the young men and women go from them to find and manage other homes, will the results be virtuous. Of course, there are exceptions to this, as to other rules. But causes and effects are means to an end, are natural life experiences.

And where are the cheerful homes? They are where pure air and sunlight are permitted entrance daily; where amiability, affection and good will are ever ripe. Where there is unity with true accord, and parental authority which gently but firmly claims, and receives, due obedience. Where children and youth are respectful and considerate, and the family peace is habitual, not occasional. Above all, where Divine love glows, and Christian culture, the grace and strength of all other culture, continually progresses.

And does the cheerfulness of homes center in themselves, and only affect those immediately concerned? Ah, no! it could not do this any more than the sun can confine its glorifying rays and beams within a limited circumference. The real home, sheds its light abroad, in comparison as do orbicular rays illuminate and gladden homes and individuals far and near.

Sympathy, benevolence and charity are familiar household words, and consciously and unconsciously the home diffuses its genial mantle on all sides. Many hearts are rendered happier, and other homes made brighter, so that those in turn may thrive for the same ends, and thus unmeasured good is done.

Cheerful homes! how the very words inspire a healthful animation. What delights are implied. How many memories awakened and hearts consoled by "reminiscing" over them. How we like to visit them, and get somewhat of the gifts they are always beautifully bestowing.—sunny smiles, pleasant words, and tones, and helpful intelligence,—the fruits of home diligence and experience.

In the cheerful homes are all manner of sweet and simple devices, for the allurement of those who might, but for them, stray from the fold and come to final misery and sorrow. There will be found every means of pleasantness which circumstances united to energy can afford, not the least of which, will be the reading matter, which, to keep the heart pure and mind strong and inclined to the side of virtue, must be of a well selected kind. For the character of the literature indulged in by immature minds is a powerful bias towards the separate paths of life. There are all grades

mental food, but there can be only one di-
vision between the species which will build
that which will weaken a nature.

One should be admitted into the home
is not of a directly pure sort. And
does not exclude an entertaining and a
lative species.

Oh, if there is one thing
at which parents should be especially
careful over their children, it is the matter
of reading. Guide them in the "ways of
saintness," that their paths be "paths of
peace."

Then wherever your dear ones may
be, you have tried to direct them well with-
in their home. Keep your homes always
useful, for, in them, are the forces and ex-
cesses of example and training. A cheer-
fulness, an earnest wisdom, understanding, and
a power embracing truth, humble or mag-
nificent, the home in which these harmoni-
ously dwell is indeed a cheerful one.—*Ep.
order.*

*** "For The Friend" ***

Extracts from the Diary and Letters of Ebenezer
Worth.

(Continued from page 339.)

5th of 2nd mo. 1846. Left home to return
to Tunesassa. It was quite a trial to me to
leave my new relatives and friends, but I
knew it is because I believe it to be the will
of the Lord, whom I know it is my duty and
at interest to serve and obey, (that I make
a sacrifice.) Oh! it is a great favor to be
privileged to be engaged in serving so kind
and merciful a Master. I believe we feel it so
en we feel as we ought. I was favored in
going out, to meet with but little hindrance
getting along between two snow storms. I
went to Naples on a Seventh-day evening; the
weather was cold but I did not suffer much
in it; walked to Tunesassa on First-day
morning, was a little hindered by meeting
with some of the natives. The river was
open, the ice not strong enough to be
crossing without taking a couple of boards,
and putting one on the ice then drawing the
other over and shoving it ahead. Henry Gar-
n, an Indian, assisted me. I got home, I
think, about 11 o'clock; made a fire in the
stove, I occupied and was glad of an oppor-
tunity of sitting down in the quiet. The first
week I spent in visiting the natives, the next
in a named school, continued it almost two
weeks, then stopped for making sugar. A
Indian moved, after which I felt lonely at
times. Geo. March lodged with me a part
of the time. When I was favored to feel love
to the Blessed Master, and I think I may say
a degree of faith in Him, I could lie down in
peace, although alone, depending on the Lord
to take care of me and preserve me through-
out the night. "Except the Lord build the house
vainly labor in vain who build it; except the
Lord keep the city the watchman waketh
it in vain." [These expressions of our dear
friend bring to remembrance some remarks
his, made to the writer many years after
the above date, when at his own home in
Weston Co., having been quite sick and con-
fined to his bed, he said in substance, "he
could rather die alone, in a cabin out in the
woods or wilderness, having the Divine Pres-
ence with him, than to die amidst his rela-
tives, with all the comforts of a home, and be
without that."]

5th mo. 9th. Through the most part of last
month my faith was at times much tried; not
having any tenant on the farm, it began to
be very doubtful whether I should be able to

get a suitable one, and not feeling liberty to
spend much time on it (myself), I felt much
tried in many respects, at times it seemed as
if I could hardly bear up. After being at the
post office one day and receiving a letter from
the Committee in which no mention was made
of any one coming out to take my place, this
together with my other trials pressed heavy
upon me; I could hardly describe my feelings.
Had it not been for the unmerited mercy of
Him who is mindful of his poor unworthy
creatures, it seemed at times as if I would
almost have sunk under them. On my return
home (I think on that day) I came by West
Rodolph. As I came along a lonely piece of
road, my burden (appeared) in a good degree
removed, and I was favored to feel a com-
fortable degree of peace to my much tried
mind. How necessary it is, always to keep
the spiritual eye single to our Divine Master
and endeavor to seek after true resignation
to his Divine will in all things. I believe it
will promote our happiness in time and help
us on our journey to the mansions of rest and
peace.

5th mo. 20th. I have been mercifully
favored of late to bear up under the discour-
aging appearance of things.

5th mo. 30th. Not being well to-day, I
staid pretty much at home; finished writing a
letter to Samuel Cope, and forwarded it;
then went across the river and visited Amos
Thompson,—had a pretty satisfactory oppor-
tunity with him. Feeling a desire to talk
some with a sick Indian girl, that I thought
was going into a consumption, I got Amos to
go and interpret; she was better, and showed
rather an unwillingness to be spoken to about
her situation; it was trying. How necessary
it is for us, when we undertake to speak to
others, to try to know that it is required of
us, and feel after a qualification. I have been
sensible that it is our duty to live so near to
our Divine Master as to be prepared at any
time to engage in service when He may be
pleased to require it. The qualification has
sometimes to be waited for after duty is
pointed out; but I think if we keep our place,
it will be given in proper time to commence
the service.

7th mo. 4th. Went down to Freeman
Thompson's, intending to have gone to Corn-
planter's reservation, (but) finding there was
a good deal of drinking at Freeman's, I spent
some time with them talking upon the evils
of intemperance; was kindly treated by all
except one, who was quite saucy. I returned
pretty well satisfied in mind.

8th mo. 9th. I have great reason to be re-
newedly thankful of late for a very comfort-
able sense of the loving-kindness and goodness
of the Lord, to me a poor sinner; this has en-
abled me to spend the two last weeks to rather
better satisfaction, I think, than some pre-
ceding ones. There is a precious reward to
be experienced in living the life of a Christian.
I am sensible I have suffered loss, and at times
great loss, by not living near enough to Him
who is the Life and Light of the world, and
shunning the cross; may there be an im-
provement in the remainder of the days dealt
out to me. The glory be to Him who is for-
ever worthy.

10th mo. 5th. I think I have been much
favored these last two weeks in being brought
at times to feel a degree of love to God, and
of faith and confidence in Him. The last
week, particularly, I have been comforted

with the foregoing encouraging feelings, (sen-
sible) at times that his strength was sufficient
to bear me up. It is He that worketh in us
both to will and to do.

13th. At seasons of late I have felt weak-
ness and discouragements, at other times a
degree of comfort and encouragement.

1st mo. 10th, 1847. I feel a little encou-
raged to write some account of the goodness
and mercy of the Lord to me a poor unworthy
sinner. I have been, for a few days past,
favored to feel a renewed sense of his loving-
kindness, which has been strengthening and
encouraging. Oh! for more humility and
faithfulness in serving so kind and merciful a
Master.

18th. I feel undeserving of the great favors
that have been so richly bestowed upon me
for some time past by a kind and merciful
Master, and think them worthy to be record-
ed, and to be long remembered with feelings
of the deepest gratitude. The love that I have
felt to my dear Master has been truly com-
forting. I have been favored, I think, with
a degree of faith to believe that if I should live
near to Him, it would not be required of me
to remain in this place a great while longer,
(accompanied) at times with sincere desires
that I might faithfully fill up the remainder
of the time in the way that would be most
pleasing to Him. I feel a little encouraged
to try, although in the past I have fallen far
short of what I desired to do.

(To be continued.)

A Notable Night in Boston.—A. Bronson Alcott as a
Christian Confessor.

Many a "conversation" in many a city has
Bronson Alcott held, but never in any place
one of the significance and interest of last
evening's. For some time it has been known
that this once pre-eminent representative of
"New England Transcendentalism" no longer
stands in his earlier theological attitude.
Partly through closer and more intimate in-
tercourse with christian believers, partly no
doubt through a guileless following of the
"true light which lighteth every man that
cometh into the world," he this spring reach-
ed a clearness and positiveness of evangelical
conviction, which rendered it a kind of per-
sonal necessity to declare to others his new
position.

The 14th of 4th month, on the evening
fixed by B. Alcott—the invited guests as-
sembled. Representative men of almost every
type and shade of belief were there—Evan-
gelical, Unitarian, Universalist, Swedenbor-
gian, and "Free Religious." The eager, yet
diverse, interest with which all awaited the
words of the venerable sage, was something
not soon to be forgotten.

Beginning back in early manhood, he spoke
of the influence long exerted over him by the
doctrines and personality of Channing; then
of the formation of "The Transcendental
Club," and his connection with it; then of
his gradually formed conviction that the drift
of that movement was pantheistic; then of
his later and larger intercourse with people
of orthodox views, and his better appreciation
of them.

This, by an easy transition, brought him
to speak of the great doctrines of the chris-
tian faith, and of his own apprehension of
them. In the course of his remarks, and of
the conversation following, he touched mainly
upon the following points: The unique char-

acter of the Christian religion; the reality and value of divine revelation; the Trinity; the person of Christ; the lapsed state of man, and the atonement. As to the first, he professed his faith in Christianity as from above, as the first religion that gave the true knowledge of sin, as destined to supersede all other religions, and to be superseded by no other. Speaking of the Founder of Christianity, he thought the overshadowing question of the age was still, "What think ye of Christ?" Without using technical names or definitions he mentioned the Orthodox, the Arian, and the Socinian conceptions, but at last came back to the unequivocal admission of Christ's own claim of oneness with the Godhead. The atonement was a supreme illustration of love's power vicariously to suffer for the good of the loved, but that which differentiated Christ's vicarious suffering, from all that human love had ever prompted, making it unique and world redeeming, was "the oneness of the sufferer with Deity."

These statements show how complete was the speaker's dissent from all Channingsm, and from all transcendental or other rationalism, but they cannot show how rich and hearty and poetic was the vein of his discourse. Still less can they give any idea of the genial excitement of the sharp but friendly catchings to which the new confessor was subjected.

At one point he was almost lost in what seemed more soliloquy than address on love as the very essence of God. Apparently to disconcert him and bring him down to the level of criticism and logic, a well known radical suddenly thrust in the question, "What is love?" "Ah, who can tell?" sighed B. Alcott, without a second's hesitation, and with absolute simplicity he soared on the higher, actually helped and not hindered by the attempted interruption. Another questioner tried to make him see the impossibility of ascribing suffering to a divine person, love being so essentially and unalterably blessed that nothing to which love prompts can be really a suffering. Not the twinkling of an eye did it arrest him. "Yes, yes, love loves to suffer!" was his answer, and the epigram was worth a dozen arguments as on he went. Whatever the agency by which it has been brought about, this new and unexpected confession of Christ by one supposed to feel no need of any Mediator, has produced a profound impression in Bo-ton, and wherever American Unitarianism has gone.—*Ch. Ad.*

The visible unity of the Church roots in the invisible unity. The invisible unity is spiritual. It is a common life in Christ. This is the organizing, generating, developing force in the Church. Without this spiritual vitality, a Church is a poor, formal, dead thing. The invisible unity is, therefore, the great fact. It magnifies Christ. It demonstrates brotherhood. It supplies power for growth and conquest. Every believer who keeps himself in the love of God, keeps himself, also, in the communion of the saints. To be in Christ is to be in his members; for the life which is in the vine flows through all the branches. "There are diversities of gifts, but the same spirit. And there are differences of administrations, [ministries,] but the same Lord. And there are diversities of operation, but it is the same God, which worketh all in all." (1 Cor. xii. 4-6).—*Ch. Ad.*

Natural History, Science, &c.

Gathering India Rubber on the Amazon.—The rubber-swamps are all around, but land travelling is out of the question. So an Indian canoe man is engaged, —a good-natured fellow, and an adept in woodcraft. He sets us across the river at a half-raised hut, where bright vines clamber over the broken thatch and hang in long festoons in front of the low door-way; but within, the floor is sodden black clay, and dark mold hangs on the sides, and the air is like a sepulchre. The single slovenly *manabaca* woman who inhabits the place complains bitterly of the ague which tortures her; yet year after year, until the house falls to pieces, she will go on dying here, because, forsooth, it is her own and the rubber-trees are near. She will not even repair the structure. You can see sky through the roof, but if rain drives in she will swing her hammock in another corner, and shiver on through the night as best she may; for tomorrow there are rubber-trees to be tapped, and a fresh harvest of the precious milk to be brought home,—and what will you have? One must expect discomfort in a swamp.

Back of the house the rubber-trees are scattered through marshy forest, where we clamber over logs, and sink into pools of mud, and leap the puddles; where the mosquitos are blood-thirsty, and nature is damp, and dark, and threatening; where the silence is unbroken by beast or bird,—a silence that can be felt; it is like a tomb in which we are buried, away from the sunshine, away from brute and man, alone with rotting death. The very beauty of our forest tomb makes us shudder by its intensity.

In the early morning, men and women come with baskets of clay cups on their backs, and little hatchets to gash the trees. Where the white milk drips down from the gash they stick their cups on the trunk with daubs of clay, molded so as to catch the whole flow. If the tree is a large one, four or five gashes may be cut in a circle around the trunk. On the next day other gashes are made a little below these, and so on until the rows reach the ground. By eleven o'clock the flow of milk has ceased, and the *seringueiros* come to collect the contents of the cups in calabash jars. A gill or so is the utmost yield from each tree, and a single gatherer may attend to a hundred and twenty trees or more, wading always through these dark marshes, and paying dearly for his profit in fever and weakness.

Our *manabaca* hostess has brought in her day's gathering—a calabash full of the white liquid, in appearance precisely like milk. If left in this condition it coagulates after a while and forms an inferior whitish gum. To make the black rubber of commerce the milk must go through a peculiar process of manufacture, for which our guide has been preparing. Over a smoldering fire, fed with the hard nuts of the *tucumá* palm, he places a kind of clay chimney, like a wide-mouthed, bottomless jug; through this *boiaio* the thick smoke pours in a constant stream. Now he takes his mold,—in this case a wooden one, like a round-bladed paddle,—washes it with the milk, and holds it over the smoke until the liquid coagulates. Then another coat is added, only now, as the wood is heated, the milk coagulates faster. It may take the gatherings of two or three days to cover the mold thickly enough. Then the rubber is

still dull white, but in a short time it turns brown and finally almost black, as it is to the market. The mass is cut from an paddle and sold to traders in the vill. Bottles are sometimes made by molting rubber over a clay ball, which is then broken up and removed. Our old-fashioned rubber shoes used to be made in this way.

Twenty million pounds of rubber, value \$6,000,000, are annually exported from Brazil in the dry season many thousand people engaged in gathering it. But the business altogether a ruinous one for the province. The Brazilians themselves are fully aware. *Seringueiro*, who gains two or three dol from a single day's gathering, has enough life goes here, to keep him in idleness a week; and when his money is spent, he draw again on his ever-ready bank.—*Scrib. Magazine.*

Steam Generator.—At Sharon Hill, in Lancaster County, a new invention is in process. A correspondent of the *Philadelphia Press* describes it as follows:

In this somewhat secluded shop, from which curious intruders are carefully shut out, "instantaneous steam generator" has been actual operation for four months.

The steam generator consists of a series of hollow spheres into which water is injected by pulsations. The instant that the droppings on the hot surface of the steel spit it flashes into steam and ascends through small aperture into a "reservoir," which consists of six gridiron sections of hollow steel tubes which lie transversely upon each other. From this "reservoir" the steam conveyed to the engine. The water instead of being in a boiler under the action of fire, is in a tank which can be located in any part of the building, and if it should happen to empty through failure to set the pump motion, no harm could possibly come, except that the process of making steam would stop, and after the small stock in the reservoir had passed out, the machinery would come to a stand. There would be no explosion to give notice.

The "steam generator" now in operation at the Sharon Hill shop does not occupy more than twenty square feet of floor space. The furnace burns by natural draft, and its flame comes in direct contact with the horizontal gridiron of hollow spheres immediately above. The six gridiron sections of steel tubes, which constitute the "reservoir," are at the top. Compared with the space occupied by an ordinary boiler, this little furnace shrinks to the dimensions of a kitchen range. In sea-going vessels, and in fact wherever space is valuable, the "steam generator," if proved successful, will have a vast advantage over the old form of boiler, whether upright or horizontal.

Amber and Asphaltum from Vincenttown, J.—E. Goldsmith reports these minerals from the Ash Marl, a layer above the Green Sand. The mass of asphaltum weighed 100 lbs. Unlike ordinary amber, the specific gravity the New Jersey variety is less than that of water, and it fuses to a mobile liquid.—*Phil. Acad. Nat. Sci. Phila.*

Insects as Food.—At a recent meeting of the London Entomological Society there was exhibited a piece of "Kungu cake" from the Nyassa district in Africa, where according to Livingstone and others, it is used extensively as food by the natives, who manufacture

a large quantities of a minute insect; being to the mosquito family. It was stated a common hemipterous insect was largely n by some of the hill tribes of Northern India. The crust of insects has been v n by analysis to contain about 6 per cent of nitrogen, and their ashes show the enee of phosphorus.—*Am. Nat.*

Rocky Mountain Locust.—At its last session gress appropriated \$10,000 for the comion of the investigation of the Rocky untain Locust by the United States Entomological Commission. The work during coming season will be carried on in Colorado and the Western Territories, particularly h and Eastern Idaho, where the locust unds each summer, doing more or less age. Parties will also be sent into Montana, the main breeding place of the destruc-swarms periodically visiting the Western sissippi States.—*Am. Nat.*

Breeding Habits of the Dace.—Standing one rnoon upon one of the bridges crossing river in this city, a nest of the Dace was covered in the stream below. It was about 6 feet in diameter, situated in running ler from twelve to fifteen inches deep, and teeted on the upper side by a small root which the current of the water was broken. e female would pass over the pebbles and osit her spawn, while the male stood ready an attack, and on the approach of an my, would dart off like a flash in pursuit the intruder. When no danger was near, l after the bed had been covered with wn, both would proceed up the stream in four to ten feet or more, and taking a all pebble in their mouths, would quickly urn and deposit them on the eggs. Some- es but one fish would go for pebbles, o other lingering near. Thus layer after r of eggs and pebbles were deposited one on the other. These movements were tched for two days, when the water be- ame muddy from the spring rains, and fur- er observation was impossible. The cover- g of the eggs retained them in their place, d at the same time protected them from g destroyed by other fishes who were con- antly hovering about, like vultures watching opportunity to devour them, while the terstices between the pebbles gave sufficient ace to harbor the little fry as soon as hatch.—*W. H. Gregg, Elmira, N. Y., in Am. Nat.*

Bark Louse.—In the summer of 1870, a large ecies of bark louse was common on the lip trees about the lawns of the Michigan gricultural College, at Lansing. So destruc- ve were they that some of the trees were lled outright, and others were much injured. Tennessee these insects seem very common a the stately tulip trees of that State.

Wherever the tulip tree louse has been b- served, sucking the sap and vitality from hee, there the bees have also been seen, lap- ing up a sweet juicy exudation which is creted by the lice.

The fully developed insect, like all bark- ee, is in the form of a scale closely applied he limb on which it works. On the under ide is a cotton-like secretion which serves to ander beaks, and finally folds the eggs. The larvae which are hatche- rom these, crawl about the tree, and finally asten by inserting their long slender beaks, here they so pump up the sap that they row with surprising rapidity. In a few eeks the scale-like form is assumed, and the ollowing summer the eggs are developed;

and soon after the scale, which is but the car- case of the once active louse, drops from the tree.—*A. J. Cook.*

THE FRIEND.

SIXTH MONTH 14, 1879.

A notice recently appeared in the public papers, of one of our members having been brought into difficulty in the State of Dela- ware, for the observance of our testimony against hat-honor. On inquiry, we find the circumstances were as follows:

He had been summoned to attend the court at New Castle, as witness in a civil suit. On the opening of the court, the order was given for those present to take off their hats. As he continued to keep his hat on, the erier and stipstall both called to him to take it off. He then left his seat, and went to one of them, and explained his objections to so doing. The erier conducted him to the witness room, where he remained till his name was called.

On again entering the court-room, the judge and erier both ordered him to remove his hat. Turning to the judge, he said, "I keep it on from conscientious motives, considering it [uncovering the head] an act of worship due to the Most High." The judge still insisting, he replied, "In my native county of Delaware, Pennsylvania, I have many of my people live, it was not expected, and I was surprised on coming here to find it was required."

Judge. "We always require it as a mark of respect to the court."

Witness. "I intend no disrespect to the court."

Judge. "I know you intend no disrespect, but you must take your hat off, and if you will not, the erier must take it off for you."

The erier accordingly removed the hat. We see no good reason for the persistence of the judge in enforcing his order, unless there is some law on the subject in Delaware, different from what prevails in other States of the Union. When we reflect that its territory was formerly under the government of William Penn, who himself suffered greatly because he could not violate his conscientious convictions, by uncovering his head in honor of any man; and that ever since it has numbered among its influential citizens many claiming to be members of our Society, and bound by their profession to observe its testimonies; it seems strange that such a law should have been enacted, or that it should have been allowed to remain on the statute book, violating as it does the rights of a portion of its citizens.

There are some of our younger members who have thoughtlessly fallen into the habit of taking off their hats as a token of respect to others. It would be well for these to consider the ground on which our worthy forefathers in the truth suffered so severely, even to beating, imprisonment and loss of property, for declining to give to their fellow man an honor which they considered due only to their Creator. They believed the rendering of such homage to man proceeded from an unworthy servility, that its origin was corrupt, and that it either tended to foster pride and self-esteem in those who received it, or else was an unmeaning show.

Those of our members who depart from our

long-established practice ought to remember, that their unfaithfulness adds to the burthens of the more consistent members, and that if we do not steadily maintain our testimonies, the right to live in accordance therewith may soon come to be denied. Then those who may be drawn, as our early members were, to a faithful rejection of all that is tainted with evil, may be compelled again to contend for their rights through suffering, as was done in the rise of our Society.

A similar case to the present one occurred in this city in the year 1872. From the issue of our Journal of 10th mo. 5th, of that year, we quote the following comments, which are as applicable to the present case as to that for which they were written:

"Were this extraordinary action in accordance with or sanctioned by any law of the State, it would be a disgrace to the place and the age, betraying a lingering existence in the community of that persecuting spirit which once filled the goals of Great Britain with innocent Friends, because they would not violate their conscientious scruples in order to gratify the pride and unjust demands of cruel and vindictive judges; and in New England goaded on high professing Puritans to hang ministers of the Gospel of Christ, because they presumed to set their feet within the limits of their jurisdiction, after they had forbidden them to come."

Since 1872 we have heard of no instance in these parts, in which a Friend has been ordered to remove his hat, until the present occurrence. If the State of Delaware has a law in force which authorizes such an act, we trust it will not long be permitted to remain un repealed.

The London Friend for the Fifth Month, contains a notice of a volume of "Sermons by Robert Barclay, Author of 'The Inner Life of the religious societies of the Commonwealth,'" edited by his widow. In this notice it says:—"The sermons in this volume are not complete, they are little more than notes—helps towards the arrangement of the speaker's thoughts before-hand. We feel sure, from what we have been told by one who heard some of them delivered, that they give a very imperfect idea of the earnestness and force that often attended Robert Barclay's ministry."

This seems to imply that R. Barclay was in the practice of studying out and arranging the matter of his discourses "beforehand," as is done in most cases by those of other denominations who undertake to preach to the people at stated times. It is a practice altogether inconsistent with the views of Friends, who have ever believed, as is expressed by his ancestor, Robert Barclay the Apologist, that in times of public worship, "The great work of one and all ought to be to wait upon God; and returning out of their own thoughts and imaginations, to feel the Lord's presence, and know a gathering into his name indeed, where He is in the midst, according to his promise. And as every one is thus gathered, and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathings of God's spirit are felt to arise; from which, as words of declaration, prayers or praises arise, the acceptable worship is known, which

edifies the Church, and is well pleasing to God. And no man here limits the Spirit of God, nor brings forth his own counsel and gathered stuff; but every one puts that forth which the Lord puts into their hearts; and it is uttered forth not in man's will and wisdom, but in the evidence and demonstration of the spirit and of power."

We do not doubt that persons may be brought under a preparatory religious concern on particular subjects by the Head of the Church; but the true minister of the Gospel will have no liberty to cast off his burden by expressing it in public till he feels the right exercise of spirit produced by a Divine power, and knows the command given to proclaim the Lord's message to the people. When under this sacred influence, he may be required to bring forth out of the Lord's treasury things new or old,—those which had not been resting on his mind before; or those whose weight he had long felt. But in either case, it will be in the freshness of the present feeling.

SUMMARY OF EVENTS.

UNITED STATES.—The steamer Illinois, of the American Steamship line, made her last voyage from Liverpool to Philadelphia, in nine days, one hour, and five minutes—one of the shortest trips on record.

A survey of the Delaware river, from Bridlesburg to the mouth of the Schuylkill, has just been completed. The hydrograph consists of many thousand soundings, and the chart, when completed, will give the depth of water in every part of the harbor; the location of all the bars and shoals, and the conformation of the shore line, and the high and low water lines; and will give at a glance the most important information to all interested in the navigation of the river.

In order to prevent future inundations of the meadow lands in the southern part of the city, it is proposed to construct a wall from Girard Point to the mouth of the Schuylkill. The stone for this purpose is to be furnished from the House for Correction grounds; and the work performed by inmates of that institution. The wall is to be 40 feet thick at the base, 20 feet at the top, and 12 feet high, and will be faced with stone two feet in thickness. The estimated cost \$24,000.

The Arabian horses presented by the Sultan of Turkey to General Grant, on the occasion of his visit to Constantinople, arrived in this city last week. The animals were selected as two of the best steeds in the imperial stable, and during their journey have been treated with marked consideration. They are said to have made the long voyage without showing any signs of discomfort or fatigue, and to be in perfect trim and models of beauty. The fifteen hanks high, of graceful, well-bred, though strong wiry necks, and of a compact body, with soft skin and shiny coat; the manes and tails dark and very long; the neck is arched, and the head held very high.

On the evening of the 6th, eastern Pennsylvania and New Jersey were visited by a violent thunder storm, accompanied in some sections by hail. Comparatively little damage was done in this city, but in the country many trees were uprooted, and growing crops seriously injured by the hail.

Severe frost throughout Wisconsin on the night of the 6th, was destructive to corn, potato- vines and vegetables. Heavy frosts occurred on the 6th and 7th, in northern New York, New England, and Canada. Snow fell at Troy, N. Y., Sandwich, N. H., and Quebec.

The first flow of oil from the Bradford oil district, through the Tidewater Pipe Company's pipe, reached Williamsport last week. The oil which flows through more than a hundred miles of pipe, is received in tanks, and is shipped to the seaboard, over the Reading Railroad, about to commence.

It is stated the largest block of granite ever quarried in the United States, has recently been taken from a quarry at Vinalhaven in Maine. It is 59 feet long, 5½ feet square at the base, and 3½ feet square at the top. It cost \$17,000 to blast it and move to the shed where it is to be finished.

The total tonnage of anthracite coal from all the regions for the week ending 31st ult., was 593,136 tons, or more than double that for corresponding week last

year. Prices are firm under recent advances of about 25 cents per ton. The Philadelphia and Reading Coal Company announces its entire product for this month is sold.

The iron workers' strike at Pittsburg is estimated to have thrown out of employment in the iron and collateral trades, from 35,000 to 45,000 people, while \$25,000,000 capital is idle in Allegheny county. The strike also affects iron mills elsewhere, that belong to the same association.

The Senate has passed the bill authorizing the District of Columbia to issue \$1,200,000 5 per cent. bonds, at not less than par, to fund debt now becoming due.

The Senate Finance Committee, by a vote of 4 to 3, decided to postpone the consideration of the silver bill till the first Second-4 day in 12th month next.

The U. S. Treasury has prepared a statement showing that the total reduction of the interest-bearing debt, from 8th Mo. 31st, 1865, to 8th Mo. 1st, 1879, when the funding process will be completed, will be \$583,886,594, and the annual reduction in interest charge will be \$67,203,919. The reduction of the public debt, less cash in the Treasury, between 8th Mo. 31st, 1865, and 6th Mo. 1st, 1879, was \$729,249,103.

During last month 18,109 immigrants arrived at the port of New York, against 12,213 during corresponding month last year. During the twelve months ending 5th Mo. 31st, 1879, there were 92,801; for the previous year the number was 71,091.

In New York city last week, 490 deaths were reported. In Philadelphia 274.

Markets, &c.—U. S. sixes, 1871, registered, 104½; do. coupon, 107½; do. 5s, 104; 4½ per cents, 100½; 4 per cents, 102½.

Cotton.—Sales of middlings reported at 13½ a 13½ cents per lb. for uplands and New Orleans, and 14½ a 14½ cents.

Petroleum.—Crude 7½ cts, in barrels, and standard white 7½ a 8 cts. for export, and 9½ a 10½ cts. per gallon. For home use. Lined oil, American, 61 cts, and Calcutta 62 a 63 cts. per gal. for city oil, 47½ a 48 cts; sperm, crane, 77½ cts, bleached white, 79 a 80 cts.

Flour.—Minnesota extra, \$1.50 a \$1.70; Penna. and Ohio extra family, \$5 a \$5.25; patent, \$7.25 a \$7.75; other high grades, \$7.75 a \$8. Rye flour, \$2.87 a \$3.10. Corn meal, \$2.40. Bran, \$1.50 a \$1.22 per ton.

Grain.—Best wheat, \$1.13 a \$1.14; amber, \$1.16 a \$1.17; white, \$1.17. Rye, 38 a 60 cts. Corn, 33 a 41 cts. Oats, mixed, 35 cts.; choice white, 38 a 40 cts. per bushel.

Fresh Fruits.—Strawberries, 4 a 12 cts. per quart; cherries, 6 a 10 cts. per pound. Gooseberries, \$1 a \$1.50 per bushel.

Seeds.—Clover seed, 5½ a 6½ cts. per pound. Flaxseed, \$1.40 a 1.45 per bushel. Timothy, \$1.45 a \$1.50.

Hay and Straw.—Prime timothy, 65 a 75 cts. per 100 lbs.; mixed, 50 a 60 cts.; straw, 75 a 85 cts.

Beef cattle.—Extra, 5½ a 5½ cts.; good, 5 a 5½ cts.; common, 4 a 4½ cts. per pound. Sheep—4000 head arrived and sold at 3 a 3½ cts. for common, and 4½ cts. for extra. Hogs, 3 a 5½ cts. per lb., as to quality.

FOREIGN.—At a meeting of the South Staffordshire Mining Drainage Committee, it was announced that owing to the debt of £40,000, the Fifth district, at the pumping engines would be stopped. The effect of this would be the flooding of collieries for miles around. A meeting of all the colliery owners was called on the 11th, to consider the position of affairs.

The Times of the 6th inst. says, speculation in silver has apparently run its course for the present. A correspondent informs that during last month 108 new companies were registered, with a capital of £7,500,000. This is something like a revival of joint stock speculation.

The steamer Faraday, will commence loading the new French Atlantic Cable on the 10th inst., and sail about a week later. The shore ends, and Brest and Sicily connections will be laid first. The Faraday will then return to the Thames for the deep sea cable, which is being manufactured at a rapid rate. The route for this cable is by the way of Brest, the Island of St. Pierre, off the south coast of Newfoundland and Cape Cod. It is expected the line will be open for business before autumn.

The British steamer Devonshire, which arrived at Liverpool on the 4th inst., from Philadelphia, lost 155 head of cattle driven to a gate at sea.

The total value of minerals and metals obtained from the mines of Great Britain in 1877, reached £38,281,405, viz: £18,742,950, the value of the metals; £47,113,767 coal, and £2,424,679 minerals.

France and England have agreed to abstain from interference with Egyptian administration, and will not receive the appointment of European Ministers, or

Comptroller General, but they will hold the Khediv responsible for the consequences of his acts.

It is said that Germany has informed England France that she leaves to them the political part of Egyptian question, and desires only to defend financial interests of German subjects.

Official reports from Cashmere say, that it is impossible to exaggerate the distress the famine is can there. Thirty-five hundred tons of grain are no transit to the valley of Cashmere.

Intelligence from Irkutsk says, the Amoor river its tributaries have overflowed. Much damage has been done, and it is thought a famine will ensue.

Solvovief, who attempted the assassination of the Czar has been condemned to death.

The eruption of Mount Etna has almost ceased. Flow of lava has completely stopped. The Chamber Deputies has voted 500,000 lire for the relief of sufferers by the eruption, and the inundation of the

strike among the workmen in the timber trade which began at Sundswall, Sweden, has now extended to all parts of the district on the Gulf of Bothnia. Sixteen thousand men were idle at last accounts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the General Committee is to be held at the school on Fourth-day, the 18th inst. S. A. M.

The Committees on Instruction and Admissions; at the school on the preceding evening, at 7 o'clock. The Visiting Committee meet at the school Seventh-day, the 14th inst.

For the accommodation of the committee, conferences will be at the *Street East Station* on Seventh-Third-days, the 14th and 17th inst., to meet the train that leave the city at 2.30 and 4.40 P. M.

SAMUEL MORRIS,

Philada., 6th mo. 24, 1879. (Cler)

A competent teacher is desired for Friends' School Crosswicks, N. J., to commence about 9th mo. 1st.

Application may be made to BARTON F. THORNTON, JOS. S. MIDDLETON, Crosswicks, or SAMUEL ALLINS, Yardville, N. J.

FRIENDS' SELECT SCHOOLS.

Wanted a teacher for the Girls' School. Applicants may be made to

John W. Biddle, No. 726 Bampton Street,

Ephraim Smith, No. 1110 Pine St.

Rebecca W. Kite, No. 459 North Fifth St.

Hannah Evans, No. 322 Union St.

FRIENDS' ASYLUM FOR THE INSANE.

Now Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

Obit., at his residence near Pennsville, Morgan O. DUBO, on the 19th of 3rd mo. 1879, DAVID BALL, in 82 years of his age, and member and elder of Hope Particular and Pennsville Monthly Meetings. He was firmly attached to the ancient doctrines and testimony of the Society of Friends, and although his removal from works to rewards was sudden, his friends are comforted in the belief that it was his daily concern to fulfil standing as with his loins girded and his lips burning, so that whenever account might be rendered joy at the coming of his Lord.

—, on the 5th of 5th mo. 1879, at the residence of Wm. H. Moon, near Morrisville, Bucks Co., JOSEPH WATSON HIBBS, of Roaring Creek, Columbia Co., I

in the 79th year of his age, an esteemed member of Money Monthly Meeting. Although so remotely situated, that he was prevented from the regular attendance of meetings, he was concerned to maintain our principles and practices, as held and maintained by worthy forerunners. In his last illness, which short, he was preserved in passive submission to Divine will; not a murmur escaped him, and he calms and peacefully awaited the close of his earthly career.

—, at his residence in Penn's Manor, 5th mo. 14 1879, after a short illness, EDWARD BALDWIN, aged 45 years, an esteemed member of Falls Monthly Meeting of Friends, Bucks Co., Penna.

WILLIAM H. PILE, PRINTER,

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 345.)

The houses are plain wooden huts with paper sliding-doors, matted floors on which people eat and sleep, and roofs covered with thatched straw, without chimneys, and having holes at the top to let out the smoke. Babies were sprawling around on the floors, strapped upon their mother's backs like an Indian's papoose. Sometimes the baby's head was shaved, with tufts of hair left upon the sides and back of the head; at other times the child wore a little red cap, which I used to think quite pretty until I found it signified small pox!

The "hotel" at Hakoné was like most of the others we stopped at on the Tokaido; the landlord was very polite, and the women of the house favored us with loud demonstrations of welcome by uttering a chorus of strange sounds we could not understand.

Our coolies turned us out of the kangos on the porch of the hotel as though we had been wheel barrows; and taking off our shoes, as all Japanese do on entering the house, we walked across the clean straw mats to the inner apartments prepared for us.

Japanese houses are only one or two stories high, but cover a great deal of space, and have many rooms, separated from each other by same-work and sliding-doors covered simply with rice paper. All these sliding-doors can be thrown open at once, making one large hall, so that from the street you can look straight through the house to the garden behind. The kitchen is at the very entrance, so that in coming in you pass through an array of pots and kettles, and see the women boiling rice and frying fish over a fire kindled in the floor, or in a stone fireplace where there is no chimney. Unsavory odors greet you of unmentionable Japanese dishes, and you are glad to escape the noise and smell by striding to your room, which faces upon a small garden; here you sit upon the floor and rest as well as you can, in the absence of beds, chairs, sofas, or common comforts. My cook prepared supper from the preserved provisions brought with us in tin cans, and every thing was served on tiny little tables, scarcely a foot high, in dishes no larger than saucers.

After tea soft quilts were spread upon the floor of the guest-chamber, which is one foot

higher than the other rooms, and a wooden pillow-block, with a little round roll on top of it was placed at the head of the pile of quilts for a pillow! When I played my neck on the pillow-block I felt as if I were about to be decapitated; but they covered me with a great stuffed quilt, shaped like a coat, with arms two feet wide that flapped over me. Then they hoisted a great mosquito-net, and tucked the edges under me to keep away the rats! I wondered at this, until I rolled from under the net, and found the rats at midnight playing tag over my face! Nor could I drive the creatures away until I struck a match, when they fled at the light.

The appearance of the Tokaido throughout this section of the country is splendid; it is lined all the way by a double row of massive and magnificent pines, whose overhanging branches have shaded the generations that have journeyed over this road for centuries. These old trees are among the most pleasing and interesting features of the whole country, and I like to hear the wind sighing through them, as though it were mourning over some strange and unknown scenes of the past. Passing through the villages so early, it was a peculiar sight to see all the houses shut up in front, their weather-beaten sliding-doors fitting into each other so closely as to make the whole town look like a succession of windowless barns.

We stopped at a large tea-house, where breakfast was served in better style than usual, and then we reclined on the broad veranda overlooking a garden where dwarfed trees, miniature mountains, and rippling cascades were all placed in an incredibly small compass. We fed the finny tribe in the gold fish pond close to the veranda, and then sent out for "Jin reka shas" or man-power earriages, and resumed our journey southward. The "Jin reka sha" is a two-wheeled vehicle, more than twice the size of a substantial baby-carriage, and is usually drawn by two men. One man gets into the trills, the other runs ahead with a rope. Both are finely tattooed with pictures pricked into the skin with ink of various colors. These pictures are similar to those seen on Japanese fans, but are more elegantly executed. These fellows are very strong, and I have often had a single pair of them carry me forty miles on a stretch! They would stop every three hours to eat rice and refresh them-selves; in this way they would run a whole day without showing signs of weariness.

The little carriage has a cushioned seat and short springs, but in going down hill where the road is worn rough from the rains you are liable to be bounced out if not very careful. Should a storm come up, you are protected from the wet by an oiled silk top drawn up over your head, completely covering you; through a little flap you can look out at the storm and see your coolies with dripping straw coats splashing through the mud.

The long journey drew to a close as we approached the suburbs of Shidz-u-o-ka. Several turbulent rivers had been crossed in flat-boats, propelled by bamboo poles, and I now the last relay of Jinreka-shas had been given up, and we found ourselves entering the city, mounted upon jet black Japanese ponies sent out to us by the local officials. The directors of the Scientific School met us some distance down the road, and bade us welcome.

The Buddhist temples usually occupy the most picturesque sites, enshrined among thickly shaded groves, and secluded from the noise and bustle of the large cities. Approaching them through an avenue of trees, or ascending the hill-slope, you may see their massive roofs, carved pagodas, and huge bell-towers rising abruptly through the green foliage. The very atmosphere of sacred solitude surrounds them.

In one of these temples I was destined to live during my first year in Japan. With all its heathen rites and pagan darkness, I yet learned to call it my home. Under almost the same roof with me were the priests of Buddha and the idols, before whom incense was continually burning, filling the house with fragrance. The grounds of the temple covered several acres, and contained nearly a dozen buildings. Some of these were temples, others were small shrines, and the central building was a temple and dwelling combined. Here most of the worship was performed by day and night, and here I lived.

Several massive gates led into the grounds. Under the largest stood two grim warriors, carved in wood and painted plaster, measuring fifteen feet in height, and holding giant spears, bows, and arrows, with which to guard the sacred portals of the temple. Colossal pines shaded the walks, and bamboo groves skirted the hill side. To the left stood a Buddhist cemetery on the terraced slope of the hill. A great bronze bell in the tower tolled solemnly and slow, with a deep booming sound, every evening when the sun went down. The priests were very polite, and sent me fresh tea raised in their own garden, and boxes of eggs and sponge-cake. I thanked them, sent them some preserved peaches, and invited them to attend my Bible class!

In fact I had a Bible-class, even in this stronghold of heathenism, with nothing to interrupt except the noise of the gongs and the pagan worship of the adjoining temple. On the very first Sabbath,* at the request of many of my brightest pupils, I explained the teachings of Christianity to as earnest and intelligent a body of young men as it was ever my privilege to address. They listened for more than two hours to a careful presentation of Christian truth, warmly thanking me at the close, and gladly accepted a copy of the Scriptures, when I gave each one of them,

* The First-day of the week—improperly termed Sabbath.]

promising to study the chapter assigned for the next Sabbath.

The happiest memories I have connected with my long exile in the interior of Japan, are those of the hours regularly spent with my Bible-class. The eagerness with which the truth was received, the affectionate gratitude manifested by all who attended, the solemn assurance which the Divine Spirit gave of his presence, and the consciousness that I was presenting Christ to those who had never known Him, but would soon rejoice in his salvation, filled me with awe and yet with enthusiasm, and gave an unction to my words far above the secular teachings of the week-day lecture room or laboratory.

Of the difficulties experienced in presenting spiritual truth to minds entirely unaccustomed to it, and through a strange language, I need not speak; but all obstacles were gradually overcome, and the students would write me grateful notes during the week, asking questions on the subject discussed, and usually closing with short exclamations like the following:

"These are golden truths you are giving us, and they satisfy the soul," said one student. "I have got very great important points yesterday, of which you have spoken to us from the faith," wrote another. A third wrote, "Alas! my grandmother has died without knowing the greatness and glory of our God, and the comfort of the blessed Gospel of our Saviour Jesus Christ."

(To be continued.)

" For The Friend."

Watch over the Tender Lambs.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Pro. xxii. 6.

Various and important are the duties and obligations resting on the children of men in their daily walks through life, not only in observing a proper care in their temporal pursuits, to "provide things honest in the sight of all men," but also in maintaining a close adherence to the governing influence of the "Spirit of Truth" in each of their hearts, that ability may be afforded to "go in and out" in an exemplary manner, in the presence of those with whom they "have to do."

How great is the necessity that parents, and those having the care of the young and rising generation, should keep their proper places, both by example and precept, in order to be successful in the right training and instruction of those over whom an all-wise Providence has placed them. Very injurious effects, it is feared, are often produced on the tender minds of such, by their being habitually directed or reproved, in a mood of impatience or boisterous tone of voice. Where this is the case, a similar disposition is begotten, and fostered in the children, which is not only productive of a feeling of resentment and disregard towards their parents, but also of a selfish and overbearing manner of communication amongst themselves. As "like begets its like," so they, in speaking to each other, will partake of the feeling, and imitate the tone in which they are accustomed to being spoken to by those in authority over them. What a contrast appears between families thus trained, and those who are nurtured under the discipline of love and mildness, and the continual attractive influence of kind words! What beauty and excellency there is in a spirit of meekness, gentleness, and love,

combined with dignity and firmness in the government of a family. Whether encouragement, reproof, or restraint becomes the line of duty, these "weapons are mighty" and effectual, through Divine assistance, "to the pulling down of strongholds" of sin and temptation in the hearts of the dear children.

The responsible station of a delegated shepherd for the training of souls for a never-ending eternity, is an awfully solemn one indeed. Oh that there might be an earnest seeking, "first for the kingdom of God, and the righteousness thereof," humbly trusting in the merciful promise that "all things necessary will be added;" that the Lord might be sought unto early in life, and found to be "a present helper in the needful time" before the responsible place of parents and guardians over precious souls, should overtake them. In the commencement is the time, while the "twigs" are yet young and tender, that a qualification for "bending" them aright is so essential, and specially important; for an opportunity *then* lost, may be lost forever: once pause and consider—but *one* life to live—but *one* family to train—no second trial on a mistaken course; and the accountability *great and sure*; and as "it is not in man that walketh to direct his own steps aright," how great the necessity to trust in the Lord, and daily seek his presence and aid; for how can any know a preparation for training up the "lambs" entrusted to their care in the right way, except they have first learned to walk in the right way themselves? No stream can rise higher than its own fountain head, so neither can parents rightly instruct their children in spiritual things, unless they have known something of the qualifying operation of the Spirit within themselves. "Without me," said our Saviour, "ye can do no good thing;" how then is it possible that any can be capable of directing others in that "strait and narrow way" which themselves have never yet walked in or known? Where "obedience keeps pace with knowledge," and the Spirit of the Lord is felt to be near, how easy it then is to perform known duty, but in the absence of *this*, how utterly impossible.

"Trust in the Lord with all thy heart, and lean not to thine own understanding," is a beautiful and wholesome pointing of duty, and worthy to be heeded in all our movements; therefore, ye who are yet in the earlier walks of life, with your interesting little flocks around you; be humble; be watchful; be earnest in your searchings after good, that you may feel your spiritual strength renewed in times of need; ever remembering that "the Lord is good," and very near to those who "diligently seek him," and will reward for every rightly directed effort. Remember it is written that "the little foxes spoil the tender vines." Keep near *to that* which will hold in check the proneness of natural affection to indulge; and enable to watch carefully over *these*—the early budgings of a relish for forbidden things; that which fosters pride in the heart, and mars the tender begettings, there.

Oh that parents would more seriously consider these things; that they would dwell more inward; and more sensibly feel their great responsibility. That they would more earnestly seek to know the way of Truth for themselves, and thereby be brought not only to feel the importance of observing the wisely written words, "Train up a child in the way he should go, and when he is old he will not

depart from it;" but also to appreciate and experience the truth of the kindred language: "He that would train up a child in the way he should go, must first go in the way would train up a child."

5th mo. 31st, 1879.

Redemptioners.—In a recent number of *Lucy's Progress* is a sketch of the life of Alham Peters, who is now living and enjoys a competency at the advanced age of 88 years, near Millersville, Lancaster Co., Pa., which contains an incident which took place at Chester about seventy years ago. In those times the poor Germans who wanted to come to this country but had no money to pay the passage, contracted with the captain of a vessel, so that he was allowed to sell them into servitude for their passage money, these people were called Redemptioners. The time above referred to, Abraham Peterfather was in the habit of hauling grain from Lancaster county to Wilmington, Del.; on one occasion, as he was going there, sister requested him to buy a small German girl from a vessel for her. The vessel stopped at Chester. So after he had disposed of the grain he mounted one of his horses and rode to Chester. He went on board an emigrant vessel, and as he spoke German he was surrounded by a crowd, each one requesting to be bought, as they preferred to get to families where German was spoken. He called the captain and made known his errand. The captain told him he had two small German girls on board, their mother having died on the voyage. He asked forty dollars for the two; but as Peters only wanted one and could take but one on horseback with him, the captain said he would charge twenty-five dollars for one, and if he sent him a purchaser for the other he would give her fifteen dollars.

He describes the scene when these two German girls were parted as most affecting, he assured the remaining one that he would try and find her a good home. Before parting the girls were going to divide their dear mother's effects, but Peters would not allow this, as he assured them that Katy, the girl he was taking with him, would find plenty, and therefore insisted on the other keeping all except the clothes that Katy was wearing. Agreeing to the captain that he would try to find another purchaser, he started for Wilmington, and was soon on his way home. He had proceeded but a short distance from Wilmington, when he met a Quaker gentleman and his wife driving to town. The latter saw the girl, and admiring her, stopped and wanted to buy her. But Peters told her that he had bought the girl for his sister, and therefore could not sell her, but told her of the little sister that was left behind on the vessel, and requested them to go to Chester and buy her. He gave the gentleman a few lines to the captain, and reminded him of the fifteen dollars he had agreed to take.

The Quaker promised to go and buy the sister. They gave each other their addresses, and promised to write and keep the girls in communication with each other. Katy was installed in her new home, and grew up to be a fine woman. Her sister also found a good home with a Quaker family. Correspondence was kept up between the families, and yearly visits were made alternately with the girl, and very friendly relations sprung up between

families, which were kept up long after girls were free. When Katy had served her time and arrived at the proper age, was married to a worthy baker in Philadelphia. These incidents illustrate how some of our early settlers came to this country, too poor to pay their passage, but they were honest, industrious, and of good habits, and their offsprings are scattered through the fern counties of this State, composing some of our most prosperous and respectable families.—*Jeffersonian.*

For "The Friend."

Letters of James Emlen.

(Continued from page 341.)

Date omitted. * * * I should be very glad to attain to more evenness in my course, and to be unduly cast down with desertion, or at ease by favors received. I remember one 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 I such I can truly say has often been the case with me—so that I could say indeed 'all my righteousness is as filthy rags.' But such ravings lead us to appreciate more highly the dear Saviour's righteousness with which we seek to be clothed. It not only teaches us the repetition of these trials, we may hope, all *little* us in the uniform habit of mind, attributing all praise where it is due, not to ourselves, but to our Lord; but unto my 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 to ourselves and to be renewed in the life of righteousness. It is a state I fully believe and I hope aim after, but am very sensible lacking yet. * * * To be members of the same family with those who have gone before us, and to be gathered home with them at 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 suffering, 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—not doubting if this is done we shall witness resurrection.

"I have been reading dear 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 a Christ; but oh! what a view it gives me of myself! dear man, he had been forgiven much and therefore he loved much."

* * * I retained those letters to let Anne see them—she was a good deal affected with reading dear Francis's remarks about the loss of her little Francis, and I have no doubt she was favored to feel congenial emotions, accepting the dispensation as ordered in best Wisdom. I thought when reading it, what a favor to have such a friend as thou had in Susan—so artless, and yet so ardent, as well as her friendship as her devotion: both proceeding 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. * * * Dost thou not think it is 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!"

"Stm mo, 22d, 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. Finding, however, after it had passed the Quarterly Meeting, that no one had yet offered, I felt most easy to inform — how the matter had been with me, and since then I have continued to feel peaceful. 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. It has indeed felt to me very much like the time referred to when there was nothing but a 'few barley loaves and some small fishes' remaining amongst us. There is a great deal of noise and outward profession in the Christian world, but the animated eye must see that if all the chaff—all except the solid wheat were sifted out, *little* would be left—and yet that little, with the divine blessing, may be sufficient; and therefore our faith must not be in the wisdom of man, nor in the multitude of words, but in the innocency, simplicity and humility of the Truth itself and the power of its operation.

It is often a comfort to me to think of thy filling the position thou dost, though thy constitution is feeble, yet it is not upon our own strength we have to rely. He who said, 'I profess unto you 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. This I have no doubt thou hast mercifully experienced—more of this experience is what we all need, and need to abide under.

"I was sorry to learn from —, that the boys' school is more unsettled than usual. Oh! for something to reach and subdue the untoward spirit of our too thoughtless youth! how sad to think of such liberality—such uncommon favors of many kinds being bestowed upon our children, and they not appreciating them! It feels to me as though it was time to pray for them as with the heart of one man, lest all our labor should be in vain."

Patience is an important requisite to a holy life.—*Upham.*

Young Friends at Watering Places.

The season is now approaching when many, in search of health or pleasure, visit some one of the numerous mountain or sea-side resorts in this part of the country. With many of those that do so, it is a matter of necessity, to seek relaxation from business cares during the summer months. Among those thus obliged to leave their homes for a short period, are many young people; and it is to these I would venture to suggest a few considerations connected with this subject.

A large number of the class I address, when they visit such a place, are introduced into the company of a great many strangers, whose education and manner of life have been totally different from that of the young Friend, who suddenly finds them to be his or her companions for a few days or weeks. They are often fashionable people, who, by their actions show, that they think wealth, fashionable attire, and worldly pleasures are indispensable to true happiness. The amusements that they indulge in may be right for them; but it is not so with the young Friend who has been taught otherwise, and on whom accordingly rests a greater degree of responsibility. Unless he is very careful he may (almost unconsciously perhaps), partake of the spirit that animates his associates; and there is thus danger that when he returns home, he may have acquired a disinclination for the simpler amusements which he had previously delighted in. He may have permitted himself to receive impressions that will ripen into a distaste for serious things; and a desire for a more worldly course of life that shall neither prove an advantage to himself or his friends, nor yield him one whit more of genuine pleasure than he had known before.

Young people at summer resorts occasionally attend places that they would deem hurtful at home, persuading themselves that having such an opportunity to see gayety and the fashionable side of life, it will not hurt them this once, and no one need know anything about it. They forget that those influences which are not desirable at one place, are equally detrimental to their good at another; besides, they are frequently observed by others when least suspected. They may thereby induce some of their friends to forget their responsibility as members of a religious Society that professes the necessity of keeping "unspotted from the world."

It is a great cross to be brought into contact with intelligent people, who yet cannot understand the motives inducing Friends to adopt a plain dress, an unassuming behavior, and the simple language of the bible; but I have observed that while they may not appreciate the reasons, they will generally respect those who show they do so from principle, and not from a desire to be peculiar. On the other hand, when they see youthful Friends altering their conversation to suit their company, or ridiculing the distinctive testimonies of the Society, they cannot fail to think there is nothing in these testimonies, or else secretly pity the individual who proves himself ashamed of them.

There are many healthful and enjoyable ways of passing the time at a summer resort; and there is such a thing as properly indulging in the attractions that such places afford, without violating either the moral or Divine laws. The chief thing is to be watchful, and

this state has to be maintained everywhere; but probably nowhere more than in society composed of men and women, bent on pleasures, and relief from the cares of life. Those who maintain their watchfulness through the inevitable temptations that accompany watering-place life, will, when they return home, feel a satisfaction in having done so. They will realize, that having kept to the cross under unfavorable circumstances, they themselves have been preserved from evil, and from bringing even a shadow of reproach upon the Society of Friends.

The Ever-Watchful Eye.—Looking from my window one day, I saw a little boy in the very act of putting out his hand to steal some flowers. He seemed to be quite unconcerned, as though he had never been taught how wicked it is to steal; but, catching sight of a pair of eyes looking at him, he quickly drew back his hand, ashamed and frightened, and ran off. As soon, however, as he thought himself out of sight, he was doing the same thing again, and, there being no one near enough to prevent him, gathered as many as he wanted and went away.

There are, I am sorry to say, many who, like this child, are bold and forward in doing wrong, when they think no one is near to see them, but tremble with fear and shame if they find any one has been looking on. They are perhaps very careful to make sure that no one is near to see them, but they forget to look on high, where God's throne is, and from whence the Bible declares, "His eyes behold, his eyelids try, the children of men."

"God is in heaven; can He see

When I am doing wrong?"

Yes, that He can; He looks at thee

All day and all night long."

I have heard of a little boy who had learnt of God's all-seeing eye. He had a wicked father, who compelled him one night to go with him when about to commit a robbery. The father, when he arrived at the spot, was very cautious to look everywhere round about to make sure no one was near to see him, and, being satisfied there was not, would have completed the theft, when his little boy said, "Father, there is one place where you have not looked." The startled father exclaimed, "Where, child?" "Up in the sky," replied the boy, "for God is always looking at us." The would-be thief was so much affected at hearing this truth from his child's lips, that he was obliged to give up his wicked intention.

Remember this, my young readers, that God's piercing eye sees everything we do; and I desire you may be made to look up when tempted to do wrong, and consider, "Thou God seest me." And God's eye not only sees all we do, but looks into our hearts and sees all our thoughts, for his Word says, "God searcheth the heart."—*Ep. Recorder.*

An Orr.—The necessary union of prayer and work is well illustrated by an anecdote of Dr. Maclod. He was on a highland loch one day, when a severe storm arose. He was a large powerful man, but his companion was very diminutive. The danger was so imminent that the good doctor proposed that they should all engage in prayer. The chief boatman, who was tugging with all his might, replied; "Well, well, let the little one gang to pray, but the big one maun tak' an oar."

TEARS.

Selected.

It is raining, little flower,
Be glad of rain,
Too much sun would wither thee,
'Twill shine again;
The clouds are every black, 'tis true,
But just behind them shines the blue.

Art thou weary, tender heart,
Be glad of pain,
In sorrow sweetest things will grow,
As flowers in rain;
God watches, and thou wilt have sun
When clouds their perfect work have done.

Selected.

On being asked after a religious meeting if there were any strangers there?

Yes, the stranger of Galilee stood at the door
While our spirits were gathered within,
We knew his sweet men—He had been there before,
And we joyfully welcomed him in.

Then He looked with an eye most merciful love,
On the few he had drawn to the place;
And the incense seemed fresh from his dwelling above,
As he breathed forth his heavenly grace.

For his presence so rested on each softened heart
With an effluence truly divine,
That the smallest and meanest partook of a part,
And longed on his love to recline.

And they felt in the silence and awe of his might,
That the holy Baptizer was there;
That John had departed indeed from their sight,
But a greater had come to declare,

That as never man taught, must his lesson be learnt,
That his fan is to cleanse us within,
His fire—a reprover that secretly burned,
His laver—a washing from sin.

Oh we long that his lesson of life-giving power
May rest on our spirits as dew,
That oft it may please Him, that worshipp'ing hour
In mercy and love to renew.

Then no guests from afar will be needed to tell
Of the fount, or the mountain of prayer,
For deeper by far than Samaria's well,
Is the fountain of life that was there.

Self-Righteousness.

Mary L. Whately in her book entitled, "Among the Huts in Egypt," relates a conversation which took place during a visit she paid to some poor Bedouins in Egypt on the borders of the desert. She had met with them on some former occasions, read to them from the Arabic Bible and endeavored to interest their feelings in the subject of religion.

She says: "The party are by no means prepossessing to the eye, it must be owned; they are exceedingly dirty and miserable-looking, and one or more has always bad eyes, and the grandmother certainly never can have become acquainted with soap and water during the whole of her life; nor is the seat offered to their visitor inviting, as it consists of an old goat's hair cloak spread over the rubbish outside the huts. However, the welcome was, as always, hearty and cheerful; many were the inquiries after all the mission family, the school, &c., and, finally, a new baby—a little brown atom, rolled up in a curious medley of rag—was introduced to me, and I was requested to take it in my arms. I, of course, complied, not forgetting to utter a blessing in the name of God aloud, so that the mother might have no fear of the evil eye!

"Have you brought the book?" then asked the old blind woman. "Oh, yes, here it is." She felt the volume with her fingers, and reverently kissed it; then, commanding the chil-

dren to be quiet, we began the reading, with an end-avored, as usual, to make as easy possible to their ignorant minds, by select the plainest portions of the gospel."

"When I spoke about all men being sin the blind man gave a grunt, which plain showed he did not approve the doctrine; fact, his self-righteousness has long been, a believe, the stumbling block that hinders accepting the truth. 'But, Suleyman, I see if you don't disobey one of God's command you disobey another; if a man, for instance doesn't steal but tells lies, or if he doesn't tell lies but gets into a passion, is he then no sinner?' 'Well, that is true,' he allowed. 'Does not the little child, as soon as it can speak, begin to show sin by anger, by selfishness, and other things?' 'Yes, yes, indeed the mother interposed, and the rest nodded in agreement, while I went on to try (not the first or second time) to show them how greatly we needed a Saviour, since we were sinful and could not save ourselves. 'No Suleyman, do you know any friend who would die for your sake?' I said at last. He gave a short incredulous laugh as he replied, 'No, no, lady; no one in the world would do that.' I suppose no one would care so much to poor blind Suleyman as to give his blood for his sake?' 'No, truly; no one!' he repeated. 'Yet that is just what our Lord Jesus did, Suleyman!' He died, as I often have to you, that all sinners who believe in Him at trust Him may be saved and forgiven, and made happy for ever in heaven. You heard this from me before, and from all of us, but perhaps you forgot it, or else you did not understand that it was for you, as well as others, that our Lord came to die. It is His Spirit that sends me to speak to you, and to you these things! 'Wonderful indeed!' said the blind man. 'Ay, it is wonderful!' True! God's love is very wonderful; and yet you don't seem to believe in it. Some will say you can be saved by your own good deeds; others by fasting and pilgrimage; others by the prophet: none of these really believe in God's love. It is only He who can save us. 'Praise God!' ejaculated Suleyman. 'Al but it is not saying that which will save your brother; it is not speaking, but believing God's word, and giving Him the heart.'

"The woman (his sister-in-law) now interposed, and said, 'Sitt M., I will show what mean by a parable' (or example); the word is the same in common Arabic.' Suppose she continued, 'that I did not love you—it is only a story, you know, for I love you truly—but suppose you were a kind lady, and yet still I did not love you, from something in my heart; if my heart was hard—how shall I say it; but you know what I mean—what then could I do?'

"I see," said I; 'you mean that you can't love God because your heart is hard by nature like this,' and I tapped on the great stone water jar that lay beside me; 'is that so?'

"Yes, yes," she cried, striking the jar; 'that's it; story!'

"Then, dear sister, I have a word from God exactly for you!" I said; 'only listen, and then I quoted, as well as I could from memory (for I had not a whole Bible with me), the text from Ezekiel, 'I will take away the heart of stone, &c.'

"Ah, that is good indeed," she said; 'it is sweet!'

"Now, why I wrote down this conversa-

(which is given exactly as it took place, somewhat abbreviated) was, that self-consciousness being deeply ingrained in all tents, it was exceedingly rare to hear any real like this."

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 349.)

6th mo. 14th, 1843.

My dear friend, Jos. Elkinton: * * * It is easy to forget thee—we sincerely love—whom we feel that precious unity which proceedeth from the true and living Vine. I do not remember that I ever felt stronger desires for the growth and prosperity of my friends in the ever blessed Truth, than since I have been separated from them. See, no distance, doth not diminish that precious love which proceedeth from the inextinguishable Fountain of all good. I trust I have been favored to feel something of it at times, and feel bound to acknowledge great been the merciful dealings of the blessed Master with me since I have been here. I am pretty comfortable, and at times have been made to rejoice. My "sittings," although not so comfortable and strengthening as of late, I have had the company this morning James Bucktooth, whom I thought a promising Indian in best things.

In sincere love I remain thy friend,

EBENEZER WORTH.

the same.

7th mo. 20th, 1843.

Thinking it would be right for me to acknowledge the receipt of George Williams' letter, I thought I would write a few lines to thee, and as an excuse for my not writing more frequently, while I have been favored, unmerited mercy, to feel that precious love and unity to and with my dear friends, (the Religious Society of which I am a member), I felt my dear friend particularly so, I felt my time is not my own, that it would be best for me to feel after that true qualification, and to attend to my duties in this place; I had at times felt so poorly qualified, that I had had time, it would have been a trial to me to commence writing. As I have been attending over the reservation I have often thought of thee, and how thou must have felt in the early part of thy services in this place, thinking thy trials were greater than mine, and can easily believe that nothing but sense of duty was the cause of thy continuing here so long as thou did. I have also often thought of my friend Robert Scotton, and his various trials in this place; and have thought, were it his proper place, it would be pleasant for me when I return home in the evenings, to have his company and at times his advice and assistance; notwithstanding my sincere desire for our dear friend it is that we may faithfully discharge his duty in the place pointed out by the Divine Master, for that, I believe, is the only place where we can truly suffer. If it is the will of the Master to call another—or a man and his wife,—I could be glad of society and help, but can say "His blessed will be done." Our time and talents are of so much importance that it is a precious thing to misapply them, therefore I do not wish to see any one come, except as sent by the Master.

In love I remain thy friend,

EBENEZER WORTH.

To the same.

12th mo. 19th, 1843.

In the last letter received from Thomas Evans, he mentioned that thou wast indisposed. Since receiving this information I have often thought of, and felt much sympathy with thee; at the same time I feel comforted in the belief that thou knowest unto whom thou should look for help, and upon whom to lean in the day of trial—having tasted and known in a good degree that the Lord is good, I hope thou may still in unmerited mercy be favored to feel his life-giving presence to be with thee, which can administer help and true consolation in all our trials, and cause that all things shall work together for good. Oh! that we did but love Him with all our hearts and all our minds, we should then, I believe, be enabled to love our neighbor as ourselves. In this precious feeling we should be drawn near together in spirit, although far separated in person, and experience that precious unity which is in our beloved Master, the great Head of the Church; being engrained into Him, in Him we should be strongly united one unto another, and as long as we keep an abiding there, I believe his Holy Arm will be as a wall about us, which will bid defiance to all the powers of the enemy, and we should be enabled as a religious body to journey forward in the strait and narrow way which leads unto life; at times and seasons rejoicing in the Captain of our salvation.

Although I have been for a considerable time deprived of the privilege of meeting with my friends, having attended but one meeting at Collins' since our friend Robt. Scotton left, my "sittings" have nearly always been truly refreshing and comforting. While attending to the school at Cold Spring, which I taught for some time, I had sittings with the scholars on Fourth days, when I have been sometimes surprised at the quiet orderly behavior of the children. Before commencing I have often felt so weak, I would have been glad to have felt excused from sitting with them and been alone, desiring only the company of my Divine Master; but I think I have always been satisfied after giving up to it. * * * While I would be sorry that any of our members should come here without first feeling it to be their proper place, if it was the will of the Master to send one, I should be glad of some help; but after all, all help and strength cometh from above.

In sincere love I remain thy friend,

EBENEZER WORTH.

(To be continued.)

"For The Friend."

The writer has been interested in the subjoined illustrations of the fundamental truth, that it is the Lord's power alone that can change the heart of man; that whoever may be employed in planting and watering in his church, that to Him we must look for any increase of spiritual fruit; and that He does not withhold a blessing on the labors of those whom He prepares and sends forth as laborers into his vineyard.

"This endowment of the Spirit, this holy baptism, has remained with the Church in all ages. With what power did the apostles give witness to the resurrection of Christ! How society was revolutionized, and the very customs of earth changed! Men in high places, as well as in low places, trembled at the

preaching of Paul. Ephesus was in an uproar, and Athens was moved. They said at Thessalonica, "These that have turned the world upside down are come hither also." I hear the apostle always exhorting us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." How successful was the loving John in winning souls for his Master; and with what power did Peter preach while the Holy Ghost fell on them which heard. We know but little about the earlier centuries, and yet the names of an illustrious few have been handed down to us who shined like stars upon the darkness of the world. What power was given to St. Ambrose! See the multitudes that gathered around St. Chrysostom! How they hung on their lips! How eagerly did they wait on his ministration! Erasmus said of him: "I know not whether we are to admire the indefatigableness of the man or of his hearers!"

"Under the preaching of Luther immense multitudes were swayed, and all northern Europe was agitated. Under the preaching of Wiclif, or rather the missionaries whom he sent out, England was also stirred to its depths. Knox with his burning words inflamed the mind of Scotland, as well as made its queen to tremble.

"John Howe relates from Dr. Goodwin how he had heard Rogers preach when the house was crowded, and such was the influence, that he put all the congregation in so strange a posture that he never saw any congregation in his life. The place was a mere Boehm, the people generally as it were deluged with their own tears; and he told me that he himself, when he got out, and was to take horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping before he had power to mount, so strange was there an impression made upon him, and, generally, upon the people.

"Look at the vast multitudes that attended the preaching of a Whitefield, and the longer continued ministrations of a Wesley. See how thoroughly society was stirred to its very foundation—how the colliers from their sooty pits listened with uplifted faces and streaming eyes to the words of life, and how the rabble on the commons, though like wild beasts in their lawlessness, were tamed and sobered under their preaching."—Bishop Simpson.

J. F. Hanson Organizing Friends' Meetings in Denmark.

LETTER FROM J. F. HANSON.

Dear friend Daniel Hill:—A few days after our last account those professing with Friends at Veile and Horsens were called together and an organization effected by holding a district meeting, combining the functions of a Quaker Church and the executive powers of a Monthly Meeting. The meeting was established to be held quarterly, alternating at Veile and Horsens, and will exercise care over the Society in Southern Denmark. The meeting was a blessed season from the Lord. As Friends know but little of order there were several matters to consider, and some regulations were adopted for the exercise of disciplinary care in the churches. Two of each sex, the most suitable, were appointed overseers, who will exercise the functions of caretakers and feeders of the flocks in their respective meetings. Eleven new members were received, mostly young, earnest people who have counted the cost and are willing to bear

the ridicule incumbent upon a decided follower of Christ in this land. Among these is a family who had been a-sociated among the Baptists for thirteen years (but not members), who could not quite accept the Baptist teaching of immersion. When they heard our exposition of baptism of the Holy Spirit they accepted the truth with all readiness and seem to be perfectly at home among Friends. Many precious meetings were held at their home a little out of Veile. Friends have also hired a comfortable room in the town for their regular meetings. We feel thankful for the abiding evidence of deep and substantial work in that vicinity that the Lord will cherish with his own blessing.

We held a few meetings at Horsens where a very few members reside, who, together with some attenders, hold a meeting in a private house. After a six weeks' stay in those southern places we moved our quarters to Randers, some four hours north from Veile.

Four members have resided at Randers for some time, and some others who claim to hold with Friends for a while after E. and A. Cowgill passed through here. They met together, but the non-members being unwilling to bear their part of the responsibility, the meeting soon collapsed. We began holding public meetings for the exposition of doctrine, and private meetings in houses for experience and personal efforts. The latter meetings have been much blessed. Some have found Christ and others a better experience of purity of heart and holiness of life.

We have no hope of building up the Society here or any where else on the foundation that not a few stand on. They are able to see all the faults and crookedness of the existing state church, and at the same time have no foundation of saving faith or practical holiness of life for themselves. We meet these wherever we go, and sometimes it is harder to get them out of their security than to waken the open sinner.

A prominent family who had long opposed all organization, yet professed to be much attached to Friends, did at last see the necessity for good order and government. They gave their names for membership. We believe this will break down the barrier which has stood in the way of others. The membership is now ten at this place, with several others who will attend the meetings. We may hope they will be able to hold meetings to the honor of truth by the divine blessing which is promised. We also held three temperance meetings in Randers, the first of the kind that had been held there. Thirty signed the total abstinence pledge and have begun work to counteract the wide-spread and desolating弊 of intemperance every where prevailing.

Looking over our stay of three weeks at the last named place, we cannot say that we moved the whole town, for the people seemed to be much more interested in theatres and amusements than anything else, and like every other military rendezvous, a military glare blinds the people, so they see but little else than what pleases the eye and ear. Yet we feel the Master has owned our coming and stay at Randers, and many souls were glad and praised the Lord for what they had seen of his loving care. We left the place with reluctance, having become much attached to the dear ones left to struggle in the battle for the Lord.

Reaching Aalborg yesterday, we were met

by our dear friend Lassens, at whose house we are stopping, and where we find an open door to go in and out among the people. But few can understand the different privations we labor under in reaching the people, and so little congenial association. It takes very few days to take off the novelty of a visit to a place. We become the observed of all observers, and various opinions pass upon us and our work. Some say they tell the truth, but we must not own it; others say they ought to be stoned; others say they praise God for sending us. Pray for us.

Thy friends, J. F. AND A. HANSON.

Aalborg, Denmark, 5th month 7, 1879.

—Christian Worker.

Religious Items, &c.

At the recent Yearly Meeting of "Hieksite" Friends of Philadelphia, their discipline on the subject of temperance was altered by the introduction of the following clause—"Friends are earnestly entreated as far as their influence extends, to prevent the sale of intoxicating liquors as a beverage, and not to sign applications to license inns or taverns for that purpose, and when any of our members do sign such applications, it shall be considered a violation of our Discipline."

The subject of establishing a Boarding School under the care of their Yearly Meeting for the education of their children was considered and referred for attention to the next Yearly Meeting.

The same course was taken with a communication from Illinois Yearly Meeting proposing a conference of all their Yearly Meetings to be held once in five years or oftener, for united labor to advance the cause of morality and kindred subjects among men.

Presbyterian General Assembly.—At the late meeting of this influential body, the Committee on Bills and overtures reported upon the resolution condemning the act of church members attending theatres and operas. Attached was the following resolution:

Resolved, That, in view of the increased attendance of church members at the theatre and opera, the Assembly bears earnest and solemn testimony against this practice, as inconsistent with Christian duty, since it not only gives countenance and support to an institution justly described by a former Assembly as a school of immorality, but is in itself spiritually hurtful and tends to obliterate the line which should always be plainly visible between the followers of Christ and the world.

The committee also reported the following:—That the General Assembly, believing that the practice on the part of Church members of reading secular papers on the Sabbath day is alarmingly on the increase, and believing also that it is a grievous injury to the personal piety of the readers, and a serious obstacle to the cause of Christ in every community, would deprecate the practice, and would urge upon all who love the Lord and desire the spread of His Kingdom in the world, to refrain and to do all in their power to discontinue it.

We are glad to see these testimonies to practical religion.

D. L. Moody recently said in Boston, that the Christian life was a battle. He started with the idea that after he was converted all he had to do was to fold his arms and "float right along into Heaven." But he soon found

that the Old Man was not dead in him, that the flesh still lived, and that the world, the devil were yet alive. From his experience and from careful reading of the Bible he learned that when a person is converted has only enlisted; the weary marches, hard fights, the wilderness, the deserts, the mountains are all before him.

Reformed Episcopal services have been opened at Peterborough, England, and several clergymen of the Anglican Church have been applied to Bishop Sguden to be received into the Reformed Church. New openings almost constantly occurring.

Sleepiness in Church Cured.—Under this title a writer in the *Primitive Christian*, published at Huntingdon, Pa., in the interests of German Baptists, recommends those afflicted with drowsiness to cultivate an earnest religious concern for themselves and others, to engage in much domestic labor before meetings, and on such days to eat sparingly, and of simple and easily-digested food.

The time of summer thunder-storms is again at hand. This year, as always, one set of holders will rush to the door or window in lofty mood of pleasure, regretting only that they cannot stand on the mountain-top to be in the midst of the grand battle of elements. Another set, as always, will carefully shut the doors and windows, and sit in the middle of the safest room in the house to banish the terrors of the storm without. There will be some cowardly souls among the first, and some brave souls among the second; for physical boldness is by no means synonymous with moral bravery. Be courageous in body and soul if you can, but never forget that the two lie on widely separate planes. The best use that can be made of physical courage is that of a type and a pattern for something higher.

Natural History, Science, &c.

The Starling.—*Curious Instinct of the Bird.*—I received the enclosed from John Oldham of Maresfield. It seems worthy of record as an example of perseverance under difficulties:—"I have been this summer on a visit to a dear friend (J. D. Bell) at Totterdell Park, Herts. He has a large school of over 100 boys, consequently a very large establishment, and the daily receipts of letters were large; he had to send about a mile for 1 letters, so he obtained permission to have a letter-box fixed in his park-paling, at the nearest point to the house (about 150 yards) as the postman passed this point, and it is on the side of a large shrubbery of many years growth. The slip outside the rails was about six feet high, and of course the box for the letters was a large square one, about eighteen inches by twelve. During the first week its being put up (this spring), twice each day the letters were fetched, and each time a double handful of small sticks and straw was thrown out of the box, which was attributed to mischievous boys on their way to school. After two or three days a messenger was sent round to the house with two letters found on the road, next day several more, and the rubbish continued to be put in the box, although twice a day thrown out. The letters being found on the road, caused J. D. Bell to set a watch for the boys, but none were seen near. Next morning the rubbish had been put in the box in larger quantities, a nest put

ne corner and a blue egg. Now, of course, starting was found out; she continued to add to the number until five, then commenced setting, and for several days a large number of letters were thrown upon it as she sat, the box door opened and the letters taken away, but she never left her seat as they took the letters off her back. A passer-by on the road must have discovered her, for one morning a stone was thrown and to have fallen and broken the eggs (not to a mischievous boy); the stone was thrown out, and when they went to clear the nest they found she was covering the broken eggs with flowers, dog-daisies, and primroses. A few days she formed a nest in another corner and laid four eggs. These were like the broken and covered with flowers. Then in another corner, and three eggs. These were also with stones dropped in, and the same process of covering up with flowers. Then in the fourth corner, she laid two eggs, and to her from the outside enemy we cut her piece out of the door. Here she was for a safe. She sat, and had two young ones; one nearly ready to fly, he heard a great creaking, as from the letter-box; he ran to and caught a boy 'jabbing' with a stick through the outside slip, the mother extending her wings to protect her young—one killed and the other slightly injured; the old bird was much bruised; she flew into a large jar tree just over her head, while he took the young one into his hand and stroked the wings into shape. After some minutes it flew into the tree to its mother, when the noise of a great quantity of starlings assembled the tree was astounding, quite deafening, and was the rejoicing over the one saved."—*and and Water.*

Platinum Vessels.—One of the most interesting objects in the late Exhibition at Paris was the collection of huge platinum vessels and apparatus, the manufacture of which marks one of the most valuable steps in the progress of the industrial arts. The preparation of sulphuric acid, the cheapness of which is so important a factor in the productions of the chemist, is largely dependent upon the use of platinum concentrating vessels, which are now produced of a size hitherto unknown.

Benjamin Silliman in a recent notice of some of the objects exhibited at Paris, says: "Formerly boilers or stills of platinum of large size were used, costing from \$15,000 to \$30,000 each, more frequently about \$20,000, at this very considerable amount of capital expended up in these costly vessels—of which several were required in each large acid works—was in the old manner of construction attended with a comparatively limited production of acid. Now, by a very simple modification in the form and mode of using the platinum boilers, their cost is greatly reduced, and the daily product of concentrated acid at the same time very much increased. The new boilers are rectangular in shape, with corrugated bottoms, which offer extended surface, with additional strength and evaporating power. By the new system of manufacture, autogenous soldering of all the joints is accomplished by the oxy-hydrogen blow-pipe, and this work is done so neatly and completely, that the eye detects no trace of the lines of union."

"One may see to-day in the Exposition in Paris, the crucible now used for the fusion of platinum on a large scale, by a series of five

or six large jets of Hare's compound blow-pipe. The special apparatus exhibited is a block of chalk, of the Paris basin, about a yard long by a foot broad, and divided horizontally into two equal halves. In the upper half are the jets, placed equidistant along the length of the ingot mould, each provided with its pair of gum-elastic gas tubes and stop-cocks. The ingot mould proper is fashioned out of the lower half of the block, and its cavity is capable of holding an ingot of 250 kilos, (quarter of a ton) of molten platinum.

"The pile of beautiful, lustrous bricks—six as common house bricks—of platinum, fused by the oxy-hydrogen blow-pipe, is a sight to enliven the eyes of those who remember when the fusion of a globule of this metal as large as a pea was considered a splendid class-room experiment."

Rare Platinum Metals.—The same writer says: "Platinum is a metal found in the gold washings wherever alluvial gold is found, but usually in very small quantity. In the Russian mines of the Ural and in Siberia, it is found, however, in considerable abundance; occasionally in nuggets of twenty pounds weight, or even more, but usually only in grains and flat-tened scales, associated with gold and with certain other rare metals, familiarly known as the platinum-metals, with which the platinum is also frequently alloyed. These metals are chiefly iridium, osmium, rhodium, ruthenium, and palladium. The native alloy of iridium and osmium is familiarly in use for pointing gold pens, for which its remarkable hardness and unchangeable nature particularly adapt it. Fine specimens of this *iridosmine* are found in the gold washings of Northern California and Oregon, associated with platinum, but the quantity is not very considerable. It is with delight that the chemist sees in the exhibit of Johnson, Matthey & Co., large masses of these rare metals in a state of great purity, obtained by them in the preparation of a chemically pure platinum from its crude state. For example, there is a cubical block of pure ruthenium weighing two kilos, (about 4½ lbs.) the product of the treatment of about ten millions of dollars' value of platinum, and itself valued at 40,000 francs; a like mass of pure iridium, fused by the oxy-hydrogen blow-pipe; and the same quantity each of rhodium (fused ingot), osmium, and palladium (forged ingot).

"But more extraordinary for quantity is the mass of pure palladium, weighing 65½ kilos, and valued at 260,000 francs. This mass is composed of a great number of smaller masses, each representing a separate melt, and simply agglutinated into a large composite ingot, to obtain which about 125,000,000 francs' worth of native gold and platinum were worked over. No such mass of this precious and rare metal was ever seen before.

"Palladium has about the same value as gold (a little more), and is as yet too rare a metal to play any important part in the arts. Nor has it the beauty of gold, although it has certain physical and chemical properties, which give it a scientific value."

Theory as to Coal Mine Explosions.—Recent investigations into the causes of explosions in coal mines have developed a new theory as to the origin of many of them, which is plausible enough to draw to the attention of all who have any thing to do with the management of collieries. It is a well known fact that the dust of flour when in the process

of grinding, mixed with dry atmospheric air, produces an explosive compound, and though it is not so easy to demonstrate that a mixture of coal-dust and dry air brings about the same result, it is highly probable that this is the case. Certain it is that by combining with these two an exceedingly small quantity of fire-damp, the entire compound burns freely, and it is never safe in coal mining to assume that there is a complete absence of this dangerous article. The remedy for this is exceedingly simple, and this is to sprinkle the road and pathways in the mines plentifully with water. It is believed that in several of the English mines, where severe explosions have occurred of late, the failure to take this precaution was the chief cause of the disaster.

Telephone.—It is stated that at Manfield, O., an elderly woman, a devoted Christian and regular attendant at church, who has become an invalid, had a wire strung from the church to her bedroom and fitted with the necessary apparatus, and evening she listened to the Church service, receiving every word distinctly, though on her couch half a mile distant.—*Ch. Adv.*

THE FRIEND.

SIXTH MONTH 21, 1879.

The religion of Christ leads its followers to seek to promote the physical, moral and spiritual welfare of all mankind. It opposes war, slavery, intemperance, idolatry and superstition. Our members therefore naturally look with much interest on all efforts aimed at the removal of these evils; and rejoice in the success which attends these efforts. They feel disposed to lend a helping hand to those engaged in this moral warfare, and to enter the field as co-laborers, zealously striving to help forward the good cause.

But we hold peculiar views of the spiritual nature of true worship, of the need of a Divine call to the work of the ministry, and of a fresh bestowal of help from on High for every fresh exercise of ministerial labor, and of our dependence on the Lord's power, and help for any spiritual benefit to be conferred by us on others. These views were divinely opened as we believe to our forefathers in religious profession; and have been firmly held by all faithful members of our Society from their day to this. They are in part recognized by many Christian professors of other denominations, but not generally so fully and strictly as by the Society of Friends. Hence it follows that in the efforts to improve mankind made by these, there are nearly always some features in the methods adopted which a true Friend cannot sanction. However he may desire the end in view, he cannot do that which would be evil to him (with his views of religious truth), in the vain hope that good may flow from it.

We believe that Friends always make a mistake when they undertake to do the Lord's work in a way that is inconsistent with the doctrines He has given them to believe and uphold. Nor have we any faith, that the results of such deviations from a strict upholding of our original principles, will ultimately be found to have promoted the spread of the Redeemer's kingdom. Though some good may appear to have been effected by their

labors, yet we believe *more valuable* fruits would have been produced, if the labors had been regulated by a conformity to our principles.

Several recent communications have called our attention to this subject. One of these is a letter from England, which speaks "of the singing and other formal acts, such as the opening prayer in the schools," &c., in "the temperance and mission work carried on by active members" in that country. This letter however gives some encouragement, by adding, that several of the attenders have been made uneasy with these practices. It would be greatly to the benefit of these, if that which has made them uneasy should draw them into a real and deeper work of religion in their own hearts, so that they might become firmly established on the blessed Saviour through experience of his transforming and regenerating power in themselves. This would re-move all confidence in any efforts which were not felt to be under his direction and guidance, and would prepare and qualify them for real usefulness in his cause.

A notice of Salem Quarterly Meeting, Iowa, published in the *Christian Worker*, says: "A small body of Friends organized another meeting to be known as Salem Quarterly Meeting of Friends, which was held on the same days that our meeting was. The ministers that went with them were Harvey Derbyshire and Job Smith, the last named having recently removed from Pleasant Plain Meeting."

From another source we learn that this meeting will be in connection with that at Bear Creek, which separated from the main body of Iowa Yearly Meeting, a year or two since. We had previously known that at Salem, as well as in other parts of Iowa, some of the members had ceased to attend the meetings because doctrines and practices were introduced at variance with the original principles of Friends.

It is often claimed that the excitements and novelties which have given offence to concerned Friends, are merely incidents attending a true revival of primitive zeal and earnestness. We desire to be preserved in the spirit of charity, but we cannot admit this excuse to be any justification for an open departure from the principles of our profession, still less for an attack upon them. Therefore, when a person professing to be a minister among Friends publicly states in one of its meetings (and that in language more gross than we care to repeat), that the writings of our early Friends had caused the everlasting destruction of many of those who had read them, we do not believe that such a person ought to be either a minister or a member among us. When such abominable sentiments are allowed to be expressed, without an open disavowal of them by the officers of the meeting (as we are credibly informed was the case at this same Salem), it is no marvel that honest-hearted Friends should withdraw themselves and their families from exposure to the influence of such teaching.

SUMMARY OF EVENTS.

UNITED STATES.—Isaac Halfown, chief of the Seneca tribe of Indians, died on the 12th inst., aged 90 years.

During a heavy thunder-storm which passed over this city on the 11th inst., one of the buildings at the oil works of the Atlantic Refining Company, at Point Breeze, was struck by lightning and set on fire. The

flames quickly extended to other buildings, and to vessels at wharf, which were chiefly effective in preventing the spread of the fire, being unable to control that which had gained strong headway, and which continued to burn in different parts of the works for three days. Five vessels were burned, some of these partially loaded. The entire loss it is thought will approach \$500,000.

U. S. consul at Copenhagen, in his last dispatch to the Department of State, transmits a translation of a very interesting lecture on "Dairy Thrift" in Denmark. The lecture was delivered before the Royal Agricultural Society of Copenhagen. It contains the results of some experiments in making butter, of value to dairymen. The Royal Treasury contributed the economic lessons of the experiments, especially valuable in these hard times among the agricultural people. It is printed in the Danish language; the translation is in manuscript.

The first Mormon convicted of polygamy since the passage of the act of 1852, was sentenced at Salt Lake City the first, to two years imprisonment, and pay a fine of \$500.

Advices from San Francisco state, the work in the sub-drain of the Sutro Tunnel is being vigorously pushed forward. Although three quarters of the work is completed, 500 miners and carpenters are still employed. It is expected the waters from the flooded tunnel, will be discharged into the tunnel on contract the 20th inst. The time is looked upon with interest by the whole mining population, as marking a new era of prosperity for the miners of the Comstock Lode. Since the water flooded the Savage and adjacent mines four years ago, the lower works have remained submerged. A few weeks pumping it of extracting ore has commenced.

The Treasury Department is now ready to fill orders for standard silver dollars in sums of \$500. Under previous regulations not less than \$1000 could be procured on orders.

The returns to the Department of Agriculture indicate an increase in acreage of cotton of two per cent. over last year, but the average condition of the crop is not so good. Reports from the Pacific coast indicate the wheat crop considerably above an average, whilst from most other sections, the prospects are below an average. Drought has been more or less severely felt in all parts of the country.

Several districts of our country have been visited by severe storms during the past week, which have uprooted trees, demolished buildings and seriously damaged growing crops. An eye witness of the recent terrible storm in Kansas says, the cloud from which the wind and rain seemed to come, was in the shape of an immense inverted funnel, of a dark bluish color, and itself. The funnel appeared to float along with its bowl close to the ground, occasionally bounding high in air and almost disappearing for several seconds, when it would again drop to the earth. When it thus leaped into the air, whatever was upon the earth under it was left unharmed.

The deaths in Philadelphia during the past week were 128 adults and 111 children, 43 of whom were under one year of age.

The annual rate of mortality, according to the most recent weekly returns, in Calcutta was 34; Bombay, 37; Madras, 20; Paris, 20; Geneva, 25; Brussels, 20; Amsterdam, 27; Rotterdam, 31; The Hague, 27; Copenhagen, 29; Stockholm, 28; Christiania, 23; St. Petersburg, 43; Berlin, 24; Hamburg, 30; Dresden, 23; Breslau, 31; Munich, 40; Vienna, 34; New York, 41; Rome, 21; Naples, 31; Turin, 25; New York, 22; Brooklyn, 20; Philadelphia, 18, and Baltimore, 14.

A further decline in the volume of exports, and an additional increase in importations, as compared with last year, are the main features of last month's returns of foreign trade to this port. These are regarded as signs of home prosperity.

Markets, &c.—U. S. sixes, 1881, registered, 104½; do. coupon, 107½; 5s, 1881, 103½; 4s per cent, 106½; 4 per cent, 102½.

Cotton.—Rates of middlings at 134 a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude 7 cts. in barrels, and standard white 7 ½ cts. for export, and 9 ½ a 10 ½ cts. per gallon for home use. Lined oil, 61 a 62 cts. for American, and 62 a 63 cts. for Calcutta; Lard oil, 42 a 53 cts.; sperm, crude, 67 cts., and winter refined, 90 a 93 cts.

Fresh Fruits.—Peaches are beginning to arrive, and sell at \$2 a \$4 as to size of crate and quality of fruit,

Strawberries, 5 a 12 cts., as to quality. Cherrie 12 cts. per pound. Gooseberries, \$1 a \$1.50 per box.

Flour.—Minnesota extra, medium and fancy, a 55 cts.; Penna., do., at \$3 a \$5.50; western do. \$5.50 a \$6, and patent and other high grades at \$7.25. Rye flour, \$3.12½.

Grain.—Wheat, Penna., and southern red, \$1.18m, \$1.16½ a \$1.17; white, \$1.18. Corn, 40 cts. Oats, mixed, 39 a 40 cts. per bushel.

Hay and Straw.—Prime timothy, 70 a 80 cts. per ton; mixed, 50 a 75 cts.; straw, 75 a \$1.00 per pounds.

Beef cattle were dull, and prices ranged from 20 to 25 cts. per pound, as to condition. Sheep, 31 cts. Hogs, 5 a 6 cts. as to quality.

FOREIGN.—The Parliamentary committee's report on electric lighting says, sufficient progress has been made to encourage the belief that electricity has an important future for illumination, and as a source of chemical power. The electric light, even in its present state of development, may be advantageously use large areas whether open or closed; but it is not so matured, as to compete with gas for domestic purposes. The committee, therefore, does not recommend the extension of applying the light to private property, but does recommend that a restrictive act should be allowed to impede its further development. It considers that for light-house purposes, the electric has established itself, but does not consider the evidence proves that electric lighting is economical as compared with gas.

The directors of the City of Glasgow Bank have received a dividend of 6s. 8d. in the pound, and one of 3s. 4d. is promised, making 10s. in all, or one of the claims.

Bullion in the Bank of France has been increasing steadily during the last two years. *Le Temps* accounts for the large proportion which silver bullion has assumed, which places the bank in competition with its competitors, and partly by their competition, and also, by its cells being a refuge for the depressed silver.

On the 14th, the Senate at Versailles discussed bill providing for the return of the Chambers to Paris. Legislation of the Council supported the bill. The Government, he said, would be answerable for the maintenance of order. The Minister of Public Works, in a rejection of the bill would be tantamount to a vote of confidence in the Government. The bill was passed a large majority.

The Prince of Orange, heir apparent to the throne of the Netherlands, died in Paris on the morning of the 11th inst., in the 39th year of his age.

From an account published by the French Ministry of the Interior, it appears the number of French subjects who are leaving their country to settle abroad, is reducing year by year. The total number of registered emigrants, in 1877, was 3666, in 1876, 2867, in 1875, 4161, in 1874, 7000, 7590 in 1873, 9500 in 1872.

What is to be the largest bridge in Europe, expected will be completed next year. It will cross the Volga in the Government of Samara, Russia, the Siberian Railroad. The river at the point of crossing is four miles wide in the spring, and 4732 feet in the autumn. The cost of the bridge will be about \$10,000,000. Twelve piers 85 feet high, 364 feet apart will support the structure.

CORRECTION.—In the Extracts from Diary, of Ebenezer Worth, on page 349, in the third line of the article, "new relatives" should be "near relatives" and on the second column of the same page, "W. Rudolph" should be "West Rudolph."

FRIENDS' ASYLUM FOR THE INSANE, New Franklin, (Twenty-third Ward), Philadelphia Physician and Superintendent.—(JOHN C. HALL, M. D.) Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, 2nd month 5th, 1879, BENJAMIN M. HOLLEMAN, in the 80th year of his age, a member of the Northern District Monthly Meeting of Friends.

—, at her residence in Marlton, New Jersey, 5th month 9th, 1879, MARY EVANS, in the 78th year of age, a member and elder of Crowell Particular a Upper Evesham Monthly Meeting.

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 354.)

Shi-mo-jo, my favorite interpreter, lived with me at the temple; he was the brightest and most interesting young Japanese I ever met, and I learned to love him as a brother. He was invaluable to me in a thousand ways, and I bestowed great care on his education. His scientific studies he made rapid progress, and at my daily lectures in the class-room he rendered the work of instruction delightful by his clearness and enthusiasm with which he could expound to others the most abstruse scientific subjects.

But his health was delicate, and to my great regret he died in his twenty-fourth year, just when he was entering a life full of usefulness and promise. Over his grave, in a Japanese cemetery in Tokio, was raised a large stone, with touching inscription written in Chinese by his friend Nakamura; and having at the close complete statement of the Christian faith, the hope and comfort of which Shimo-jo had.

Two little boys also lived with me; one was the son of Governor Okubo, and the other the son of the captain of a Japanese ship of war, which went down in the last naval battle fought in 1865 by the forces of the Tycoon. When the father of this little boy saw that his ship was going to sink, he sent his men away in the boats, and then set the ship on fire, and drew his sword and committed "haka-ki-ru," which the Japanese consider a very brave and honorable way of terminating life.

Perhaps you may wonder how I occupied myself during these long months away from society and civilization, without seeing an American or European face for half a year at a time.

You may even imagine that I had an easy and dreamy existence, in the midst of shady trees, fragrant incense, and oriental repose. On the contrary, I never before worked half so hard as I did during the months of exile in the interior of Japan. With an institution of nearly one thousand students, under the supervision of a single foreigner; with fifty Japanese assistants to direct and instruct; with classes in various scientific departments, both theoretical and practical; with interpreters to be drilled, regulations to be made and

enforced, experiments prepared, and lectures given through the threefold medium of English, French, and Japanese, you may believe I had my hands full.

My regular duties at the school began on Christmas-day, as much time had been spent in getting settled. During Christmas week the heathen festival occurred of offering first-fruits of the earth to the pagan deities, so that three holidays were given. We began again on New-year-day, and I made out a programme of studies, which was accepted and printed in Japanese. I said nothing respecting the [First-day of the week], but left the space blank; the officials inferred my wishes, however, and inserted the word "rest." It was quietly done, and an order was issued changing the previous arrangements, and closing the school on that day.

I usually rose at six o'clock in the morning, and after breakfast the horses and guards would appear at the gate. Passing across the little garden, with its dwarfed trees and gold-fish pond, I would mount my jet black Japanese pony and gallop down the road, preceded by my "bet-to" or groom, and followed by the guard. The "bet-to" was a well-formed young fellow, naked to the waist, and splendidly tattooed with colored figures and dragons; he ran like a deer, and always kept ahead of the horse, clearing the road by a peculiar cry, which made everybody get out of the way. The distance from my temple to the school building was more than a mile, and as I frequently went over the ground four times a day, it was sometimes necessary to go very fast.

When I got tired of riding horseback—for the Jap ponies are very spirited and hard to hold—I borrowed a four-wheeled foreign carriage, which I found the ex-Tycoon had brought to the city. This carriage was the only one in the whole province, and was a great curiosity to the Japanese. It had been presented by the Dutch to the Tycoon, and now that it was no longer needed, he lent it to me, with the horse that had been trained to the harness. But Shidz-u-o-ka roads were never made for carriages, so the governors caused the way to be widened by building new bridges and small embankments.

If you could have seen the bewildered amazement of the natives as my chariot wheels dashed by their doors, you would suppose something frightful was coming. Mothers were running for their babies in the middle of the road, peasants flying into the ditches, ducks cackling, dogs barking, and stones rattling—all mingling in the wild *mélée*. Yet nobody was hurt.

The two-sworded men on the road would prostrate themselves before the carriage thinking that the ex-Tycoon was coming; but when they heard the laughter of my guards as we passed, they looked very fierce and straightened up immediately. They were as wrathful in the end as they were reverential in the

beginning. These were the men who disliked foreigners.

At the side entrance of the school are shelves upon which are ranged hundreds of wooden clog-shoes, which the scholars have taken off on entering; instead of a hat-rack (of which there would be no need), you see a sword-rack, with pegs in it, upon which rows of small swords are re-tied, some of which are sharp and elegantly ornamented. These belong to the Samurai scholars within, who, though small, are proud of their rank, and are entitled to wear swords in their little belts, with the ancient family crest on their clothing.

On entering the part of the building where Japanese instruction is going on in the old-fashioned style, you hear a great buzzing sound, such as might come from a colossal beehive, and as the noise gets louder and louder you can distinguish the shrill voices of several hundred youngsters, who seem to vie with one another in studying aloud their Chinese and Japanese lessons.

In the school you would not see any thing that even approached disorder, and there was an air of refinement about the commonest-clad child. The scholars wore loose dresses with long sleeves, which served as pockets, and in which they carried tops, strings, oranges, and rolls of brown paper, or any thing they needed. They tied up their books in pieces of cotton or silk, and carried them home to study at night in the same noisy way. All this loud study of former days simply filled their heads with long passages from classical Chinese and Japanese books, which they memorized by rote, without understanding half they studied. They had to learn a great many "moral precepts" also, such as obedience to parents and the elder brother, respect for the aged, worship at the graves of their ancestors, offerings at the shrines of pagan gods, and stories of romance and robbers, which were calculated to teach bravery and give them contempt of death.

The scholars in the Japanese and Chinese department came to school at six o'clock in the morning and were dismissed at nine. They also came again at five in the afternoon. My own classes of the more advanced students commenced at nine o'clock and continued until noon; then I arranged the apparatus and experiments in the new laboratory built for me, preparatory to the afternoon lectures, which began at two o'clock and continued until five.

I wrote chemical formulas, and drew diagrams on the large black-board, which were copied by the students while I went home to dinner. On returning I would find fifty or sixty young men seated in the large lecture-room, ready for the experiments and the lecture in chemistry or physics. These young men were nearly all about my own age, enthusiastic in their pursuit of science, and diligent in their studies to a degree that aston-

ished me. They mastered with facility textbooks that had taxed all the energies of American college students, and were so thorough and devoted to their work that it was a pleasure to teach them.

The government had been very liberal in providing suitable scientific and philosophical apparatus, so that all the principles and problems in chemistry and physics could be proved and illustrated before their eyes. The experiments were at times a little dangerous, but the Japanese delight in excitement, and would face without fear the most hazardous "demonstrations."

One may easily imagine with what astonishment and delight these people (who had hitherto known nothing of science and the marvellous inventions of our age) viewed for the first time the wonders of electricity, the steam-engine, the air-pump, the startling results of chemical combinations, and all the powers and appliances of modern physics. No wonder that rumors floated about among the common people outside the school that either I had "the gods" or "the devil" in my laboratory, they didn't know which! While I was performing my experiments, Shimojo, my interpreter, would explain the principles to those students who only understood Japanese; other students were taught in French or English. Between the three languages we usually got along very well: they always asked a great many questions.

Earthquakes are very frequent in Japan, and often occur at night. Sometimes I would be aroused from my sleep by a strange motion of the bed, as though its four legs were about to walk off with me! On listening, I would hear the heavy timbers in the roof creaking, and the whole building groaning and shivering like a ship at sea. Still, as there was no storm raging outside, I could not sometimes imagine what the commotion meant, until, on lying perfectly quiet, I could feel the earthquake waves passing under the temple at intervals of two or three minutes each. Usually there are three waves, and the second is the most severe; so, if the first shock was heavy enough to shake things up badly, I would scamper out of bed, and try and get from under the massive roof of the temple before the second wave would have a chance to bring it down on my head. These roofs, being made of stone tiles, are exceedingly heavy, and are supported simply by uprights standing on the ground, without any foundation; in fact the whole building stands on wooden legs. As the earthquake wave passes under, these timbers slip and creak and make a great fuss, but do not fall. When they do fall, however, woe to the unfortunate people who happen to be underneath! In the destructive earthquake in Tokio, some years ago, more than sixty thousand persons perished by the falling of these tiled roofs and the opening of deep crevices in the earth.

(To be continued.)

If we wish to rise in God, we must be willing to sink low in ourselves. It may seem like a contradiction in terms, but it is nevertheless true, that there is no elevation in true religion higher than that of profound humility. He that would be the greatest must become the least. He who was equal with God condescended to become man; and it was the beloved Son of the Most High that washed the feet of the disciples.—*Thomas C. Upham.*

Some Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 357.)

1847. 2d mo. 10th. A considerable portion of last week was spent in preparing to commence suits against a number of persons for selling intoxicating drink to the Indians. Frederick Aldridge and Isaac Higgins were arrested and brought before the magistrate (Allen Cammel) yesterday, whose court was held at the school-house at Cold Spring, to commence at 10 o'clock, A. M. I think in mercy I have in a degree been humbled under the weight of the business I have (at the request of the "Peace-makers") engaged in, and at times felt weakness and discouragements. In the morning, when we met for trial, the appearance of things was discouraging; some of the witnesses had gone to Cattaraugus, we had strong reason to believe to avoid giving testimony; I also received a letter from the United States agent (saying) he could not attend on account of other business; we had expected him to attend to the suits for us. After reading the letter, I concluded to go and meet the constable and request him not to serve the warrants. I met the magistrate, he said in all probability one of the warrants had been served before that time. Joel Hall, one of the overseers of the poor, was with me; we turned about, thinking we would have to do the best we could and go on with the cases commenced. When I returned the "Peace-maker," who I had left at the school-house, had gone. I understood William Hall, the Presbyterian missionary, had come and left, and that our proceedings were reported to be stopped. I sent for the missionaries and for two of the "Peace-makers." At this particular time I felt much concern and anxiety, fearing we should not be able to prove clearly the charges, and manage the case properly; to fail on our part when it came to trial, I feared would serve as an encouragement to them to continue the great evil of selling and giving intoxicating drink to the natives. I think all concerned in trying to put a stop to this distressing evil, have great reason long to remember with feelings of deep gratitude, the way in which a kind and merciful Providence brought about a settlement of our present troubles, and I desire through his continued blessing it may be a lasting good, and to Him be the glory forever.

When Aldridge and Higgins were brought (up) for trial, Aldridge invited me out of the house, and proposed a settlement on terms that were perfectly satisfactory; that he would sell what liquor he had by the barrel, or in the barrel, that he would not keep or retail any more intoxicating drink for time to come, and I think offered to cut down his sign-post; he gave his bond to the amount of fifty dollars for the faithful performance of said promises. Higgins promised in time to come he would not give or sell intoxicating drink to Indians, and was bound up in the sum of fifty dollars, with his son as security for the fulfillment of said promises. These two men seem quite disarmed; they appeared like children, (and) after the business was settled, quite friendly. I consider the blessing of the Lord attended this day's labor, my discouragements and sorrowful feelings were turned to rejoicing and gratitude; all the glory to be a kind and merciful God.

11th. This day the three "Peace-makers,"

"For The Friend"

one of the Presbyterian missionaries (Chauncey Carver), the Methodist missionary and self, had warrants (issued) on the testimony of James Pierce, one of the "Peace-makers" (against H. Fuller and Swan, two men who keep public houses at Cold Spring. They were brought before the magistrate (and) pleaded guilty of selling cider to the Indians. The "Peace-makers" let them off, on making promises to clear their houses of intoxicating drink for time to come, bring more on to the reservation, and pay the fines. * * * They were informed (think) that when these promises were violated the old charges should be brought up, and law enforced.

2d mo. 21st. Oh! that I could long remember, with deep feelings of gratitude to kind and merciful Master, the great favor that have so bountifully been bestowed upon me this past week, a qualification for praying thanksgiving and praise. May I be humble, as at the footstool of my Divine Master, and be preserved as in the hollow his holy hand. He is forever worthy of honor, praise and thanksgiving.

3d mo. 2nd. My mind has been a good looking towards home in Chester county, Left Tunesassa this morning early to go to Naples, with some expectation of getting a letter from the committee; while going and after getting there, I think I may say I was favored to feel a comfortable degree of resignation to the will of my Divine Master. What a pious feeling; how much it ought to be sought after; I consider it a great duty resting us to feel after it, and a great blessing to be able to experience it. There was no letter for me in the office. On my way home came round by Randolph; a little before I got to the east village, the horse that I was riding I think stepped into a quicksand, pitched forward and threw me over his head; one of my feet stuck in the stirrup; I kept hold of the bridle; when the horse (which was a colt) had not been much used, got on his feet was lying in a situation in which I could not help myself. It seemed a Providential thing the colt stood almost as still as a post, and the time it happened there was a boy passing who loosed my foot. I was but little hurt and I think I have great reason to be very thankful that I was not killed. Towards evening attended a council of the chiefs and others on the subject of a new law, or rather amendment of one that had been made about a year before. I felt desirous not to miss an opportunity of speaking to them on the subject of their improvement; at the same time I desire to be preserved from attempting to speak only when I feel it my duty so to do. How necessary it is for all to keep their eyes single to the pointings of Best Wisdom; in there is safety and true comfort.

(To be continued.)

A Box on the Ear at the Right Time.

In one of the important commercial cities of North Germany there once lived a merchant named Muller, who, in his walks about the city, often encountered a bright-faced, well-dressed young man, who always took off his hat and bowed to him in the most deferential manner.

The young fellow was an entire stranger to the merchant, but the latter always returned his greeting with a friendly nod, supposing himself to be mistaken by the young

to for some one whom he probably resembled. One day Muller was invited to the country of a friend, and, arriving there at the appointed time, he noticed this young man picking up and down the shady paths of the den engaged in earnest conversation with his host.

"Now I shall know who this young gentleman is," thought he; and hastily approached him.

"Allow me," said the host, after exchanging greetings with his friend, "to introduce—" "It is not necessary, I assure you," interrupted the young man eagerly, "we have known each other for many years!" "You must be mistaken," said Muller, "for though, in answer to your greetings, I have humbly bowed to you, still you are entirely unknown to me!"

"And yet I insist," replied the young man, "but I have been acquainted with you for a long time, and am delighted to have the opportunity of meeting you here and to present my most heartfelt thanks for a service you have done me!"

"You speak in riddles," said Muller; "how in you be under obligations to me when I do not even know you?"

"It does seem a little mysterious," laughingly answered the young man, "but let us sit down here on the piazza, while I throw a little light on the statement."

"Seventeen years ago, when I was a lad of nine, I started for school one morning with my books under one arm and my lunch of bread and butter under the other. I was a poor boy with a big appetite. My luncheon proved never enough for my hungry stomach, and I used often to envy boys whose mothers would afford to give them choice fruit with their dinner."

"This morning I had been especially dissatisfied. 'If I only had an apple with my bread,' I thought, 'how nice it would be!'"

"My way to school was through the market place, and as I arrived there it seemed to me the fruit had never looked half so beautiful or desirable. I stood there several momentsazing at the abundant supply, instead of hastening away from the temptation as I should have done."

"Suddenly an old market woman, who superintended large rosy-streaked apples, turned her back on her wares to gossip with a neighbor."

"'Such lots and lots, I thought to myself, surely one from so many would never be missed, yet would do me so much good.'"

"'Quick as a flash I stretched my hand out, and was just about to thrust an apple into my pocket, when a sharp box on the ear caused me to drop the fruit in an agony of terror.'"

"'Youngster,' said an earnest voice close to my burning ear, 'have you forgotten the ten commandments? Now, I hope this is the first time that you have ever stretched out your hand after goods that are not your own, let it be the last time also.'"

"'I hung down my head for shame, and only for an instant lifted my eyes from the ground to see who my reprover was.'"

"'When I reached school the words I heard were still sounding in my ear. My heart was so full I could scarcely keep from crying. 'Let it be the last time also,' let it be the last time also,' again and again confronted me. Bowing my head on the desk, I then resolved

that indeed it should be the last time, even as it had been the first; that never as long as I lived would I covet what belonged to another, or strive to gain unlawful possession of it."

"After a few years I left school and became a clerk in my uncle's counting-room. From there a year or two later I went to South America. You will readily believe me when I tell you that there the temptations to a young merchant are not few. I repeatedly had opportunities, which acquaintances of mine did not hesitate to improve, to benefit myself at the expense of others, but every time these presented themselves, that ringing blow on the ear, and those words 'Let it be the last time also,' reminded me of my duty, and helped me to distinguish between right and wrong."

"I have been back in my native country about five months. I have come back possessed of considerable wealth—but money earned squarely and honestly! Never have I knowingly reached out this hand and taken a penny even that did not rightfully belong to me!"

The young man remained silent for a few moments, overcome with emotion, then, reaching forth his hand, he took that of Muller, and exclaimed:

"Allow me to gratefully grasp the hand that once did me such a service!"

"And permit me," said Muller, embracing him, while the tears came into his eyes, "to love the man who is capable of such gratitude, and who in later life so faithfully keeps the resolve made in boyhood days."—*Cincinnati Gazette.*

Letters of James Emala.

(Continued from page 255.)

"1st month 17th, 1854.—Since we met at C—, I have at different times felt a word of encouragement towards thee, but have still put it by, partly from a view of my own unworthiness, and partly from an apprehension it was not needful, fully believing that thou hast felt thy exercised mind a little lifted up and encouraged by that which is better than words. But still this morning I remembered how often the apostle advised the brethren to greet one another, such as 'Greet Priscilla and Aquila, my helpers in Christ,' &c. Thou hast passed through many probations, under all which thy chief desire has been to 'buy the truth,' and thou hast it cost thee much and may still cost thee more, I cannot doubt but the full reward will be gained in the end. 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, 'Strengthen the weak bands, 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, which last, I trust, thou hast had some foretaste of."

"1st mo. 31st, 1854. * * * I have no doubt of it being right to compassionate the condition of those, who from any cause have

strayed from the fold, and as ability is afforded endeavor to restore them. I sometimes think, however, that when we are addressing the unconverted, either verbally or in writing, it may be worthy of a thought, whether it is best to seek to clothe the message we may have to deliver chiefly in scripture language, or otherwise. To such, I apprehend, scripture is something like an 'unknown tongue;' and although it may be, and no doubt is, often very proper to confirm the words by appropriate quotations from scripture, yet a different language in the main would perhaps be more intelligible to such, and of course more likely to be acceptable. To those who can rightly savor the scriptures, the case might be different." * * *

Indian Affairs.

FLORIDA PRISONERS.

At the close of the war in 1873 and 1874, there were fifty Indians sent as prisoners of war to a fort near St. Augustine, on the eastern coast of Florida. Captain Pratt, who had them in charge, appears to have been a kind and Christian officer. They received school instruction, and some of them learned to read and write. Some of the Christians of St. Augustine, particularly the ladies, took great interest in the prisoners, and taught them the truths of the gospel in addition to the preaching which they heard, which has been blessed to many if not all of them. They were all released this spring, and sent to their homes, except twenty of them, who preferred to remain in the States and go to school. One of them in writing to his father at the Cheyenne and Arapahoe Agency, stated that they had learned a little in white men's books, and of his religion, and they wished to learn more.

Howling Wolf [one of the returned prisoners], who is now twenty-nine years old, told me his experience as follows: When a young man I used to sometimes think while rambling around and raiding with my comrades that I was doing wrong in some things; for I knew a little of God. I did not think it wrong to raid and fight, which I now believe to be wrong, for I was an Indian, and thought and acted as an Indian. I wanted to be a leader in the tribe, and so went on in sin, for which I was taken a prisoner, and with others sent to St. Augustine. There I learned much more of the Great Spirit. God caused me to realize that I had done very wrong. Then I wanted to throw away all of my bad deeds. I asked God to take away my bad heart and give me a good heart. The Great Spirit heard me, and in his providence gave me a good heart, and then I felt happy. I often got tired of my confinement, and was very uncomfortable. Then I would pray to God. When thus feeling, I sometimes took the Bible and held it open before me, and that gave me comfort, although I could not read it. I threw away my old road, took the road of the Bible, which, I believe, is God's road. Now I am holding on to it.

Since coming here to school to work, I talked to the boys and girls, urging them to take the good Bible road. It makes me so happy to go in that I talk to the people in camp, urging all the Indians, Cheyennes and Arapahoes, to take the Bible road, that they also may be happy."

Cheyenne and Arapahoe mission school was taken by John Homer Seger on contract. He receives \$5 per month for each scholar at

school. The government furnishes the rations, material for clothing, bedding, and a farm. The contractor, (Superintendent) furnishes all the necessary help for carrying on the school. There are four teachers, and six other white employees, including himself. The scholars are progressing well in their studies, and their behavior is good. During the last three quarters the school has averaged 115 scholars. There are 28 girls who are over twelve years of age, four of whom have been in school three or four years. Besides the white employees, the Superintendent pays \$52 per month to 11 of the school girls, who are out of the school a part of the time assisting in sewing, cooking, washing, &c. He pays four of the boys \$25 per month. All of the children who are old enough are taught to perform such part of the work that they are capable of; those only receiving pay who are kept out of school a considerable portion of the time. Teaching the girls to do housework, and the boys to cut wood, plow, and other out-door work, is considered an essential part of their education. The boys have an interest in the crop that they raise on the farm. Some of them are at work on it all the time, in the plowing and cultivating season. This year they have 110 acres in corn, 5 acres of broom corn, 4 acres of sorghum, 4 acres of vegetable garden. They work faithfully.

When the children receive money, either for their work or crops, they are encouraged to invest it in cattle. Forty-nine of the scholars, boys and girls, now have a herd of 141 head, besides a large number of calves. Each scholar knows his own animals.

Friend Seger, after receiving from all sources what he considers a reasonable compensation for his services, gives the balance to Friends' Endowment Herd, which he, the agent and others have started, and are increasing as they can. The design of the herd is for the educational benefit of the Indians of this agency. The benefit is expected to be derived by sending some of the children to the States to more advanced schools than they have here, and thus prepare them for teachers or other places of usefulness, or to increase the school capacity of that agency. The herd now numbers 70 head, besides the calves. It is kept with the scholars' herd, but differently branded.

The agent and friend Seger both have great executive ability. The latter was very much annoyed and injured by the Indians going across the cultivated fields. The agent issued an order to prohibit it, which all respected except some of the young men. Two of them were arrested for the offence, whom the agent sentenced to chop wood at the school-house, which they very reluctantly submitted to do. The third young man went across the field with no other apparent motive than to show that he could not be controlled. He was arrested by the school boys, and taken by Superintendent Seger to the Agent's office, where he received the sentence to chop wood. He would not submit to cut wood until his hands were tied down, and a log of wood was fastened on his back, and he led around for a time in presence of the children and a number of the camp Indians. He then cut the assigned portion of wood. Since then the Indians can go around the field without inconvenience.—*L. Tatum, in Christian Worker.*

Can we keep Heaven in the eye while the world is in the heart?

"SO RUN THAT YE MAY OBTAIN."

Selected.

Onward for the glorious prize;
Straight and clear before thine eyes,
See, thy homeward pathway lies;
Rest is not beneath the skies,
Onward, onward still.

Onward till the dawn of day;
Tarry not; around thy way,
Danger lurks, O fear to stay;
Rouse thee, Christian, watch and pray,
Onward, onward still.

Stay not for the flowers of earth;
What are hours of idle mirth?
What are fading treasures worth,
To a soul of heavenly birth?
Onward, onward still.

Linger not, through onward fear,
Though thy way be dark and drear;
Is not Jesus ever near,
Still to bless and guide and cheer?
Onward, onward still.

In the way the Saviour trod,
Gladly bearing every load,
Meekly bending to the rod,
Walking humbly with thy God,
Onward, onward still.

Rest not here but onward haste,
Till each danger shall be past;
Till each foe is 'neath thee cast,
Till thou gain thy home at last;
Onward, onward still.

THE SMOKER'S DREAM.

Original.

The smoker arose from his easy chair,
And carefully putting his pipe away,
He sought his couch, and after prayer
His weary head on his pillow lay.

And soon he slept, and deep and long,
Until the dim and shadowy train
Of dreams, a dark mysterious throng,
Came trooping over his restless brain.

And the sleeper dreamed that the blast of fate,
By the great Archangel's trump was given,
And his soul went up to the golden gate
That stands at the corridors of Heaven.

And the book of life was opened there,
But the waiting angel sought in vain
Over its pages broad and fair
For a single trace of the smoker's name.

And the spirit wept in its great dismay,
"For my name is surely there, he thought,
For I love the Saviour, and day by day
My hands in the Master's work have wrought."

And the angel sighed and the pearl tears
Fell on the page he was bending o'er,
When lo! there dimly and faint appears
The mortal name that the spirit bore.

And the angel turned from the mighty book,
And a wondrous smile his face o'erspread,
As he bent on the dreamer a mingled look
Of love and pity, and sweetly said:

"The smoke of thy cherished pipe, for years
Had gathered so heavy thy name about,
That nought but an angel's pitying tears,
And thy own contrition might wash it out."

And the vision passed, and the sleeper woke
With a high resolve, and a purpose strong
To break forever the galling yoke,
And the cruel chain that had bound him long.

And for the years that were yet to be,
With a lighter heart and a clearer brain,
In the strength of a nobler manhood free,
He turned to the Master's work again.

E.

Employment.—Occupation is of real advantage both to body and soul. Even in Paradise it was ordained that Adam should not be without employment, but he was placed in the Garden of Eden to dress and keep it.—*Blensing.*

For "The Friend"

The Seed of the Kingdom.

It was the testimony of a good man who near the close of his dedicated life, that had had a heavenly visitation when only 7 years old. And that though he had wandered far and wide from the reproofs of instruction or the safe guidance of the light of Christ yet he never lost sight of this at any time but that it remained with him as a rallying-point ever after. It is to this merciful tension of Divine regard, whether made us so early as four years or later in life, that we would solicit the most careful attention with the most unqualified obedience.

The seed of the kingdom is represented the Saviour to be even as the least of all seed when it is sown in the heart; but as due proportion is given to it under the enlightening influence of the Son of righteousness, it gradually yet steadily groweth up unto fruitfulness first the blade, then the ear, and after that the full corn in the ear, to the praise of the Great Husbandman.

Obedience to this little seed of the kingdom, or the Redeemer's grace manifested the heart, has ever been the starting point the religious life of all those who through faith and patience have inherited the promise and been permitted to join the redeemed kingdom of their Father. How important that none should overlook the simplicity of the Messiah's appearance in, as it were the margin of their hearts, as the Jews turned away from and rejected Him in his outward manifestation; being so without "form comeliness," so beneath their expectation that He was to them a stumbling block, and the Greeks foolishness.

But, on the contrary, as obedience in the day of small things keeps pace with the knowledge of the Lord inwardly revealed—remembering that "that which is to be known—God is manifest in man"—all such are led step by step in the narrow way of holiness in which it is declared, "The way-faring men though fools, shall not err;" and finally are built up more and more and established upon the rock, Christ, against which the winds cannot wave, nay, as is written, "the gates of hell shall not prevail."

"Except ye be converted, and become as little children," saith our Divine Lawgiver, "ye shall not enter into the kingdom of heaven. Then how important in the great work of salvation, that the little child's state should be fully realized and duly abode in, with a learning of the a, b, c, lessons belonging to said pupilage state; which prepares the way for the successive growths unto the stature of young men, of strong men, of fathers in the Truth, and pillars in the Lord's house, which shall go no more out.

That thou, dear reader—that all—may come to the inward, experimental knowledge of Christ which is life eternal; and thus know Him to be as a rock and refuge in every storm that either frowns or falls, even as a well spring of peace and joy to the soul, is the earnest desire of the writer.

Satan offers forms and ceremonies to those he would rock to sleep, and who are seeking something that they feel they need; and in the enemy can satisfy them with external and superstitious reverence for men and things, he keeps them in "the iron furnace of Egypt."

Religious Items, &c.

Ritualistic Church.—A correspondent of *National Baptist* recently visited the Episcopal place of worship in Philadelphia known as Clement's. On the altar candles were lit and before it were suspended seven lamps. On and around it were various ornaments, such as figures of angels, a s, bouquets and a silk banner bearing some device.

The priest, musicians and various attendants, in all about seventy in number, clad in altar garments, mostly white and black with red embroidery, enter in a formal procession. The celebration of the "communion" service is attended with many ceremonious evanescences, such as kneeling, crossing, invoking certain scripture passages with the back of the people present, &c.

The priests connected with this establishment reside together in monastic fashion. The doctrine that the bread and wine used in the "communion" are transformed into the veritable body and blood of our Redeemer, and that prayers for the dead affect the state departed souls, are maintained, and there would seem to be but a short step yet untried to bring these people into full unity with the Roman Catholic Church.

To those who have been accustomed to let waiting upon God in the religious meetings of Friends, and have learned to look to our Creator and Redeemer for the ability to accept worship to Him in spirit and truth; these complicated ceremonies seem exceedingly lifeless and destructive to all true devotion of heart. For they continually draw away the attention from Him who is a spirit, and fix it on ornaments, processions, music, orations, and human manipulations.

Licensed Grog Shops in Philadelphia.—There are 5033 licensed places for selling liquor in Philadelphia, the sales from which by their returns are more than \$14,000,000 a year! This is not only an enormous waste of itself, but involves heavy expenses which could otherwise be unnecessary—as well as being a fruitful source of evil in other ways.

An ex-Mormon, F. W. Cook, has been admitted to orders in the Episcopal Church at Eden, Utah.

Excessive Cider Drinking.—A case has recently come to light in Northbridge that is causing considerable talk not only there, but all the surrounding towns. The family consisted of a father about sixty, the mother fifty-six and two sons thirty-five and thirty-nine years old. The actual amount that this family have consumed since last fall cannot be determined, but one man says he made 1,000 gallons for them and two other men made half as much more. The father and mother have always been in the habit of drinking cider to a large extent and the sons were also brought up to it since they were children. The father says he does not know how much cider they put in last fall, and also says that his youngest son sold some and that they had given away some, but as near as can be found out between 40 and 50 barrels of cider have been consumed by this family since last fall. Some weeks ago the mother was taken with fits and died. The youngest son was taken with fits three weeks ago and died, and since that the oldest son was taken with fits just the same as the others. The physician says there is but very little hope of his living but a short time. The

father is also in a very bad condition, sees snakes nearly every night, and he frequently gets up in the night and runs about the house crying "Fire" at the top of his voice, and is doubtless suffering from tremens.

Anti-Chinese Prejudice.—Gober, of Grass Valley, Cal., offended part of his Methodist congregation by employing a Chinaman. The officers voted to pay him no salary unless he discharged the Mongol. "I now answer you once for all," he said from his pulpit, "that this Chinaman shall stay and I shall continue as pastor of this Church until the Conference sees fit otherwise to direct me, salary or no salary, starve or no starve. I have never yet been intimidated, and do not propose to be now. Brethren, it strikes me that it would be better for you to follow the religion taught in the Bible than that dealt out on the sandlots in San Francisco."

The Baptist General Association of Virginia had the subject of seeking more intimate relations with the colored Baptists of the State before it. A report was adopted recommending that such relations should be cultivated. It proposed to send messengers to the State Convention of colored Baptists and invited a return of the courtesy, promising to provide seats for the colored messengers who should come to it. The ministers and brethren were also advised to aid the colored preachers in securing such knowledge as will increase their efficiency.

The French Council of State has indorsed the opinion of the Minister of the Interior respecting the recent pastoral of the Archbishop of Aix attacking M. Jules Ferry's Education bill, and have pronounced the pastoral illegal; and a decree of the President of the Republic promulgates the decision of the Council with considerable additional emphasis. The President's decree sharply reminds the clergy of the fundamental distinction in French law between things strictly spiritual and things only temporal and civil, and informs them that, while bishops have the right of submitting to the chief of the State their views on things temporal which appear to them to touch religious interests, and even to present their views as citizens to the Legislative powers, they must not do so in the form of pastoral letters, the only object of which should be the instruction of the faithful in their religious duties. The President accordingly declares the Archbishop to have transgressed his legal powers, and pronounces the pastoral suppressed.

Fashion in Dress.—Augustus Cæsar is said to have worn the apparel made by his wife and daughter, frequently observing that gay clothing was the badge of pride and the nurse of luxury. It was commanded that Aaron should be sanctified, "and his garments." The frippery and popery and fumes that are attached to the garments of even some professedly Christian people, will hardly suggest either "the odor of sanctity" or "the beauty of holiness."—*Thwing's Handbook.*

The civil authorities of Prague, Austria, where missionaries of the American Board have maintained public services for more than a year, have, for some reason not assigned, directed that no more such meetings be held, under penalty of \$50 fine or twenty days' imprisonment. The persons attending these meetings are only permitted to attend services of the Churches recognized by the State.

The French Protestants, numbering about

700,000 souls, have contributed for home and foreign missions nearly 1,000,000 francs, or one quarter of the sum which the great Roman Catholic Propagation Society has raised. They sustain foreign missions in the south of Africa, in Senegal, and in Tahiti. They have been encouraged in their home missions by the appearance of an increasing disposition among the people to listen to Protestant teachings.

At the annual assembly of the Congressional Union, of England and Wales, in London, last month, a resolution was adopted condemning the policy of the Government by which it was committed to "unnecessary and therefore criminal wars in India and South Africa, and to burdensome and undesirable obligations in European diplomacy."

Expense of South African Wars.—The *London Times* places the expense of the war with the Zulus at about \$2,500,000 per week. Already thousands of lives have been lost by fighting and disease. Military men are bad financiers. It is not probable that it would have cost the half of one week's military outlay, in the hands of prudent and judicious men of peace, to have averted the crimes and waste of this war, which some of the English people denounce as unjust and unnecessary.

Natural History, Science, &c.

Pill Making Crabs.—A curious little crab is common upon the sandy beaches everywhere on these coasts. I observed it abundantly at Labuan, and at Singapore and Johore, and other places, where, immediately after the tide has gone down, the smooth beach is covered with loose, powdery sand and holes of various sizes. From such as would admit a small pea to those big enough for a large filbert, but usually of the former dimensions. A closer examination showed that little radiating paths converged among the litter of sand to each hole, and that the sand itself was in minute balls or concretions of a size proportionate to the calibre of the holes. The rapidity with which the shore was covered with myriads of such concretions was very surprising, as at first there appeared no living thing to which they might be attributed. I naturally supposed that the little crab inhabiting the hole had ejected the sand in little balls in the construction of his habitation; but an approaching footstep was an immediate signal for the disappearance of the little creatures. By remaining quite quiet, however, on a patch 30 or 40 feet square, which was covered with their holes, I was able to watch their remarkable habits. On the first approach, a peculiar twinkle on the sand was visible, which required a quick eye to recognise as a simultaneous and rapid retreat of all the little crabs into their holes, not a single one remaining visible. Kneeling down and remaining motionless for a few minutes, I noticed a slight evanescent appearance, like a flash or bursting bubble, which the eye could scarcely follow. This was produced by one or more of the little crabs coming to the surface, and instantly darting down again, alarmed at my proximity. It was only by patiently waiting, like a statue, that I could get them to come out and set to work. They were of various sizes, the most common being that of a largish pea. Coming cautiously to the mouth of the hole, the crab waited to reconnoitre, and if satisfied that its own length was near, it would venture about its own length distant from the mouth of its hole; then

rapidly taking up particles of sand in its claws or chela, it deposited them in a groove beneath the thorax. As it did so a little ball of sand was rapidly projected as though from its mouth, which it seized with one claw and deposited on one side, proceeding in this manner until the smooth beach was covered with these little pellets, or pills, corresponding in size to its own dimensions and powers. It was evidently its mode of extracting particles of food from the sand. I made many attempts to catch one before I could succeed, so swift were they in their movements. Preparing my right hand, and advancing it cautiously, I darted it out as rapidly as I could to secure the crab; but it was too quick, and had regained its hole. At length, after repeated attempts, I caught two specimens, which immediately curled themselves up and feigned death. I put one of them on the sand to see what it would do. At first it did not attempt to move; but after a short time, by a twisting and wriggling movement, it rapidly sunk into the sand and disappeared. I had attempted in vain for a long time to cut off one of the crabs from its hole, so that I might fill it up and observe whether it would go to a neighbor's hole, and with what result. But as I could not succeed in doing this (and it was frightfully hot work stooping over the sand under the direct rays of the tropical sun) I put one of the crabs I had caught into a hole already containing a crab; but no result followed. I attempted to dig it up again in vain. I dug up many holes; but though I soon arrived at the soft and wet sand beneath, I never succeeded in procuring a pill-making crab by digging it out. Nor, when I filled up several holes, did any result follow, as long as I had patience to wait.

These pill-making crabs are gregarious. Many considerable patches of sand were covered with their holes and pellets, some close together, some more sparsely; but other very large tracts in the neighborhood had not a single hole upon them. They rapidly make their appearance immediately after the tide has left the sand, and go on making their pellets as until the water returns again. The first ripple washes all their pellets away, and turns their holes into little funnel-shaped pits.

Celluloid and its Uses.—Celluloid, which is growing into prominence in the manufacture of many of the fancy articles entering into druggists' stocks, is a composition of fine tissue paper and camphor, treated with chemicals by a patented process. A rather common impression that it contains gun-cotton is a mistake, which arises from confounding it with collodion. Celluloid, it is said, is entirely non-explosive, and burns only when in direct contact with flame. When crude it looks like a transparent gum, and its color is light yellow brown. It can be made as hard as ivory, but is always elastic, and can be molded into every conceivable form. With equal ease it can be colored in any tint desired, the dye running through the entire substance, and being, therefore, ineffaceable. All the celluloid made is produced by a single company, with factories in Newark, N. J., and it is also imported to a moderate extent under the name of zylonite. A number of large corporations are now engaged in the various branches of manufacture for which celluloid can be used. As a close imitation of ivory, celluloid has made great inroads in

the business of the ivory manufacturers. Its makers assert that in durability it is much superior to ivory, as it sustains hard knocks without injury, and is not discolored by age or use. Large amounts are used for combs of every variety, for the backs of brushes and hand mirrors, and for all kinds of toilet articles which ivory is employed for. Among many other articles in which celluloid takes the place of ivory or india-rubber, are whip, cane and umbrella handles, every kind of harness trimmings, foot rules, and the handles of knives and forks. Its use in cutlery is said to be especially desirable, as it is not cracked or discolored by hot water. India-rubber, as a general rule, holds its ground against celluloid, as the latter cannot be sold so cheaply. The freedom of celluloid from sulphur, and the natural flesh color which can be imparted to it, have caused it to be extensively substituted for india-rubber in the manufacture of dental blanks, or the gums and other attachments of artificial teeth. Celluloid can be mottled so as to imitate the finest tortoiseshell, and its elasticity renders it much less liable to breakage. In this form it is used, like the imitation ivory, for combs, card cases, match-boxes, pocket-books, napkin-rings, and all sorts of fancy articles.—*Late Paper.*

A Great Orchard.—The largest orchard in the world is that owned and worked very successfully by Robert McKinstry, of Hudson, Columbia county, New York. The orchard is situated on the east bank of the Hudson river, on high, rolling table land, and contains more than 24,000 apple trees, 1700 pears, 4000 cherries, 500 peaches, 200 plums, 200 crabs, 1500 vines, 6000 currants and 200 chestnuts.

The pears are Bartlett, B. d'Anjou, Sheldon, Seckel and Lawrence chiefly. Of cherries there are twenty-eight varieties. The orchards are remarkably thrifty, and the oldest trees are about twenty years old. The soil is dry, rolling gravel, with some limestone; the trees are planted twenty feet apart, and do not by any means seem crowded. The ground is ploughed several times in the year and kept fallow; except, when thought advisable, it is sowed to clover. The orchard is intersected by roads over six miles in length for the passage of wagons, and is bounded by a continuous row of apple trees, set ten feet apart, for four miles and a half. The apple crop of last year is 30,000 barrels. Twenty-four men and fourteen horses are employed in hauling out the crop or in ploughing.

The success of this orchard has not been achieved, nor is it maintained, without the closest supervision and most industrious work. Suckers and sprouts are removed as soon as seen, the borers are watched and followed with vigor. Wires are used to reach them in their burrows, and the damaged bark is removed with chisels. As trees fall others are planted in their places.—*The Rural Home.*

Fossil Bird-tracks.—The lower Connecticut Valley seems to be quite as full of giant fossil bird tracks in stone, as the upper region about Turner's Falls. Coe and Fowler have uncovered in their quarry on Powder Hill, in Middlefield, a layer of stone indented several inches with bird tracks. Several on a line are three-and-one-half feet from each other, and measure fourteen inches on the center claw, the outside claws being separated about a foot at the points. These tracks were made in the mud and ooze of a shore that was evidently washed by the tides, and each incom-

ing tide deposited a layer of silt, or mud which became sufficiently hardened in time to retain the form of the impression, and in that shape the mud was slowly turned to freestone.—*Ch. Adv.*

Fall of a Meteor.—On 5th mo. 10th, a large meteor fell at Estherville, Emmet County, Iowa, accompanied by a loud report, resembling the discharge of a cannon, only louder. Parties have since found numerous pieces of the meteorite, varying from one to eight ounces. Also, four pieces about four pounds and one weighing thirty-two pounds. A large piece, or probably the meteorite itself, has recently been found bedded eight feet in blue clay, and fully fourteen feet from the surface of the ground. Its weight is 431 pounds, dimensions about two feet long by one and one-half wide, and one foot thick, with ragged uneven surface. It is composed, apparently of nearly pure metal of some kind, a piece which has been made into a ring, resembling silver somewhat, but a trifle darker in color.

Prehistoric Bronzes.—A number of prehistoric bronzes found in ancient Siberian graves and collected by Seebohm and Wiggins during their exploration of Arctic Siberia, is thought to be from 4,000 to 5,000 years old.

Observatory on Mt. Etna.—An observatory is to be established on Mount Etna, and the work of constructing it will probably be commenced soon. Both astronomical and meteorological, as well as seismological, observations are to be carried on at this new observatory, which will be the property of the University of Catania.

Extract from a letter from Thomas Waagstaffe James Pemberton, dated London, 1st of 3 mo. 1786.

About four months since I was applied to on 'change, and informed that Zachens Coffin who was an inhabitant of Nantucket, and belonged to our Society, was taken and carried into Algiers. I thought such information should be known, and accordingly I mentioned it in the Meeting for Sufferings. Friend seemed affected with the account, and Wm Dilwyn and myself were desired to write to the English Consul, which we did by post and also forwarded another by Gibraltar, with a power to him to advance £10. 10s. for present help, and to acquaint us the price of redemption, as Friends seemed desirous if possible to procure his liberty. John Bland banker in this city, gave it credit for the draft of £10. 10s. But we have received no answer or any information than that the letter by Gibraltar was duly forwarded from thence. By his letter, which I have in my possession, it appears the English consul did all in his power for their relief, and to use his own words, displayed every mark of humanity towards them. As we have no answer, I am desired to forward another copy through a French house, which I expect to do next Sixth-day, the 3d inst.

Wm. Ellery, grandfather of Wm. Ellery Channing, was Collector of Customs for Newport, his native town. One of his grandsons remembers to have ventured in early youth to take a sheet of paper off a desk at the Custom House, in order to write a letter. Wm. Ellery stopped him and said: "My boy if you want paper, I will give you some; but that is government paper." Were the youth trained in honesty in little things, we should hear of fewer defalcations.

THE FRIEND.

SIXTH MONTH 28, 1879.

LONDON YEARLY MEETING.

The last number of *The British Friend* contains a full report of the proceedings of London Yearly Meeting, which convened on the 1st of last month. From its pages, the following information is collected.

The statistical reports show the number of ordained ministers to be 173 men and 123 women; the whole number of members 14,710, being an increase of 197 over the previous year. This was mainly due to the additions of consecration, which amounted to 174. Of these deaths exceeded the births by 30. Of 113 members married during the year, 79 were married according to Friends' usages, and 33 not according to Friends' usages. In 19 were married to those not members.

The Epistle from Indiana stated that the action of that Yearly Meeting had been ended with the question, how they were to be the necessary support to those employed in the work of the ministry, in order that their service might not be limited by temporal suits?

This drew forth some comments: One friend said "was very sorry for the allusion in the title to the support of the ministry. Such language and the course it would seem to recommend, were alike inconsistent with the principles that we professed."

Another Friend "was sure Friends might like themselves easy in this matter. The early Meeting of Indiana was very desirous to follow out New Testament teaching on this object."

Another "had shared the uneasiness and concern on this point, and believed that any innovation of this kind would be trenching foolishly upon those principles on which we wished to continue the ministry amongst us. In this basis only could we maintain it pure to our midst. 'Freely ye have received; freely give.' But we must not suppose this as a new problem. It had been known for 70 years. It involved the first principles of Christian truth. How were the expenses met? Peter, and Paul, and John? By diligence in their outward avocations. Others, indeed, had the privilege of contributing to their needs; but it was another thing to have aid provided for the payment of ministers, and that was what we must all admit was that was coveted by many within our borders. We must be alive to these temptations, or the round world slip from under our feet. None there had taken so high a standard on this question as Friends, and we had never taken so high a ground. Might we still maintain it firmly and in its integrity?"

The reports on attendance of meetings represented that those on First-day mornings were generally well attended. With some exceptions, most of the others were much neglected.

In considering the state of Society there was such said by different persons, and various ideas held up. One speaker thought more attention was needed to the Divine teachings as laid down in the Scriptures, and that some pious people were in danger of thinking they had not been called into the Lord's service, forgetting that the Lord called all into his service. [A correct sentiment which is liable to be misapplied.]

Another said, "there was no doubt that very many of our members were in the habit of attending two places of worship—our own in the morning, and elsewhere in the evening. He was not really either to approve or disapprove of this course."

This avowal of his own weakness as to the support of our principles, fittingly preceded the further remarks of the same person, that the Society of Friends did not enjoy the fullness of religious liberty. "Was it not in the hearts of many of our ministers to take their Bibles into meetings for worship, and preach from them? Yet how many did not like to use this privilege. Many, like himself, had been called into the ministry in middle life, whose memories were not, and could never be, so stored with Scripture as those whose religious exercises were of earlier date. Again, he thought that if in those meetings which were not strong enough to hold general or serial meetings, any Friend, not a minister, was left at liberty to bring his Bible to the meeting, or leave it at home, it would conduce to that right liberty that we should enjoy."

Another Friend in referring to the previous utterances, observed: "It was sometimes remarked that we had no creed. This was incorrect. If we had no binding and fundamental principles there would be nothing whatever to prevent one member from doing one thing, and another another. But we really had principles, around which it was our duty to rally, and which we ought to defend, for it was on the maintenance of these that our existence as a Society depended. A Friend had seemed to wish to introduce the reading of Scripture into our meetings. The teaching of Barclay was very plain on this question—If the ministry be a right ministry, a Friend will never be at a loss for Scripture. If the quotation was in the main correct, the verbal accuracy was of less importance. He could by no means agree with I. Brown that the present aspect of the Society was better than fifty or sixty years ago. He was pained, at the way in which that period had been alluded to; these were the days of Stephen Grellet, Thomas Shillitoe, and William Allen; when these were men qualified to visit emperors. Would that we had such in our midst now! Had we had such, he believed that peace might have been preserved in Europe. And T. Shillitoe was a comparatively unlettered man. The first principles of truth must operate on our hearts as they operated on the hearts of our forefathers, before we could have a revival. If those principles were disregarded, there was a danger of this country sliding back under that yoke from which it escaped three hundred years ago."

Another Friend thus alluded to the marked difference between the attendance of meetings on First-day mornings and at other times: "With regard to the attendance of First-day morning meetings for worship how little credit was due to us for the supposed satisfactory size of the meetings. If Friends stayed away from those meetings what would they have to do? So universal was the custom of staying this one on First-day, that if a Friend stayed away he would become a marked individual. Whilst he was glad to see them so well attended, he felt we could take but little credit for it. The real test of the earnestness of Friends was to be found when the duty was inconvenient or difficult to carry out, when for instance, on First-days Friends were

obliged to go over the same ground again to a second meeting, or still more when in the middle of the week they were obliged to leave their daily employment to attend the meetings. We might show a noble testimony to the world by holding such meetings in the middle of business hours. He would not condemn those who did not attend these meetings, but he would say that in his own experience, when it has been his privilege to attend these mid-week meetings with very slight exception, that they had been to him the most profitable of all meetings, although frequently held in silence."

"Some Friends wished to introduce a read service into our meetings, and even this would be found not to be enough. He deeply valued the Bible, but he grieved to see it placed in a wrong position, for there was a danger of men coming to it, instead of to Him who gave it. Let us choose the Lord Jesus Christ as our President, and He will provide whether we remain in silence, or whether vocal ministry take place."

Another spoke of a district in Cumberland where five or six out of seven meeting-houses had been closed, and thought the cause of this decline was, that Friends had shut themselves up in their privileges and rules. He thought our members needed more to go out into the haunts of misery and invite the people into the First-day schools. These works were a means of enlarging our borders.

Others thought the decrease of our numbers in the agricultural districts was due to the powerful influence of the clergy in those parts.

The Deputation to Western Yearly Meeting presented a report, which stated that they were enabled to remind Friends of the Smaller Body, of the weakening effect of separations, and to appeal to them in the spirit of restoring love; and "pressed upon them that in retiring from the body of Friends they had lost a sphere wherein usefulness could be exerted, and where they had deprived themselves, their families and children of a large amount of privilege and blessing. Whatever individual difference of opinion there might have been, the deputation could not ascertain that there was any difference of view in doctrine between those Friends who retired and the recognized principles of the body. It seemed more to be due to misgiving and mistrust of certain practices which had been used by individuals in revival and mission meetings, and which they believed the Yearly Meeting practically recognized."

In replying to a question, whether there was much prospect of the object of the deputation being obtained? one of their number replied, that it could not be easily decided.

In the discussion which followed, one Friend remarked: "The causes which operated in causing this separation, in all probability, operated still, and it was these that demanded investigation. He rejoiced that the results of the deputation were not valueless. He had too much confidence in some of these Friends that they would not be so much exercised without good arising from it. He could not close his eyes to the state of that continent. The sanction which had been given by this Yearly Meeting to some there had grieved the hearts of many sound upholders of our principles up and down amongst Friends in those Yearly Meetings. He did not see that disposition on our part to meet our separating

Friends as brethren, which was necessary for the healing of the breaches. Where was the reconciliation which we had effected? We had sent excellent epistles on unity, but the causes had not been searched. The recovery of the hurt of the daughter of the people of the Lord was yet distant, yet unattained, and he feared would be unattained so long as we settled down in a confident, self-satisfied spirit, believing that we had done what was right, and that there was no more to do."

From the Minutes of the Meeting for Sufferings it appeared that the propriety of holding a General Yearly Meeting for the Australian colonies had been considered by some of the bodies of Friends there, and the conclusion arrived at, that the time had not yet come.

Meetings were kept up in the South of France, Germany, Norway, and Brumana in Syria. Owing to the severe military conscription of Germany, the young men of Minden Meeting generally left the country on arriving at the age at which they were liable to be drafted.

The care of Friends travelling in the Ministry, it was proposed by Deacon and Cornall Quarterly Meeting should be entrusted to a committee of two in each Monthly Meeting, who should take charge of the travelling and lodging of such Friends while in their compass. This was referred to the Meeting for Sufferings, as was also a proposition from Durham Quarter to include meetings for Scripture reading and mission meetings in the Book of Meetings.

A protest was drawn up at the infraction of the principles of justice and Christianity involved in the Zulu war now carried on in South Africa.

During the past year, 150,000 copies of an Appeal on War, had been distributed in various ways.

Six General Meetings had been held during the past year. In commenting on the report on this subject, one Friend said, "that if it was thought that inviting the public to meetings held contrary to our principles, would increase the attendance at our ordinary meetings, it was a great mistake."

Another was "uneasy at the reading of the Scriptures, and singing being taken up as a means of drawing people to our meetings." The committee on this subject was continued with some addition.

A committee was appointed to visit Friends in Ireland, and on the 30th of the month the Yearly Meeting closed.

The proceedings of London Yearly Meeting, the reports presented to it, and the comments of the different Friends who spoke therein, clearly evince that there are still preserved among its members those who retain their attachment to its original principles. At the present time much attention is given to various forms of mission work; such as First-day Schools among the poor and neglected; mission meetings, temperance meetings, and other similar agencies. In carrying on this work, some of those interested claim and exercise the liberty to adopt methods which practically set at nought our former testimonies to the spiritual nature of true worship, to the nature of Gospel ministry, and to the necessity of a special call to its exercise on every occasion. Thus the standard of sound doctrine among Friends is not upheld as it ought to be, our true position in the mil-

lity is departed from, and we are unconsciously losing our strength. This necessarily brings sorrow and anxiety to the consistent members of the Society of Friends. For, while these desire the maintenance of a living concern for the spread of the kingdom of the Redeemer among men, and the full exercise of all forms of labor which rightly grow out of that concern, they justly and properly condemn the lack of faith in the Head of the Church, and in the principles He has given us to maintain, which leads some of our members to think they can promote his cause more effectually by ignoring and violating those principles, than by adhering to them.

The same number of *The British Friend* contains some notice of Dublin Yearly Meeting, which is deferred to our next issue.

In our last number there was printed a letter of J. F. Hanson, describing his labors in Denmark. It was inserted through a mistake of the printer; for though some of the information contained in it is interesting, yet there are several expressions in it which are unsatisfactory, and would not have been admitted into our columns without comment.

SUMMARY OF EVENTS.

UNITED STATES.—During the past week Congress has passed the three appropriation bills, and sent them to the President. The Army and Legislative bills have been approved by him, and the Judicial Expenses bill has been returned to the House vetoed. The objections urged by the President to this bill are very similar to those contained in his previous veto messages. The House sustained the veto.

Of the forty millions of four per cent. certificates issued, only \$47,120 remain undisposed of at the various depositories, and nearly seventeen and a half million of the amount issued have been converted into gold.

The *Journal of Commerce* publishes a list of the dates of the issues of different denominations of silver coins, including one and two cent pieces. Pattern cents, called the "Washington cents," were issued in 1791 and 1792, and a few others about the same time. A few silver "dime" and "half dime," as patterns, were issued in 1792. The first regular copper cent was coined in 1793, and thence yearly except in 1815, when none were struck. In 1794, a dollar, half dollar and half dime were struck, and thence yearly. The first quarter and the first dime appeared in 1796, and thence annually. Three cent pieces of silver were coined in 1851, and changed again in 1853. The nickel cent was introduced in 1856. The twenty cent piece was authorized by act of 3rd Mo. 3rd, 1857, and its further coinage prohibited in 1878. The two cent copper coin was authorized in 1864, the three cent copper and nickel piece in 1865, and the five cent copper and nickel in 1866.

Professor Swift, of Rochester, N. Y., it is stated, has discovered a new comet in the constellation Perseus, right ascension, 2 min. 30 seconds, declination, 55 degrees. It is quite bright, of strong condensation, with a short tail, and moves about one degree per day east of north.

One thousand and twenty Chinese immigrants arrived at San Francisco, recently, in the steamship City of Tokio, from Hong Kong.

A boiler in an ore mine, near East Texas, Pa., exploded on the morning of the 21st, killing four men, and fatally injuring three others who died in a few hours. Six others were injured but not fatally.

General Crook, who has just returned to Omaha from a frontier trip, says the Indians are generally quiet, but an outbreak may be expected if the stealing of the Sioux' ponies is not stopped.

One of the most remarkable features in the trade of the United States within the last few years, is the increase of provision exports. Since the year 1860, twenty to thirty per cent. increase is recorded every year. At that time the gross value of exports were \$16,612,443; in 1878 they amounted to \$123,590,322, nearly \$87,000,000 of which represented hog products alone.

The foreign imports during the last month are said to have been largely in excess of the same month last year.

Markets, &c.—U. S. wheat, 1881, registered, 1044 coupon, 1071; 5's, 1881, 1033; 4½ per cents, 106 per cents, 102 a 103.

Cotton, 123 a 124 cts. per lb. for uplands and Orleans.

Petroleum.—Crude 6 cts. in barrels, and stan white 6½ cts. for export, and 9¼ a 9½ cts. per gallon.

Fresh Fruits.—Apples sell in a small way at \$2.50 per barrel. Peaches, \$3.50 a \$4 per crate. Cherries, 7 a 15 cts. per quart, as to quality. Cherries 7 a 9 cts. per pound. Gooseberries, \$1.50 a \$2.00 bushel. Watermelons, \$50 per 100.

Flour.—Minnesota extra, medium and fancy, \$4 a \$5. Pennsylvania do., \$5 a \$5.50. Western do., \$5.50 a \$6. Patents, \$6 a \$7. Rye flour, \$4.

Grain.—Wheat, \$1.14 a \$1.16 for corn, and \$1.18 for amber. Rye, 60 a 61 cts. Corn, 41 cts. Oats, 37 a 40 cts., and mixed, 36 a 37 cts. per bush. Hay and Straw.—Prime timothy, 65 a 80 cts. per pounds; mixed, 55 a 65 cts.; straw, 80 a 95 per pounds.

Beef cattle.—The market is a trifle stronger, sales at 4½ a 5½ cts. per lb., as to quality. Sheep, 4½ cts. Hogs, 5½ a 6 cts., as to condition.

Immense quantities of white potatoes are being shipped north from Norfolk, Va.,—19,000 barrels were shipped to New York on the 21st inst.

The mortality of Philadelphia last week was 240.

New York city.

FOREIGN.—The United States Minister to Mexico in a letter to the Department of State dated 5th Mo. 21st, reports a visit made to the valley of St. Mar to witness a trial of American harvesters; the result, which was satisfactory. He anticipates very favorable results from the introduction of agricultural machinery and implements, and that the country, as they are being overcome, and planters are preparing their introduction.

From recent accounts forty vessels were loading the river Plata with wheat for Europe, although growing of wheat on a large scale in the Argentine.

The public is being kept up with emigrants from France and Germany, and promises soon to be a competitor, in grain shipments, with the United States.

Consular advices from St. Paul de Loanda state entrances into that port, during 1878, have been 9 gulf mail steamers, 7 trading steamers, one brig, 12 small boats, two French war vessels, 14 sailing vessels, 10 Dutch trading vessels, and one small one American schooner. The trade in American goods ceased on account of the poor quality of former ports. American cotton goods and some other article the consul thinks, can compete successfully with British in that market.

A low condition of trade is reported between America and the Turkish dominions, which the consul chafers to want of direct communication between New York and Palestine. There is one mill, engine, boiler, &c. in Jerusalem, of American manufacture, and another projected.

The Prince Imperial of France, who had joined his British army in South Africa, was killed in a skirmish with the Zulus on the 1st inst. His death has caused a sensation in many parts of Europe, and several courts have gone into mourning as a mark of respect.

The late Baron Lionel de Rothschild was the 11th survivor of the four sons of the founder of the great house of the Rothschilds, and the head of the London firm of M. M. Rothschild & Sons. His death removed the second generation, and the senior member of the richest family in the world.

England and France have united in demanding the abdication of the Khedive of Egypt. Germany & Austria give the Khedive the alternative of the payment of the floating debt, or his co-operation with England and France.

DEAD, on the 5th of 6th Mo. 1879, in Salem, Ohio, LINDA E., daughter of Chas. L. Hayes, in the 23rd year of her age, a member of the 1st Yearly Meeting for Sufferings. During her illness she seemed to be freed from the world, was desirous of doing the will of her Heavenly Father, and looked forward to the end of life with peace.

DEAD, on the 6th Mo. 6th, 1879, at her residence in Salem, Henry C. F. GARDNER, son, ELLEN K., wife of Isaac Child in the 51st year of her age, a member of the 1st Yearly Meeting of Friends. As she, at several times during protracted illness expressed herself, her friends had the consoling assurance that their transient loss is her eternal gain.

THE FRIEND.

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For "The Friend."

Indian Affairs.

The last number of *The Council Fire* discusses several matters of interest relating to the Indians.

One of these is the effort making to introduce white settlements into the unoccupied lands of the Indian Territory. In reference to this it says:—

"The aspect of things along the borders of Kansas and Missouri indicate unmistakably at several thousands of white men are preparing to invade Indian Territory with a view make permanent settlement therein.

"It is the old story repeated. The white man wants the Indians' home. The pretence made that there are extensive bodies of good land in Indian Territory belonging to the Government of the United States, and hence open to settlement to its citizens. Under these circumstances it is right and proper that the people of the United States should fairly understand the real condition of the Indian Territory lands. We believe the people intend to do right, but that they are sometimes misled by designing men, and hence may consent to wrong doing, under misapprehension. We have given the question of Indian title to the country known as Indian Territory careful examination, and we find that the Government of the United States has confirmed to the several tribes now located herein, as complete and bona fide title as it is possible for it to confer to wit: By four separate treaties with the Choctaws, in 1820, 1830, 1855 and 1866; by four with the Creeks, to wit, 1828, 1832, 1855 and 1866; by five treaties with the Cherokees, to wit, in 1828, 1835, 1846, 1860 and 1865; in all thirteen treaties, in each of which the question of title was confirmed to the several tribes. No man has ever questioned these titles, except so far as the lands lying west of 96 degrees west longitude. The condition of these lands is most this: The government secured the right to locate alien tribes on the Choctaw lands in the treaty of 1855; upon the Creek and Cherokee lands lying west of 96° in the treaty of 1866, the price of the lands to be paid to the owners either by the government or the tribes locating therein, and in no instance has the government obtained a title to the lands, but in every instance the *lease* has been made con-

ditioned upon the settlement of other Indians or Freedmen upon these lands.

"In plain words the government has no ownership of the lands, and cannot have without a sale from the Choctaws, Creeks and Cherokees. In the matter of the Creek lands some portions have been appropriated and paid for, or payment assumed by the government. The government has no lands subject to pre-emption and homestead by white men within the limits of Indian Territory, and all schemes for settling upon any lands therein by white men are in violation of lawful treaties. See Revised Statutes, section 2118, which reads:

"Every person who makes a settlement on any lands belonging, secured, or granted by treaty, with the United States to any Indian tribe, or surveys or attempts to survey such lands, or to designate any of the boundaries by marking trees, or otherwise, is liable to a penalty of one thousand dollars. The President may, moreover, take such measures and employ such military force as he may judge necessary to remove any such person from the land."

"This is plain language, and worthy the attention of every citizen, especially those who are leaguing themselves together to invade Indian Territory."

"The scheme to settle this country is simply the result of the defeat of the 'Territorializers' in the late Congress. There are several railroad companies interested in having 'Indian Territory' opened up for settlement.' It is currently and boldly asserted that 'funds are not wanting to sustain the invaders in the new departure.' The Indians of the territory believe that the scheme points to a breaking up of the autonomy of the Indian tribes in the territory, and a general destruction of all treaty pledges."

It is sincerely to be hoped that the proclamation of President Hayes, warning all citizens against taking part in such flagrant violations of law and right, may prove effectual; and that the Government of the United States may not relax its vigilance and determination to check this intended invasion.

The case of the Ponca Indians is also reviewed. Of these, it says:—

"In April, 1877, under the authority of the Indian Office, the Poncas, some 700 in number, were removed from their old reservation, in Dakota, to the Indian Territory. They had attained to a considerable degree of civilization, lived in comfortable log houses, wore garments after the fashion of the white man, used the furniture and implements of white men, of similar degree, cultivated their lands and sent their children to a flourishing school, but they were surrounded by, and subjected to depredations from their natural enemies, the Sioux; and hence it was deemed best, with their quasi consent, to remove them to the Indian Territory.

"The new location, rich and beautiful as it

is, has not satisfied them. Malarial diseases have thinned their ranks, and they pined for their old home.

"Some thirty of them stole away from Indian Territory, and were making their way northward, when they were arrested by the military and imprisoned preparatory to being sent back to Indian Territory. A writ of habeas corpus was issued in their behalf, calling for the grounds upon which they had been restrained of their liberty. No crime was alleged; no invasion of the rights of others; no threats of violence on their part. The return to the writ, was simply, as I understand it, that they were Indians, who had left their reservation without a permit from the agent; and the Government was exercising the right as claimed, to send them back, and to imprison them as a means of putting that right in force."

"Judge Danly, of the United States Court at Omaha, who had under consideration the application for a writ of habeas corpus, decided in favor of the discharge of the Indians. The following are the points in his opinion:—

"1. That an Indian is a person within the meaning of the laws of the United States, and has therefore the right to sue out a writ of habeas corpus in the federal court and before a federal judge in all cases where he may be confined or in custody under the color of authority of the United States.

"2. That Gen. George Crook, respondent, being commander of the military department of the Platte, has custody of the relators under color of the authority of the United States, and in violation thereof.

"3. That no rightful authority exists for removing by force any of these Poncas to the Indian Territory, as Gen. Crook has been directed to do.

"4. That the Indians possess a right of expatriation as well as the more fortunate white race, and have the inalienable right to 'life, liberty and the pursuit of happiness,' so long as they obey the laws and do not trespass on forbidden ground; and

"5. Being restrained of their liberty under the color of the authority of the United States, and in violation of the laws thereof, Standing Bear and his party must be discharged from custody and it is so ordered."

The same paper contains a copy of a petition from respectable citizens of Yankton, Dakota Territory, asking that the Poncas be allowed to return to their old reservation-lands in Dakota, which still belong to them, and are unoccupied—the Sioux having declined to settle thereon.

Standing Bear, who was one of the Poncas imprisoned by Gen. Crook, and discharged by the decision of court, appears among the recent subscribers to "The Council Fire," which so warmly defends the rights of his people.

The greater our power the greater our danger, if we walk not in the fear of the Lord.

"For The Friend"

Some Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 362.)

To Robert Scotton and Joseph Elihinton.

3d mo. 17th, 1847.

Dear Friends:—Having understood from Joel Evans' last letter that Robert was spending some time in the city, I feel inclined to address a few lines to you. * * * You are both aware that settling an old account between such parties as P. and the Indians will take up a good deal of time, and be attended with trouble. I have sometimes flattered myself that Friends would be able to get some suitable person to come out and assist in that, and to take charge of the concern. If I have done wrong in thus flattering myself, I desire our Divine Master may forgive me. If it is his blessed will that I should remain here, surely it must be right; this affords consolation. I feel the necessity of more resignation, a willingness to be anything or nothing, as it may please Him, who is able to bless the labors of his weakest instruments, (if I am worthy at all to be called an instrument), and make them fruitful of good. I feel desirous to give the whole matter up (in relation to my stay here) to Him who is forever worthy to rule and reign in and over his people. In a conversation with Moses (Pierre) some time since, my feelings (were) hurt to hear him reflect as he did on Friends, for not doing more to help him out of his troubles; he compared the situation of the heirs of Corplanter to a flock of sheep with a wolf among them; he said J. and J. had gone home and left them in the hands of the wolf. I talked with him more plainly than I had ever done before, and told him Friends wished to assist them in getting this business settled. J. and J. had come out for that purpose, and had tried hard to effect it; that they themselves had opened the door and let in the wolf; that their own act had got them into their present difficulties; that there was only one way for them to get out,—the way they had been advised to. I had tried to convince them that the favorable circumstances under which they held their land ought to be an inducement to try to keep it. In conversation with one of them, in order to work a little upon his feelings and strengthen his attachment to their reservation, I told him, I wished them to keep it for four reasons, one of which was that it was once the property of old Complanter, upon which he lived, died, and was buried. I have since felt it necessary to be careful not to try to settle their affections too much on earthly things, lest it might draw them from that which is infinitely better. So far as it regards industry, I have tried to persuade the Indians generally that it was a religious duty to be industrious and make a good use of our time in trying to get an honest, comfortable living for ourselves and families. * * *

A few days after getting through with the liquor business mentioned in my last to the Committee, I found a little note under the door of the school-house informing me that I and two others had better be on the lookout, that T. and F. was preparing, and vengeance declared. I understand T. and F. to mean tar and feathers; this made me feel rather uncomfortable for a short time. I have since, through unmerited mercy, been much favored at seasons to feast on true enjoyment; their threats now, do not concern me. I have also

at times felt of late, great weakness and discouragement, and have remembered "that the Lord could make the barren wilderness a fruitful field;" may all the fruit here and elsewhere be unto the Father, with his dear Son.

In love I remain your friend,

E. WORTH.

Diary resumed.

1847. 4th mo. 3d. I (visited) Amos Thompson, an Indian, he has been unwell for some time—there seems but little prospect of his being restored to health. I read some in the Testament and talked to him, after which we sat awhile in the quiet. I thought I felt the language of encouragement to him.

4th mo. 4th. I have been tried with discouragement; (but) my "sitting" this morning closed in a degree to satisfaction; took a walk after dinner, and was truly comforted and strengthened.

7th mo. 27th. Since the above (was written), I have passed through discouragements and trials, which I have no doubt might have been borne with more fortitude and patience had I kept my eye more single to our Divine Master. I have, notwithstanding, through his unmerited mercy, had seasons of comfort and refreshment. Within a few days, I trust I may say, I have felt my mind in a degree humbled and comforted. I feel more resignation is wanting to the will of a kind and merciful Master.

9th mo. 7th. I have been mercifully favored with a renewed sense of the goodness and mercy of the Almighty, to bear with, and revisit me. Oh! may these seasons of mercy and enjoyment, with the covenants I have made, be borne in mind, and if I should be spared to read this in years to come, may I profit by it. Oh! that in my time that is to come, there may be more of the fruits of righteousness than in the past. Last First-day was a week, the 29th of last month, was a day of enjoyment; I spent the afternoon to my comfort, had an open and satisfactory opportunity with Isaac Snow; also one with Moses and his wife Mary, in which I was favored to feel a concern for their spiritual prosperity, and language to express it. I laid awake a good deal of the night following; in which I had sweet peace and enjoyment.

9th mo. 23d. I left my boarding-house this morning to go to see Samuel Patterson, having been requested by his father to call and talk with him on the subject of his intemperance; had a pretty satisfactory opportunity with him, for which I felt in a degree thankful. Returned home, and in the afternoon had my week-day "sitting;" it was a highly favored season, I know not that I remember one more so; I think I may say I was mercifully favored with the spirit of prayer, greatly to my comfort and encouragement.

(To be continued.)

It is a precious state to feel the mind staid upon the Lord, walking in his way; to know the girdle and bridle of Truth, and a being girdled and bridled with it; to know every high thought and imagination brought down and subjected unto Christ the light, the way. This is possible to be known now, as in times past. It is in the thoughts, will, and imaginations that the enemy of man's happiness gets and builds his strongholds; and until they are broken down, subjected and destroyed by the power of God within, no peace,

quietness, nor soul-satisfaction, can be enjoyed nor sitting down in the kingdom of God, drinking of the rivers of pleasure that are at his right hand, can be attained to or partial of.—William Shewen.

Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 362.)

Nearly three hundred years ago the foun of the Tyeoon dynasty dwelt in a great cast. This castle was at Shidzoka, and was rounded with high walls and broad moat with water flowing through them. This cast is now in ruins, and fire and earthquake h left little there save the walls and mounts a crumbled towers shaded by patriarchal pin. For a century or more these castle grou remained unoccupied, and the birds and w animals had learned to make it their hom while the city still thrived without the wall and grew in crescent form around the broo outer moat of the castle.

After I had lived a year at the Buddh temple, already described, the governme decided to build me a house in foreign sty and I was requested to select the most suab site for its location. My two frien Katz and Okubo, who had been concille in the court of the last Tyeoon (and who we more recently instrumental in calling me Japan), were the persons who built me th house, as a gift from San-miesan, a litt prince of the province, whom they had charge. This little prince was greatl r spected in the region, as he was descende from those who had ruled the country f three hundred years, and would have bee the present Tyeoon had not that power bee overthrowen.

Katz and Okubo thought my temple too far away from the school and too unappreciated, besides being inconvenient in many ways. They wisely proposed the new house and I chose the deserted castle grounds as the best place upon which to build.

The Japanese carpenters had never seen foreign house, nor were they familiar with modern methods of construction; neither did I consider myself an architect, or capable of very explicit directions. But I wanted a house well built, comfortable, and secure. So we determined to overcome all obstacles. I drew up the plans with care, and for nearly six months hundreds of stone-cutters and carpenters were engaged in executing them. A portion of the embankment on the corner of the castle moat was cut away and faced with solid masonry, constructed from stones drawn from the ruins of the old castle tower. The stones for the walls of the house were brought from a neighboring province.

I experienced much pleasure in watching the progress of my crude architectural ideas as they slowly assumed solid reality. But the work was no child's play; for not only did the ground plan and apartments have to be mapped out, but every thing inside and outside the house had to be explained, for the Japs had no mode of idea of their meaning than the man in the moon. Doors, windows, stairs, closets, chimneys, and other minor details had to be drawn and presented to the head carpenter by pictures and measurements. Sometimes the most amusing mistakes would occur, owing to his never having seen the objects in question. The carpenters were skilful in imitation beyond any thing you could believe.

ly brought back the most perfect little sets of the things described, and it was now necessary to correct them.

After the work of building was fairly commenced, the roof was completed in a month, the heaviest part of the foundation in two months more; for you must know that it could be decidedly contrary to Japanese practice to do any thing except in a manner exactly opposite to all our preconceived notions on the subject. In a Japanese house the roof is always built first, and the other parts afterwards! With a kind of celestial instinct, they always commence at the highest point and work downwards. In all the lesser occupations of daily labor, such as digging, sawing, planing, cutting lumber, boring holes, or turning screws, the Japanese do just exactly the reverse of what people do on the other hemisphere.

The chimneys, by the way, were the most mysterious part of the house to the carpenters. For a long time they could not be prevailed on to build them; but at last they broke through the floors and roof, and, with the aid of the stone-cutters, put them in.

They regarded the building of the house as a wonderful achievement, and hundreds of people from all over the country came to see, supposing that all houses in America were built in the same style.

On the south side of the house a court yard seen, where I gave a "stereoscopic exhibition" on Christmas eve to several hundred Japanese, the parents and friends of my students. The evening was beautiful, and the people came early with printed tickets that invited them to "a trip in imagination through foreign countries and the starry heavens!"

Not the least interesting part of the entertainment to them was the opportunity given of viewing the interior of my house. Ushers were appointed to guide them around, and for an hour the people poured in and out of the house, uttering all manner of exclamations of wonder at what they saw. And well they might, for the poor creatures had never been accustomed in their own homes to any thing they would call comfort. Living and sleeping, as they do, on straw mats, in simple wooden houses with paper windows and shutters, and without any thing that we could call furniture, except little lacquer tables a foot high, of course a foreign house, furnished in American style, appeared to them luxurious beyond description.

They examined every object with the minutest care; carpets, rocking-chairs, table-covers, writing desk, mirrors, lace curtains, chandelier, beds, and bureaus—all were of great novelty to them. The brilliant-colored oil-cloth in the hall created astonishment as they walked upon it, for they could not imagine what it was or how it could be made. The walls and ceilings were covered with bright-tinted paper of various patterns—for we do not use plaster ceilings in this land of earthquakes—and the Japanese understood the wall paper very well, for it is from Japan that Europeans first got the idea of covering their walls with paper.

But when the Japs, especially the ladies, came to explore the kitchen, their admiration for the cooking-range and chimney was unbounded. They had never seen ovens, or appliances for baking, roasting, &c., and every thing in the culinary department was a reve-

lation to them exceeding the novelties of the parlor, bedrooms, or well-stocked pantry.

When it was dark I seated the people on straw mats in the court-yard, and delighted them with the stereoscopic entertainment. They had never seen such a sight before, and the beautiful pictures of scenes in America and Europe were like glimpses into another world. The revolving astronomical diagrams excited great astonishment. I tried to prove by the shadow of the earth on the moon, and by the ship sailing around the globe, that our world was round. But the old folks shook their heads, and were sceptical on that point; for they had been in the world longer than I had, and knew it was flat!

(To be continued.)

For "The Friend."

Morning Devotion.

The practice of turning the thoughts to our Creator, when we first arise in the morning refreshed by a night's slumber, is one that many Christians have felt to be very profitable to them. It is good for us to have the spirit covered with a sense of the Divine Presence, and that living desires should ascend on high for preservation in the fear of the Lord through the labors and exposure of the day.

In adopting and recommending the advice contained in the following brief paragraphs, the writer desires to explain, that by the use of the word "pray," he does not mean simply an utterance of words which may be addressed to the Almighty without the heart being so impressed as to enable it to offer true prayer, but he refers to that waiting on the Lord in reverential silence and in fervent exercise of mind, in which the spirit of prayer is often felt to arise.

MORNING PRAYER.

"What rules of life do you give to your young Christians?" I am often asked. "Only our morning prayer."

"If I can secure a few quiet, thoughtful, sacred moments on rising, the influence goes all day with the soul."

"Before the mind touches study or business, or gets absorbed in any line of duty, prayer. Before any temptation has met you, pray. The time to put your armor on is the morning. Have a few moments of close counsel with your wisest Instructor."

"I would thus urge on the young Christian just what I feel the need of myself.—E. P. Powell.

Additional Advice.

Books.—The reading of precious books is a source of much danger, particularly to young persons. There are some pretending to advocate the cause of religion, which tend to settle the reader in a more belief in the outward coming of Christ, yet overlooking his spiritual appearance in the heart, and the work of regeneration by his Holy Spirit, without which our Lord declared, that no man can see the Kingdom of God. These, we believe, are instrumental in obstructing the work of religion, and the spreading of the reign of the Prince of Peace. We would affectionately press upon all our members, to keep upon their guard against these insidious attempts to draw the mind away from submission to the washing of regeneration and the renewing of the Holy Ghost, which their Saviour would effect in their hearts. Dear Young Friends, love retirement, as at his feet, that you may

be taught by Him. Frequently read the Holy Scriptures and the writings of your own Society; which would, as you obey the Truth, strengthen you to turn your back upon all the seductions of Satan, the corrupting amusements of the day, and the attractions to mingle with those who are enemies to the cross of Christ. Religion is an inward work; and all who really know it abide with their Lord, both in his sufferings, and when his banner over them is felt to be love.—*Philadelphia Yearly Meeting, 1860.*

Burials.—Our members are tenderly advised and cautioned against a growing tendency in the present day to conform to the ways and customs of the world, in relation to the expensive coffin, habiliments and floral decorations bestowed upon the perishable body upon the occasion of its burial. The desire was expressed, that in reference to the two first-named departures from simplicity on these solemn occasions, we may let our moderation be more fully known to all men; and that the other practice intended or calculated to drown solemn thoughts of death and the grave, may be withstood by all our members.—1877.

Accepting Responsibilities.

We have often had occasion to notice with disapproval the spirit so common among men, and not altogether unknown to women also, of desiring high and prominent positions in political, commercial, literary or social life, and the many unworthy and undignified efforts made to obtain them. From the longing of the school boy for pre-eminence in his base ball club to the secret craving for the President's chair, this spirit is rife among us, and to it we may trace much of the inefficiency of execution, the perversion of means, the unfaithfulness to trusts, and the general corruption which inflicts such grievous stains upon our organizations, and frustrates so much of their power for good.

There is, however, an opposite extreme, into which another very different class of people is in danger of falling, and which, while winning a kind of sympathy, from its utter antipathy to all trickiness and wire-pulling, is yet to be regarded as a deplorable public calamity. We allude to the unwillingness of good and capable men and women to assume positions of trust and importance to which they may be appointed. It may be thought that this is so rare a defect, and forms so refreshing a contrast to the eager feverishness of office-hunting, that it needs but little reprobation. Yet this is not the case. It is surely quite as important that all places of trust be filled with suitable officers as that unsuitable ones be kept out. Indeed it is only by the former coming to pass, that the latter can be possible. So whenever the right man declines, from any cause, to fill the place for which his talents or education or native qualities peculiarly fit him, he inevitably contributes a large share towards putting the wrong man in. Probably but few persons realize that this is so. To decline an honor seems so natural a thing to a modest person, so merely negative an act, so utterly innocent of any ill intention, that it cannot involve any responsibility, or be the cause of any injurious effect. Yet, when we reflect that, to one person well fitted for an honorable position, there are probably a hundred eager aspirants who are not at all qualified to discharge its duties, we

shall see that the retirement of that one is the turning point which throws the work almost certainly into incompetent hands. True, the lack of competence is the usual plea made by those who shrink from assuming responsibility; but, unfortunately, it is those who are best qualified who usually feel this lack, while the careless and unthinking, eager only for the emoluments or the éclat of the work they see for, are loath in proclaiming their general abilities and special fitness. Such modesty, then, however pleasing to look upon, should give way before the judgment of others, and learn to distrust its own convictions, rather than suffer them to imperil a good cause.

Many other reasons are also urged for refusing positions of trust. Want of leisure, pressing duties, the thanklessness of office, its publicity, its criticism, oftentimes its undeserved reproach and censure. It is true that such objections are often based on facts. Valuable public work by no means receives all the honor and gratitude that it deserves. Self-sacrifice is sometimes rewarded by obloquy, and earnest effort with indifference or scorn. But what then? Is there not another side to be realized? Is not all this effort and self-denial, and even suffering for the good of the community, a means of paying a large debt which is due to society? Ancient civilization taught the strong to use the weak, and the wise to use the foolish, as stepping-stones to further power and glory for themselves, but the civilization which is born of love and charity teaches that strength and wisdom, and talents, and power, and education, and money, and leisure, and every other privilege, should be freely offered as stepping stones on which those less favored may climb to heights which would otherwise be wholly inaccessible. All or any of these advantages are so many obligations to use them for the general good. "Noblesse oblige" is as true as it ever was in feudal times, and bears even a higher application.

If each one who possesses any good thing is bound to see for himself that it is doing its reasonable work for the world, surely, when his fellow men, conscious of their need of it, combine to ask him to use it for their benefit, he should have grave and weighty reasons, indeed, to justify him in declining. It is no longer the honor that is done to him that should be uppermost in his mind, but the service that is due to them. The first he might resign, but the latter he dare not, if he would be faithful to his trust.—*Public Ledger.*

TEACH ME TO LIVE.

Selected.

Teach me to live! 'tis easier far to die;
Gently and silently to pass away,
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson, how to live,
To serve Thee in the darkest paths of life;
Arm me for conflict now; fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! my daily cross to bear,
Nor murmur though I bend beneath its load.
Only be with me; let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live, and find my life in Thee;
Looking on earth and earthly things away;
Let me not falter, but unflinchingly
Press on, and gain new strength and power each day.

Teach me to live! with kindly words for all;
Wearing no cold, repulsive brow of gloom;
Waiting, with cheerful patience, till Thy call
Summons my spirit to her heavenly home.

LINES.

May we so live, that when we die,
We may mount to realms on high,
From the pleasures which arise
In a blessed paradise.
Mingle in delights eternal,
Where the scene is ever vernal,
And adore the Lord, who reigns
In those bright celestial plains.

Original.

queries whether the same principles would "discountenance any mere forms of mourning at funerals? Nature has its method of expressing its sorrow, and Christians need no artificial or ornamental signs to display theirs."

It very sensibly adds, "Funeral badges or apparel make expenditures which many cannot afford, but if the custom obtains, it is necessary articles must be procured, although those on whom the expenses fall have not the money to spare to procure them."

The Presbyterian Church and Romanism.—At the recent meeting of the General Assembly of the Presbyterian Church at Saratoga the action of the Assembly of 1835 was affirmed, which states its belief that the Roman Catholic Church has essentially apostatized from the Christian religion; and which recommends its members "to endeavor by the diffusion of light by means of the pulpit and the press, and all other proper and Christian means to resist the extension of Romanism, and lead its subjects to the knowledge of the truth."

At the late meeting a resolution was adopted protesting against the political ambition of Romanism and its sectarian demands for the public funds.

First-day in Chicago.—The Chicago Interior says:

"The picture of nearly three thousand saloons in full blast on Sunday, from an hour before any church doors are open, to an hour at night long after the sextons have closed them, is a dark and fearful one—fearful of account of the ruin which is already reaping, and still more fearful when we think of the harvest of ruin that may be before us. But the picture is not darker than the facts. It is a picture true to the life. We vividly recall to mind, that it was on precisely such a Sunday night eight years ago—a night following a Sabbath utterly desecrated by revelry and drunkenness in all parts of the city—that the great fire originated, which in thirty-six hours, laid the greater part of it in ashes buried hundreds of victims under its ruins and clad all hearts with dismay or despair. But here we are to-day, utterly oblivious of the lesson, utterly reckless of the danger, with precisely the same elements of demoralization, and the same causes of destruction, which existed then, all in full force again, and to all appearance, with a tenfold increase of power for evil. This resurrected metropolis of a great Christian people, in her pride of atheism, her greed of gain, and her insane lust of forbidden pleasure, has not only set God's law at defiance, and the laws of the State of Illinois at defiance, and the public sentiment of all the law-abiding classes of her own citizens at defiance, but by solemn vote and ordinance, has decreed that so far as the liquor traffic can destroy it, there shall be no Sabbath of rest in Chicago—other trades and business occupation may cease, but this one privileged class shall go on unmolested, and unchecked."

Religion and Morality in Germany.—The *Sunday at Home* contains an article on this subject, prepared by Wm. Tallack, of England. He says, "it is impossible for the friends of that great historic empire to divest themselves of the gravest anxiety on its account when, as recently and at present, many of its official authorities and most honored citizens unite in public lamentations over a grievous decadence in the condition of the national

A CONCLUSION.

There's no abiding city here,
That rears its spire in yonder sphere;
But unto it the coast is clear
For those who live in holy fear,
Who keep the sacred presence near.

C.

Original.

C.

Selected.

THE TURNED LESSON.

"I thought I knew it," she said;
"I thought I had learned it quite!"
But the gentle teacher shook her head,
With a grave, yet loving light,
In the eyes that fell on the upturned face,
As she gave the book
With the mark still set in the self-same place.

"I thought I knew it!" she said,
And a heavy tear fell down,
As she turned away with a bending head;
Yet not for reproof or frown,
And not for the lesson to leave the pain,
Or the play hour lost;
It was something else that gave the gain.

She could not have put it in words,
But her teacher understood,
As God understands the chirp of the birds
In the depths of an autumn wood;
And a quiet touch on the reddening cheek
Was quite enough;
No need to question, no need to speak.

Then the gentle voice was heard,
"Now, I will try you again,"
And the lesson was mastered, every word;
Was it not worth the pain?
Was it not kinder the task to turn
Than to let it pass
As a lost, lost leaf that she did not learn?

Is it not often so,
That we only learn in part,
And the Master's testing time may show
That it was not quite "by heart"?
Then He gives, in his wise and patient grace,
The lesson again,
With the mark still set in the self-same place.

Only stay by his side
Till the page is really known;
It may be we failed because we tried
To learn it all alone,
And now that He would not let us lose
One lesson of love,
(For he knows the loss), can we refuse?

Then let our hearts be still,
Though our task be turned to-day,
O! let Him teach us what He will,
In his most gracious way,
Till, sitting only at Jesus' feet,
As we learn each line,
The hardest is found all clear and sweet.

—Good Words.

Religious Items, &c.

Mourning Attire.—The German Baptists at their meeting for the Southern District of Ohio decided that it was not in harmony with the Gospel for brethren [as they term themselves], to wear crapes on their sleeves when acting as pall-bearers. The New York Independent criticises this action in a light spirit, by saying, "We have on several occasions examined specimens of crapes, and have been unable to see anything in it not in harmony with the Gospel." The *Primitive Christian* in its reply, says, "The Author of Christianity gave special charges to his disciples not to make a display to be seen of men when performing their religious services. And it

tion and morality, and over a marked rapid increase in the statistics of crime. For example, there appeared in the leading English newspapers, a few months ago, a statement that 'The Chaplain of the Imperial family preached a sermon before the Emperor and Imperial family, in which he bore of the present state of morality, or rather morality, in Prussia, in very strong terms. He said, "Affection, faith, and obedience to the word of God are unknown in this country, this our great German Fatherland, which properly was justly called the home of the sinner." On the contrary, it really seems as if here the father of all lies who now is worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling, called by the euphonic name 'business,' 'crimes are concluded without the blessing of the Church, concluded 'on trial,' to be taken, if not found to answer. We still see a Sunday, but it is only a Sunday in name, as the people work during church hours and spend the afternoon and evening in riotous public-houses and music-halls; while the upper classes rush to the races, preferring near the panting of the tortured horses to hearing the word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies.'

W. Tallaek feeling it very difficult to accept a gloomy picture as the above as a faithful description of German society, yet being unable absolutely to reject it when coming to so authoritative a source, took occasion during a recent visit to Berlin, to refer to the same complaints by the Imperial chaplain, and appealed to various persons in religious and official positions for their own opinions on the subject. It was sad and surprising to find an almost unanimous agreement as to the truth of these allegations; though there is not quite the same amount of unanimity as to the causes of so deplorable a state of affairs. But there was found to be a general concurrence of opinion that the great war of 1870-71 between Germany and France was a turning-point in the national history, and that since that date things have been going decidedly from bad to worse. Published statistics show, that during five years from 1872 to 1876 inclusive, crimes against life and property have increased 50 per cent.; and crimes against morality 56 per cent.

"A careful series of house-to-house inquiries in Berlin, show that in less than one house out of every eighty is there any regular use even possession of the Bible. So small is the proportion of the attenders at religious worship in the German capital, that, to a population of more than a million, there are only one hundred and ten ministers of religion, both Protestant and Catholic. The average number of persons in each congregation is below one hundred."

This deplorable condition of things is not caused by ignorance, for the people are generally well educated; nor by the absence of artistic taste, which is well developed, and supplied with abundant objects for its exercise in collections of pictures, statues, and museums of various kinds; nor by intemperance.

One of the most fruitful sources of the corruption in which religion is held is the connection between the church and State—the church being considered as little more than one of the departments of the government.

The counsels of the ministers of religion could scarcely be expected to have much weight with the people under these circumstances. Though the Government enjoins the study of the Scriptures in the public schools, yet some of the University professors whom it appoints and pays, are permitted to issue books of a most skeptical tendency, which irreverently attack the fundamental principles of Christianity.

One of the most fruitful sources of evil to Germany is the enormous development of the military system. Conscription forces the men and youths into the army by the hundreds of thousands, and there in the barracks and among their comrades, they are exposed to gross temptations, without the restraining influences of home-life to protect them. Comparatively few can stand the pressure unimpaired, and the moral corruption thus produced is a greater evil to Germany than the pecuniary burden.

The author thus sums up his article:—"It is not the supremacy of the military or of the police, it is not the power of the cannon or of the prison-cell, but it is the mightier sovereignty of the principles of the Bible and the Gospel that can alone restore Germany to a healthy social condition."

Natural History, Science, &c.

Kungu Cake.—During a portion of the year, the northern dwellers on Lake Nyassa have a harvest which furnishes a singular sort of food. As we approached our limit in that direction, clouds, as of smoke rising from miles of burning grass, were observed bending in a southeasterly direction, and we thought that the unseen land on the opposite side was closing in, and that we were near the end of the lake. But next morning we sailed through one of the clouds on our own side, and discovered that it was neither smoke nor haze, but countless millions of minute midges called "kungu" (a cloud or fog). They filled the air to an immense height, and swarmed upon the water, too light to sink in it. Eyes and mouth had to be kept closed while passing through this living cloud; they struck upon the face like fine drifting snow. Thousands lay in the boat when she emerged from the cloud of midges. The people gather these minute insects by night, and boil them into thick cakes, to be used as a relish—millions of midges in a cake. A kungu cake, an inch thick and as large as the blue bonnet of a Scotch plowman, was offered to us; it was very dark in color, and tasted not unlike caviar, or salted locusts.—*D. Livingstone.*

At a recent meeting of a scientific company in England, a specimen of this cake was exhibited.

The Eruption of Mt. Etna.—A correspondent of the *London Times*, writing at Taormina, Sicily, on May 29th, gives an account of the eruption of Mount Etna. He says: On the night of May 25th there were continuous murmurings from Etna, but, this not being an uncommon occurrence, it attracted but little or no attention. On the morning of the 26th these murmurings increased, and I called the attention of a servant of mine to the fact, but he positively denied that the sounds proceeded from the mountain at all; he rather thought the noise was made by the surf beating on the seashore eight hundred feet below, a dull sound which it much resembled. Somebody called attention to the

glass rattling in the window frames, and somebody else suggested earthquake, a suggestion which was met with derision. However, at about half-past 12 p. m. a dense cloud of smoke was seen to be issuing from the great crater of Etna—that is, as well as its origin could be traced amid the clouds with which the mountain was covered. It was a broad cloud, which stretched over the land and over the sea until it was lost on the horizon. It had a very red, or rather it might be described as of a burnt sienna color, and minute specks of ash began to fall, but not in any quantity; we could trace it in its course far into the night, and, in fact, until we all went to bed. On the morning of the 27th all seemed in repose: not a cloud was upon the mountain, save the flat cloud with a lump in the middle, which often overhangs the crater in the summer months, and which the Sicilians call "the Cardinal's Hat." But at half-past eight a dense cloud was observed to issue from the earth upon the northern slope of the mountain, as well as could be judged, about half-way between Linguagrossa and Randazzo, but much higher up the mountain. This cloud grew and spread, and became so dense that the whole mountain became perfectly invisible; the light became so much obscured that it resembled the darkness produced by a total eclipse of the sun, and a rain of fine black ash, like powdered emery, commenced. So heavy was the fall that the promontory of Naxos, but two miles distant, became perfectly invisible. This black rain continued the whole of the day; loud reports could occasionally be heard from the mountain, and no doubt now remained that an eruption on a grand scale had commenced. No positive information could be obtained as to its exact locality, for nobody could ascend the mountain under such circumstances. Etna is so enormous and so precipitous and rugged that a voyage of investigation in such a rain of ash and such darkness would have been almost an impossibility. We did all we could to obtain news, but very little that could be depended upon was acquired.

All night this black rain went on. About midnight huge fires could be seen looming through the dense clouds. In the morning a most extraordinary scene presented itself; the whole face of nature was black, the hills and plains were black, the seashore was black, the usually dazzling white roads were black, the roofs of the houses were black. My garden is just now a mass of flowers, but every leaf, every petal, every cup, was loaded with black, the edges of the petals giving a bright line of the color of the flower. If a breath of wind passed, a black shower fell from the trees, and still the black rain went on. The effect upon the mind was most depressing. This ash penetrates everything; it is found in closely-shut linen drawers, in close boxes; it is all among my paper as I write, and it seems to take delight in inserting itself in one's food—for two days I have been chewing grit. The effect of trees and figures in this universal black is very strange, the colors standing out with startling brilliancy.

At two o'clock in the day I started on horseback to Piedmonte to try and gain some positive news, and heard that three craters, each about a mile apart, and that situate like the points of a triangle, had opened in a valley about six miles above a postal station called Passapescara, a place nearly midway on the

road between Linguagrossa and Randazzo—a most difficult place to reach, as lodging of any description could not be obtained within 14 miles, over precipitous and rugged ground, with every path obliterated by the ash, the mountain thundering and vomiting fire in unknown directions, with the terrible darkness and eternal rain of black ash, and general consternation everywhere. The lava was said to be flowing, but only its reflected light could be seen at night, as it was in a valley which, as far as I can ascertain, must be next the "Valley del Bove."

My eyes were most painfully inflamed by the fine ash as I returned, as were those of my horse. My pockets were full, my boots were full; it was down my neck, in my hair and beard, and my ears were blocked up with it; the polished surface of my saddle was ground away with the grit. On the road home I came upon a priest enlarging upon the eruption to a select audience of *contadini*, and ventilating his knowledge by describing the destruction of Pompeii, and, among other accuracies, described the sentinel at the Herculeanum gate sticking to his post through it all, and being found with his *gun* 1800 years after.

At night the scene was magnificent; a tremendous stream of lava, many miles long, descended in the apparent direction of Randazzo, while from the new craters great balls of fire were thrown high in the air and burst into showers of fire, like gigantic rockets, accompanied by thundering explosions. This morning the explosions are still going on; the stream of lava seems more active than ever, but the ash has much diminished, and although much of the mountain is obscured, it is by a cloud apparently of vapor rather than of ash, and this gives indications of clearing away, when the whole scene may become visible. Two English gentlemen left here this morning to try and reach the craters.—*Public Ledger.*

Healthful Effect of Fire.—D. Livingston in his travels in Africa observes, that "in occupying one night a well-built hut, which had been shut up for some time, the air inside at once gave us a chill and an attack of fever, both of which vanished when the place was well ventilated by means of a fire. We have frequently observed that lighting a fire early in the mornings, even in the hottest time of the year, gives freshness to the whole house, and removes that feeling of closeness and languor which a hot climate induces."

The residents of the unhealthy lowlands along the sea-board portions of our Southern States are well aware of the health-preserving effect of a little fire on the open hearth, in the mornings and evenings of even hot and sultry weather. A resident on the Isle of St. Helena said she had a fire kindled daily during the sickly season from the Sixth to the Tenth month.

Sugar from Mauritius.—Something like one-tenth of the sugar in the world is produced in Mauritius. McChloch, in 1853, put down the world's produce at 1,250,000 tons. In that year the island produced about 126,250 tons. In 1862-3 the crop produced 165,000 tons, the largest quantity ever made in Mauritius in a single crop. These figures are independent of sugar made from beet or other sources besides the cane. The crop during the *coupee* just over is estimated at 125,000 tons. Of this the larger portion is exported, the island

consuming annually about 7,500 tons. Beet-root sugar can be classed among the natural enemies of the cane; the very mention of its name in Mauritius acts like the wave of a red flag to a bull—a good year for "beet" meaning a bad year for sugar; a failure in the former crop will add several shillings to the price of a hundred weight of cane sugar, a difference which means to the planter a good income for the year, or the reverse. Beet sugar is encouraged by bounties by the French Government; hence its cheaper production, and its rivalry with cane sugar.—*Frazer's Magazine.*

THE FRIEND.

SEVENTH MONTH 5, 1879.

We have received a number of communications from different parties in America and from one person in England, referring to the Editorial in No. 36 of the present volume of "The Friend," which contained the doctrinal minutes issued by the Select Yearly Meeting of those who separated from Ohio Yearly Meeting in 1854.

The first of these, in point of time, is from one who feels himself aggrieved by the expression, "the heresy of E. Hicks and his followers," as used in that editorial. He says, "Hicksite is an appellation we never acknowledged." * * * There is a large number with us who accept the Scriptures as Friends always have, and believe that the Holy Spirit alone can truly interpret them. Our discipline I believe acknowledges all the offices of our Saviour, as does yours, and whatsoever is to be sparingly known of the outward is, through obedience to His inward and spiritual appearance in the heart. * * * Our discipline is a sufficient refutation of our denying the divinity of Christ, and the authenticity of the Holy Scriptures." After some further remarks he intimates that it would be well for those who have the oversight of "The Friend," to "avoid unjustly and reproachfully calling us Hicksites."

We desire to avoid all *unjust and reproachful* language, and have no intention to use terms which can properly bear such a construction. But in consequence of the divisions which have been effected in our Society in the last fifty years or more, there are several independent bodies claiming the name of Friends; and if reference is made to the doctrines or movements of these, there must be some distinctive appellation used, or the readers of our paper will not know to whom we allude.

As to the doctrinal questions involved, we can unfeignedly rejoice in every evidence that those going under the name of Friends, or that any other branches of the Christian church, are being preserved in soundness of faith, or are being brought nearer to that standard. We would rejoice to know that many of the fellow-members of our correspondent hold the same views as ourselves with regard to the atoning sacrifice of our Saviour, as well as to the necessity of experiencing His work in our hearts in order for salvation. We have no harsh or unkind feelings toward these, or toward those with whose doctrines we cannot unite. But that there did exist a difference in doctrine at the time of the separation in 1827, is shown by

the document then put forth by those whom our correspondent is associated, who declares: "Doctrines held by one part Society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious." In proportion as the difference here avowed ceases to exist, will the partition wall between the two bodies be removed.

A letter from England suggests that it was a mistake to state in the editorial we are considering, that "London Yearly Meeting was the first to accept that body of separation [the Binns' Meeting] as a meeting in unity with it;" as the writer thinks that the acknowledgment of it by some of the other Yearly Meetings preceded in point of time the action of London Yearly Meeting. We had not at hand the data to verify this statement (which does not affect the main subject-matter of the editorial), but we mention it, from a desire to be just to all.

A letter from a member of the Binns' Meeting in Ohio says, that many of their members have no unity with the act of the Select Meeting; and further states that the account of published in "The Friend," "I find to be admitted to be a true and correct report of the action in 1877, and also in 1878." This writer states that he had been informed by members of their Select Meeting, that the delegation of English Friends were not present when the subject was introduced, having previously left on their Western journey. We think this information cannot be correct, because we have received a letter from one of his fellow-members, who says that he was present when those minutes were adopted. The letter contains the following paragraph: "The English deputation is referred to in the article [the Editorial of 4th mo. 19th]. They of them were present when the minute of " was considered, and they heard the doctrinal views there expressed, &c."

The letter last referred to enters into an explanation of the meaning and a defence of the minute before quoted in our Journal, which it says, "Appears to be too brief and not explanatory enough to be correctly understood." We quote from it sufficient to enable the reader to understand the meaning which the writer attaches to the minute:

"I am persuaded that the apparent difference among Friends of your Yearly Meeting and ours, is largely owing to our standpoints and mediums through which we look, together with the side of truth upon which we look. There are a number of short extracts from George Fox given, which, to my mind clearly show that the author did not rightly view the language of the minute he commented upon. No Friends with whom I am acquainted (and I was present when those minutes were adopted), would at all deny the truth set forth in those extracts; there has been no one among us who has, to my knowledge, ever intimated a denial of the great and fundamental truth that the Holy Spirit visits or influences the hearts or minds of all men; hence the language of the minute, 'the Holy Spirit is sent to convince the ungodly of sin &c. The minute is very brief, and hence does not state just how this is done; but I presume that no one would object to the statement of George in their connection, 'that ever man is enlightened by the Divine light of Christ; that the grace of God that brings salvation appears to all men, and that a man

tion of the Spirit is given to every man profit withal.' These are different statements of a truth that we all believe. But that minute repudiates the inscriptionsal statement that a portion (which according to Webster means a part) of the Holy Spirit is placed in the heart of every one, when the doctrine of the light within is so stated as to convey the thought that the Holy Spirit, or Christ by the Spirit, influences or sits the hearts of all men for their salvation there is no objection to the expression; but the minute the meaning intended is stated to be a gift of a portion of the Holy Spirit in the heart of every one."

Without calling in question the sincerity of the writer of this letter, we remark that an apology he presents is by no means satisfactory to us. According to him, the whole matter aimed at in the successive minutes is mere abstract idea, which no part of the Society of Friends entertains, so far as we know, in any improper or incorrect sense. To attack the doctrine of the Light of Christ in the heart, and issue a formal protest against merely through a fear that some minds may become involved in a metaphysical cloud, to the proper meaning of the phrase, a "portion of the Holy Spirit," is little better than dema trifling. It is as irrational as it would be to denounce the scientific views of one who should speak of the sun's coming into room, where his rays entered. The expression "a measure or portion of the Holy Spirit," has been in constant use by the Society of Friends from its early days. Thus Robert Barclay in his Apology, § 11, Prop. and 6, says:

"God, who out of his infinite love sent his Son, the Lord Jesus Christ, into the world, who tasted death for every man, hath given to every man, whether Jew or Gentile, Turk or Egyptian, Indian or Barbarian, of whatsoever nation, country or place, a certain day or time of visitation: during which day or time it is possible for them to be saved, and to partake the fruit of Christ's death.

"That for this end God hath communicated and given unto every man a measure of the Light of his own Son, a measure of grace, or a measure of the Spirit, which the Scripture expresses by several names, as sometimes of the seed of the kingdom, the Light that makes all things manifest, &c.

"That God in and by this Light and Seed, invites, calls, exhorts and strives with every man, in order to save him; which as it is received and not resisted, works the salvation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam's fall. * * * By which also are speedily they that have the knowledge of Christ outwardly."

This fundamental doctrine of the Gospel as held by the Society of Friends is that which by the language of the minute of the Binneselect Meeting is aimed at, and described as dangerous, unsound and unscriptural."

Our correspondent appears to have convinced himself that something else is intended; but so long as the language remains unaltered and the holding of our ancient views on this subject is regarded as a "manifest disqualification for the station of minister or elder," the outside world cannot place any confidence in the doctrinal soundness of the body that issued it, whatever may be the sentiments of individuals among them.

In order to guard against the cavil which

has now again been raised after the lapse of 200 years, Robert Barclay further says, in § 13 of same Propositions, "By this Seed, Grace and Word of God, and Light wherewith we say every man is enlightened, and hath a measure of it which strives with him in order to save him. * * * we understand not the proper essence and nature of God, precisely taken, which is not divisible into parts and measures, * * * but we understand a spiritual, heavenly and invisible principle, in which God as Father, Son and Spirit dwells; a measure of which divine and glorious Life is in all men as a Seed."

As we are writing mainly for those who profess to hold the doctrines of the Society of Friends, it is not needful to repeat the texts of Scripture and the solid arguments by which Robert Barclay establishes the truth of the positions here quoted from his book. Those who are desirous of examining further into this subject, can obtain his Proposition on Universal and Saving Light, which is bound by itself separate from the Apology at large, and kept for sale and distribution at Friends' Book Store, No. 304 Arch St., Philadelphia.

Dublin Yearly Meeting convened on 4th mo. 30th. When the reports from the Quarterly and Monthly Meetings were read, respecting the condition of the various meetings for worship and discipline, a Friend spoke on the need of walking circumspectly, so that professing one thing, when we go out into the world, we should not practise another; we should take up our daily cross and deny ourselves, and follow the meek and lowly Saviour in simple obedience to the manifestations of his Spirit. We should avoid indolence, be diligent in business, so as to be able to attend our week-day meetings without leaving it to the world to say that it would have been better for us to mind our business than to go to meeting.

Another Friend remarked: "We require silent waiting before the Lord to receive that nourishment and instruction which we stand in need of. The Society has a literature of deep and instructive volumes by minds deeply opened by the Spirit of Truth. In Dublin there are those amongst us who feel that there is an unauthorized ministry, and I believe this is one cause why our meetings are not more numerously attended."

Attention was called to the increasing number of mixed marriages, twelve out of twenty-three being contrary to the rule. This seems to indicate that the alteration in marriage rules has not decreased the evil. When persons are united in marriage and are not united in religious feeling, it cannot result in the moral and religious welfare of their families.

A proposal to let the Yearly Meeting circulate by holding it at different places on different years, was left over for consideration another year.

The statistical returns showed the whole number of members to be 2943, of whom 173 were children. The number of deaths during the year exceeded the births by five.

A Friend calling attention to the neglect of the second meeting on First-day, said, "I have faith in our holy profession; if the members would gather together in silent exercise before the Lord we should not go away un-comforted or unsatisfied. Hearts would be brought into united exercise that would be blessed of the Lord; there would be raised up

amongst young and old those who would speak well of the Lord's name. I have faith in united exercise, when we feel that our interests are the same in the same spirit and the same hope of eternal life. He who ascended up on high and received gifts for men would communicate those gifts."

Another (whose proper place would not seem to be in membership with the Society of Friends) said, that in George Fox's time, the Bible "was much used" (as the context implies), in our meetings for worship. This is an erroneous statement, for though there are references to such use in the writings of our early members, yet it is spoken of in such a way as to imply that it was not a customary thing. The same person spoke of many of our members going elsewhere to be converted, and sending written requests for prayer elsewhere and not to us, as an evidence of the want of spiritual life among us. The Bible he called the Word of God, and said it was a grave mistake putting the Scriptures in the secondary place.

In reply to these remarks, one Friend said, "We have been gathered 250 years by Gospel principles. One of these testimonies is that the Word of God is He who was in the bosom of the Father before the world was. I put it to the meeting if it will be right to use these opportunities to overturn or controvert the established doctrines of the Society."

Another thought, "the great cause of our leanness is that our mind-are so preoccupied with things around, that the Lord does not get that full surrender He should have of our time, energy, talents," &c.

Another said, "Mourning, lamentation and weeping written on every page of our history of late years. We are gradually sliding aside from the testimonies we were raised up to proclaim to the world."

Another: "Our very standing as a Society depends on individual faithfulness. The reading of Scripture will not do what we want. We want to come to meet our blessed Saviour, not to hear him. We want more consecration. * * * The Lord will bless the provision of Zion. He will satisfy her poor with bread. Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you."

Another spoke of our Society as being in a transition state, and said, "Putting the Scriptures before the Spirit lies at the root of the difference between early and modern Friends." He further remarked, "If we had not the Scriptures, which tell us of that satisfactory propitiatory offering of himself by Christ upon Calvary, the law of the Spirit of life would still condemn sin in the heart, and giving up to His convictions, we would come to know the old man to be crucified and slain, and to experience the baptism of the Holy Ghost, and of fire, and of the new man to be raised within us by His resurrection power, and to eat of that flesh and drink of that blood of which the Saviour said 'Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you.' Are we in this dispensation—of which it was declared, 'I will pour out my Spirit upon all flesh, and their sons and daughters shall prophesy'—in a worse condition than Enoch and Abraham, and Isaac and Jacob, of one of whom it was said 'Abraham rejoiced to see my day, and he saw it and was glad'! The early Friends did not come to a knowledge of the doctrines of truth by studying the Scriptures; they had

all that, before they came to know them, but they came to a knowledge of the doctrines we profess, by experiencing in themselves. William Penn clearly shows, that there is no religious body that values the Scriptures more highly than Friends do. But they held that to be the Word of God, which was in the beginning with God, and was God, and was made flesh and dwelt amongst us. Let us prize the Scriptures; let us read them in private and in our families; but when we come to our meetings, let us come up to a higher platform, to worship 'the God of Abraham, and the God of Isaac, and the God of Jacob.' To Him, the fountain of living waters, the early Friends gathered in their meetings for worship, and in the overflowing of his fullness they found abundant sufficiency for all their need. But now some think that without reading the Scriptures in our meetings for worship we cannot get along, and thus, this people is turning back to those things out of which this Society was gathered."

The Clerk, at a subsequent sitting, produced the following minute, which was agreed to: "We fully acknowledge the liberty which every individual Friend has of making use of the Holy Scriptures, by reading a portion in meetings for worship, as he may be led by the influence of the Holy Spirit, and under the directing power of the Head of the Church, but we would affectionately express our judgment that care should be taken in this respect to do all things in good order, and subject to the same judgment as communications in the ministry."

The old edition of the Book of Advices of Philadelphia Yearly Meeting to its members having been exhausted, the Meeting for Sufferings has issued a new edition, in which are included some of the advices issued by the Yearly Meeting from time to time since the preparation of the previous edition.

As many of these contain valuable hints applicable to the present time, we believe it will be acceptable to some of our readers to see them in the columns of our paper. We commence their publication in the present number of our journal, under the heading, "Additional Advices." We trust some who may read them will derive instruction therefrom, and be strengthened in their desires and efforts to live in accordance with the Christian standard.

We have received the fourth number of the *American Antiquarian*, containing interesting articles on mounds, shell-beds, and other traces of the former inhabitants of this country, and of the history, movements and character of the Indian races.

The first article is on the Emblematic Mounds of Wisconsin, and contains several illustrations of such structures, built in the shape of animals, such as deer, bear, squirrel, &c.

Notice is given that the publication office has been removed from Cleveland, to Nos. 162 and 164 Clark street, Chicago.

SUMMARY OF EVENTS.

UNITED STATES.—According to the local weather report, the average temperature for the Sixth month was 71.7 degrees, which is just the average for the past nine years. The highest temperature was 92 degrees, on the 1st, and the lowest on the 7th, 49 degrees. The number of days on which rain fell, fourteen; and the total rainfall 6.77 inches, which is three inches above the average for the last nine years. Prevailing direc-

tion of the wind, southwest. Maximum velocity, thirty miles per hour.

The President's veto of the marshals appropriation bill was received and read in the House on the 30th. The question being taken on the passage of the bill over the veto, it failed for want of two-thirds in the affirmative. A message was also received from the President, urging immediate appropriations for marshals and their deputies; but it is expected that Congress will not make any such provisions. The Senate Finance Committee has postponed the further consideration of the House bill providing for the redemption of trade dollars, until the next session of Congress.

On the 27th ult., a boiler in the saw-mill of A. Witt & Son, on the river, near Brown, in this city, exploded, wrecking the boiler-house and several dwellings in a court near by. The engineer, and a woman and two children living in one of the dwellings, were killed.

The receipts of the Government for the year ending 6th mo. 30th, were \$265,500,000; the expenditures \$256,900,000; leaving a surplus of \$8,600,000 applicable to the sinking fund.

A comprehensive review of the production and prices of American iron, recently published, shows some remarkable fluctuations. The effect of our present tariff, first showed itself clearly soon after the close of the civil war in 1866, when there was a sudden leap to 1,350,313 tons, from 391,282 tons in 1865. The amount produced in 1873 was steadily until the maximum of 2,868,278 tons is reached in 1874. Since that time it has fallen to 2,093,226 tons, in 1876, then rising again to 2,577,361 tons last year. Prices and their changes are even more striking. A ton of pig iron in 1844, cost \$25.75. Notwithstanding improved methods of smelting, the tariff and a depreciated currency carried the price up to \$39.23 in 1874. In 1873 the cost of a ton was \$42.75, and the lowest figure was reached last year, \$17.62. A ton of iron rails cost \$62.25 in 1848, \$120 in 1864, \$76.66 in 1873, last year \$33.75.

The U. S. Assay Office in New York, has received a specimen of the great meteor, which recently fell in Northern Iowa, the largest piece, weighing about 380 pounds, having been dug out of fourteen feet of earth. A cursory examination shows the presence of a large quantity of iron ore, something, it is said, rarely discovered in such conditions. One or two other of its constituents are interesting from their rarity. The assay will be of no small interest to the scientific world.

The new Guano steamer, Arizona, left New York at 5.30 A. M., on the 17th of 6th month, and arrived at Queenstown at 7.20 A. M. on the 25th, which is stated to be the shortest passage ever made.

Late on the afternoon of the 28th ult, two storms met over the lower part of Baltimore, and swept the water front of that city, doing great damage. Nearly one hundred buildings were unroofed, and windows broken by heavy rain. One man was drowned, and several injured by being blown out of their carriages or overturned in their vehicles.

The report of the Agricultural Department for 6th mo., shows the acreage of oats has decreased about 4 per cent., and the general condition is unfavorable in nearly all sections of the Union. The decrease in rye is about the same. Corn is backward owing to the drought. In some localities it has ceased to germinate. The condition of clover is very low except in the New England States, and those bordering on the Gulf of Mexico. The prospect for fruit is unfavorable. A carefully prepared paper on the prospects of the peninsular peach crop, estimates the marketable yield at 1,000,000 baskets of dried and canned, so that the entire crop is expected to be about 4,000,000 baskets.

The deaths in Philadelphia during the past week were 258. Since the beginning of the present year 7887, which is an increase of 156 over the same period last year.

Stocks, &c.—U. S. Sixes, 1881, registered, 104½; do. coupon, 107½; 5s, 1881, 104½; 4s per cents, 106½; 4 per cents, 103½.

Cotton.—Sales of middlings at 12½ a 13 cts. per lb. for uplands and New Orleans.

Petroleum—Crude, 6 cts. in barrels, and standard white 6½ a 6¼ cts. for export, and 61 a 61 cts. per gallon for home use. Lined oil, 64 a 95 cts.; Lard oil, 48 cts.; Spermac, 77 cts. for crude, and 95 a 98 cts. per gallon for refined.

Fresh Fruits.—Apples, \$2.50 a \$3.00 per barrel. Peaches, \$3.50 a \$4 per box. Strawberries, 15 a 25 cts. per quart, as to quality. Raspberries, 15 a 17 cts. per pint. Cherries, 7 a 9 cts. per pound.

Wheat.—The market is dull and steady. Minnesota extra, \$1.50 a \$1.25; western do. at \$5.50 a \$5.75, and patent and other high grades, 80 a \$8. Rye flour, \$3.10 a \$3.12.

Grain.—Wheat market firm—red, \$1.18; an \$1.18 a \$1.30. Rye, 39 a 60 cts. Corn, 41 a 44 cts. Oats, 34½ cts., and white, 30 a 38 cts.; ch 40 cts. per bush.

Hay and Straw.—Prime timothy, 70 a 85 cts. per pounds; mixed, 55 a 65 cts.; straw, 85 to 110 cts. per pounds. There were sold during the week 208 1/2 b of hay, and 40 loads straw.

Beef cattle—423 head arrived and sold at 31 a 64 cts. as to quality. Sheep, 30 a 40 cts. as to quality. Hogs, 5 a 6 cts. per pounds.

FOREIGN.—The Standard in a financial article of 26th ult. says, a novel feature at the Bank of England was the receipt of £120,000 from the United States, to be paid in payment of called American bonds, returned to New York.

The total number of pieces coined at the Mint during last year, was 24,491,230, representative value of about \$18,928,960. There were 28,283, British coins, the value of these, gold, £2,132,245 1/2 silver, 401,426 1/2 10d.; bronze, £18,664 1/2 s. 3d. In 1874, estimates do not place Great Britain as wealthier than any other country in the world. It values her private property, real and personal, at 110,600,000, and her navy, palaces, public buildings and other public property, exceeding highways, \$1,475,000,000, making \$44,585,600,000. Aggregate estimates for England, Scotland and Ireland, with France, and highways, is \$42,500,000,000. Real estate France is valued at \$1,000,000,000. The area of England, and in the latter there is a great excess of personal property over the former.

From Berlin it is reported that arson is rife in Petersburg and in every part of Russia. The town Soyran, on the Volga, has been nearly destroyed by fire.

Information received from East Russia, states that the Grand Duke Nicholas appointed to leave Nizhny Novogorod this summer, that he will be 3000 at Kazan, 5000 at Smarna, thus making an aggregate of 12,000 persons; and this does not include the vast number arrested at St. Petersburg, or the nihilists in prison nearly every town, which is expected will increase number to 50,000.

The Russians who have emigrated to Brazil are returning in large numbers to Europe. The Indian Ganga has been recaptured by the British. Abdul Rappan, the pretender to the Afghan throne, who has hitherto lived under Russian protection, has invaded Badakhshan, and that the Afghan troops in Balkh have revolted.

According to official statistics, Holland exported to the Brazils, in 1870, 1871 and 1872, more than eight million dollars worth of onions and peppers, an average of half a million dollars worth a year.

In a lecture at Amiens, Ferdinand de Lesseps stated the first sold of the Panama Canal would be turned 1st mo. 1st, 1880, and that with 40,000 navies, including some Chinese and 15,000 African negroes, it would be completed in eight years.

It is expected the St. Gothard Tunnel will be completed the end of 11th month. The point now reached on the Airole side is 1281 metres, that on the Goetschen side 649 metres from the centre of 1/2 mountain, and it is expected the junction of the galleries will be made some 300 metres from the centre on the eastern side.

The exports of Egypt in 1778, were about \$40,000,000, in 1877 about \$60,000,000, and in 1876 about \$9,000,000. These figures, says a correspondent of the *London Times*, are worthy of study by every one who holds Egypt a rich country and able to pay her debt. The assigned reason for the decrease is the falling off of the crops.

CORRECTION.—In essay "The Seed of the Kingdom," in last issue of "The Friend," at 234 line, margin, read "wenger."

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmore having resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends who may feel drawn to engage in the important and responsible duties of superintending this Institution, are requested to communicate with either of the undersigned. The present Superintendents desire to be released 14th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Conover, Fallsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth R. Evans, 322 Union St.
Anna W. Edge, Downingtown, Pa.
Dorothy Rhoads, Haddonfield, N. J.

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PHILADELPHIA.

Life and Adventure in Japan.

BY E. WARREN CLARK.
(Continued from page 371.)

A very large proportion of the tea exported from Japan to the United States comes from its Province of Saruga, in which I lived. I am therefore much interested in watching the cultivation of the tea-plant, and visited the fields frequently to see the leaf prepared. The tea-bushes are not more than breast-high at full growth, and the young plants are quite small. When first set out they are allowed to grow three years before any of the leaves are taken; after that the leaves are freshly picked each season, yet the plant lives, and lives about a man's lifetime.

The plant is never stripped entirely, but only the bright green leaves are plucked which appear on top of the bush in the spring of summer. If the older leaves are evered, it is simply to make a coarser and cheaper quality of tea. The very finest quality, and that which costs several dollars a pound, even in the province where it is produced, is made entirely of the delicate shoots found at the tip end of the stem in early spring, just as the tiny leaf is in process of forming, these minute shoots are carefully picked first, and the leaves below them are gathered afterwards.

Upon approaching the tea-fields we find numbers of young girls and women scattered among the bushes, and busily engaged in filling their baskets with the fresh leaves. They are chatting merrily together, and to our Yankee eyes it seems like a good-sized huckleberry party in New England; for the style of picking is the same, and the bushes are similar, only instead of yielding berries they bear nothing but leaves. The women, young and old, keep their tongues going as briskly during the tea-picking as their sisters of other times are accustomed to do at their tea-drinking socials; so that the little leaf begins and ends in *go-sip*.

When the baskets are full, they are taken to a long low house where several men are busily at work. Here they are boiled about three minutes to render them soft and tender, and after being pressed between mats and dried a little they are placed in small quantities upon a series of stout pasteboard trays or pans, set upon brick ovens containing mouldering embers of charcoal and straw.

These queer-looking pans are ranged in rows, and are maintained at various temperatures, some being so hot that you can barely put your hand on them. In front of each pan stands a Japanese, working and rolling the leaves between his hands and spreading them back and forth, to keep them equally heated throughout.

It is here that the hard work of the tea-making process is seen. These men stand from morning until night over these slow fires, rubbing and rolling the leaves between their hands continually. The leaves are placed on the hottest pans first, when they are moist and green; but after being rolled and partially dried they are allowed to cool on straw mats, and then they are placed on a second pan, and rubbed and rolled again. This process is repeated twenty times or more, and is far more laborious than any one would suppose.

Gradually the leaves become drier and darker in color, and after the last rolling they are spread on moderately warm pans, and then placed in large baskets. On an average one man will roll and dry, in a whole day, as many leaves as would fill an ordinary tea-chest.

The next process consists in sifting and sorting the leaves; this is done in another house, where young girls are seated around low tables with piles of tea in front of them. Before sorting the tea, it is well shaken in sieves of various sizes, to rid it of dust and fine particles; then it is heaped upon the tables. Each girl takes her left hand full of the leaves, and throws them before her on the table, while with her right hand she picks out any stray stick, straw, or imperfect leaf, and then sweeps the rest to one side. This is done with great rapidity.

The tea is sometimes still further sorted, when it is desirable to separate the fine, small leaves from the larger ones; the former always constitute the best qualities of tea, while the latter form the chief bulk of that exported to foreign countries. Of course the best tea remains in Japan and the poorest goes abroad; but as foreigners usually spoil the true flavor with milk and sugar, it does not make so much difference after all.

The exported tea has to be "refired" at Yokohama. This is done on an immense scale in large stone houses, where hundreds of men and women are employed in heating and stirring the leaves again, and putting a finishing touch on the whole process; this is absolutely essential to preserve the tea and render it fit for transportation. The fresh tea odors which greet one in passing the open windows of these tea-firing establishments would make some of our old lady friends smack their lips with delight. These were the pleasant odors that I noticed on first landing at Yokohama.

The long exile in Shizu-oka was drawing to a close. The Government had determined to centralize the educational interests at the capital, and the provincial schools were suf-

ferred temporarily to decline. The old feudal system was abolished, the Mikado had transferred his court to Tokio, which heretofore had been the capital of the military chief, or Tycoon. This latter had retired with his retainers to Shizu-oka, which became the St. Helena of Tycoonism. The men who formerly ruled Japan were therefore my associates and advisers in Shizu-oka. But their successors at the Mikado's capital found themselves unable to manage the affairs of government, hitherto left in the hands of the Tycoon. They had not the practical skill to guide the ship of state with steadiness through the troubled waters of political change.

Therefore they sent to Shizu-oka and called away my friends and my brightest students, assigning them important positions at the capital. Against this course I protested in a memorial to the "Mom-bu-sho," or Department of Education. The officials replied that Shizu-oka should feel complimented in being called upon to furnish young men for important positions in the capital. This was cold comfort, and I urged that the best students should be allowed to remain until the completion of their course. I also argued that no education was truly national which disregarded the interests of the interior.

The Educational Department admitted the truthfulness of the argument, of which they have since experienced the demonstration; yet my protests were unavailing, and the Government continued to call away my most valued friends and helpers. Kato and Okubo, who had been instrumental in bringing me to Japan, and had always been my best advisers, were called to the capital; the former resumed his old position as Admiral of the Navy, and the latter became Governor of Tokio. Nakamura, Shimizu, and all of my foremost students removed to the capital, saying that every thing was now changing in Japan, and that I should soon be called away also.

New governors were appointed over the province, who "knew not Joseph," and my old friends faded out, leaving me alone. My enthusiasm was dampened in seeing my cherished plans thwarted, and the labor of building up any permanent work appeared in vain.

I lived alone in the new house during the second year, and the sense of solitude became very oppressive. No one lived near me except the servants, who occupied the little Japanese building near the gate. At night, I sat in my room listening to the wind sighing through the pines that skirted the embankment of the moat. The screech of the night-owls could be heard, and the timid bark of the foxes who frequented the ruins of the castle. Now and then an earthquake would startle my reveries, sending me at a rapid pace out upon the balcony, where I had an out-door view of the phenomena. The ground shook and heaved, the moat trembled, the tree-tops swayed, the heavy house creaked and groaned, and the

windows rattled as though they would break. The birds, frightened from their perches on the tree-tops, flew wildly around, uttering piteous cries; the mountains looked as though they were ready to "skip like rams, and the little hills like lambs." But the stars twinkled silently, as though they never could shake, and soon all became quiet again.

During the long winter evenings the stars were my best companions; I never wearied of studying them through my little telescope, and they were always found bright and cheerful.

The country people on the mountains near Shidz-u-ka sometimes set fire to the long dry grass of that desolate region at night. The whole mountain chain appeared at times in flames, and a fiery circle swept around the "peaceful hills," as the name Shidz-u-ka signifies. One could easily imagine that half a dozen volcanoes had broken out, and the first time I witnessed the startling scene I thought Fuji-Yama's volcanic fires were starting afresh, and that perhaps Shidz-u-ka would become another Pompeii. In the daytime the mountains looked blackened and bare, as though they had gone into deep mourning.

At the close of the second year at Shidz-u-ka an official order came, calling me to the Imperial College in Tokio.

(To be continued.)

"For The Friend."

Regeneration, Suffering, Rejoicing and Self-searching.

The doctrine of regeneration by the powerful operation of the Holy Spirit is one, it is to be feared, too much lost sight of in the present day. But when we reflect that the safety and salvation of our immortal souls depend upon being "born again," or upon our submission to that baptism of the Holy Ghost and fire which thoroughly cleanses the fiber of the heart, how should we earnestly seek to lay hold of the hope set before us, be the cost or sacrifice what it may! That which is the alone sure foundation for peace here and for eternal happiness hereafter is, surely, above every thing else to be coveted, though the purchase, like the goodly pearl of the merchantman (Matt. xiii. 45, 46), be at the cost of all things beside. The apostle well knew of what he wrote when conveying, "I count *all things* but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things," &c.

There can be no doubt that crosses, conflicts, tribulations and baptisms must attend the "transformation of apostate man from flesh to wise," or from a state of nature to a state of grace; yet the Saviour has promised to make his yoke easy and his burden light to the willing and obedient, who for his sake are with Moses brought to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," &c. These, as has been said, may have to pass through many and varied trials in the pilgrim's progress journey from the city of Destruction to that of Zion; may have, as the prophet Malachi represents, to "abide the day of his coming" "as if like a refiner's fire and like fullers' soap;" yet how little and insignificant will be "these light afflictions which are but for a moment" comparatively, when weighed in the balance with "the joy unspeakable and full of glory" which

awaits the overcoming ones—the ransomed and redeemed—in the kingdom of their Father.

Does not a grave cause for apprehension lie in the fact, that because of the imagined hardness of the way from Egypt to the promised land, or from a state of fleshly ease and indulgence to that of self-denying, cross-bearing follower of a crucified Lord, there is great danger of our taking up a rest short of that prepared for the people of God? and this notwithstanding the promise, no less so than to Israel of old: "As thy day so shall thy strength be." * * * The eternal God is thy refuge, and underneath are the everlasting arms," &c. This would be a very grievous error; not only because of the great difficulty of being aroused from the bowers of ease or a state of carnal security, but no less from the fact that in so doing we ignore the salutary lessons which common prudence teaches, to examine strictly and fairly into the ground of our hope of eternal life; and whether we have been so imposed upon by the false glosses and specious misrepresentations of the god of this world who ever lieth in wait to deceive, as to have erected our house but upon the sand. Satan, an ever watchful foe, is always ready to settle those he can into a state of carnal security or worldly-mindedness, or in any way to beguile from that steady watchfulness in the straight and narrow way which has the promise of the life that now is—the consolations of the gospel of Christ here—with never ending rest and peace and joy beyond this fleeting, fading scene, eternal in the heavens.

Thus the writer of this would desire that we might severally examine our foundations in a spiritual sense, and whether we be, in the true faith, building upon Christ, the rock of ages. If we have not given ourselves to Christ Jesus in the fidelity of little children, letting the government be upon his shoulders; if we have not experienced that refining and saving baptism which, as in the laver of regeneration, causes us to become new creatures through a practical belief in the precious outward sacrifice of the Saviour, with obedience no less to his all-sufficient grace or law written in the heart, we surely cannot reckon ourselves, whatever our profession may be, with those who have put on Christ, and, from experimental knowledge, believe in Him to the saving of the soul. It is the washing of regeneration and the renewing of the Holy Ghost that prepares for usefulness in the militant church, or for admission at last within the pearl gates. The Lord Jesus must ever remain the only door into his sheepfold; and worse than vain will be every effort, either to take it by violence or to climb up some other way—such being but thieves and robbers.

Let us humble ourselves before the Lord. Let us get to the watch-tower of close scrutiny. Let us endeavor to bring all our deeds to the Light of Christ. Let us dig deep that the foundation be securely laid. Let us be earnestly engaged that we may see of the things which belong to our peace before they are hid from our eyes. Let us strive that the Father's will may be done in us and through us, that so his kingdom may be exalted, and his ever worthy Name be glorified and renowned now and forever.

Time is swiftly rolling on. This is a world from which we are continually passing away. How imperative the obligation to examine

ourselves with the light of the Lord Jesus freely offered, whether we be in the faith, the saving faith that overcomes the world. What need is there to be vigilant, watch and prayerful, lest the awful end come upon us unawares; lest the lamp be found that profession only, and therefore untrimmed; lest the oil wanting; lest the grace of God be frustrated, and the great aim and end of that responsible existence be forever lost.

While there is no condition beyond the Saviour's power to heal and to restore—He came to seek and to save that which was lost—there is need for each one to be brought through submission to his convicting grace to a knowledge of their fallen and lost state that feeling the malady of their souls, as being heart-sick of the wages of sin which death, they may, repentant, humble and contrite, go to Him who is "the way" and "the door" to his kingdom, even the resurrected and the life unto all who, in the true nothingness of self, come unto God by Him. Urge this end how movingly the apostle exhorted the church at Philippi: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy," &c.

For "The Friend"

Letters of James Emilen.

(Continued from page 363.)

"Sth mo. 3rd, 1854. * * * I was sensible of the quiet of the meeting being disturbed by thy appearance on Second-day. * * * That I hope there was no occasion for more than the cloud which was permitted to cover thy mind when thou sat down, and I presume must have been permitted for thy instruction rather than condemnation. The attentive and obedient ear, such disquisitions are no doubt often deepening and instructive. * * * It is no doubt a great thing to be thoroughly redeemed from a selfish influence in the divine service; and trials that seem peculiar should be dispensed for a time, let us rather esteem it an evidence of chastening love. I do not believe there was ever a time when there was more occasion for sanctified vessels for the divine service. * * * I should feel exceedingly depressed and discouraged, if I were to yield the disposition to look outward alone; but must acknowledge that in the midst of a when I endeavor to keep my own habitation there is an encouraging support, and am admonished not to lose the anchor of hope and faith. * * * I can indeed feel with you under recent trials, and did intend being with you yesterday or to-day, but find myself to weak in body to venture from home at present. It may be that Samuel Cope and my self will come on Fifth-day, as I saw him this morning and he acknowledged he had been thinking about Westtown, and wishing to go there. * * * *"

"12th mo. 1854. In the exercise of thy ministry, I have often thought it a subject worthy of care in the young, to avoid a habit of toning; the gift, when a right one, will always recommend itself by its own weight and solemnity, and although I cannot say but think there is sometimes a sweet harmony in the utterance of gospel truths, yet I think it better that this should not become *habitu* with any. There may be times when the heart is especially prepared to exhibit such emotions as harmony conveys, but I have n-

but thou hast been sensible of the difference between that which evidently proceeds from a heart under some peculiar and fervent notion, and that which results from habit alone. I can readily suppose that when the bit has been long indulged, it would be very difficult and perhaps impossible to change it, (though the speaker giving more attention to than would be consistent with a close regard to his subject; and hence the need of caution to avoid contracting the habit in the early exercise of this weighty and solemn duty."

For "The Friend,"
A Tour in Morocco and the Great Atlas.

Owing to the bigotry of its inhabitants, Morocco has long been almost inaccessible to Europeans, except in a few commercial ports.

Joseph Hooker, the distinguished botanist who presides over the royal gardens at Kew, had long desired to explore the chain of the Great Atlas Mountains, in order to study its vegetation. In 1871, through the intervention of the English Government, permission was obtained from the Sultan of Morocco by the British Minister resident there for Hooker and his party to make the desired visit. The narrative of their adventures has recently been published.

The difficulties of the party were by no means ended when the Imperial permit was granted. The local authorities,—the Governors of the districts, and the sheiks of the different villages along the base of the mountains had to be conciliated; and it was only through the exercise of much firmness and perseverance, and by availing themselves of favorable opportunities that the higher recesses of the mountains were reached in two instances.

In the first of these the sheik had been prohibited by liberal presents, and after conducting them to the village of Arrond, at a considerable elevation on the mountain side, he gave them two guides who appear to have received instructions not to allow the travelers to go beyond a certain sacred tomb at the extreme end of the valley.

On their way they ascended a steep slope to examine some solitary trees scattered at rather wide intervals on a zone of the mountain, at elevations between 8000 and 5500 feet above the sea. They were found to be a species of Juniper, which seemed in former times to have girdled the Atlas with a belt of forest, which has been gradually thinned, and is doomed to ultimate destruction. "The existing trees," the writer says, "are probably of high antiquity, and their destruction is mainly due to the practice of setting fire to the brushwood to gain pasture for animals; while the young plants, of which not a single one was seen, would be cut off while yet seedlings, by the tooth of the goat, the great enemy of tree vegetation—an animal whose disastrous influence, acting indirectly on the climate of wide regions, entitles it to rank as one of the worst enemies of the human race.

The sacred tomb was found to be a rude stone hut with a space five or six feet square in the centre. "When we reached this," the narrative relates, "the guides made it clear to us that we had arrived at the end of our excursion. The hut stands at the junction of the streams issuing from two rocky ravines. That on the west side was apparently very

steep and pathless; the other, mounting about due S., was nearly equally steep, but we could see that a beaten track ascended along the opposite bank of the slender torrent that tumbled over the rocks at its entrance. The native guides confirmed the statement before made to Hooker, that by that track lay the way to Soos; but, by expressive pantomime, they explained that danger lay in that direction, and that the people of the other side were addicted to the practice of shooting at strangers. We were careful to avoid controversy, and set ourselves to collect plants in a patch of boggy ground near the hut.

"So intent had we been on the surrounding vegetation, that we had scarcely cast a glance at the sky overhead. This had continually assumed a more and more gloomy aspect; and at length, after due notice and preparation, the long-expected rain began, not in a heavy downpour such as often occurs in southern countries, but in that fine steady drizzle which is known to those whom the fates have led to the northern parts of our island as a Scotch mist, hateful to the lover of the picturesque and still more hateful to the botanist. On this occasion, however, it seemed to us no unmixt evil, as it furthered the execution of a stratagem that was already in our minds. Our followers were scantily clad, and felt more than we did the chilly temperature of the day, and of course the rain increased their discomfort. They were, therefore, in the right frame of mind to accept at once the suggestion that they should light a fire within the hut, therein following the example of preceding wayfarers. After uttering a few prayers, they proceeded to gather some damp sticks, and presently were busy in the attempt to make a fire out of them. Having continued for a few minutes to loiter about, still gathering plants near the hut, until the men appeared to be fully engaged in their occupation, we started together to ascend the track leading to the summit ridge of the Atlas."

"We had ascended several hundred feet, and were looking about for plants among rocks to the left of the path, when some faint sound made us look up, and we descried amid the rain and mist, a party of men and laden mules descending towards us down the steep ravine. There was some obvious awkwardness in the impending encounter of three Englishmen, utterly ignorant of the native tongue, with a set of wild mountaineers of the Atlas, in a spot where no stranger had ever before been seen. In such cases, the less time that is left for deliberation the better. Suspicion or greed may prompt an attack where time is left for consultation; but if people are suddenly confronted by peaceable strangers, they will rarely, unless provoked by the profession, think of molesting them. The shape of the ground happened to favor this obvious bit of policy, and some projecting rocks concealed the approaching train until we suddenly confronted them at a turn of the path, and passed within a few yards, with something approaching to a grave salute. The mules appeared to be laden with goatskins, along with other articles that we could not distinguish. Whether these were people from the northern side of the chain returning from a trading expedition in the Soos country, or men of Soos carrying goods to the capital, we never certainly ascertained; but from noticing pieces of orange-peel on the

track, we inferred that they must have descended rather low in the Soos valley; while it is certain that people going from the lower part of that valley to the city of Morocco would not have followed this circuitous and difficult track, unless urged by special reasons. "A little farther on we found, on ledges of rock near the track, several of the most interesting plants seen during the day. Therefore forward all botanizing became difficult. The rain turned to sleet, and before long to snow; and, though the roughness of the ground still enabled us to discern the more conspicuous plants, it was almost impossible to secure satisfactory specimens.

"Soon after the snow had set in, we heard from below, yells and screams, and immediately guessed that the caravan from Soos had brought news to our guides at the Saint's tomb of our escape towards the summit of the pass. The guess was correct, and though we pushed on rather faster than before, the foremost guide soon overtook us, and addressing himself especially to Maw, who led the way during the ascent, with vehement gestures and emphatic phrases, that seemed to combine threats and injunctions with supplication, urged an immediate return. Maw judiciously had recourse to an argument of universal efficacy, and presenting the man with a piece of silver, pointed upwards and strove to explain, by signs, that we meant to go to the top and then return. Shortly afterwards, the second man appeared, panting from a pace at which he had run up the steep ascent. He addressed himself to Ball, who came next to Maw, but was answered by the same reasoning that had prevailed with his companion."

(To be concluded.)

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.
(Continued from page 376.)

1847. 9th mo. 24th. The day being wet I spent it pretty much at home, and wrote a letter to L. Tisdale, requesting him to have a couple of stones removed which had been put in Friends' grave-yard at this place to the grave of his wife; it was done in my absence. I had been spoken to on the subject and had objected to it. Through unmerited mercy I was enabled to spend the day pretty comfortably. May there be more watchfulness on my part, thankfulness for past favors, and resignation to the will of Him who has a right to dispose of us as He sees meet.

12th mo. 11th. I think I may again acknowledge that for some time past I have been favored with a sense of the loving kindness of our Divine Master, of which I am unworthy.

Letter to his Father.

Tenassaca, 1st mo. 17th, 1848.

Dear Father,—I feel it to be my duty to do what I can to promote thy comfort, also of the rest of my relatives and friends—I can say I take pleasure in trying to do it. I am (now) strong enough to sit up all day, and would be able to walk about the house were it not that my ankles, one of them in particular, is quite sore, being badly burnt and blistered by repeated applications of mustard plaster while I was sick. I feel, dear Father, that I have been and remain to be, wonderfully blessed. I have felt the privation of [the company of] my near relatives very sensibly in my sickness; but have also, through

umerited mercy, been wonderfully favored to feel that which has more than made up for all, and which alone can produce true peace and comfort in every place and in all our trials. A—'s removal from works to rewards was rather sudden, and ought to serve as a warning to us who are left behind, to stand prepared for that great change which we know not how soon may take place. Oh! that we may not put off that all important work until a more convenient season, but draw near unto Him, who is the way, the Truth and the Life, and who is able to save; the present time only is ours; the comfort of true religion in this life is very great; Oh! then to be received in the mansions of everlasting rest, and to be with our Divine Master forever, how encouraging, how precious.

19th. I rest well at nights, and am able to be up all day. The doctor allows me what I want to eat, and John Ray, a very kind Indian, has supplied me with rabbits, squirrels and venison. * * I felt a desire that this sickness, through the blessing of our merciful Master, might prepare me to finish the service which He may be pleased to require of me, and in his own way and time. He is for ever worthy. Let us, dear father, try to be resigned to his blessed will in our thus being separated, and in all things else, which He may see meet to require. * * I sometimes feel a deep interest in the welfare of our religious Society.

In sincere love I remain thy son,

EBENEZER WORTH.

Tunnessas, 1st mo. 25th, 1848.

Dear friend, Jos. Elkinton.—The brotherly and Christian feeling which thou hast strongly exhibited toward me, I think I may say in truth, is met in me by similar feelings toward thee. How sweet and precious is that love that is begotten within by the Spirit of our Divine Master, it embraces the whole human family with feelings of living desire for their welfare. May it, dear friend, ever be our sincere desire and concern to know that our love to God is above all other love, and to live in obedience to his Divine will. This will, I believe, prepare us for the true enjoyment of this life, and to meet with Christian patience the trials which we may have to pass through. Then at the closing scene, through the unmerited mercy of our Divine Master, I believe we shall have a well-grounded hope of entering into the enjoyment prepared for the righteous. Thou wilt probably feel interested to hear something in relation to my sickness and the present state of my health. * * I have felt a desire that this sickness may prove a blessing to me, and that I may be favored to keep near to my Divine Master, and be enabled through his holy help to finish the work which He may yet be pleased to require of me, in his own way and time. * * I may say to thee, I have been wonderfully supported through my sickness, and at seasons truly comforted by my Divine Master, which I hope I may never forget. I have read with interest and satisfaction the pamphlet published by the Meeting for Sufferings, * * and have deeply sympathized with Friends in their trials.

In sincere love I remain thy friend,
EBENEZER WORTH.

(To be continued.)

If Heaven is lost, all is lost.

Drawing out the Fear.

Selected.

"I witnessed a beautiful and touching incident illustrative of the early lessons which make the peril of a future occupation familiar to a child from his cradle, in a little scene on the banks of the Donro. A fisherman and his wife stood at the water-side, opposite to a deep and dangerous spot. Their child, a boy of about a year old, was already habited in the costume of his future life, that of a sailor, the trousers tucked up above the child's knees. Leading him towards the river's brink, the mother purposely wetted his tiny feet; he was alarmed and clung to her. With soft and affectionate caresses, again and again she led him to the water, until the little imp, emboldened by her encouragement, ventured down alone, and, only just able to walk, tottered unsteadily to the stream. I trembled at the risk; a few feet farther, and the water deepened dangerously. But there was no cause for fear. Guided by a watchful eye, the mother's hand was ever ready to catch the little scrap of infant humanity, just in time to save it, and to render my half-uttered exclamation unnecessary. What is she doing? 'She is drawing out his fear,' was the reply."—*Owen's Here and There in Portugal.*

A FISHER'S wife to Douro's side
Guided her infant's feet,

While to persuade him off she tried

Its golden waves to meet;

At first he eyed them with delight,

Then to her hand he clung in fright.

"Nay, shrink not so, my bonny boy;

His stream thy home will be,

Where thou wilt earn, in glad employ,

Food for thyself and me;

Merrily rocks thy father's boat

On yonder golden waves aloft."

One baby foot the urchin dips;

Then, gathering more and more

New courage from her loving lips,

Speeds boldly down the shore,

And feels, by its warm clasp beguiled,

The river's welcome to its child.

E'en thus a tender Hand, methought,

Guiding my earthly way,

Thus far my lingering steps hath brought,

And led me every day

To face by slow degrees the stream

Which did at first so dangerous seem.

His gentle voice my fear hath quelled,

And bid me bravely go;

My shrinking feet his clasp upheld,

"Nay, child! why tremble so?

The Father still shall be thy Guide,

And bear thee o'er the surging tide.

Before thee lies thy daily task;

There too thy joy shall be;

Thy work for me I deign to ask,

For those thou lov'st, and thee.

Thy Father's love, the perils o'er,

Shall give thee welcome on the shore."

—*Chambers' Journal.*

LEAD ME TO THE ROCK THAT IS HIGHER

THAN

Selected.

When rugged, and lonely, and weary my way;

And cloudy, and chilly, and dreary my day;

And heavy with sorrow, I leave a deep sigh,

Lead me to the Rock that is higher than I.

When dark is my sky with clouds thick and dread,

Which threaten to break in a storm on my head,

All weak and defenceless, with no covert nigh,

Hide my soul in the Rock that is higher than I.

When high o'er my head angry billows are breaking,

And the last gleam of hope is my spirit forsaking,

And whelmed in the depths I am ready to die,

Lift me up to the Rock that is higher than I.

When forsaken, reproached, in deep solitude,
With sickle to my raiment and tears for my food
Spread over my spirit, as fainting I lie,
The shade of the Rock that is higher than I.

When deep dews of death my spirits are drinking,
And in his cold arms I am fainting and sinking,
O! then may my soul with my last parting sigh,
Escape to the Rock that is higher than I.

O Rock of salvation! the rest of the weary,
Of troubled the soul; the light of the dreary;
The fountain of life; immortality's goal,
Let me find in thy cliffs the true home of my soul.
—*Bible Record.*

For "The Friend"

The Santa Cruz Mountains, California.

Truly California is a land of surprises; where you will in every direction and sort thing wonderful or startling greets the eye—her parched dusty plains—her rich valley waving with ripened grain—her foot hills vine-cold or dotted over with umbrageous ivy oaks—her mountains clothed with majes and gigantic redwoods—her great unexploded canyons—her mines yielding their priceless stores of mineral and geological wealth—her vast orchards laden with luscious fruits—her beautiful gardens odorous with the breath of countless flowers—all these, and much more make up a surprising and interesting picture such as no other country yet known presents. Grandeur, wilder scenery may be found amid the magnificent ranges of the Sierra Nevada; but for picturesque beauty, perhaps no other mountain-chain in this wondrous State, surpasses the Santa Cruz coast line. Here amidst the stately redwoods, sylvan shade and grassy slopes, the eye rests on lofty groups of mountains, pleasing valleys and winding canyons, through which meander swift sparkling streams, musical with the sound of water falls, and where babbling brook or unseen rivulet join in sweet cadences as they flow in an ceaseless harmony towards the sea. From many of the higher peaks of this fine range extensive views of the Pacific Ocean may be had, while still nestled beneath the hills, yet in full view, lies nestled on its shores the town of Santa Cruz, noted for its sea bathing. Taking a more extensive view beyond may be seen extending inland the beautiful Bay of Monterey, with its blue waters and long shore line of white glistening sand; thus there is a charm about these mountain and sea views that renders this part of California very attractive to the tourist and the invalid; for here is combined the grandeur and solitude of nature, a home for the fruit-grower, lumberman and stock raiser, with a bracing salubrious climate for those in quest of health. Here, too, there is much to fill the mind with ennobling thoughts; we gaze with delight on the serried ranks of noble redwoods lifting their tall graceful tops heavenward—on spreading oaks casting their shadows on the grassy knolls—on the green, glossy hues of madrone and manzanita trees mingling with the sombre evergreens,—and on the smooth sides of precipitous hills covered with scaly herbage, or rock-ribbed and scarred by the storms of centuries. These different outlooks all form a panorama of exceeding and romantic loveliness; and to crown all we look upward with mixed feelings of awe and admiration on Mounta Loma Prieta, the loftiest peak of all, whose flattened crest rises as a grim guardian of the solitudes around, 3,500 feet above the sea. Thou who wouldst commune with nature and seek amidst her many

ghts a solace and a balm, go and wander these grand mountain retreats, and learn great and good lessons of purity and nobility that such inspiring scenes impart, and which the writer of this was favored in a measure to partake.

J. BELL.

in José, California, 6th mo. 14th, 1879.

Communicated.

Ackworth School (England) Centenary Fund, 1879-1879.

Members of the Society of Friends in the United States and Canada, and especially old Ackworth scholars, are invited to contribute to this Fund, raised to commemorate the 100th anniversary of its establishment by J. Ackworth and other Friends.

It is proposed to apply the first £1000 of this fund to the establishment of libraries for scholars, and one of great excellence for teachers, officers and more advanced pupils. The interest on another £1000 to be applied to the keeping up and extension of the same. The interest of the remainder of the fund to be used in teaching practical science. Further information will be given and donations received and forwarded by Henry Dickinson, 243 Broadway, New York; Timothy Harrison, Richmond, Indiana; Charles Hutchinson, Oskaloosa, Iowa.

On behalf of the committee.

WILLIAM COO PARKER,
ALFRED SIMPSON,
Secretaries.

Darlington, England, 6th mo. 13, 1879.

Additional Advers.

Conduct and Conversation.—In viewing the state of our members and subordinate meetings, an earnest concern has been felt that we should duly estimate and give heed to the blessed gospel truth ever held by Friends, that Christ is the true light which lighteth every man that cometh into the world. As this "Light of Christ within" is regarded, and as His revelations obeyed, the understanding will be opened to receive the doctrines of the gospel, and the testimonies springing from them, and the obligation will be felt to maintain them in life and conversation. This divine gift brings those who submit to its teachings not only to believe the sacred truths declared in the Holy Scriptures respecting our Lord and Saviour, Jesus Christ, and the means provided in the mercy of God for the salvation of men, but also gives an insight of the corruption of the heart in its unregenerate condition, of man's need of a Redeemer, and the purifying baptisms of the Holy Ghost and fire; and as it is followed, it produces the blessed fruits of righteousness and peace. As the members are individually engaged to walk in this Holy light they will be brought to see, eye to eye, and have "fellowship one with another, and to know the blood of Jesus Christ to cleanse them from all sin." Thus holding "The Head, from which all the body joints and bands having nourishment ministered and knit together," we would "increase with the increase of God." We would be brought willingly and gladly, to attend all our meetings for worship, and for the transaction of the affairs of the Church; and when in them, we should be preserved from giving way to drowsiness, the frequent occurrence of which, in our meetings, continues to be a source of much exercise and sorrow, manifesting, as it does, spiritual slothfulness. In the

language of George Fox, we would affectionately exhort all to "Take heed of sleeping in meetings, and of dullness. For it is an unavailing thing to see one sitting nodding in meeting, and so lose the sense of the Lord's presence. It is a shame and a sadness both, and it grieveth the upright and watchful that wait upon the Lord, to see such things."—1870.

While the mere natural wisdom and will of man have no place in the church of Christ, we would tenderly encourage the rightly concerned in our Meetings for Discipline, who may be entrusted with a sentiment on the business before such meetings, to be simple, honest and faithful in giving expression to it in the fear of the Lord, and in the obedience of faith in Him, yielding themselves up to the service that may be required at their hands. This is the way that the talent committed to it to be used and occupied with, and it is the way to peace and enlargement—being faithful in a little, we shall be made rulers over more.

Our Yearly Meeting in 1795, declared its judgment in the following minute of advice: "We are concerned that the management of our Christian discipline, be not committed to hands unclean, particularly of such who allow undue liberties in their own children and 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.'" [1795.] It has been a cause of sorrow to observe, that in some meetings, those are occasionally appointed to stations or employed in services, who make no appearance of being Friends, and whose manner of life is not in accordance with our distinguishing doctrines and testimonies. Herein the precious cause we are called to uphold and promote must suffer.—1874.

Religious Items, &c.

The Strangers' Home is a London institution for the benefit of natives of India, Arabia, &c., in distress in that city. Some illustrations of its practical operation, taken from its last annual report, are published in the *National Baptist*. It says:—

In 1877, Cap. Adams of the ship Corea, appeared before the sitting magistrate at the Thames Police Office, and stated that he had recently returned from China, and that when about two hundred miles from land, and still in the China seas, he fell in with a boat which contained two men, who were almost in a dying condition from hunger and thirst. He took them on board, and having no opportunity of putting them ashore, he had brought them to London. No one on board could converse with them; but he thought they were natives of Cochin China. They had informed the sailors by signs that they were out fishing, had fallen asleep, and had drifted out too far to get back again. Since his arrival in London, he had been trying to find a place where they could stay till they could return to their own country; but not having succeeded, he sought the advice of the magistrate. That gentleman requested him to keep the men on board his ship a day or two longer, and he would make inquiries. The next morning, the Superintendent of the "Strangers' Home" saw an account of the case, in one of the daily papers, and immediately went to the Police Office and informed the Magistrate, that the men could be cared for in the "Home," till an opportunity oc-

curred to send them to their native land. They were therefore sent there, and a few days afterwards, Cap. Roper, of the ship *Consolation*, offered to take them to Singapore. On arriving there, they were as French subjects, placed in charge of the French consul, who sent them to Saigon, the capital of French Cochin China, whence they no doubt reached their homes, to the joy of their friends, and with grateful feelings towards those who had cared for them in their distress.

The other case is that of four Tunisian Arabs who were of their way home from the United States, and put up at the "Home" for a few days. While in London, they were assailed by a party of ruffians, and seriously injured, three of them being stabbed, and the life of one placed in danger. Under ordinary circumstances, this case would not have been known to the authorities, the men would have had no redress, and the ruffians would have been emboldened for future outrages. But the officers of the "Home" took the matter up, and applied to the government for aid to the men. This was given; their assailants were arrested and punished; the Lords of the Treasury paid all the expenses for legal assistance, &c., and also paid the expenses of these men to their homes; and they "left the Home with expressions of gratitude for the protection afforded them, and for all that had been done for them whilst detained in England."

Of the 418 inmates of the "Home" during 1877, 56 were natives of Bengal and Punjab; 34 of Madras and Ceylon; 55 of Bombay and Goa; 48 of Africa and Arabia; 102 of China; and 49 of Japan; 5 of Mauritius; 24 of Straits of Malacca; 43 of Turkey and Persia; 2 of Madagascar. Of these, 49 were shipwrecked, and 35 otherwise destitute cases. They were disposed of as follows: 216 were shipped by employers; in the "Home"; 39 were shipped by employers; 55 returned in the vessels they came in; 43 shipped themselves; 11 passages were provided to individuals; 4 were sent to a lunatic asylum; 2 died in the Home; and 1 in a hospital; and 46 remained in the "Home," Jan. 1, 1878.

Famine in China.—Every now and then there crops out from the layers of heathendom something that shows a great unwritten law of God. We give two contrasts, which are to the shame of Christendom. "All the money contributed for the relief of the famine in China did not amount to a two hundredth part of the revenue that was derived by India or by Great Britain from the opium monopoly of China." Dr. Legge, one of the gentlemen distributing famine relief funds in North China, writes as follows: "One other matter in connection with the village relief work, I cannot but allude to. It impressed me deeply as I pondered over it. In the second or third as I have village I visited I asked the head man, 'Have you any opium smokers here now?' 'No,' he replied, 'they are all dead, and we have issued a notification that any person smoking henceforth shall be prosecuted according to law.' 'Have you sown any opium?' I inquired. 'No, not a grain; and we have prohibited its being sown,' was his reply. After leaving the place, I made inquiries as to the respective values of wheat and an opium crop, and found that these Shansi villagers with starvation staring them in the face, refuse to cultivate the drug which they know is blighting their land, though it would yield them

more than double the money value of a crop of wheat.—*Chr. Adv.*

Testimony Against Fiction.—The late Charles Skilton, of Trenton, willed his library and book cases to the use of the teachers and pupils of the public schools of Trenton, and to that of the apprentices and mechanics of the city. His real estate was also given to the trustees of the public schools, the income to be expended in the purchase of books for the library. He set forth in his will that "truth is always preferable to falsehood;" that "life is too earnest and time too precious to be wasted on fictions that give no knowledge;" and furthermore that a "single great practical truth is of more value than all the fictions ever invented by novelists." Whereupon he directs that none of the money given by him shall be expended in purchasing novels; but that the books bought for the library shall consist of "works and treatises on the arts and sciences, especially on mechanics, engineering, mathematics, astronomy, geography, chemistry, natural philosophy, architecture, history, travels and biography." Of "mere tales and works of fiction" he will have none. Furthermore, he avers that no part of the real estate devised shall ever be used or let for the purpose of manufacturing or selling intoxicating beverages, nor of tobacco in any of its forms.

Penalty of Intoxication.—A law passed by the Legislature of Michigan declares offices vacant in all cases where the incumbents are convicted of being intoxicated, and provides for the filling of such vacancies without delay.—*Chr. Adv.*

Ritualism.—The *Episcopal Recorder* gives the following explanation of Ritualistic ceremonies.

In the case of Ritualism exhibited in St. Clements' or in any other similar church, the thing to regard is the premises, the foundation, the radical and essential doctrine and belief of the system. The priests and people use much symbolism, more ornamentation, and the most elaborate ceremonial which American ingenuity, prompted by the results of mediæval fancy, can invent. They do so because they believe in the Real Presence of Christ, body, soul, and divinity, in the consecrated bread and wine of the Memorial Supper of the Lord.

But we do not grant the premises. We deny the fundamental doctrine of Ritualism. We prove to our own satisfaction that the doctrine of "Real Presence," as the clearest and best Ritualists themselves explain it, is entirely wrong, unscriptural, and idolatrous. It is not before the Lord their performances are done, but before an idol, an object of their own creation.

Natural History, Science, &c.

Poisoning of Live Stock by Cuckles.—The Cuckles, *Agrostemma Githago*, is very common among wheat crops in France, and conspicuous by the beauty of its reddish violet flowers. Its seeds get mixed with the grain of the crop, and, when separated from the wheat, pass with the small and damaged grains into the siftings, from which a meal is prepared for feeding live stock, more especially pigs and calves. Experiments have proved that meal made from the cuckles seed contains a poisonous principle which causes the death of animals to which it is fed. A few years ago at the Vaise market a whole drove of

calves sent in for sale were suddenly seized with violent illness. The food supplied to them was submitted to careful chemical analysis and microscopic examination; and the experts who made the investigation unanimously agreed that the sickness of the calves was due to an acid and narcotic poison in the food, derived from the ground cuckles seed. An action for damages was brought before a court of justice, and a verdict obtained against the miller who supplied the meal. Similar instances occurred among the pigs in the neighborhood of Donai. Here too, the miller who supplied the food was cast in damages, but, both to throw away the whole stock he had on hand, he continued to sell it mixed with a large quantity of fresh wheat siftings. Even in these diminished proportions, the cuckles still manifested its poisonous properties, and fresh actions for damages being brought against him by owners of stock which had suffered from its use, the miller ultimately arrived at the reluctant conclusion that siftings containing even small proportions of cuckles are best not sold as food for cattle.—*The Country Gentleman's Magazine.*

The Poplar Tree.—In the vast waste steppes contiguous to the fertile plains of the Hungarian Banat, attempts have been made for many years past to bind the drift sand of which they consist by establishing plantations of poplars, the variety chiefly employed being the *Populus Canadensis*. These are generally renewed every ten or fifteen years, by which time they furnish serviceable wood of considerable value.

Food of Birds.—Prof. S. A. Forbes, of the State Normal University of Illinois, in writing of "the food of birds," gave the following as an evidence of the good service of our birds:

Of the two hundred and seventy-seven birds, insects were found in the stomachs of two hundred and thirteen; hymenoptera in fifty-five (ants in eighteen, ichneumon in only four) adult lepidoptera in twenty-two and caterpillars in eighty-one; coleoptera in one hundred and forty-nine (predaceous beetles occurring unluckily in nineteen; but to compensate for this, curculio in sixteen, and plant beetles, crymellidæ, in eleven); hemiptera in forty-five; orthoptera in twenty-two (of which thirteen contained grasshoppers); spiders in twenty-two, harvestmen in six, and earth-worms in three. On the other hand, thirteen had eaten corn; nine, wheat; five, cherries; and fourteen, black-berries. The mere reading of these figures is enough to show the immense value of birds as a class, if there are any persons left at present to question it.

While seventy-seven per cent. of them had eaten insects, only seven per cent. of them had eaten grain, and seven per cent. of them fruit (cherries or black-berries.)

Comparing now the records of the leading families, those represented by the commonest birds, we find that of the forty thrushes examined ninety five per cent. had eaten insects (one an ichneumon and ten predaceous beetles), seven and a half per cent. had eaten grain; thirty-seven and a half per cent. had eaten cherries or black-berries. Of the nineteen warblers all had eaten insects (two of them ichneumon, however), and none had eaten either grain or fruit or predaceous beetles.

Of the fifty-nine seed eaters, so called, seventy per cent. had eaten insects, of which none were recognized as beneficial forms, while none had eaten either grain or fruits, and

seventy per cent. had eaten seeds of wheat. This largest and most abundant family birds seems to me the most valuable.

Thirty-six of the blackbird family were studied, and eighty per cent. of them eaten insects (but one beneficial as far known, and that by a meadow-lark), thirty-one per cent. had eaten grain, and per cent. fruits.

The thrushes are the great sinners against the garden and the blackbirds against the farm.

Ninety-four per cent. of the thirty-thirty-catchers had eaten insects (only one a hoverer)—a suspicious number; about thirty-three per cent. had taken small hymenoptera and ten per cent. predaceous beetles; two had saved their diet with blackberries, and one had eaten wheat. All but one of seventeen woodpeckers were insectivore, and only the red-head had done any harm. He had also tried a little wheat. The stacks of three out of the four sap-suckers contained a curious amount of wood. The flick a renegade from the customs of his ancestors, ruffling in the dirt the brilliant plumage which by a nobler parentage, had invariably stuffed his stomach with ants and their eggs.

The cuckoos are also great caterpillar eaters and feet. At Normal, on the green caterpillar which infests the maple. They have a taste for spiders and harvestmen—pardon the scism—which dims their fame. The killdeer plover proves to be a valuable bird. The rebreasted grosbeak is the only bird known to relish the Colorado potato-beetle.—*Facts and Farn.*

The London Dust man.—There are more than 300,000 inhabited houses in London consuming more than 3,500,000 tons of coal a year; and, besides the ashes from this great quantity of fuel, the dust-man gathers to other refuse of the houses. He is employed by a contractor, who agrees with the corporation to remove the ashes, &c., out of the city and the contractor divides every load into six parts, as follows: Soil or fine dust, which is sold to brick makers for making bricks, and to farmers for manure; breeze, or cinders, sold to brick-makers for burning bricks; rag bones, and old metals, sold to marine stores dealers; old tin and iron vessels, sold to tinning makers, for clamps; bricks, oyster and oth shells for foundations and road-building; an old boots and shoes, sold to the manufacture of Prussian blue. Sometimes much more valuable things than these are found. It is sifting the different parts of loads that the men, women, and women are employed; they are as busy as ants; mere babies and wrinkle old dames take part in the labor, and all of them are so covered with dust and ashes that they are anything but pleasant to content plate, though, as a rule, they are useful, honest and industrious members of society.—*S. Nicholas.*

Stinginess of a Spider.—Dr. Lawrence Hamilton contributed the following incident to the *London Times*, which he says, "I witness myself." A boy removed a small spider's place it in the centre of a big spider's web which was hung among foliage, and distant some four feet from the ground. The large animal soon rushed from his hiding place under a leaf to attack the intruder, which ran up one of the ascending lines by which the web was secured. The big insect gained rapidly upon its desired prey, the smaller

ture, (spiders are cannibals.) But the spider was equal to the occasion, for on barely an inch ahead it cut with one of posterior legs the line behind itself, so that a stronger insect fell to the ground, thusording time and opportunity for the diminutive spider to escape along the ascending rope of the web.

The Corner-stone of the new Eddystone lighthouse was to have been laid a few days ago, but work has been going on at the foundations for a year past, and another stone will probably see the structure five or six feet above water, where work can be carried on more rapidly. This famous lighthouse is a reef of rock in the English channel, thirteen miles southwest of Plymouth. The old Eddystone light was a wooden structure, built in 1696-99, and swept away with its silt, Henry Winstanley, in 1703. Three years afterwards work was begun on a new lighthouse, which stood until 1755, when it was destroyed by fire. Then John Smeaton's great engineering structure, which the new one is to replace, was built, being completed in 1759. The granite blocks of which it is constructed are dovetailed into each other with such ingenuity and skill that the whole structure is practically one stone with the rest on which it is built, and its great strength is the chief reason why it is necessary to anchor it. In heavy storms the rigid lighthouse acts as a lever with which to split the rocks on which it is constructed, and, sooner or later, the latter is bound to give way, carrying with it the otherwise indestructible lighthouse. The new lighthouse is to be built on the same general plan, but on a firmer foundation, and the lantern is to be 130 feet above high-water, or fifty-eight feet higher than the present light. The intensity of the light at Eddystone has been gradually increased from a power of twenty-four candles in 1759, to that of 7325 candles in 1872, and it is probable that this will be increased in the new structure. An instructive lecture on light and optics might be written from a history of the famous Eddystone light.—*Public Ledger.*

While making an excavation for a new building at Charing Cross, London, recently, the workmen came on the fossil remains of various extinct animals at depths varying from fifteen to thirty feet. Among the objects discovered were elephant tusks and molars, the teeth and many of the bones of the extinct gigantic ox, and a portion of the horn of the great extinct Irish deer. Some of the fossils are not yet been identified.—*Ch. Adc.*

A process has been patented in Germany for retaining the aroma of ground coffee by pressing it into cakes in cast-iron molds. The cakes, like those of chocolate, are crossed by lines that they may be broken into sizes needed for use. The volume of the coffee is reduced to less than one-third of the original bulk. Like chocolate, it is packed in tin-foil for preservation.—*Ch. Adc.*

It is within that thou must join with Christ's appearance, that so thou may'st be Christianized, and thy mind made truly Christian. Thou must be purified in thy spirit, and baptized with the Holy Ghost and with fire, and know the powerful operation of the Lord. They that have not experience of the new birth, they cannot enter into the kingdom of God.—*W. Penn.*

THE FRIEND.

SEVENTH MONTH 12, 1879.

We have received a copy of the printed minutes of New York Yearly Meeting, held at Glen Falls, and commencing on the 30th of 5th mo. last.

The report of the "Bible School and Missionary Board" mentions, that in accordance with the arrangement made at the last Yearly Meeting, a Friend and his wife had gone to reside among the Indians at Shawneetown, and were laboring to promote the material and religious welfare of those people. The Board had kept in operation seventeen schools in North Carolina and Virginia,—twelve being for freedmen and five for white children among Friends. They had appropriated \$50 towards the maintenance of a teacher among a settlement of persons in the interior of Mexico, who had withdrawn from connection with the Roman Catholic Church.

We are sorry to observe in this report, and in the minute of the Yearly Meeting respecting it, the use of the word "Sabbath" as applied to schools held on the "First-day" of the week. The Society of Friends have ever believed that the term "Sabbath" did not apply to that day, but belonged to the Seventh-day of the week under the Jewish dispensation; and that the Christian Sabbath refers not to any particular day, but to that state in which we cease from our own labors in a religious sense, and come to rest in the Lord, and know all our works to be wrought through his power. For, as Robert Barclay says, they were "Persuaded that all days are alike holy in the sight of God." He further adds, "We not seeing any ground in scripture for it, cannot be so superstitious as to believe, that either the Jewish Sabbath now continues, or that the First-day of the week is the anti-type thereof, or the true Christian Sabbath; which, with Calvin, we believe to have a moral spiritual sense."

A proposition was introduced looking towards an association of the American Yearly Meetings for united action in regard to "Foreign and Domestic Mission Work," which was referred to a committee for consideration, and subsequently laid over till next year.

From the Report of the Trustees of the *Maryland Fund*, it appears that the principal of the fund is \$50,000. The income was devoted partially to the circulation of the books, "The Power of Religion," "Colored Americans," and "Diamond on War;" and partly to various benevolent agencies, largely those of an educational character.

The Report of the Associated Executive Indian Committee, stated that owing to difficulties with the Interior department, they had ceased to work in co-operation with the Government in the care of Indians. The tabular statement prepared by the General Indian Agent, shows a very encouraging improvement in the last ten years in those tribes who have been under the care of Friends. The number of ponies, which constitute the principal wealth of the wild Indians, has diminished; while the number of cattle has increased fourteen-fold, and the number of hogs and the quantity of agricultural products raised is greatly in excess of what it was when Friends assumed the charge of these people.

A minute was received from the Meeting for Sufferings in London, informing that where the certificates of Friends from America traveling on religious service had been examined and verified by that meeting, "all their traveling and needful personal expenses should be paid during their residence amongst us."

The statistical tables showed the whole number of members to be 3,546, of whom 729 are under 21 years of age. The number of births during the year had been 38, and of deaths 52. Cornwall Quarterly Meeting was continued under the care of a committee.

Reports were presented by special committees on Temperance, Peace, General Meeting, &c., and by the Central Tract Association, and the Trustees of the Mosher Fund. The examination into the condition of the meetings and members as developed by the answers to the queries seems to have been crowded into a small space, by the multiplicity of other concerns claiming attention. Among the most prominent deficiencies noted in those answers were the neglect of attending meetings—others than those held on First-day mornings (no mid-week meeting being held in one Monthly Meeting), and an exception to the preservation of love noted in all the answers but two. The minute on the state of Society is brief, and principally relates to the non-attendance of meetings. The following extract from it indicates a belief that this is partially due to the want of more preaching: "If our fellow members do not attend our meetings as they should, the fault may be our own. Do we seek to be very near the Master's feet, to hear his gracious words, and to receive bread? He would have us stand to the flock? 'Preach Christ, or anti-Christ we'll be preached!' If we think some brother is too active, let us inquire, 'Am I as active as I ought to be?'"

It is in no unkind spirit that we remark, that we have been pained with the evidence these minutes afford of a departure from the former customs and we fear, to some extent, the principles of our Society.

As illustrations of this, the report of the Committee on General Meetings speaks of the definite number of conversions effected in certain meetings—more than one hundred at one place, seven or eight at another, five at another, twenty at another, &c. Of one opportunity it says, "We believe that ten souls were at this time brought out of darkness into His marvellous light;" of another, "Three or four souls were born into His kingdom at that time."

We do not believe that those who conducted these meetings and drew up the statistics of them, had such an insight into the spirits of men, as would enable them to tell how many of the "tenderers were really converted, brought out of darkness into the Lord's Light, or born into His kingdom;" and we are sorry to see such statements introduced into a report to the Yearly Meeting.

Again, this report evinces that the committee depend entirely for the spread of the Redeemer's kingdom on the preachers. Of one meeting it says, "The Committee have felt the needs of this little flock to be so pressing, that they have, from week to week, sent some ministering Friend to attend the meeting, and as many should open to hand forth to them the Bread of Life;" of another, "The need of a faithful evangelical shepherd, to

gather and to feed these scattered sheep, requires no argument of ours;" of another, "A strong meeting might be built up, if some thorough-going servant of the Lord would go there in his power, to preach his gospel to the people;" of another, "Here, as at Westmoreland, there is need, not only of occasional earnest effort, but to follow and confirm this, the steady, patient labor of some consecrated Friend. A minister could easily alternate between West Branch and Westmoreland, and could be partially cared for by the resident ministers."

We do not undervalue a living ministry, which is a precious gift to the Church, and useful now as it always has been for the edifying of the body; but it is the Spirit of the Lord alone that can bring any sinner into the true fold, and it is only as the ministers are actuated by that Spirit and move in obedience thereto, that they can do anything to promote the cause of vital religion. If people learn to look to them for nourishment, instead of turning inward to the Spirit of Christ in their own hearts, they will be like those the apostle speaks of, "ever learning and never able to come to the knowledge of the Truth." George Fox declared it to be his mission to bring people off from their outward teachers to Christ, their true Teacher.

The advice of the Society heretofore to its ministers has been to abide in their outward callings at home until the Lord sends them forth with a message, and when that is delivered and the service accomplished, then, as George Fox expresses, "let them return again with speed to their habitation, and there serve the Lord in their generation; that no slothfulness may be among you." As the same experienced laborer in the Lord's vineyard declares, "The intent of all speaking is to bring into the life, and to walk in and possess the same, and to live in and enjoy it, and to feel God's presence, and that is in the silence."

In collecting the accounts published in our paper under the heading "*Religious Items, &c.*," of the proceedings of other religious societies, we have been influenced by the belief that the information thus conveyed would be acceptable to many of our readers. We wish however to state, that publishing such proceedings by no means implies that they meet with our approval. In some cases perhaps, such approval can be given without qualification; in others, while the object intended to be effected may be good, the means used may not be satisfactory; and in others, there may be very little that we would be prepared to sanction, and yet they may be of enough importance to interest a general reader.

For example, if we should speak of the result of Missionary labor among the heathen in any designated locality, while we sympathize with rightly-directed efforts to spread the Redeemer's kingdom in the earth, we do not thereby endorse the methods pursued by the persons engaged in that labor; or abandon our convictions of the necessity and wisdom of adhering to our own principles in reference to Gospel Ministry, and the need of Divine Guidance and help in all religious efforts.

SUMMARY OF EVENTS.

UNITED STATES.—Increased care in inspection of steamboats shows favorable results in the statistics of accidents. There has been a steady decrease in the

number of lives lost, and of accidents, since 1875; the number given for 1874 being 607, for 1878-9, 105. Much of the saving of life may be accredited to the greater efficiency of the life-saving service, and the increasing number of light-houses and buoys put in position by the government.

Over forty persons injured by fireworks, were admitted to the Pennsylvania and St. Mary's Hospitals in this last year.

It is stated there have been nearly fifty hotels and cottages built in Cape May city since the late fire. The Suro Tunnel, in Nevada, to construct which has taken ten years of labor day and night, and the expenditure of six millions of dollars, has been completed; and on the 30th ult. the powerful engine of the combination shaft of the Heile and Norcross and Savage mines was started, discharging the water in the tunnel, at the mouth of which it made its appearance in one hour and twenty minutes, showing a temperature at first of 101 degrees, which gradually increased to 118 degrees in eight hours. In this time the water in the long trenched-out mines, was said to be lowered 100 feet. The success of this great engineering work surpasses expectation.

The largest cultivated wheat farm on the globe is said to be the Grundin farm, not far from the town of Fargo, Dakota. It embraces some 40,000 acres, both government and railway land, and lies close to the Red River. Divided into four parts, it has dwellings, granaries, machine shops, elevators, stables for 200 horses, and room for storing 1,000,000 bushels of grain. Besides the wheat farm, there is a stock farm of 10,000 acres. In seedling time, 70 to 80 men are employed, and during harvest 250 to 300 men. The average yield is from 20 to 25 bushels per acre.

The public debt statement for last of present month shows an increase of \$21,788.

The total tonnage of a draft coal from all the regions, for the month of August of the year 11,885, 655,335 tons, and for the first half of the year 11,885, 649 tons, against 7,249,248 tons in the corresponding half of last year. Notwithstanding this large production, the demand for coal is said to be active, and prices are firmly maintained. American coal is selling at Geneva, Switzerland, slightly cheaper than French and German coal, and is regarded as much superior.

The iron trade is reported in very bad condition at present. All the pig iron manufactured is speedily consumed, whilst the rail mills are working to their fullest capacity. Compared with this time last year, the prices of iron rails have advanced five dollars per ton; steel rails three dollars, and pig iron one and two dollars. The product of pig iron, bar iron and rails this year, is expected to exceed that of any previous year.

The superiority of steel over iron rails, is illustrated in the case of the Erie railway, which cost, prior to 1872, for new rails and repairs to rails, \$2639 per mile. Since the road has been laid with steel rails, the repairs have been so reduced, the annual expense is but -253 per mile. On the entire road, this is said to effect a saving of \$1,800,000.

The *New York Times* states, that the Bessemer process by economizing the manufacture of steel, which is now made direct from the ore, has effected a saving in expenditure in all the existing railways in Great Britain, the guaranty of the use of rails, of \$850,000,000. The cost of the manufacture of steel rails runs for fifteen cents per ton, and the cost of replacing worn and defective rails. The best steel rails are expected to last not less than twenty years. The royalty paid Bessemer amounts to over \$5,000,000.

Of the nineteen window-glass factories in Pittsburg, fifteen are in operation. The number of deaths in this city for the week ending on the 5th inst., was 305. Of this number 42 died of consumption; cholera infantum, 52; convulsions, 11; debility, 10; disease of the heart, 8; typhoid fever, 5; inflammation of the stomach and bowels, 12.

Deaths, &c.—U. S. sixes, 1881, registered and compared 1047; do same, registered, 1027; consols, 1033; 4 1/2 per cents, 1063; 4 per cents, 1097.

Otton is quiet and steady at 121 & 122 cts. for middlings.

Petroleum—Crude, 6 cts in barrels, and refined, 6 1/2 cts. for export, and 9 & 9 1/2 cts. per gallon for home use. Lined oil, 64 & 65 cts. per gallon. Lard oil, 48 cts.; crude sperm, 78 & 80 cts.; winter bleached, 90 & 93 cts. per gallon.

Flour.—Market dull and unchanged. Minnesota extra, medium and choice, at \$4.75 & \$5.25; Penna. do. do., \$5 & \$5.37; western do. do., \$5.20 & \$5.80; patent and other high grades, \$6 & \$7.25. Rye flour, \$8.10 & \$8.12. Corn meal, \$2.35.

Grain.—Wheat is unsettled—red, \$1.16 a \$1.18; white, \$1.18 & 1.19. Rye, 59 & 60 cts. Corn, 44 & 45 cts. mixed, 34 & 35 cts.; white, 37 & 41 cts. Hay and straw.—Average prices during the week: Timothy, 85 cts to \$1 per 100 pounds; mixed, 70 cts.; straw, \$1 per 100 pounds.

Beef cattle.—The market dull, and prices low Extra, 5 1/2 & 6 cts.; good, 5 1/2 cts.; medium, 4 1/2 to 5 cts., a 4 1/2 cts. Hogs, 5 1/2 & 6 cts. Sheep, 3 cts. per lb., as to quality.

The House of Commons on the 14th inst., the Government proposed to the royal commission to enquire into the causes of the cultural depression, and how far they were created or are remediable by legislation. The matter came under great debate, and all agreed that a great cause of depression was American competition.

On the morning of the 31st inst., a terrible explosion occurred in the High Blantyre colliery, near Glasgow. There were 31 persons in the mine at the time, and have been taken out dead.

The cotton made in the Blackburn district is reported unprecedentedly low. The mills will be closed cause of the depression.

In the last ten months, England gained \$21,254, in silver, receiving \$23,418,000 from Australia, \$1,677,000 from America, and exporting \$16,293,000 Germany, which sent in return \$1,995,000.

In the seventeenth century, the deaths in London exceeded births in number; but with special systems of drainage and sewers, the death-rate notwithstanding increased density of population, has been so reduced that the registered births of last year exceeded the deaths by 45,489.

The Paris mint has commenced the coinage of 1,500,000 francs in gold, silver and bronze pieces, for the service of the Government. The die adopted is that of Latin Union. Serbia has no national money, business has been transacted in the coins of the adjoining countries.

The Senate has adopted the bill providing for the return of the Chambers to Paris.

France is a large importer of foreign stock. In 1881 she imported 185,000 black cattle, 1,500,000 sheep, and 120,000 pigs—all of which are examined in the frontier custom houses by veterinary surgeons. To meet this expense a small tax is exacted per head.

The report of the St. Petersburg Public Library for last year, gives the number of readers as 110,000, who ordered 278,000 books and journals; of the readers 150 were foreigners. There are 384 periodicals in Russian and foreign languages.

The prospects of cessation of the famine in Cashmere are gradually improving. The area of the autumn sowing exceeded expectations, and the importation of grain is proceeding satisfactorily.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmore having resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends may feel drawn to engage in the important and responsible duties of superintending this Institution, are requested to communicate with either of the undersigned. The present Superintendents desire to be released in 4th month of next year.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth B. Evans, 322 Union St.
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

MARRIED, at Friends' Meeting, Middletown, Delaware Co., Pa., on Fifth-day, the 12th of Sixth month 1879, W. WENSTER, son of William and Elizabeth Webster of Middletown, Pa., and CLARA ENGLAND daughter of Thomas H. and Elizabeth S. England, of Norristown, Pa.

DIED, on the 20th of 4th mo. 1879, SARAH C. PAUL, in the 65th year of her age, a valuable member and overseer of Woodbury Monthly Meeting of Friends, New Jersey.

1879, 5th mo. 17th. M. JENNIE LOVETT, in her 27th year, a member of the Monthly Meeting of Friends of Philadelphia for the Western District. She was favored with an evidence that she would be received into a Heavenly home.

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Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 253.)

I did not accept the new appointment very promptly, even though my loneliness and life would be at an end, for I should have American and English society there. Finally, I submitted certain conditions to the Department of Education, which were accepted; whereupon I prepared to remove to the capital.

The three conditions were afterwards fulfilled satisfactorily. The first condition was, that I should have the chair of chemistry only assigned to me at an end, for I should have my philosophical apparatus should go with me; and thirdly, that a good house should be assigned me in place of the one I left at Shidz-u-ka.

Moving in Japan is not very easy work; at least all my furniture was packed, and sent off to a seaport six miles distant, to be shipped on a Japanese junk. Every thing has done up in straw, making huge bundles and bales of every possible description. A long train of carts led the horse one morning, loaded with my household effects. Each cart had a naked Jap pulling like a horse in front, while a woman pushed the cart behind, and children tugged at the wooden wheels, or called ahead with short ropes. The procession of carts made the most ridiculous freight-train I ever beheld; yet these poor people drew the cumbersome loads all the way to the seaport, for human labor is cheaper than that of horses, and each cart only cost half a dollar.

Six huge boxes containing philosophical apparatus, which could not be sent by sea, were subsequently carried on men's shoulders all the way to Tokio, over the Hakone Mountains, a distance of one hundred miles!

I cannot forbear mentioning the romantic feelings with which I finally returned to Yokohama, after being shut up so long in the interior of Japan. When I first landed in the country, and journeyed into the lonely isolation that awaited me so far away from friends, I dreamed a strange dream, conducting my senses outside the world and all its familiar associations. But when I turned back again, leaving the pagan surroundings in which I had at last become so much at home, and re-entered the business life and social atmosphere of a civilized and Christian community,

it seemed a greater dream than the other! Yokohama is to all intents a foreign city set down upon Japanese soil, and although it may look queer and quaint enough to all newcomers, from whatever land they hail, yet a Jap fresh from the provinces of the interior seems more to astonish his awe-struck eyes than a verdant Vermont youth would experience in his first visit to New York city. The regular and paved streets, the substantial stone houses, the elegant shop windows, the fine equipages, the foreign style of dress, and the busy life of the people, all combine to produce an effect upon the bewildered senses of the country Jap, the like of which he never knew before.

And when he strolls along the water-way and looks out towards those leviathan steamers which lie at anchor in the bay, or when, perhaps, he goes to the railroad depot and timidly asks for his ticket for the next train to Tokio, it begins to dawn on his mind that the nineteenth century is finding its way into his long-secluded country, and that the outside barbarians are not such offensive creatures after all.

On entering Yokohama after my long residence apart from foreign society, I looked upon the city with something of the wonder and curiosity of a veritable Japanese; and the first thing I proposed to my companions from Shidz-u-ka was a ride on the railroad just completed between Yokohama and Tokio.

We saw the locomotive and train coming as we turned down the hill toward the city; and the naked Japs who pulled our jinrikishas looked in astonishment at the smoking locomotive, wondering what kind of an animal it could be!

In journeying along the Tokaido, the newly constructed telegraph followed us the whole way from Shidz-u-ka, and the little wire seemed like a thread that bound me to civilization. The country people have a great deal of superstition about it, and dislike to have the wire cross their rice-fields; for they say the evil spirits prevent the crops from growing. At first the ignorant farmers used to cut the wire, and throw stones at the glass insulators on the poles; they would also watch the wire for hours to see the messages go by! What the crazy foreigners had stretched the wire across the country, for they could not imagine; but at last they ceased to trouble their heads about it, and left the telegraph alone.

But the railroad was far more wonderful; of that they could see the meaning, though the locomotive was entirely beyond their comprehension.

The road is only eighteen miles long, and there is a substantial stone depot at each terminus. The Yokohama station is very handsome, and all the arrangements are complete.

When I took my first ride on the railroad I was accompanied by a little boy who formerly

lived with me, and who was now going to his father, the new Governor of Tokio. The little fellow had never heard of a railroad train, and when we were fairly seated in the car he looked around, wondering what kind of a little house we were in, with its curious doors and sliding windows. When the train began moving slowly out of the depot he grasped the seat with a look of terror, and glanced anxiously into my face to see if I was frightened also. But finding that I only laughed at his fears, he regained courage enough to look out of the window at the trees and houses which began to fly by us faster and faster. The first time the car stopped he ran out on the platform and peered under the wheels to see what was pushing it along; but when we passed one of the down trains he looked at the locomotive, and seemed at last to realize that this was the big black horse that was doing it all. In half an hour we arrived at Shin-a-ga-wa, a distance which it used to take more than half a day to journey over, and which brought us to the suburbs of Tokio. Here we took jinrikishas, with naked Japs, to draw us two miles more into the heart of the city.

On arriving at the capital, I reported myself at the Mombusho Department, where I had an interview with the Minister of Education. He received me very kindly, and stated that Mr. Hatakayama, the newly appointed Director of the Imperial College, would confer with me there respecting my new duties in the institution.

Now it so happened that Hatakayama was my warmest Japanese friend, whom I had known for several years in America, but who had changed his name on returning to his country, so that I did not at first recognize him. In the United States his name was Soogi-woo ra; but this was an assumed title, and now he had resumed his family name.

He was one of the first students who left Japan to study in foreign countries, shortly after the bombardment of his native city, Kagoshi-ma, by the English war-ships. After remaining a year in England, he came to the United States, and eventually settled down to his studies at New Brunswick, N. J., where I first met him at Rutgers College. He was quite a lad when he left his native land, and his mother was very anxious about him, for she had heard strange stories about the barbarians who were reported as living in England and America. With a mother's solicitude she urged him to take a few bags of good wholesome rice with him, for she had been told that people in America lived on snakes, frogs, and lizards!

He became a Christian at New Brunswick, and joined the Second Reformed Church. When called to an account for this act by the government, he replied that he had come abroad to study into the true source of western civilization, and he found Christianity to be that source, therefore he had embraced it.

The power of Christian countries did not consist in cannon-balls and gun-powder, as he had been led to believe when his native city was bombarded by the English; but there was a better principle underlying civilization, which had peace and love and religious life as its basis. His reason indorsed Christianity, and his whole heart accepted it.

Instead of the government calling him back to his own country and punishing him, as he had cause to fear—for Christianity was forbidden in Japan, and at one time was punishable with death—they placed more confidence in him than ever, and gave him the superintendency of the other students who were subsequently sent to pursue their studies in America.

At New Brunswick he was very earnest in his desire that I should go and help the cause of civilization in Japan, and before I started for that country he came up to see me in Albany. After spending a pleasant evening with some friends, we went to the depot near the Hudson River Bridge, and bade each other *Stionara*—good-by; and as the train moved off, Hatakéyama said, "You go westward while I go eastward, and we will meet around the world in Japan!"

I started from the same depot across the continent, and passed over the broad Pacific, while he sailed over the Atlantic; but owing to his joining the Japanese Embassy, with which he travelled through all the countries and courts of Europe, he did not reach Japan until two years later, at the time I was called from Shidz-o-ka to Tokio. My surprise and pleasure may therefore be imagined when the Minister of Education informed me that Hatakéyama was now the new director of the college, and that he would consult with me concerning the duties and details which heretofore were contested with yaconims and petty officials.

(To be continued.)

"For The Friend."

An Historic Parallel, of George Fox and Martin Luther as Reformers.

BY CYRUS W. HARVEY.

A perusal of the above pamphlet, which is the production of a Friend in Kansas, who is in the station of a minister, has been deeply interesting to many in this vicinity, as setting forth, in a clear logical method, the doctrine of our Society respecting the work of the Holy Spirit of Christ in the heart of man in convincing him of sin, and redeeming him from its power. It opens with a lively comparison of the respective labors and views of the two eminent men named in the title, and then passes on to enunciate the fuller elaboration of George Fox's '*fundamental principle*,' as the following extracts will show:

"Luther's great work was, to overturn the system of ritualistic ceremonies and outward works, established by the Church of Rome, and in their stead, establish the great gospel principle of Justification by Faith; so God revealed to him this great truth, and sealed it upon his heart again and again, in the words of the Apostle, '*the just shall live by faith*.' The mission of George Fox—like that of the apostle Paul—was to 'turn people from darkness to light,' and by clearer views of the nature and extent of the work, influence, and guidance of the Holy Spirit, to draw them away from the barrenness of an empty profession; that by *obedience to the Light*, they

might know that that *inward experience, communion, and guidance*, of the Holy Spirit, *whereby the life of faith is to be lived*. As God dealt with Luther, so he dealt with George Fox, and on the very threshold of his work, He revealed to him by special teaching of the Holy Spirit, the principles which will always underlie, and serve as the basis for teaching, such a religion of *inward experience*.

"At that time, people were everywhere taught, that they were to depend on the priest or minister, to direct their worship, and for instruction in the Scriptures. The Bible was held in almost superstitious reverence, while the Holy Spirit, by whom it is interpreted, and '*fulfilled in us*,' was practically almost universally denied. Such were the grounds of faith and religious teaching when, in the language of George Fox, '*The Lord opened to him by his invisible power, how every man was enlightened by the Divine light of Christ*.' Jour. p. 72. We have seen how that the words of Paul, '*The just shall live by faith*,' in the language of Luther's historian, 'had a mysterious influence on his life.' They became a 'powerful and creative sentence,' around which the Reformation of Luther gathered; so the words, '*He was the true Light, which lighteth every man that cometh into the world*,' Jno. 1. 9, became the great creative sentence, around which the Reformation of George Fox gathered. The doctrine of '*The light of Christ within, as God's gift for man's salvation*'—which George Fox, and his worthy associates so often expressed in the foregoing words of John—William Penn called the '*fundamental*,' 'characteristic, or main distinguishing point or principle,' of the early Friends, which was 'as the root of the goody tree' of doctrine, that grew and branched from it.' Pref. to Fox's Jour. p. xi.

"As this doctrine is *fundamental* in the teachings of George Fox, every effort to explain the '*Inner Life*' of his system, when it is rejected, or not rightly understood, will be in vain, and the author of every such attempt will justly lie under the charge of perverting his system, either with or without design.

"George Fox thus presents his *own* method of teaching this doctrine, found on page 73 of his Journal; 'I was to direct people to the Spirit, that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God, and to the truth in the heart, which came by Jesus, that by his grace, they might be taught, which would bring them salvation, that their hearts might be established by it; their words might be seasoned, and all might come to know their salvation nigh. I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving light, and that none could be true believers but those who believe therein. I saw that the grace of God, which brings salvation, had appeared to all men, and that the manifestation of the Spirit of God, was given to every man to profit *withal*.' George Fox seems at once to have seen through all those things, which men have invented as 'means of grace,' he saw that they were useless, that in reality they were *hurtful*, only diverting the mind from a real experience. He realized in his own experience, the blessedness of 'being taught of God,' of looking to the light of Christ in his own heart, and holding *imme-*

diute communion with Him in Spirit and truth; and so he taught the people, alw directing them to seek for Christ in them, th they might know Him revealed in them, a Saviour, a Teacher and a King. The quotation made above from George Fox, is so p_{er}tine in its affirmation of the doctrine of t^e 'light of Christ in all men,' that it seems n^o could misunderstand him; but it is cause sorrow to all those, who *sincerely* and *scientifically* believe the doctrines of the e^{ar}ly Friends; that there are those occupying station of ministers in our Society, who this time, reject this doctrine and teach again it, and still claim the name of Friends. Su^{ch} ministers, for the purpose of *self-justifica*tion and the more effectually to lead astray t^e weak and the unwary; generally make g^{re}at pretence of following the scriptures, and c^{laim} against forms, creeds and tradit^{ions}. They seem to forget, first—that in eve^{ry} Christian denomination, the bond of fello^{ws}hip is, a unity of faith, and second, that iⁿ early Friends—as do those who are now unity with them—believed, that their do^{ctr}ines were the doctrines of the Christ^{ian} religion.

(To be continued.)

"For The Friend"

Extracts from the Diary and Letters of Ebenezer W^{or} (Continued from page 386.)

1848. 2d mo. 9th. I feel willing this mo^{rn}ing to try to write some account of my l^{is}kness, that if I should be spared to live, may read it in time to come to my own v^{an}tage; bearing in mind, the great necess^{ity} of always being in a state of preparation, at remembering that my happiness here ar^e hereafter depends upon my keeping my e^{ye} single to my Divine Master and living iⁿ strict obedience to his holy will, then, n^o upon the ground of merit in me, but of h^{is} mercy. I have felt the necessity of keepi^{ng} my eye single to my merciful Master in wo^rd and actions; may I live up to it. I w^{as} taken sick on the 15th of 12th mo. 1847. W^{as} at home repairing my woodshed; was takeⁿ with pain in my breast and sickness of stomac^h, followed by a heavy chill. I went to bed an^d was sweat with h^omoclock branches prepar^ed for the purpose. The next day sent for the doctor; my disease was called a bilious iⁿflammation of the lungs. For near two week^s of the first part of the time I felt strippe^d though I believe I was mercifully favo^red with my senses. I have not heard anythin^g to the contrary from any that attende^d oⁿe. I understand from some, since I go^t better, that they did not expect me to recove^r. I felt a desire to see my relations again bef^ore I was taken. I believe my feeling was theⁿ if I could feel my way clear, I could be r^esighted. When I began to get a little bette^r I felt a fervent desire that the Lord would b^e pleased to open and prepare the way for an^o qualified me to perform the remaining servic^e which He may require of me in this place, iⁿ his own way and time. I also was merciful^{ly} favored at seasons to feel his Holy Spirit t^o be with me, to qualify for prayer, after whic^h I frequently felt that I could resign mysel^f into his hands, and lie down in peace an^d safety and sleep; which is a great blessing, and was a great comfort to me. One of m^y ankles was made quite sore by frequent applic^{ations} of mustard plasters; became cankered and was a long time in getting well, whic^h perhaps has been humbling to me. I hop^e

whole sickness may prove a blessing of long and lasting benefit to me. May I not forgive it, but bear forth unto Him who raised me up, the fruits of thanksgiving and praise. While sick, I was brought to a degree of love and concern for a man to live up Cold Spring Creek, near the reservation, who had been charged, (and I think likely justly so), of letting the Indians be ardent spirits. I heard reports of their drinking a good deal while I was sick, and it was said they got much of it from that man, though if I was spared to get well I would think it him on the subject. When I got able to go about I remembered the feeling I had, it felt discouraged, thinking I would be in danger of being insulted or abused by the rough intemperate people he kept about him, two weeks after as I was passing by the place I saw five Indians about leaving there, I, I think, more or less intoxicated. I thought I ought to speak to him, and requested a man who was going in to invite him out, he came, and I spoke to him on the subject, letting the Indians have intoxicating drink; so expressed the concern I had felt for him, he seemed much tendered, I think to tears; I acknowledged it was wrong to sell or use the article; he said when he disposed of what he had, he would not keep the article in his house; he also said he had prayed, that if he drank any more ardent spirits, it might take him sick; that he had once felt the love of God in his heart and thought he could be something of it at times yet, and that he was one of the greatest of sinners. I told him I thought he had best get rid of what intoxicating drink he had and try to live up to his good resolution. I first thought of wholesaling it, (afterwards) that I was not fit to sell the article (in any way). I inquired how much he thought he had; he said he thought about ten gallons of whiskey and so other ardent spirits in his house. I proposed that he should throw it (the whiskey) on the ground; he spoke of its being a loss. I think I spoke in this way, that when we felt anything to be wrong, that was the time to leave off and try to reform. That the Lord's time was the best time, that it was dangerous to put it off and to keep the temptation about him. He seemed much broken down, and consented to throw it out if I thought best. I told him he should not lose by it if he did. We went into the house, took hold of the barrel, shook it and said he thought there was more in it than he had supposed. There was a number sitting in the bar room who kept their eyes upon us as if their curiosity was much excited, not knowing what we were going to do. The poor man acted with a good degree of firmness, though no doubt it was a great cross to bear such a testimony against an article he had dealt in and used so much himself. I asked for a pail and a measure; he had it brought; we lifted the barrel on the counter, those who sat looking on appeared struck with astonishment—their countenances looked quite sober. One man pleaded in favor of converting it into vinegar so as not to waste it. We measured out a pailful, I carried it (out) and threw it on the ground, and so continued until we emptied the barrel. While we were drawing it off, he sold some to two men who promised it should be used for medicinal purposes; to one to put on camphor, the other man's wife was quite sick, he said the doctor directed him to get

some (I think) to rub her with. There was another drinking man present who presented his jug and pleaded hard to have it filled, but he did not get any. I do not recollect that there was an unkind or disrespectful word spoken to me during the whole time. After we had got done, I took the man aside who had pleaded so hard for liquor and talked with him of the great evil of making use of intoxicating drinks, both as it regards our happiness in this world and our future prospects. He first spoke strongly in favor of ardent spirits as a medicine, said it had been recommended to him by a physician and that there did not appear to be any other medicine so well adapted to his disease, which was something like an affection of the heart. I told him the bad effects of the medicine were more to be dreaded than the disease. He said before he got to using it as a medicine, he was opposed to using the article, and before we parted, he said, he had thought at times, it would have been better for him to have died, than got to using ardent spirits. I parted with them both in kind, good feelings, and had great reason to be thankful for the preservation and favors of that day.

(To be continued.)

Additional Advices. DOCTRINES.

There are influences operating in the present day, both within and without the pale of our Society, the tendency of which is to draw the members from the simplicity and spirituality of our Christian profession, and from a faithful and consistent support of the principles and testimonies of the gospel as always held by us, into a nearer conformity to the religion, the worship, and ways of the world. These influences are apparent in the same disposition to shun the daily self-denial and cross-bearing belonging to the Christian; in the effort to reduce religion very much to a formal and intellectual work, which the unaided powers of man may originate or promote; to smooth and widen the path to salvation, so as to make it more easy and attractive to the tastes and inclinations of the unregenerate mind; and to substitute works of a benevolent or ostensibly religious character, for lowly waiting, in silent introversion, at the feet of Jesus, to be taught of Him, in whom are hid all the treasures of wisdom and knowledge, and who only can savingly instruct in the things which belong to the soul's peace.

The awakened mind is readily influenced by the desire to be doing something for Christ's cause, and unless it watches diligently unto prayer, in the Light of the Lord, the will of man prompts this desire into unbidden activity; takes pleasure in it; gradually dims the spiritual vision, and leads to the substitution of these formal services, for the patient abiding under the heart-changing and crucifying work of the Holy Spirit in the soul, which is in danger of settling down at ease in them.

In the feeling of Christian love and interest for all our dear Friends, and especially for the younger class, we tenderly desire that we may all diligently watch against these plausible and delusive tendencies, and strive to dwell much inward with Christ Jesus, in reverent, silent retirement from the many alluring voices that are abroad, seeking above all to be taught of Him who is the only saving Teacher, and who will not fail to give true

peace and rest to all who come to Him, take his yoke upon them, and learn of Him, who is meek and lowly of heart.

The preciousness of our testimony to the prerogative of the Head of the Church to dispense to whomsoever He will, the gift of Gospel ministry, and against all ministry originating or performed in the will and wisdom of man, has been renewedly felt at this time; having been revived by accounts received that a few of our members have not been sufficiently on their guard against lowering its importance and retarding its spread. Let us ever bear in remembrance, dear Friends, that as it is only under the immediate influence of the Holy Spirit that acceptable worship can be performed, so it is alone, when by the transforming power of his grace the Head of the Church has prepared any for his service, and bestowed a special gift thereof, that true gospel ministry can be exercised; and this not in their own time and way, but when and where He freshly qualifies and appoints. Those who are thus called and commissioned, and as they wait on their Holy Leader, find they have nothing of their own to glory in, for, at his command, and as He gives the matter, a necessity is laid upon them; yes, woe is unto them if they preach not the gospel. Hence they are bound freely to dispense that which they also have freely received, looking for and accepting no other reward than that given by their Master for obeying his commands.—1867.

Grinding Corn in Africa.—The corn is pounded in a large wooden mortar, like the ancient Egyptian one, with a pestle six feet long and about four inches thick. The pounding is performed by two or even three women at one mortar. Each before delivering a blow with her pestle, gives an upward jerk of the body, so as to put strength into the stroke, and they keep exact time, so that two pestles are never in the mortar at the same moment. The measured thud, thud, thud, and the women standing at their vigorous work, are associations inseparable from a prosperous African village. By the operation of pounding, with the aid of a little water, the hard outside scale or husk of the grain is removed, and the corn is made fit for the mill-stone. The meal irritates the stomach unless cleared from the husk; without considerable energy in the operator, the husk sticks fast to the corn. Solomon thought that still more vigor than is required to separate the hard husk or bran from wheat would fail to separate "a fool from his folly." "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."—Livingstone's Africa.

A farmer who had recently listened to an exposition of the text from Isaiah, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider," was giving food to his stock, when one of his oxen, evidently grateful for his care, fell to flicking his bare arm.

Instantly, with this simple incident, the Holy Spirit flashed conviction on the farmer's mind. He burst into tears and exclaimed: "Yes, it is all true. This poor dumb brute is really more grateful to me than I am to God, and yet I am in debt to Him for everything; what a sinner I am!" The lesson had found its way to his heart, and wrought there effectually to lead him to Christ.

For "The Friend."

Letters of James Emilen.

(Continued from page 379.)

"2nd mo. 20th, 1855. I have been led, 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 unspeakable favor to be instructed even in the first rudiments, if I may only be assured it comes from the true teacher of his people. I greatly desire 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. It feels to be very desirable that we constantly bear in mind, that the day and the night are both alike to Him—that in our times of stripping and desertion and temptation, we are as much under his baptizing 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."

* I felt a fear in my last letter that I wrote too much in the character of an adviser, which indeed, I feel but poorly qualified for, among the rocks and bars amid which our vessel is now sailing. If I may only be preserved from shipwreck and brought safely to land, I think I shall esteem it a great favor."

"3rd mo. 22d, 1855. I think it likely exercised minds often feel as David expressed in that petition, 'Be not silent unto me, lest if thou be silent unto me, I be like them that go down into the pit.' We love to behold his countenance, 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 we are 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, penetrating, honest, unflattering friends, and withal so compassionate, to write to us and to visit us. His love was so hopeful that he would scarcely cast any off, he thought there was healing virtue in divine grace sufficient for the greatest backsliders, if they would look to it.

"I have been confined to my chamber for near two weeks * * * feel better physically, but not so much improved in other respects as I hoped for. While I was on my sick bed I was visited by a young man who had lived with me for some years in his early life. I thought his visit seemed like meeting one in a long journey—with bread and wine—it so comforted me; he is a solid well concerned Friend."

We Can Trust Still.—Allen W. Gardiner, whose death was recently announced, was the founder of the South American Missionary Society, and a preacher in several parts of South America and Australia. When in Australia his health failed, the sight of one eye was irreparably lost, and he began to fear the loss of the other. He then wrote:

I often wonder, as with trembling hand
I cast the seed along the furrow'd ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

Selected.

DYING WORDS OF NEANDER.

I'm weary—I'm weary—let me go home.
I'm weary, weary—let me go!

For now the pulse of life declineth;
My spirit chides its lingering flow,
For her immortal life she pineth.

I feel the chill night-shadows fall;
The sleep steals on that knows no waking;
Yet well I hear best voices call,
And bright above the day is breaking.

Not now the purple and the gold
Of trailing clouds, at sunset glowing,
These dim and fading eyes behold;
But splendors from the Godhead flowing.

'Tis not the crimson Orient beam,
O'er mountain-tops in beauty glancing;
Light from the throne! a flooding stream;
'Tis the eternal Sun advancing!

As oft, when waked the summer morn,
Sweet breath of flowers the breezes bore me;
In this serene, fairer dawn,
Perfumes from Paradise float o'er me.

The joy of life hath been to stand
With spirits noble, true, confiding;
Oh, joy! though thought! to reach the band
Of spotless souls with God abiding.

Ye loved of earth! this fond farewell,
That now divides us, cannot sever;
Swift-flying years their round shall tell,
And our glad souls be one forever.

On the far-off celestial hills,
I see the tranquil sunshine lying;
And God himself my spirit fills
With perfect peace—and this is dying!

Methods I hear the rustling wings
Of unseen messengers descending,
And notes from softly trembling strings,
With myriad voices sweetly blending.

O thou, my Lord, adored! this soul
Oh, oft its warm desires hath told thee;
Now wearily the moments roll,
Until these waiting eyes behold thee.

Ah! stay my spirit here no more,
That for her home so fondly yearneth;
There joy's bright cup is running o'er,
There love's pure flame forever burneth.

—Dr. Roy Palmer.

Selected.

WHAT WE SHOULD CARE FOR.

[From the Swedish, in the *New England Journal of Education*.]

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where he my grave,
Or on the land or on the sea,
By purling brook or heath-stormy wave,
It matters little or naught to me;
But whether the angel Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

For "The Friend."

A Tour in Marocco and the Great Atlas.

(Continued from page 379.)

"To collect plants was now scarcely possible, for the snow covered the surface, and it was necessary to kick it away from tufts of grass or dwarf bushes, in order to ascertain what might be growing beneath. The wind, which had hitherto spared us, now joined itself to the opposing forces, driving the snow with blinding force, and making it cold, already severe, well nigh intolerable. The poor fellows who had for some way followed us without further remonstrance, now renewed with redoubled energy their appeals that we should return. Kissing the hem of our coats at one moment, brandishing the arms with passionate gestures, or actually pulling us back at another, they really impressed us more by their pitiable appearance exposed with the slightest covering to the bitter blast, their feet and bare legs out as bleeding from the rocks and thorny bushes the way.

"It was now apparent that the dread which these men were evidently impressed did not arise solely from apprehension of an encounter with human enemies. Firmly believing that the heights of the Atlas are inhabited by *djinn*s, or demons, it was obvious to our companions that the storm was caused by their anger at the intrusion of strangers into their sanctuary. We had not before noticed that one of the *Shellus* carried with him a live cock under his arm. In a state of the utmost excitement, he now proceeded to rent the animal's throat, in order thus to appease the wrath of our supernatural foes, the renewing the appeal to us to forego further prosecution.

"In emphatic English, and such pantomime as we could command, we explained that we were determined to reach the top, but would then immediately return, and proceeded to face the last portion of the ascent. This last, through a broad *colado*, some twenty to thirty feet wide, between steep walls of rock where on narrow ledges giving scarcely any hold for snow, the last plants were collected. The storm, now almost a hurricane, raged with increasing violence; it was scarcely possible to face it, and our hands and feet gave scarcely any token of sensation. The thermometer though carried in a pocket, marked 25° Fahr (or about -4° Cent.) when last observed. Maw pushed on with increasing vigor, and in the driving snow, was soon lost to sight. Presently, shouts were heard, and he reappeared, saying that he had reached the ridge where the ground fell away on the southern side, that he could see absolutely nothing in any direction, and, owing to the severity of the cold, found it impossible to remain." He estimated the height at rather more than one hundred feet above the point reached by Ball, who in turn was about sixty feet above Hooker. They descended through that short space; and, after very brief deliberation, decided that no more could be done, and that a speedy descent was the only possible course. The appearance of the party was singular, and not one could have been recognized by his nearest friends. Faces of a livid purple tint were enclosed by masses of hair thickly matted with ice, and the beards, frozen in the direction of the wind, projected on one side, giving a strangely distorted expression to each countenance."

In the valley little snow had fallen, and was half melted, and continued to fall in intermediate condition between snow and that forms slush, a word of odious import except for its associations with the Christmas holidays. We learned that the sheik, Si-sau, was waiting for us some way lower in the valley, and without halting we went on to meet him. Long waiting in the valley and without mending our tempers, the sheik, already much annoyed that his intentions not to let us go beyond the Saint's ab had been ineffectual, was doubtless in a rage humor when we at length appeared, or successfully breaking through all the straits he had contrived. Yet he managed to put a good face on the matter, offered his congratulations on our safe return, and invited to partake of some food that was provided at a spot where an overhanging rock gave a poor shelter. This did not save the poor ones who had done their best to keep us in the intended limit from a desperate owing-up, and many threats of future vengeance. Drenched and cold as we were, the invitation to halt was anything but tempting; in this country the obligations of hospitality are binding on the receiver as well as the giver, and it was necessary to wait some time and eat a few mouthfuls before proceeding on our homeward way to Arroual."

The observations of our travellers gave the height of the pass they here reached 11,484 ft, and they estimated the mean height of the main ridge to be at least 12,200 feet. Their second successful attempt to reach the summit of the mountain was up the Anzaviz valley, where their difficulties were increased by the deep-rooted suspicion of strangers entertained by the mountaineers, and the religious bigotry of the local sheik, who refused permission. Hooker assumed respectful tone, and said to the interpreter, Tell him, that the Sultan has issued his order he should go to the snow—El Graoui (the governor of the district) has ordered that we shall go to the snow—the Kaid of Ansmiz has ordered that we shall go to the snow—if he refuses to carry out their orders, we shall start to Ansmiz, and send a courier to the Kaid and to El Graoui, and we shall see that that will be the consequence." The sheik alluded gave way and promising that all would be ready the next morning.

The following day, the sheik put them in charge of a guide with strict injunctions to lead as far as the snow, but not to allow them to proceed farther. The account says:

"By the time we reached the lower skirts of a long snow slope that stretched upwards towards the summit of the mountain, the sun, which had now ascended nearly to the zenith, beat down upon us with intense rays, that drove two of the party to seek some temporary shelter. The Sheikhan guide probably considered that he had done his day's work; and, finding a narrow rim of shadow under an overhanging rock, lay down, with his head screened from the blazing heat. Ball, who was suffering from a violent head-ache, also found a spot that gave partial shade. Hooker took advantage of the halt to push beyond the reach of interference from the guide, when Ball felt able to resume the ascent, the guide springing to his feet, and for the first time became aware that one of the party was already far ahead to be easily overtaken.

He proceeded by a series of nearthly yells and frantic gesticulations, to attempt to attract Hooker's attention, and urge his return. When these demonstrations were found to be useless, and he perceived that Ball was about to follow in the ascent, he commenced a fresh series of exclamations and pantomimic gestures of which the burden seemed to be that if we went to the top, we were certain to be shot; but the same argument that was used with effect on the Tagher Pass—the gift of a silver coin—was so far successful that no attempt was made to arrest Ball's progress, and, after ascending a few hundred feet higher, the unwilling guide gave up the attempt, and rested comfortably until he had an opportunity of rejoining Hooker in his descent."

Hooker reached the summit about 2 P. M., and was rejoined by Ball nearly half an hour later. Excepting some light fleecy cumuli floating over the low country to the north, at a lower level than the eye, the sky was cloudless; but in some directions a thin haze obscured the details of the vast panorama. Our first glance was inevitably directed towards the unknown region to the south, and there, at a distance of fifty or sixty miles, rose the range of Anti-Atlas, showing a wavy outline, with rounded summits, and no apparent deep depression, rising, as we estimated, to a height of from 9,000 to 10,000 feet above the sea."

On their return they "found the sheik in a state of thorough exasperation at our success in defeating his orders, probably aggravated by the tedium of waiting for our return. He discharged volleys of fierce abuse at the guide who had failed to keep us within the prescribed limits, but was not openly disrespectful in his manner towards the Christian *kakim* who had come to his country under the immediate shadow of imperial protection. Foreseeing future trouble in returning through the valley after dark, he was evidently much annoyed at the necessity for awaiting Ball's arrival. To calm his impatience, Hooker lent him a field telescope, and the novel experience so much amused him that his ill-humor appeared to vanish for the time. Uncivilized men are like children, rarely remaining long under the same impression; and even when seemingly quite possessed by some strong feeling, are led away from it by the veriest trifle."

Waiting.—When Jesus, beyond Jordan, received a message that Lazarus whom he loved was sick, "he abode two days still in the same place." He did not hasten to comfort his sick friend, or to heal him, but waited until he died, before going to Bethany. This delay must have seemed strange to his disciples and to Mary and Martha at first. But they understood it afterward. The blessing was fuller and richer for every hour that it was delayed. We all need the discipline of waiting. We all need to understand that God's best gifts are never bestowed at once. How long Abraham waited for the birth of Jesus! How long the Hebrews waited and sighed in Egypt! How long the world waited for the coming of Christ! That which grows rapidly is usually short-lived and of little value. That which matures slowly is usually permanent. Jonah's gourd sprang up in a night, but it perished next day. So with many a mushroom growth. Speedy results—prompt answers to prayer—may be very precious;

but if we would enjoy the ripest fruitage of grace we must expect to wait as well as labor and pray.

I have two seeds; each came from a luscious fruit. If I plant the one I will have, in a few weeks, a vine covered with melons. But in the autumn that vine will die. It will repay me well for the care and culture I give it. But it lasts only a summer. The other seed, if placed in mellow soil, will give me this season only a little scion—a mere twig with a few leaves—no flower or fruit. The next year it will be somewhat larger. It will send out branches, and bear more leaves, but yet no fruit. I prune it, I dig around it, I protect it from the winds, and from insects that would prey upon its bark and leaves. I do this three, four, five, six years, and then I am rewarded with a few white blossoms of a peculiar and delightful fragrance. These are succeeded, in due time, by a few ripe oranges. Now I rejoice. But why? What are those half a dozen oranges as the return for so much work and waiting? Oh! they are the first-fruits only. They are the beginning of results that will go with steady increase for many years. In time, if I continue to cultivate my tree, it will yield me a thousand oranges a year. It will live a century. It will become an inheritance for my children, and my children's children. It will be an arboreal gold mine for several generations. There are families in Italy that live upon the fruit of a few orange trees planted by their great-grandfathers."

Something about Stairs.—Three days in a week at least the mother of a family who does her own work must be on her feet from morning till night—washing day, ironing day, baking day—and in this count, sweeping day and the day for general housework is not enumerated. If her working rooms are all on one floor her tasks are hard enough, but suppose her kitchen is in a basement, and her dining-room and sitting-room on the second floor, and her wood-house a step or two down, and her water likewise, the addition to the labor required is simply enormous. A house might as well be built on a steep side-hill, so far as doing the work is concerned, as to be built with steps from one room to the other. The woman who does her own work ought to have, on absolutely one level, the kitchen, the pantry, the dining-room, the nursery, and be able to get wood and water without taking one step up or down.—L. L. Shepherd.

Too Dear a Whistle.—As a family composed of three persons, father, mother, and little son—a bright little fellow—were taking a trip on one of the railroads that run through Williamsport, Pa., a little incident occurred that is worth relating. The day was a balmy one, and the window was raised to admit the fresh air. Little Fred, like all children, insisted on putting his head out of the open window to see what was going on outside of the train. The father, somewhat alarmed at the conduct of his son, tried various plans without resorting to force to keep him within bounds, but without success. "Fred, Fred," idea came up in his mind. "Fred, Fred," said the father, "keep your head in or the wind will take your hat" and in order to frighten his hopeful, he slyly slipped the hat off the little one's head and concealed it. As soon as this was done the child began crying,

and could not be appeased. Finally *poter familias* told him to look in an opposite direction and he would whistle the hat back again, all of which was very neatly done, and the happy parents settled back in their seat and began to converse pleasantly, thinking they had cured little Fred; but not so, for in a very short time he seemed to brighten up suddenly, and away he sent his little hat through the ear window, shouting as it disappeared, "Papa, whistle again!" Moral—never deceive your children.

Communicated for "The Friend."

The hope that some one better qualified to write a description of it, may have seen the wonderful electrical phenomenon which occurred during a heavy thunderstorm on the afternoon of the 11th instant, not far from Media, Delaware county, has been the inducement to send the following notice of it for "The Friend."

The writer had been sitting for a long time at a window which commanded a fine view of the western horizon, bounded by beautiful slopes of woodland, alternating with those of rich corn-fields and ripening grain, and enjoying the grand exhibition of almost incessant broad flashes of lightning from the north and south, but more especially the exquisite display of brilliant zigzag streaks and winding streams of liquid fire that were ever and anon darting hither and thither over the western clouds. Yet all this, though certainly unusually grand and beautiful, of its kind, was nothing novel or rare. But suddenly there arose, almost perpendicularly, a column of fire, evidently coming out of the earth from behind a neighboring piece of woods. Rising up in some measure like a skyrocket, yet not so rapidly, it displayed a fiery pillar of greater apparent breadth than that of a rocket, but divided into a succession of *fire-balls*, linked closely together like a chain, by short sections of electric light. This extraordinary chain of meteors rose at first perpendicularly, in a slightly serpentine line, then curved over until it passed over the house, where, when about the zenith, (and perhaps encountering an opposing current of electricity), it *exploded* with a tremendous crash. Very heavy peals of thunder had occurred several times during this storm; but the several members of the family, none of whom but myself had been privileged to witness this grand exhibition, all agreed that this crash was unlike any thunder they had ever before heard, and resembled rather some great explosion, followed by grand reverberations. There was a degree of solemnity amounting to awe, attending and following it, which was deeply impressive, and which, I think, I can never forget. M.

7th mo. 15th, 1879.

Judicious Instruction.—A pleasant incident occurred in a public school some time since. It seems the boys attending the school of the average age of seven years had in their play of bat and ball broken one of the neighbor's windows, but no clue to the offender could be obtained, as he would not confess, nor would any of his associates expose him. The case troubled the teacher; and on one of the citizens visiting the school, she privately and briefly stated the circumstances, and wished him, in some remarks to the scholars, to advert to the principle involved in the case.

The address had reference principally to the conduct of the boys in the streets and at their sports; the principles of rectitude and kindness which should govern them everywhere, even when alone, and when they thought no one was present to observe. The scholars seemed deeply interested in the remarks. A very short time after the visitor had left the school a little boy arose from his seat and said: "Mrs. L., I batted the ball that broke the window. Another boy threw the ball, but I batted it and it struck the window. I am willing to pay for it." There was silence in the school as the little boy was speaking, and continued for a minute after he had closed. "But it won't be right for one to pay for the glass," said another boy, rising in his seat; "because we were engaged alike in the play; I'll pay my part." "And I!" "And I!" A thrill of pleasure seemed to run through the school at this display of correct feeling. The teacher's heart was touched, and she felt more than ever the responsibility of her charge.—*Hogg's Instructor.*

Religious Items, &c.

War vs. Christianity.—One of the English journals lately stated that Robert Moffat, the father-in-law of David Livingstone, and for many years a missionary among the African people, approved of the Zulu war, as a means of spreading Christianity; and used the following language, "The venerable Dr. Moffat has found energy in his declining years to preach the extermination of the Zulus in the cause of Christianity." This statement brought forth the following satisfactory reply:—

"It is evident that one who can make the above assertion and others of a like spirit is an enemy of missions to the heathen world. Nothing can be farther from the truth than the above declaration, and the writer, I try to persuade myself, would blush with shame did he but know the character and history of one who has spent the greater portion of a long life incessantly proclaiming the spirit of Him who came to the world to preach 'Peace on earth and good-will to men.' Ever animated by that spirit, he has at the risk of life prevented collisions of warlike tribes, and on more than one occasion been surrounded by men eager to destroy him, while doing all in his power for their own sakes that they might 'bury the spear.' Again and again he has escaped amid a shower of spears, war axes, and clubs, and all arising from his undying desire to prevent war. As to the charge brought against a large section of the missionaries, looking at the present destruction of human life as a *jehad*, or holy war, waged in the interests of the spread of the Gospel, and, therefore, to be sanctified by all the company of the preachers," is like the above, which I believe to be utterly without foundation, so far as I have known missionaries, and I have known many. So far from preaching the extermination of the Zulus, I have repeatedly, in public and private, expressed my opinion that the Gospel cannot be enforced by the sword, and that mission work all over South Africa has been thrown back fifty years by the present war with the Zulus. Yours, a constant reader,

ROBERT MOFFAT."

Monks in Belgium.—The Belgian Government continue their warfare against monks. Recently, an order expelled from Germany

had come on to Belgian soil, with two hundred boys, opened up an establishment, with the authorities ordered to move out of the country in a week.

Statistics.—According to recent statistics of Churches in the State of New York, the following order: Methodists, 700,639; Presbyterians, 372,662; Baptists, 351,339; Protestant Episcopalians, 226,002; Reform (Dutch), 109,815; Congregationalists, 1,847; Lutherans, 77,731. In communication these same denominations rank as follows: Methodists, 198,900; Presbyterians, 123,630; Baptists, 109,972; Protestant Episcopalians, 78,515; Reformed (Dutch), 34,307; Lutherans, 34,439; Congregationalists, 30,922.

Harmony between Northern and Southern Presbyterians.—Words of greeting were changed by telegraph between the Northern and Southern Presbyterian Assemblies. The Northern Assembly sent the following: "The General Assembly of the Presbyterian Church, now in session at Saratoga Springs, presents its cordial salutation to the General Assembly in session at Louisville, praying for the grace, mercy, and peace through our Lord Jesus Christ, in behalf of the Assembly, and in the sympathies of a common faith and order."

To this kindly greeting the Southern Assembly sent the following reply: "The General Assembly at Louisville cordially reciprocates the kind Christian salutation of the General Assembly at Saratoga, and commends that body to the grace of our common Lord and Master, praying that his presence may overshadow it, and its deliberations all directed for his glory."

Natural History, Science, &c.

Peculiar Plants.—Among the plants in the Royal Gardens at Kew is the *Peruvian Moss*. The cells of its leaves contain a great quantity of volatile oil, a resinous matter, which violently expelled if the leaves are placed in water, the recoil causing a motion that appears to be spontaneous. In Italy, where this plant succeeds well in the open air, a shower of rain renders the air fragrant with discharged oil.

In the same gardens is the *Manchineel*, Euphorbiaceans tree from the sandy shores of the tropical parts of South America. The milk-white juice of this plant has a volatile poisonous principle, which however is so virulent enough to render credible the innumerable marvels related concerning its effects.

A Buried Lake Village.—The waters of the Swiss Lakes have been unusually low during last spring, owing to the long continued frost shutting off the ordinary supply of water from the small streams flowing into them. This has led to the discovery of many traces of the ancient lake inhabitants. The most remarkable of these was in the Canton of Berne in a peat moss bordering on a small lake about a mile in circumference. In the moss a trench was dug. Directly under the turf, says the *Spectator*, were found numerous remains of piles on which the houses of the lake dwellers were probably placed; further down, flint implements and weapons, intermixed with bone-tools, articles in wood, bone of animals and pottery were turned up in great abundance. The flint implements were of the usual shape and sort—arrow and lance

els, knives and saws—and, as many raw, flint and broken flints were found, it is conjectured that the dwellers were in the habit of making their own tools and arms. But as it is not found in the neighborhood, the whole material must have been brought from distance, probably from France. Many pieces were found made from serpentine and other minerals. Stones splintered by the action of heat abound. These it is supposed are used for boiling water. The pottery is very primitive, made entirely by hand and fired before an open fire. The lake-dwellers were also basket makers and not unskilled in pottery,—one of the “finds” being a bent wicker handle exactly like those now in use, and a hatchet handle. Bone chisels were numerous. Arrow heads of the same material were found, and the bone of a stag fashioned into a pair of forks. From the number of hair pins found, it is evident that they did some attention to the adornment of their persons.

Among the animal remains are the bones of the dog, badger, otter, the wild ox, bear, marmoset cow and moor cow, stag and pig.

Nordenskjöld in the Arctic Seas.—Those who were first interested in the progress of the Swedish expedition which has attempted the solution of one of the problems of navigation, and has sought to prove experimentally that the India seas may be reached by a northern voyage along the Arctic shores of Europe and Asia and through the Behring's Strait, will be gratified to learn that Professor Nordenskjöld has accomplished the feat after encountering great peril, and it is now proved that there is a navigable water north of Asia.

Other explorations will undoubtedly be made in the same field; and now that it is known that a route exists which is clear of ice at certain seasons, it is possible that it may be so defined as to become comparatively safe.

Nordenskjöld made his first voyage in 1875, under the generous patronage of Oscar Dickson, and reached the mouth of the Yenisei. He and his immediate staff ascended the river while the remainder of the expedition returned to Hammerfest in the short space of ten days. We are told that in Siberia he was regarded as a benefactor, who had realized the hopes of many generations, by opening a commercial highway to Europe through the Arctic Ocean.

The next year he made another successful voyage to the Yenisei, disposed of a cargo of merchandise, shipped new goods, and returned to Hammerfest after an absence of seven weeks.

The particulars of the present expedition, which has resulted so favorably, we clip from the *N. Y. Herald* of Fifth month 28th.

“The favorable results of his two voyages encouraged Professor Nordenskjöld to a bolder step. He no longer hesitated to affirm the possibility of rounding Taimur Land and the North Cape of Asia to the Lena River, and believed it possible to reach Behring Strait by the Arctic Sea. He also affirmed that the icebergs which accumulate on the eastern coast of Nova Zembla disappear every summer, being thawed out by the enormous mass of fresh water poured out by the three great rivers of Siberia. A new expedition on a vast scale was planned, and an appeal was made for support to Oscar, King of Sweden and Norway. This enlightened monarch,

who is himself a professional sailor, took the greatest interest in the project, and readily became its patron. He granted him a considerable sum of money, and commissioned several of the ablest of his naval officers to accompany the expedition, [which started from Tromsø, in Norway, July 10, 25th, 1878.]

“In December last, full reports from the expedition were received in Sweden. A letter from Christiania, Norway, published in the *Herald* of January 11th, 1879, contained a transcript of an extended communication from the gallant explorer, dated ‘‘On board the *Vega*, east of Cape Chelyuskin, August 20th, 1878.’’ In it he chronicles the voyage from the Yenisei and his successful doubling of the North Cape, accomplished the previous day. On leaving Port Dickson, August 10th, the *Vega* was favored with a fine breeze and started under full sail, but a few hours later the sea was covered with fog, and the advance had to be made with great caution through a group of small islands not indicated on the chart. The second day the fog became so dense that the *Vega* was obliged to lie for some hours close to a small sterile island, covered with thin mosses, which afforded a rich harvest for the botanist, Dr. Almqvist. The sea was but slightly salt, at least on the surface, but the zoologist obtained by dredging abundant specimens of the pure forms of deep-sea life. In the afternoon the fog lifted, and the steamer proceeded on its way through thin, rotten ice, which scarcely arrested her motion. In this manner the voyage continued leisurely, and the zoologists on board obtained splendid stores of marine animals peculiar to the Arctic seas, and hitherto unknown to science. Fish were abundant, but the shores were almost destitute of the usual Arctic birds.

“Professor Nordenskjöld thus chronicles a remarkable mineralogical discovery: ‘‘While the ship was lying moored to one of the few pieces of floating ice which we encountered and found to be of sufficient strength to bear a dozen men, Lieutenant Nordquist and I descended on the ice to see whether I here could find any trace of the remarkable substance of cosmic origin which I found in 1872 on the ice at the northern coast of Spitzbergen. I could find nothing of the sort here; but Lieutenant Nordquist directed my attention to some yellow spots on the ice, which I asked him to collect and hand to the botanist of the expedition for examination, thinking they proceeded from some diatomaceous mud. At the examination afterwards made, it was discovered that the substance in question was of no organic product, but coarse sand, consisting exclusively of very beautifully formed crystals, of a diameter reaching even up to a couple of millimeters. I have not yet had time or opportunity to examine them more closely, but, as an experienced mineralogist, I can see that this mineral is no common terrestrial one, but that it, perhaps, is a substance crystallized from the sea water by the severe winter frost.’’

“Between the 14th and the 18th of August the *Vega* lay at anchor in an excellent port in the sound between the Island of Taimur and the Continent, which the explorer named Actinia Harbor, on account of the numerous sea anemones there found. Mosses and lichens were abundant, affording a splendid pasture for reindeer, which were seen, though in scanty number. Professor Nordenskjöld re-

commends Actinia Harbor as a site for a permanent station for scientific observation, especially those of a meteorological character. On the 18th the *Vega* sailed along the Taimur Island and on the 19th along the peninsula of Chelyuskin, the sea being almost free from ice, though there was a bay filled with an unbroken ice field. At six o'clock on that day the North Cape of Asia was reached, and the *Vega* cast anchor in a little creek with flags flying and firing a salute with one of her small guns. The promontory lay clear in the sunshine free from snow. A polar bear was walking to and fro on the beach, now and then looking and snuffing in the direction of the creek, until frightened away by the noise of the salute. The expedition remained at the North Cape until noon of the 20th, making some excursions inland and taking astronomical observations.

“The details of Nordenskjöld's voyage subsequently to leaving the mouth of the Lena are as yet unknown, the only certain fact being the detention for many months in the ice near Kellett Land, as reported by a vessel which arrived at San Francisco. It is unnecessary now to recount the various measures of relief which were in process of execution, but which have happily proved unnecessary by the arrival of the *Vega* in Bohring's Strait.”—*Friends' Intelligencer*.

Unfaithfulness to discoveries of duties, plainly imparted, is the parent of doubts and distrusts.—*S. Scott*.

THE FRIEND.

SEVENTH MONTH 19, 1879.

The increasing disposition manifested in different parts of the Society of Friends to make arrangements for the support of those who are engaged in the work of the ministry, is one of the marked features of that gradual change from the doctrines as well as the practices of our predecessors in religious profession, which has been going on now for many years; a change which is welcomed by some as an improvement, and deprecated by others as a mournful declension, and which necessarily breaks the unity of the body and introduces discord and division.

Where a minister is drawn by the Head of the Church to travel in Gospel service, and his own estate is insufficient to defray the necessary expenses, it is right that sufficient help should be given by the Church or some of its members, so that the service intended should not be hindered. If the family of such an one is likely to suffer during the absence of its natural caretaker, it is right that their situation should be inquired into and relief afforded by concerned Friends, as is done in the case of all of our members who are in distress. This care has been taken by the Society since its first organization, and manifestly flows from that love of one another, and of the blessed cause of truth and righteousness, which should ever prevail in the hearts of real Christians. Nor is it in any degree inconsistent with the command of our Saviour to his disciples, “Freely ye have received, freely give.” For in a healthy state of the Church, the relief extended to the families is not because one of their number is a preacher, but because they are brethren in want; and

the help given to the minister is not as compensation for his preaching, but simply the defraying of those expenses which must be incurred in reaching the people to whom the Lord sends him, and which he has not funds of his own to discharge.

We believe there is a growing tendency practically to revive the old distinction between clergy and laity; to recognize certain persons as belonging to a distinct class from their brethren,—a class who are expected to devote more of their time to the service of religion, and who therefore ought to be relieved from the ordinary duty of laboring for the support of their families. But it is one of the glories of the Christian dispensation that *all* those who fully partake of its blessings are "kings and priests unto God," are "a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him who has called them out of darkness into his marvellous light. He who has been called into the ministry is under no different obligations than other Christians to labor for the extension of Christ's kingdom in the earth, though his line of service may be different, because it is the duty of *all* to labor in the Lord's vineyard, and to perform such services therein as the great Husbandman may appoint them.

The sentiment which regards ministers as a separate class of Christians, to be treated in a different manner from the other members of the Church, we believe is closely connected with a departure from, or at least a weakened hold on one of our most distinguishing doctrines—that the ministry can only be rightly exercised under the fresh anointing and immediate putting forth of the Head of the Church, and that without this Divine qualification it is no better than sounding brass or tinkling cymbal, however ardent in its character, intellectual in its tone, or replete with Scripture quotations it may be.

The value and efficacy of Gospel ministry depend not on the intellectual ability of the speaker, his mental cultivation or the amount of scripture information he may have acquired; still less on that study of the sacred records and comparison of texts and doctrines which may make him wise in his own conceit, while still involved in the mists of spiritual darkness; but it depends on the minister being brought into that humble, teachable and attentive state, in which he is prepared to hear the inexpressible voice of the Minister of ministers, and to distinguish it from the suggestions of his own imagination; and is enabled to deliver the message of the Lord in simple obedience to the Divine requiring, depending on a wisdom and strength that is higher than his own. As the minister of the Gospel must thus be immediately led and taught of the Lord, there is no reason why he should not when at home labor with his own hands to procure things honest in the sight of all men, as did the great Apostle Paul. It is not necessary for him to spend his time in study and preparation for the sermons he is expected to deliver, as is the case with most of the preachers in other denominations, who in consequence require to be supported by their congregations. On entering our meetings for worship his duty is the same as that of all others present—to wait in fervent exercise of spirit on the Lord for ability to offer true and spiritual worship unto Him, and if a command is given to speak to the people, to obey the

command; if no such impression is felt, to sit in silence, wrestling for the arising of spiritual life—an exercise which has often been abundantly blessed without the utterance of words.

SUMMARY OF EVENTS.

UNITED STATES.—A train, consisting of a locomotive and four cars, ready for the depot of Pennsylvania Railroad at 7.35 A. M., and arrived in Jersey City at 9.25. A part of the distance was travelled at the rate of seventy miles per hour. The return trip was made in one hour and fifty minutes. It is stated that arrangements are made to continue this fast line daily.

The 10th inst. in Locomotive works completed on the 10th inst. their 4700th locomotive.

The Board of Managers of Pennsylvania Society to Protect Children from Cruelty, state, that during the past six months, 284 cases have been brought to their notice, involving the custody of 619 children. This is regarded by the secretary, as an evidence of the increase of the evil field of labor, because in excess of any previous six months. During this time there were fifty arrests made, and 213 children were removed for charges of neglect, cruelty, &c., all of whom were provided with homes.

Five ocean steamships sailed from New York on the 12th, carrying over six hundred saloon and steerage passengers.

The growth of the business of American clock and watch manufacture for export, is illustrated in the statistics, showing that in 1870 the value of American clocks exported was \$584,273; watches, \$5,325; in 1873, clocks, \$936,003; watches, \$140,794. The importation of Swiss watches has dwindled to insignificant figures, and we stand second to France in the amount of our export trade.

A tabular statement has been prepared at the Post-office Department, making a comparison between the issue of stamps, stamped envelopes and postal cards for 1878-79. The total value of this year's issues is \$29,295,093, an increase of \$971,866.17 over the value of those of last year. The increase in the number of ordinary postage stamps is 4.29 per cent, as compared with an increase of 7.66 per cent, for 1878 over 1877. This comparative falling off is due to the effect of the new law for the compensation of postmasters, having for its basis the number of stamps cancelled, not the number sold, which has put a stop to speculative purchases. There were 221,807,000 postal cards issued, an increase of ten per cent. The increase in the value of sales to the public, between the two years, is \$1,003,281.42.

A significant feature of a table prepared in the Treasury Department, showing the amount of notes and fractional silver coin outstanding at the close of each fiscal year from 1860 to 1879 inclusive, is found in the column giving the value in gold of the total outstanding currency. From this it is seen, that with the exception of two years, the purchasing power of the money in circulation has been constantly increasing. On the 31st of last month, the total amount of currency in circulation was \$734,804,994.78, being worth its face in gold. This is about \$9,000,000 in excess of the purchasing power of the total outstanding currency at any previous period of American history.

An approximate report of the foreign trade of the United States for the fiscal year just closed, gives the imports at \$460,000,000, and the exports at \$900,000,000.

A piece of the great meteor which fell in Emmet county, Iowa, on the 10th of 5th month, weighing in the aggregate 500 pounds, has been subjected to a thorough examination, with the following results: The metallic portions, separated as far as possible from the rocky part, are 85.100 per cent. nickel, 11 per cent. nickel with a trace of cobalt. The rocky part contained crystals of zircon of small size, and was principally made up of that mineral in granular form, mixed with sulphide of iron and nickel, besides carrying silica, alumina, lime, and magnesia. The whole makes a compound not heretofore known, though its several parts are well known to geologists.

Considerable alarm has been felt in Memphis during the past week in consequence of the re-appearance of yellow fever. Five or six cases have been reported, most of which proved fatal. No new case has occurred since the 10th, and hopes are entertained that the disease may not be introduced by being made, in the way of quarantine, to prevent its introduction into other cities.

There were 425 deaths reported in Philadelphia during the past week. New York city 710.

Markets, &c.—U. S. sixes, 1881, 104½; 5's, registered 102½ do. coupon, 103½; 4½ per cents, 106; 4 per cent 102.

Cotton.—Sales of middlings at 12½ a 12½ cts. per lb for ordinary New Orleans. **Petroleum.**—Crude, 6 cts. in barrels, and standard white, 6½ cts. for export, and 9½ a 9½ cts. per gallon for home use.

Linned Oil. Calcutta, 64 a 65 cts.; American, 62 a 64 cts. Lard oil, 48 cts. for ice pressed. Crude sperm, 7 a 8½ a; bleached tallow, 92 a 95 cts. per gallon.

Fruit.—Apples, \$3.25 a \$2.50 per barrel. Non-Carolina peaches, \$2 a \$2.50 per box. (1 bush), Georgia do., \$1.50 a 1.75 per basket. Raspberries, 3 a 4 cts. per pint. Cherries, 5 a 7 cts. per pound; fancy, 8 a 1 cts. Watermelons, \$20 a \$25 per 100.

Flour.—Minnesota extra, medium and fancy, \$5 a \$7; western do., \$5.50 a \$5.00; patent, \$7.25 Rye flour, \$3.25 a \$3. Corn meal, \$2.40.

Grain.—Wheat is firmer, but quiet; new red and amber, \$1.13 a \$1.15; old ditto, \$1.18. Rye, 62 cts. Corn, 40 a 50 cts. Oats, mixed, 37½ a 38 cts.; white 39, a 41 cts.

Hay and Straw.—Prime timothy, 85 cts. a \$1 per 100; mixed, 65 a 75 cts.; straw, 55 cts. a 100 pounds.

Beef cattle.—Market moderately active, and good cattle rather higher—extra, 5½ cts.; good, 5½ cts., an common 3½ a 4½ cts. per pound. Cows, \$20 a \$30 per head. Calves, 3 a 5½ cts. per pound. Sheep, 3 a 5 cts. per pound as to quality. Lambs, 4 a 6 cts. Hogs, 6 a 6 cts. per pound, as to condition.

FOREIGN.—The remains of the Prince Imperial arrived in England, on the British ship Orontes, on the 10th inst., and the funeral ceremonies were observed on the 12th. Considerable ill feeling is said to be manifested in France at the great demonstration of mourning in England for the dead prince.

Joseph Meschi, the noted agricultural writer to the Times, "Another week of flooding storms and low temperature has put the finishing stroke to the agricultural disaster. It is now too late for the crop to recover. They are considerably injured, even of well drained and drained lands, while on ill-farmed and undrained lands, the matter is simply ruinous. The wheat will suffer less than the spring crops. Woad is hopeless, and unless we get the promised hot, dry weather, many grass and clover crops, and even peas will not ungrated."

Henry Bessemer has taken out 160 patents—almost as many as Edison—and one of them, his process for making steel, ranks as one of the most brilliant inventions of the century. It converts pig-iron into steel in a few minutes, and has reduced the price of steel from \$200 to \$30 per ton. Ten times as much steel is used now as prior to 1856.

On the 12th inst. the Reichstag finally voted the protective customs tariff—217 against 117. Prince Bismarck then read a decree closing the session. Several teen National Liberals announced their secession from that party.

The tariff bill includes amendments providing that the grain duties shall come into force on the 1st of 1st mo., 1880, and the duty on fax on the 1st of 7th month following.

WEST-TOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmore having resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends who feel desirous to engage in the important and responsible duties of superintending this Institution, are requested to communicate with either of the undersigned. The present Superintendents desire to be released 10th month next, or earlier.

William P. Townsend, West Chester, Pa.
Samuel E. Easton, Eastington, Bucks Co., Pa.

Charles R. Allen, 304 A. St., Philadelphia.
Elizabeth B. Evans, 322 Union St.
Anna V. Edge, Downingtown, Pa.
Deborah Kholms, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE,

Near Freshford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WILLIAM H. PILE, PRINTER,

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Life and Adventure in Japan.

BY E. WARENE CLARK.
(Continued from page 286.)

Accordingly I went gladly to the reception-room of the Kai sei Gak ko, or college building, and awaited the coming of him who was once my old friend and my new yacomin! The officials sat around in dignified silence, then the door opened and the new Director stepped in. He was greeted by my attendants and others with profound bows, and as I approached unobscured behind, and spoke his familiar name, he turned about with the same boyous bound as of yore, grasping my hands with the grip of bygone days, and burst forth with such a grateful warmth of welcome as made the solemn officials look at one another with mingled awe and wonder, that such a boisterous breach of etiquette should come from one who usually was so dignified and calm. We cared little what they thought, however, and enjoyed ourselves for some time as hilariously as we pleased.

Hatakéyama said he had "piles of things" to tell me about his strange experiences in the various courts of Europe, and he afterwards gave me the most vivid descriptions of all that he had seen and heard. His official connection with the embassy afforded him rare opportunities of meeting many of the greatest men and princes in Europe. He did not forget to bring me some pictures he had promised from my old home in Geneva, Switzerland; and I also gave him some large photographs of Niagara, which he requested me to bring from the falls for his mother.

The new Director assigned me my duties and residence at the college, and I was soon settled amid the novel experiences of life at the capital. I took new courage, and began my labors afresh.

Shortly after, the Saga rebellion broke out in the southern provinces of Japan, and Hatakéyama was sent down there in company with the former prince of his province to try and conciliate the insurgents. The attempt was unsuccessful, and a short but bloody strife ensued, in which many noble lives were lost; among others, my former student and friend Katski, who studied with me in Albany, was beheaded with eleven of the leaders of the rebellion. Katski was a fine young fellow, and his cruel death was a great shock to me; I had endeavored to persuade him not to

go back to his province, when the rebellion first broke out, but he would not heed the advice.

When Hatakéyama started for Saga I expressed some apprehensions respecting his safety. He only smiled, and said quietly, "My trust is in the Lord, and my true faith will sustain me."

I had a long interview with him at his house before he left for the south, concerning the re-establishment of my Bible-classes in Tokio, especially at the Imperial College. He expressed surprise that no Bible-classes had been established there before, but said that as the law against Christianity had not been revoked, he was not officially able to give the permission desired. Personally, however, he said that he wished the plan God-speed, and as Director he would appear blind to any attempt that I might see fit to make. He wished most heartily, he said, that the young men of Japan might study the Gospel and abide by it.

Accordingly I started three Bible-classes in Tokio. Two were held in my house near the college, and one at the house of my friend Nakamura, where my old friends and students from Shidz-u-o-ka were gathered together.

Soon after arriving in Tokio I attended a New Year's reception held at the educational department, at which all the foreign professors of the Imperial College were present. The body of instructors assembled were the most cultured and gentlemanly company I had met in Japan, and it was a pleasure to see the progressive interests of the country intrusted to such competent hands.

Life in Tokio was more varied than that at Shidz-u-o-ka. Something was always going on, and pleasant society was not wanting, whenever one felt the need of it.

The capital itself is not beautiful. There are no elegant boulevards or splendid buildings, such as those seen in European countries. Tokio is simply a vast wilderness of houses, containing nearly a million souls, but lacking all the evidences of comfort and luxury to be found in the capitals of western lands. The houses are built of wood, and a general view of the city presents an endless succession of tiled and shingled roofs, with here and there a fire-proof storehouse, having walls of white cement.

Yet there are places of great interest to visit, notwithstanding the sameness and shabbiness of the city. Let us stand for a moment on the highest wall of the Tokio castle, built by the same great chieftain who constructed the castle at Shidz-u-o-ka. Close beside us is a large cannon, which is fired every day precisely at noon. All about us are the deep moats, massive walls, and colossal gateways of the castle, encircling a space of nearly a mile in extent, and forming a wilderness of walls, embankments, public buildings, and shady promenades, right in the heart of the city. At each angle of the castle wall there used to

be a square tower, built of stone and covered with white cement; the tower had narrow windows, from which arrows could be discharged, and the roof was made of heavy stone tiles, stamped with the crest of the Tycoon. Only a few of these towers now remain, the rest having been removed by order of the Mikado's government.

There are also numerous canals which intersect the city in every direction, so that merchandise can be transported from one point to another. Boats of every description are poled or sculled through the canals.

I had a little canoe carrying but one person, and propelled swiftly by a single paddle. In this canoe I cruised around the canals and moats of the capital, studying many phases of life among the boatmen and fishermen, which could not otherwise be observed. Frequently I would venture out upon the bay, but the canoe (which I called "The Rob Roy of Tokio," and which only drew two inches of water) would dance on the waves like a duck, while the salt spray washed over the thin deck, threatening to upset me. But it never did.

Sometimes I drew in my spoon-like paddle and raised an umbrella to the wind. The canoe would scud across the bay, greatly to the astonishment of the Japanese fishermen, who had never seen such a tiny craft before.

A large river emptied into the bay of Yedo on the eastern side of the city, which may be seen in the small map of Tokio and vicinity. Near the mouth of the river was the small "concession," where foreign merchants and missionaries resided. Here were the foreign consulates, stores, schools, and chapels. Foreigners in the service of the Japanese Government alone were allowed to reside outside the limits of the "concession" at the capital; for Japan was not yet free to foreign trade, excepting five open ports.

The most beautiful and interesting places in Tokio, and those which I most frequently visited, were the large temples of Shiba, Uyeno, and Asakusa. The two former were the burial places of the Tycoons for several centuries, and their sacred groves, richly ornamented with shrines, and spacious halls for worship were among the most beautiful works of art of ancient Japan.

At Shiba the temples are well preserved, and the carvings and gildings are very elegant. The carved pillars, and portals of the temples display figures of every possible variety, from the hideous scales and claws of the frightful dragon to the soft white plumage of the sacred crane. Massive bronze lanterns, six feet high, are ranged in rows in the courtyard, and covered corridors lead up the hill-side to the tombs of the Tycoons.

The tomb consists of a hollow cylinder of stone, placed upon a granite pedestal, and surmounted by an immense capstone weighing several tons. The dead body of the Tycoon is deposited in the tomb in a square

casket, or sometimes in a large earthen jar; for the Japanese are buried in a sitting posture, and occupy but little space. The tomb is closed by a bronze door, upon which a large crest of the Tyeoon is seen. This crest resembles three outspread clover leaves, turned inward upon each other. It is found stamped upon every thing throughout the temple grounds, even upon the stone tiles of the massive temple roofs.

(To be continued.)

Letters of James Emlen.

(Continued from page 383.)

Date omitted. "The account of dear Mary was such as I should expect to hear—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, important parts in members are such as are out of sight, the bones, the sinews, the heart, the lungs, and I have often thought if we may only feel assured that 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 any thing is out of order or in an unsound condition. Therefore, let none conclude because they may think themselves out of sight, as Mary did, that they are therefore 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.

"Cousin Hannah (Gibbons) has been confined to the house for several days, more poorly than I have seen her since she came to N. C. M. Jefferson also is very feeble. I sometimes look along our galleries with a good deal of anxiety. Oh! 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."

"6th mo., 1855. It was very acceptable to me to read the account thou sent me of the last illness of your Lydia, no doubt it will always afford you a peaceful retrospect that you were so careful of 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 kindness are very precious, proceeding from the good fountain. We take much pains to guard ourselves 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, with 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 respecter 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 increase. 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 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; so such it is even 'more blessed to give than to 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 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. '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, if it is proper for me to write at all, 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. * * *

I have been a good deal troubled at hearing of remarks made by some about poor _____; good men have often made mistakes, and have had to suffer for it. He admits he was too hasty, and I believe has been heartily sorry. * * * When one sees his error and condemns it, may we not leave it between him and his Judge."

For "The Friend."

"What is that to thee?"

"That ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service."—Rom. xii. 1.

At a time well remembered a number of years ago, yet long since the days of our worthy ancestors, the following, in substance, was heard to take place between a young Friend and his companion. On rising from his bed on a Monthly Meeting morning, he expressed his doubts to her of the necessity of leaving his business that day to attend meeting; saying that it would not only be a sacrifice of his interest in that respect, but others which he enumerated; and the distance, too, he thought was so great—much greater than many others had to encounter; and the roads were also heavy and difficult to travel, and he therefore thought he might reasonably be excused.

After listening attentively to his remarks, she very prudently, and in a becoming manner, reminded him of the faithfulness of our early Friends in this respect. The trials and hardships that many of them were subjected to—some travelling many miles on foot to their meetings, and wading streams on the way, even in cold weather. Others enduring long imprisonments and cruel beatings; suffering the loss of their property, and even their lives in some instances, for the sake of a faithful discharge of this "reasonable duty."

These well-known truths, revived as they were, evidently caused him to pause and re-

flect a little; but the reasoner, still being the permost and unsubdued, he replied, that he had read the accounts alluded to, and believed them to be reliable and worthy; but we might also see in the same accounts that their meetings in those days were very different from ours in the present day. That he believed the original design in adopting the practice of meeting together for the purpose of performing divine worship, to be, in order that while the members respectively were dwelling in the life and power within themselves, the various gifts and talents might be mingled in the one spirit, as a united endeavor to worship and serve their great Creator acceptable. That they might be helpmates and a strength to each other; and experience their souls as spirits to be baptized and refreshed together, and the oil of the kingdom poured from vessel to vessel; so that if any lacked they might be supplied by those that overflowed—if they were weak, they might be supported by those that were strong; that all might be edified together as members of the one body, "built up a spiritual house," their Master and Lord being the Head, and dwelling in the midst thereof; thus establishing a strongly fortified bulwark against the "wiles of the wicked one." That if this was not the object of Christians meeting together for the performance of religious worship, why not as well each one perform their worship in retirement at home.

But in view of the evidences of the power and life which attended their assemblies in those days, he fully believed that our worth predecessors in the Truth, saw and felt the great benefit of thus meeting together for the purpose of mingling their exercised souls in worshipping the "Father in spirit and in truth," because the various members of the body, each being alive within themselves, they experienced such opportunities to be times of refreshing to their hungrier and thirsting souls; and a great loss would therefore have been sustained by neglecting to thus meet and spiritually mingle with their friends, and this he believed to be the cause of their great diligence and perseverance in attending their meetings.

"But how very different," said he, "is the character of our religious meetings in the present day." "Our Society, once so highly favored, has now become so lukewarm and defective, through the love of the world, and the things of it, that when we meet together it is comparable to a collection of dry bones that contain neither oil, marrow, nor moisture; leaning one against another without even life enough to say, 'Give us of your oil for our lamps have gone out,' resting almost exclusively in the form, without that life and power so essentially necessary to render our meetings profitable opportunities to us."

"Wherein, then, are we benefited by attending such meetings? Why not as well use our endeavors individually at home?"

To this train of reasoning she made but a little reply, as she was no doubt sensible of that being within him at times, which gave him to see and feel that such finite conclusions as these would constitute no excuse for his unfaithfulness; and although with this the interview ended, and the hour of meeting found him in attendance, yet thoughts were awakened in the mind of the hearer, which led to an instructive view of the proneness of the heart of man, in its natural and fallen

ate, to carefully scrutinize all motives to which except its own.

How liable is he, when sensible of guilt within himself, to endeavor to excuse himself in his own neglect of duty on account of the faults and defects he sees, or imagines he sees in others. To such as these, how truly applicable is the language, "What is that to thee, though thou be?" It is evidently a mark of great weakness and lack of true discernment, to indulge in pleading excuses in favor of our own neglect of duty, on the ground of a belief that others are guilty of the same or similar deficiencies. Are we not thereby yielding the whole ground to the enemy, and sinking ourselves to a condition even more faithless and forlorn than we conceive theirs to be? Besides, while we are thus pleading for the wrong within ourselves, are we capable of acting in judgment over our fellow pilgrims or short-comings of our fellow pilgrims? First cast the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

We should always bear in mind, that the health and prosperity of the church is dependent on individual faithfulness; and that *ourselves*, each constitute one of these individuals, whose duty it is to occupy our respective places in the church in accordance with the design of our great Creator; and unless we are earnestly engaged to adhere to his, and know the Lord for ourselves to abide with us, and rule in each one of our hearts, we need not expect that He will reign in our assemblies. F.

6th mo. 29th, 1879.

Religious Conversation.

A few sentences will be indulged to me here respecting religious conversation. I believe both that the proposition is true, and that it is expedient to set it down—that religious conversation is one of the banes of the religious world. There are many who are really attached to religion, and who sometimes feel its power, but who allow their better feelings to evaporate in an ebullition of words. They forget how much religion is an affair of the mind, and how little of the tongue; they forget how possible it is to live under its power without talking of it to their friends; and some, it is to be feared, may forget how possible it is to talk without feeling its influence. Not that the good man's piety is to live in his breast like an anchorite in his cell. The evil does not consist in speaking of religion, but in speaking too much; not in manifesting our allegiance to God; not in encouraging by exhortation, and amending by our advice; not in placing the light upon a candlestick, but in making religion a common topic of discourse. Of all species of well-intended religious conversation, that perhaps is the most exceptional which consists in narrating our own religious feelings. Many thus intrude upon that religious quietude which is peculiarly favorable to the Christian character. The habit of communicating experience I believe to be very prejudicial to the mind. It may sometimes be right to do this; in the great majority of instances I believe it is not beneficial, and not right. Men thus dissipate religious impressions, and therefore diminish their effects. Such observations as I have been enabled to make, has sufficed to convince me that, where the religious character is solid, there is but little religious talk; and that

where there is much talk, the religious character is superficial, and like other superficial things, is easily destroyed. And if these be the attendants, and in part the consequence of general religious conversation, how peculiarly dangerous must that conversation be, which exposes those impressions that perhaps were designed exclusively for ourselves, and the use of which may be frustrated by communicating them to others. Our solitude should be directed to the invigoration of the religious character in our own minds, and we should be anxious that the plant of piety, if it had fewer branches might have a deeper root.—*Dymond's Essays.*

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.
(Continued from page 287.)

[In the simple narrative contained in the last number, of the faithfulness of a devoted man under what appeared to be very discouraging surroundings, two circumstances seem to present themselves to view as worthy of imitation. After feeling an intimation of duty to speak to the individual who was doing so much injury to the Indians, and no doubt to others by selling them intoxicating drinks, he did not speak to him before he "felt a love and concern" for the poor man himself, who was the active agent in doing so much harm.

How instructive is the lesson to be learned by this example, showing that our friend was not acting in his own natural will and strength, but we may humbly believe, under Divine guidance and power; and how efficacious was the result, bringing down the lofty spirit of the liquor-seller, reducing him, for the time being at least, to the state of a little child, and to use the expressive language of the narrative, "I think to tears." Another lesson may be learned, that in the labor, close and strait in which our friend found himself placed, he no doubt felt as did David of old, when he wished to possess the threshing-floor of Ornan the Jebusite, upon which he set up an altar to the Lord, "that the plague may be stayed from the people." And king David said to Ornan, "Nay; but I will verily buy it for the full price; for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost." Although our dear friend very modestly says: "I told him he should not lose anything" if he would consent to throw his whiskey on the ground, it is understood that he paid for it out of his own private funds.]

7th mo. 3d. I think I had a favored opportunity with Alick John on the subject of using ardent spirits; I had also some conversation with his wife and sister, in relation to the advantage and necessity of living a religious life, which was also to good satisfaction; the praise and glory be to my Divine Master, who qualifies for every good work.

7th mo. 6th. In the forenoon had my sitting as usual in the middle of the week, which was comfortable. After dinner started to attend a council at Cold Spring, on the subject of building a school-house with money appropriated by the State for that purpose. Samuel Wilcox requested me to ride with him; when we got within about a mile of Cold Spring, his horse got his tail over the line and commenced kicking and started to run. I jumped out, so as to clear the wheels, but in the fall hurt my right leg, bruised it, and have thought it was cut to the bone. I walked about a mile

towards home and rode the remainder of the way. After getting home, had wormwood and vinegar applied and went to bed. I felt a good deal discouraged at times, the hurt looked bad, and hurts on my ankles heretofore had been slow in healing. The thoughts of having a very sore leg so far from home, and not knowing what the result might be, produced serious feelings, and at times I was brought pretty low, and felt the necessity of supplicating my Divine Master for forgiveness, mercy, and support. His name was sweet and precious to me in prayer; had it not been for his support, it seemed as if my poor spirit would have sunk. I think my prayers were heard, my leg improved much faster than I could have expected, and I think likely as fast as would be profitable to me. I believe the Lord doeth all things right, and is deserving to be praised for sickness as well as for health.

On First-day, the 9th of the month, I felt a desire to have my sittings without being disturbed. The physician called to see my leg; said it looked better than he expected, thought it was doing well; it was pleasant to me to hear such an opinion. Before I could get an opportunity to get into the quiet it was later than usual. The doctor came in the second time, which was some interruption. I informed him of my wish to have a time of quiet retirement for worship, he sat awhile in quietness, but inclined to enter into conversation; my mind being mercifully drawn to religious exercise, it was less interruption than it would have been at some other times.

5th mo. 21st, 1848.

Dear father.—I received a letter last week from (brother) John; he gave me the comforting information of the health of my relations generally (uncle E. only excepted), who he says is much better. I also received a letter since Yearly Meeting from Samuel Cope and one from W. T. The account they gave of the Yearly Meeting was more favorable than I had expected, although truly sorrowful is the state of things in our Society, yet I think there is cause for thankfulness and encouragement. I much desire that Friends endeavor to live near to Him who can preserve them, for the Christian's life is a continual warfare, and one in which we stand in great need of wisdom and strength from our Divine Master to discover the snares of the enemy and to contend with him, the adversary of our souls' peace. * * * I think I can sympathize with Friends in their trials, and have felt disturbed on account of the above trying case, (alluding to a case in their own Monthly Meeting), thinking if we were what we ought to be, we should feel more Christian and brotherly love than what many of us do, and should be religiously guarded against giving cause for offence, and when injured, cultivate the spirit of forgiveness. What a great attainment to love our enemies and to do good for evil. * * * My own health is pretty good, which I esteem a great blessing.

In sincere love, I remain thy son,

EBENEZER WORTH.

(To be continued.)

Self-Denial.—Value greatly, and exercise as often as possible, *small efforts* of self-denial. By little and little the mulberry leaf becomes satin, and no one can understand, prior to experience, the amazing power of small efforts constantly and steadily repeated.—*Kelly.*

Additional Advers.

Meetings for Worship.—The testimony borne by our religious Society, from its first rise, to the spiritual nature of all acceptable worship; that it is not dependent on any thing which one man can do for another, but must be performed by each soul for itself, through Christ Jesus our holy Mediator, and that it is equally attainable in a state of true silence, as when there is vocal utterance; is, we believe, very important to be faithfully and publicly upheld, in this day of abundant activity, and of dependence on outward performances.

Those who come to their religious meetings under a sense of their needs; and when there, really hunger and thirst for the bread and water of life; will, in the Lord's time, know their souls to be refreshed and comforted; and, having tasted of the preciousness of inward and spiritual communion with Him, they will not only have no desire to attend at places where there are formal stated services, under the character of worship; but will feel themselves religiously restrained from violating our Christian testimony against a man-made and hireling ministry, and to the supremacy and all sufficiency of Christ in his church, as well as to that worship which is in spirit and in truth.—1862.

Fervent are our desires for all our members, however small may be the number, who thus come together for the solemn purpose of offering adoration to the Most High, that, humbly relying on the Great High Priest of our profession for ability to appear with acceptance before Him, they may wait, in the silence of all flesh, for the arising of a sense of his presence and power, and know Him to feed them with the food convenient for them. Then indeed would our meetings be held in the power of God, and while tending to build up on our most holy faith, would hold out a living invitation to others to come and have fellowship with us; for they would be made sensible that our fellowship was with the Father and with his Son Jesus Christ.—1875.

Never Forget Anything.—Charge your mind with your duty. That is largely the true definition of faithfulness. Bad memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterward of great use to him, namely: "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?"

The answer was, with the utmost emphasis, "You must not lose it?"

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to! I shall make no provision for any such occurrence. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If

a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.—*Youth's Companion.*

UNSPOKEN PRAYER.

Too tired—too worn to pray,
I can but fold my hands,
Entreating in a voiceless way,
Of Him who understands
How deep and hearts succumb—
How will sink, weary—weak,
"Dear Lord, my languid lips are dumb,
See what I cannot speak."
Just as the wearied child,
Through sobbing pain oppress,
Drops, hushing all its wailings wild,
Upon its mother's breast—
So on thy bosom,
Would east my speechless prayer,
Nor doubt that thou wilt let me lie
In trustful weakness there,
And though no conscious thought
Before me rises clear,
The prayer, of wordless language wrought,
Thou yet wilt deign to hear.
For when, at best, I plead—
What so my spirit saith—
I only am the bruised reed,
And thus, the breathing breath.
—Margaret J. Preston.

Selected.

"MOTHER IS GROWING OLD."

"Aye, John, I know there are sunny lands
Where our eager feet might roam;
Wealth rears its shining goals afar
From our rural, vine-clad home;
And we are young, and strong and bold,
And could win both honor and fame;
And twine brave laurel-wreaths around
The dear ancestral name.

Selected.

"But, John, do you note the failing step,
And the ever whitening hair,
Of her who over our childhood years
Ever watched with tenderest care?
Too soon the folded hands may rest;
Too soon the form be low;
And while she waits to bless us here
From here I cannot go.

The work of our hands might turn to gold;
Our paths might with flowers be bright;
But all is naught as I look this eve,
In our fireside's tender light;
For I feel the bliss of her faithful love,
Through weal or through woe the same,
And no music can thrill my heart like her voice,
When she gently calls my name.

"Her smile is the light and joy of the day;
And in fancy I love to trace
The likeness of some rare pictured saint,
As I look in her calm sweet face;
And even as the light from the picture fades,
When the sunlight passes away,
I know we shall miss her womanly grace,
The light of our home, some day.

"Aye, John, our mother is growing old,
And our sweetest joy should be
To speak those words she loves to hear,
"Dear mother, lean on me."
The love she gave to our helpless years
It is ours in return to bestow;
And so, while she waits, in the dear, old home,
Afar we never may go."
—N. Y. Ledger.

An Exhibition of Indian Character.

In the summer of 1853 I had a contract of surveying Government land in the lower peninsula of this State, (Michigan,) in what is now known as Missaukee county; in which Muskrat lake is situated. The country was then a wilderness; the Catholic mission on the point in Grand Traverse Bay being the nearest settlement to my territory, and that seventy miles distant from my camp. I had made

arrangement with my family before leaving home in April, to go to the post-office "Mission Point," to receive and deposit letters, and field books of my work for the Surveyor-General. Accordingly, on the first day of August, I, with one of my young men for company, set out to go through the wilderness seventy miles to the post-office. We had traveled around the lake from our camp on the east side to the west side, found some Indians camped there, from the Grand Traverse Indian settlement, who went on a deer-bunting excursion; there being no deer in the vicinity of their homes. Three of them, one old man and two young men probably his sons, were tying up bundles in form of knapsacks, and had the appearance preparing for a tramp.

My young man and I could speak a few words of their language, and they about a much of ours, and so, between what we understood of each other, we made out that they were going home to Mission Point—ju where we wanted to go. We were glad to have company. They had a blind trail which they could follow, although a white man could not, unless he was a practical woodsman or surveyor.

When our company got ready, we all started into a blind forest northwest of the lake, each one carrying a knapsack on his back. We traveled together till noon, without conversation with our red companions, except as an occasional word dropped from one of the young men would be replied to, but not a word from the old man.

About noon we came to a fine brook cool, clear water, and I proposed to eat our lunch and rest a little while. The day was very hot, and mosquitoes very thick and hungry, so we made a smudge and took our loaf of bread and piece of pork, and the red men lighted their pipes; having no lunch I presume they intended to smoke while we ate, but I, seeing they made no signs of eating offered each of them a piece of bread and pork which was received with a nod and kind of guttural acknowledgment, and pipes were laid aside until after lunch.

While we were resting and the red men smoking, all sitting on the ground, I noticed they were eyeing each other in a peculiar way which I did not understand; as I was watching to see what it meant, I also noticed that they began to hold their heads lower and lower towards the ground and speak to each other in whispers, their eyes now all turned in the same direction, I too, looked in the same direction, with my aricular nerves all sharp set to catch the slightest sound, but could hear nothing. I finally asked what my friends heard and got the answer in a whisper, *Nich-a-nan-ba*, the Indian word for Indian.

In a few moments after, I heard at quite a distance, the dull thudding sound of a horse's feet on the ground coming toward us. I had always, till that time, rather prided myself on the acuteness of my hearing, but these children of the forest certainly threw my self-conceit in that respect in the shade. The curiosity of all the performance was that the traveling Indian was going out to the lake which our companions had just left, but no conversation whatever took place between the parties. On the contrary, the traveler with the pony made a circuit and left the trail, and did not come nearer than four rods of the resting party.

White people, when meeting their neighbors away from home, would have been likely to say, "How were our friends at home, on you left?" "What are the prospects game at the lake?" "Where have you been?" or some such question; but these were spoken. I then asked if they knew the Indian who had just passed, and was answered the affirmative by a nod of the head, but no explanation was made.

When they had finished their smoking, and felt rested, we resumed march together, I traveled all day in a perfect wilderness, leading the way along a trail so dim that one but a woodsman or an Indian could go on it. We traveled all the afternoon together, and just at evening we arrived at an Indian spot beside a beautiful brook of clear water, where the ground had the appearance of wear and use. A pile of old ashes burned ends of sticks of wood, and the general aspect of the surroundings required a moment to determine that the place was an Indian camp.

Our Indian friends, without any ceremony, loaded their knapsacks, and my young man and I followed their example without question. A fire was soon lighted, and preparations for night were made. The old Indian, who had not spoken a word of English all day, went around peering into the brush and bushes, and finally approached a large old log and began to rake the old leaves out from one side of it, and pulled out a camp tins and some knives, forks, spoons and tin plates. By this time the young man had a fire made, and they fixed a tripod of three sticks, hung over the kettle with water in it, and one of them opened his knapsack and brought forth a deer's head which he had carried all day rolled up tight in a woollen blanket, through a hot sun in August, but there was not the least taint, or sign of being spoiled about it. The young man skinned the head, cut it up and put it in the kettle of water to boil. They had shot several pigeons the afternoon. These they also dressed and put in the kettle. Seeing all the operations carried on with my eyes open, and nothing filthy about it, I put in a small piece of pork for each of the family, say five, calling attention to the fact as I did it, and in acknowledgment of it received the expression from the Indians "neshien co esuh," which, being interpreted, means good pork.

While the cooking was going on, the old man took one tin plate, one knife and fork, to the brook, and with sand and water, soaped them clean and bright, and when the meat was well cooked he took out one pigeon, one piece of pork, and one piece of venison, on the clean plate, together with the clean knife and fork, and brought them to me, where I was seated to rest after my hard day's walk, and with a low bow and a guttural *ugh*, set it down to me for my supper. We gave each one of them a piece of our bread, and we all had a good supper and soon retired for the night, each one of our Indian companions by himself, rolled up in his Mackinac blanket like a silk worm in his cocoon, and a respectful distance from me, and thus spent the night. It is presumable that our traveling companions knew what we were doing in the woods, and as I was the oldest of our party, the old Indian exhibited his respect for my station by giving me a clean dish, knife and fork at supper.

We traveled together the next day till evening when we separated, they turning off to their homes. The only articulate word to the old man uttered in my hearing was at the fork in the trail where we separated. I was a little behind the company when they arrived at the fork, and the young Indians took the trail and my young man the other, but the old Indian stood at the fork until I arrived a few minutes after; then he pointed me to one trail saying "mont-pa," which is as much as to say "that way;" he then gave me his hand and made a bow, and we parted.—*W. L. Coffinbury, in the Am. Antiquarian.*

—* For The Friend.

An Historic Parallel, or George Fox and Martin Luther as Reformers.

BY CYRUS W. HARVEY.
(Continued from page 386.)

"If there are those in the Society of Friends who, after careful investigation of the Scriptures, find that they are not in unity with its doctrines, *they are with it, but not of it*; and if such remain in the Society and make an effort to *discard or subvert* its doctrines, the effort—as such efforts always do—will only cause strife, disunity, and division among Friends.

"Believing that many sincere-hearted persons, who really desire to be Friends, are carried away with these unsound doctrines, by an *undue confidence* in the soundness and integrity of those who are denying this; which William Penn calls, the 'fundamental' doctrine of the Society of Friends; I have thought it best to show the prominence and clearness with which Friends have always taught this doctrine, by calling attention to the following quotations setting it forth; and I commend them to all who are compelled to sit under a ministry which denies the presence of the Holy Spirit in the heart of the sinner.

"I desire it expressly understood, that I do not make quotations from the writings of Friends, as arguments to *prove* the doctrines, but that it may be seen how inconsistent or worse it is, for any who claim to be Friends, to charge their brethren who believe them, with heresy or unsoundness. George Fox says of his own ministry to the inhabitants of Becliff: 'I directed them to the Divine Light of Christ and his Spirit in their hearts, which would let them see all the evil thoughts, words and actions; that they had thought, spoken, and acted; by which light they might see their sin, and also their Saviour Christ Jesus to save them from their sins. This, I told them, was their first step to peace, even to stand still in the light that showed them their sins and transgressions; by which they might come to see they were in the fall of old Adam, in darkness and death, strangers to the covenant of promise, and without God in the world; and by the same light they might see Christ, that died for them, to be their Saviour and Redeemer, and their way to God.' Jour. p. 119.

"At no time in the history of the Society, has there been more outward or verbal recognition of the offices of the Holy Spirit in the believing Christian, than at this time. Yet while this is true, it is equally true, that at no time in its history have there been so many who seem disposed to question its teachings on the doctrine of 'Universal and Saving Light,'—or the nature and extent of the Holy Spirit's office in the unbeliever. Many statements now made, touching this doctrine, are

open to objection. Such as 'The Holy Spirit only comes to the unregenerate as an *outside* visitor.' That the Spirit is *not* in the sinner. That Christ only 'stands at the door and knocks'—in which the expression, addressed to the 'Inkwearn' Church of the Laodiceans, is thus applied to the unconverted. And this line of thought is carried as far away from that doctrine, which William Penn calls the 'fundamental principle' of early Friends, as is possible to carry it, when—in unity with the teaching of Alexander Campbell and his followers—it is declared, that 'where there is no knowledge of the facts of the gospel, by tradition or other outward medium, in such there is no immediate influence of the Holy Spirit.' I remark, as a fact verified by observation, that the advocates of every phase of the above views persistently shun any comparison of their views with the writings of early Friends, on the ground 'That they are preaching Christ and not George Fox'; but when members or ministers are called in question, it is not only our *right*, but our *duty*, to test their soundness by the standard writings of the Society.

"The Apostle Paul, in one of his most urgent injunctions to the Church at Rome, says, 'Now I beseech you, brethren, *mark them* which cause divisions and offenses, *contrary to the doctrine* which ye have learned, and avoid them, for they that are such, *serve not the Lord Jesus Christ*,' of them Paul says, that 'by *good words and fair speeches*, they deceive the hearts of the simple.' Rom. xvi. 17-18. The Society of Friends has no creed; but that its characteristic doctrines were established by general agreement and unity, almost from its first rise, is attested by the many writings still extant. For two centuries it was a brotherhood, where love and harmony reigned. Its history bears evidence that this was only broken by efforts of those not in unity, to subvert its doctrines or practices. As God is the 'author of peace as in all the churches,' 1 Cor. xiv. 33, the presumption is, that that which leads to *division* is not of God. It will always be found, that in that which divides brethren, a principle of truth is in some way involved; therefore, when we see those who make divisions contrary to that which we have learned, we should mark them, and no 'good words' or 'fair speeches,' should prevent us from immediately comparing their doctrines with the standard writings of the Society. I therefore call attention to George Fox's Epistle to the people of Ulverston, found on pages 134 and 135 of his Journal; as one which may be rejected or denied, but not misunderstood. To the inhabitants of this wicked city he says: 'God hath given to every one of you, a *measure of his Spirit*, according to your capacity; liars, drunkards, whoremongers and thieves, and who follow filthy pleasures, you all have this *measure in you*. *Thou that hatest the light, thou hast it*. This light, if thou lovest it, will teach thee holiness and righteousness, without which none shall see God; but if thou hatest this light, it is thy condemnation. Therefore, to the light in you, I speak; *your teacher is within you, look not forth*; it will teach you, both lying in bed and going abroad, to shun all occasions of sin and evil.' He says, that this epistle 'was directed to all the inhabitants of Ulverstone in general.' To the followers of priest Lampit, he says: 'To the light in all your consciences I speak, which

Christ Jesus doth enlighten you withal.—*Jour.* p. 136. On the same page, to Adam Sands he says, 'to the light in thy conscience I appeal, thou child of the devil.' On p. 143, 'I declared to them, that every one that cometh into the world, was enlightened by Christ the life.' Page 178: 'He that feleth the light that Christ hath enlightened him withal, he feleth *Christ* in his mind, and the cross of Christ, which is the power of God.'

(To be concluded.)

For "The Friend."

EDITORS OF "THE FRIEND:"

From the first introduction of "Religious Items" into the columns of "The Friend," it has been upon my mind to send a word of approval, believing they will meet a want felt by many. Surely those who are desiring the enlargement of the Redeemer's kingdom, and earnestly engaged to be found faithful in the sphere allotted them, must feel a craving to know of its growth and establishment in other parts; being ever ready to rejoice in beholding "the knowledge of the Lord cover the earth" (our earthly natures) "even as the waters cover the sea." "The word of God cannot be bound;" and our interest as followers of a meek and lowly Jesus, is not confined to time, or place, or people. "Rejoice in the Lord alway; and again I say rejoice!"

M.

Chester Co., 7th mo. 13th, 1879.

Communicated.

Tuckerton, 7th mo. 19th, 1879.

The first meeting in Friends' new meeting-house at Beach Haven, on Long Beach, near Tuckerton, N. J., was held on First-day, the 6th inst.—a number of Friends attended. The meetings will be continued until Ninth mo. 14th, under care of Quarterly Meeting's Committee.

L. W. P.

Providential Escape.—Some years ago, a clergyman from New Haven was on a visit to Boston one winter. He was stopping at the Marlborough Hotel, and was sitting in his room writing a lecture that he was going to deliver. A very severe gale was blowing that day. He stopped in his writing, being at a loss for a word. He clasped his hands over his head, and tilted his chair back, while hesitating about the word he wished to make use of. Just while he was doing this, the storm blew down a chimney, and a great mass of bricks and mortar came tearing through the roof and the ceiling, and crashed the table on which he had been writing. If he had not leaned back on his chair at that very moment, he would have been killed instantly. The hole made in the roof was from ten to fourteen feet in width.

What was it which led him to lean back at that very moment, and so to save his life? It was not an accident or chance that happened to him. In a world where God is always present everywhere, there can be no such thing as accident or chance to the children of God. Why was that word which the writer needed, forgotten? The finger of God was laid upon that busy brain and a pause was made. Then came the vain effort to recall, to invent, or to coin the word, then the change of attitude and the escape. The Christian should apply the microscope to his experience, and in the rays of light streaming from that text, there shall not an hair of your head perish,—"He will open see objects of adoring thankfulness,—Ep. Rec.

Religious Items, &c.

Mission Among the Telogogos.—The Report of the Missionary Union throws some light on the influence which caused the great number of conversions from Brahminism to Christianity among the Telogogo Indians, amounting in the last year to 9600. These converts became members among the Baptists—who had for some time been laboring in that field. The report says, "The rains of 1876 had failed, and distress had become great. Months passed, and 1877 was ushered in, and with it all the stern realities of a terrible famine. Idols were worshipped at the beginning of the famine freely, enthusiastically; and Brahmin and other priests again and again promised rain, seed-time, and harvest; but all these had proven to be false. By the beginning of 1878 the mass of all castes and creeds were convinced that idols could not help them. Had they not cried night and day for well nigh two years, and sacrificed to them time and again, and yet the rain came not? Then, when it did come, and they so piously sowed the seed, notwithstanding all their Mantras, it rotted. Then the charity of English Christians enabled them to sow their fields again; but their idols did not keep the grass-hoppers away, and many—and the aggregate would make a multitude—had so far lost faith in the gods of their fathers, that they felt that a last appeal must be made, even to Jesus Christ as the one, the only living God; and about him, and how to call upon him so as to be heard, the most orthodox Hindoos even were glad to listen. The coolies on the Buckingham Canal, who, all told, numbered several thousand, having worked under Christian Maistries (or head men), had scattered to their homes. These last, as their lives or the lives of their parents or little ones had been saved by the work secured at Camp Ruzoopolam, felt that Christianity was different from Hindooism. They had seen its practical workings, and heard the good news of salvation through the love of Jesus for them. They remembered the hard lot granted to them in the Brahminical religion; and they were tired of it, and gladly heard of something better, and threw away their old religion, and embraced Christianity, many of them with a living faith in Jesus. These spread the news of their new faith to the Nulla Mulla Hills on the west, and far to the north; hence, the preachers and teachers, when they went from village to village, found many not only ready to listen, but many actually believing in Jesus."

Enforcing Discipline.—A writer in the *Christian Advocate* (Methodist), urges the necessity of enforcing the rules of discipline against such diversions as card-playing and dancing, and such offences as are forbidden by the scriptures and "sufficient to exclude a person from the kingdom of grace and glory." He asserts that the church ought not to become an asylum for evil-doers, or encourage looseness in moral conduct; and says, that if it allows its members to borrow money without a probability of paying, or to commit other acts of dishonesty, it is shorn of its strength, fettered in its influence, and becomes a laughing stock to the world. The strength of a church should not be measured by numbers or by wealth, but by the depth of its piety, and its saving influence upon the community.

It is a satisfaction to see such sound sentiments put forth and advocated.

Costly Funerals.—A ministers' meeting Putnam Co., N. Y., recently adopted a paper in which they recommend, "In view of the prevalent tendency of our times to make costly expenditures for caskets and adornments, that on the part of both rich and poor all the arrangements for interment be simple and inexpensive."

Church Music.—The Presbyterian Gene. Assembly at Belfast declined by a vote of 3 to 278 to permit musical instruments to be used in divine worship.

The ministers of the Free Church of Scotland have been enjoined by the General Assembly to discontinue raffles or bazaars, lotteries, and other similar methods of raising money for religious purposes.

War.—That which is opposed to the teachings of Christ, cannot be right for Christians. That which is morally or religiously wrong cannot be politically right. So also all whatever be the plea of policy or of necessity, is not lawful under the Christian dispensation.

Temperance Movement in China.—It appears from the *Pekin Gazette*, the official gazette of the country, that the governor of Shan Tung, in obedience to instructions issued by the instance of the Board of Revenue, has published a report on "the condition of the spirit trade in that province," and that he proposes a plan suggested by the Board for "gradually closing the distilleries." An official notice says that, "by way of putting stop to the excessive waste of food which spirit-distilling entails," the governor proposes to have all distilleries now open registered, to make their licenses non-transferable and to issue no new ones. This official notice closes by saying that "so much grain kept out of the distilleries will be so much food stuff saved. The proposal, therefore, is from the present year the existing establishments will be allowed to die out, while no new ones will be permitted to be opened."

Temperance Advocate.

Spiritual Communion.—At an annual meeting of the Congregational Union of England and Wales, one of the speakers said: "The fund in the New Testament something more than a knowledge of the teaching of Christ. Was there not such a thing mentioned as communication with Him as truly as communication with living persons around us? Their duty was to help Christian people to realize the fact of Christ's presence among them. That might be done by a more frequent waiting on the Holy Spirit, and by teaching them to live closer to their great Saviour."

A writer in *The British Friend* thinks that even "Friends" may accept the monition contained in these words, "fily spoken;" because some among them practically overlook the assurance contained in the text "Where two or three are gathered together in my name, there am I in the midst of them." By such persons, he says, "it is deemed befitting (in certain of our meetings for worship), regularly to have a portion of the Bible read aloud; such portions as, from time to time, shall have been selected. This procedure differs little from that of the Congregationalists in their usage of texts, followed here in the general by comments, as do they by sermons." He objects to the innovation, saying, "We assemble in order that we may, by Divine aid, be enabled to worship God who is a Spirit, in spirit and in truth."

Natural History, Science, &c.

Pine Pollen Mistaken for Sulphur.—The *London Times* of 6th mo. 16th said that during the previous week after a heavy fall of rain, a thin film of sulphur had been observed Windsor and the neighborhood to settle on surface of rain-water caught in butts and urns. Professor Carpenter of Eton College sent a communication, published in "Nature," in which he says the supposed "sulphur-rain" caused considerable excitement among country people in his neighborhood. It was first observed after a heavy shower on afternoon of 6th mo. 8th. Its yellow color suggested sulphur, and some of the ragers around Eton were afraid to go to thinking that the judgment-day was at hand. Two or three days afterwards there was a similar shower, and on collecting some of the dust it was found to be pollen of the pine, of which two species are common in Windsor Forest.

He subsequently received a specimen of a similar deposit from near Carlow, Ireland, which also proved to be pine-pollen.

The public papers have recently contained accounts of a similar fall of pine pollen in the interior of Pennsylvania over an extensive tract of country.

In these cases the light powder is borne on the trees by the winds, and carried along until it descends by its own weight, or is engaged in the falling moisture of a rain-storm.

Dog Recognizing his Master's Portrait.—As W. Peach in "Nature," relates that when he resided in Cornwall, England, he had a very intelligent dog, a cross between Newfoundland and Spaniel. A young artist having painted a portrait of the dog's master, when it was brought home the dog was present at its uncovering, though nothing was said to him, nor any invitation given to notice it. The family observed that his gaze was steadily fixed on it, and he soon became excited and whined, and tried to lick and catch it.

After it was hung up, the door of the room was left open without any thought about the dog. He however soon found it out; and a low whining and scratching was heard, when he was found on a chair trying to get at the picture. After this it was hung higher up to prevent its being injured. Whenever his master was absent from home the dog was in the habit of repairing to this room and gazing at the picture. This lasted for years—as long as the dog lived and was able to see it.

C. W. Peach adds, "I have never kept a dog since he died, I dare not—his loss so much affected me."

Sagacity of a Cat.—During the recent severe winter a friend was in the habit of throwing crumbs for birds outside his bedroom window. The family have a fine black cat, which, seeing that the crumbs brought birds, would occasionally hide herself behind some shrubs, and when the birds came for their breakfast, would pounce out upon them with varying success. The crumbs had been laid out as usual one afternoon, but left unattended, and during the night a slight fall of snow occurred. On looking out next morning my friend observed puss busily engaged scratching away the snow. Curious to learn what she sought, he waited, and saw her take the crumbs up from the cleared space and lay them one after another on the snow. After doing this she

retired behind the shrubs to wait further developments. This was repeated on two other occasions, until finally they were obliged to give up putting out crumbs, as puss showed herself such a fatal enemy to the birds.—*Nature.*

Ethnology.—Among the arrivals at Berlin, Prussia, are a family of Esquimaux, one of Patagonians, and some Zulu Caffres.

Louists Victorious.—A Russian party gives an account of a plague of locusts near Elisabetopol, which forced a detachment of troops on their march to retrace their steps. They settled so thick on the soldiers' faces, uniforms, and muskets, that the major, driven to desperation, ordered firing at them for half an hour, but this produced no effect, and a march back was ordered.—*Nature.*

Changes in Vegetation.—At a meeting of the Delaware Co., Pa., Institute of Science, as reported in the *Monthly American*, Dr. George Smith stated that the former existence of White Cedar on Tinicum Island is shown by the imbedded logs and stumps of that tree found there. Sharing in the gradual subsidence of the eastern coast of the continent, the peculiar swamps which produce these cedars with their springs, were brought below tide-water, and the trees thereby utterly destroyed as growing timber. Every botanist can readily imagine how many other plants, usually found in cedar swamps, were submersed and destroyed at the same time. One of the most remarkable of these cedar swamp plants—the *Sarracenia* or side-saddle flower, preserved a strictly existence on Tinicum even down to the time when I made my early botanical visits to that island. Here the cause of a great floral change is evident, but changes occur that are not so readily explained.

Some discussion followed the reading of this paper, in the course of which Dr. Geo. Smith said that when John Prince established his government on Tinicum, he built a fort—it is said in history of hemlock, but it was of white cedar; the fort was burned by the Dutch, and hemlock would not have burned.

The doctor further remarked: "Persons of my age will remember the great abundance of St. Johns wort (*Hypericum perforatum*) that grew throughout the county, especially in pasture fields, and which was so seriously injurious to white-nosed and white-footed horses. This is a foreign species, and was widespread in the time of John Bartram, the earliest of American botanists, and was then noted for its injurious effects on horses. He says it spreads over whole fields and spoils their pasturage, not only by choking the grass but by infecting our horses—and I sheep—with scabbed noses and feet, especially those that have white hair on their face and legs." The disappearance of this plant was sudden and for a time seemed almost complete; only a few specimens were left which may have increased a little within the past few years. The cause of the disappearance of this plant is unknown, but the re-spread of it over the country should be prevented."

Rue Bateur.—When D. Livingstone was among the tribes of Central Africa, he says, "We shocked the over-refined sensibilities of the ladies by eating at them! they are actually eating *rue* butter—ugh! how nasty!" or, pitying us, a good wife would say, "Hand it here to be melted, and then you can dip your bread into it decently." They were as

much disgusted as we should be by seeing an Esquimaux eating raw whale's blubber. In their opinion, butter is not fit to be eaten until it is cooked or melted. The principal use they make of it is to anoint the body, and it keeps the skin smooth and glossy."

Practical Sympathy.—In one of our sleeping cars in America there was an old bachelor who was annoyed by the continued crying of a child, and the ineffectual attempts of the father to quiet it. Pulling aside the curtain, and putting out his head, he said, "Where is the mother of the child? Why doesn't she stop this nuisance?" The father said very quietly, "The mother is in the baggage car in her coffin; I am traveling home with the baby." This is the second night I have been with the child, and the little creature is weeping for its mother. I am sorry if its plaintive cries disturb any one in this car. "Wait a minute," said the old bachelor. The old man got up and dressed himself, and compelled the father to lie down and sleep, while he took the babe himself. That old bachelor stilling the cry of the babe all night was a hero. And the man who, for the sake of others, gives up a lawful gratification in his own house or in the social circle, is as great a hero as when he stood upon the battlefield.—*J. B. Gough.*

It is as we meet and wait together in the Spirit, as we live and walk in the Spirit, the worship of God in spirit and in truth is performed; which all the bare professors upon the face of the earth are ignorant of. Such as wait and worship in the Spirit, know Jesus in the midst of them to be their Saviour, their teacher, and leader; and as they follow and obey Him, though but as one of a family, and two of a tribe, they will be as the light of the world, as the salt of the earth, and patterns and examples of righteousness to all that behold them.—*William Swen.*

Worthy of Record.—A month or two ago, says one of the late papers, a young girl in Boston, the daughter of one of the wealthiest men there, being about to marry, asked her father to let the wedding be as quiet as possible, and to give her the money which would have been spent in flowers, wines, &c. With this money she gave a certain sum to the poor of each city which she visited on her wedding journey. She had the blessing of the hungry and naked strewed along her path instead of roses. The story, without names, crept into the newspapers. A short time since the wedding of one of the great capitalists of New York city was marked by as beautiful and touching an incident. One of the gifts of the bride was the sending of one hundred orphan boys to homes in the West. Two noble examples for all to follow.

THE FRIEND.

SEVENTH MONTH 25, 1879.

It has been a satisfaction to observe in *The British Friend* for the present month, a partial review of the "Memoir, Sermons, &c., of the late Robert Barclay," in which the writer entirely dissents from the strange theory put forth by that author in his "Inner Life, &c.," that George Fox had derived his religious

views from preceding sects, and was mistaken in attributing them to the openings of the Spirit of Truth on his mind.

We concur also in the following remarks on the published sermons:

"We deprecate the introduction into our meetings for worship of discourses premeditated and prepared by dint of study. We maintain the steadfast belief that when spiritual life is begotten in the soul, through the new birth, near communion with Christ—youth with the Father and the Son (John xv. 23)—will often be experienced in the patient exercise of watching unto prayer. And this independent of any vocal exercise; but, in such seasons, should instrumental ministrations be required by the great Head of the Church, they will tend to the profit of the hearers, as they are of His own putting forth through the operation of the eternal Spirit in the hearts of those assembled."

These views on the nature of Gospel ministry have been so fully recognized by the Society of Friends from its earliest days, that it might seem scarcely needful to repeat them for the benefit of our own members. But the writings and the discourses of some claiming our name, evince so strong a tendency in these times to depart from the path in which our forefathers trod, that there is need of firm upon line and precept upon precept. We meet with so much that is in some degree tainted with error, that it gives strength and encouragement to find a clear testimony to the truth, even in quarters where we have no reason to expect anything different.

A friend from a neighboring State has sent us some remarks by Jonathan Dymond, dis- couraging that kind of conversation on religious subjects which is entered upon without a proper feeling of reverential seriousness, or which unduly exposes the experiences of the speaker. We have no doubt of the need of care on this band; yet we hope none will be influenced thereby to withhold the expression of any sentiments which arise in the life, and press for utterance. "There is a withholding more than to meet, and it tendeth to poverty;" and this is the case where, through diffidence or fear of man, persons are deterred from bearing that testimony to the truth which is called for from them by their Divine Master. Out of the abundance of the heart the mouth speaketh; and where it can truly be said of any, "His delight is in the law of the Lord, and in his law doth he meditate day and night," his conversation as well as his contentance will be "beyond him that he has been with Jesus." Cowper beautifully expresses the tone of conversation which may be met with in a truly religious family—

"Nor do we madly, like an inapious world,
Who deem religion frenzy, and the God
That made them, an intruder on their joys,
Start at his awful presence, or deem his praise
A jarring note. Themes of a graver tone,
Exciting of our gratitude and love,
While we retrace with memory's pointing wand,
That calls the past to our exact review,
The dangers we have scaped, the broken snare,
The disappointed hope, deliverance found
Unlooked for, life preserved, and peace restored,
Fruits of omnipotent eternal love."

Yet this is not inconsistent with the advice of Jonathan Dymond. The practice of conversing on religious themes when the mind is not clothed with proper reverence, and a

true openness felt for it, is weakening to the person indulging in it, and tends to lessen in the listeners their esteem for religion. Its effect is somewhat similar to that of sermons delivered without Divine life and virtue, which our Society has always testified against as mere will-worship, and unacceptable to the Lord.

SUMMARY OF EVENTS.

UNITED STATES.—It is estimated that the total product of the precious metals since the discovery of America, has been \$14,585,623,007, of which gold has constituted nearly one half. The product in the sixteenth century is given at \$1,480,828,148, of which gold has the largest proportion. The estimates show a steady increase, and in the last seven years the yield has been \$194,481,628.

During the first six months of 1879, 4058 failures were reported in the United States, against 5825 for the first six months of the previous year. The liabilities for this year are about \$65,000,000, being one half of those for last year. This is considered an indication of improvement in the business of the country.

The reports for the fiscal year, received from collectors by the Commissioner of Internal Revenue, show a total of \$1,100,000,000 in revenue. A report from the sixth North Carolina district, where there has been almost continuously trouble with illicit distillers, shows that during the year 405 distilleries have been seized, the net amount of money recovered to the United States therefrom being more than \$85,000.

The whole number of journalistic publications in the United States in 7th mo., 13, was 9,153, an increase of 450 since the first of the year. The increase is chiefly in monthlies and dailies. The suspensions were fewer than usual.

The steamship Mosel, from Bremen, which arrived at the New York quarantine recently, brings over 600 steerage passengers. Most of them are Russians, including 60 families with 213 children, and possessing an aggregate capital of \$10,000.

The steamship State of Virginia, which sailed from New York on the 10th inst., for Glasgow, went ashore during a thick fog on Sable Island on the 12th. Nine of the passengers, four women and five children, were drowned in the surf while landing. The vessel is afloat.

During the last week, there was shipped from the port 3,156,157 gallons of petroleum, and of which the value of the exports have amounted to \$3,837,843 gallons, or nearly 15,000,000 gallons more than for the same period last year.

Yellow fever has made its appearance in several places in Memphis during the past week, and from five to ten new cases have been daily reported for several days past. The citizens are leaving as rapidly as possible, but it is thought at least 10,000 will be unable to leave.

The number of deaths in this city for the week ending at noon on the 19th inst., was 421—a decrease of 3 since the previous week, and an increase of 63 over the same period last year. Of the number 174 were adults and 247 children, 167 being under one year of age.

Markets.—C.—U. S. sixes, 1851, 105½; 5's, registered, 103½; do. coupon, 104½; 4½ per cent, 100½; 4 per cent, 102½.

The markets generally have been rather quiet during the week, and prices of several of the leading articles were unsettled and lower.

Cotton.—Sales of middlings at 12½ cts. per lb. for uplands and New Orleans.

Fresh Fruits.—Choice hand picked apples, \$2.50 a \$3.50 per barrel; small and inferior, \$1 a \$1.50. Choice pears, \$1.50 a \$2 per cart; common, 50 a 75 cts. per cart. North Carolina peaches, \$2 a \$2.25 per bush. box. Choice watermelons, \$20 a \$30 per 100. Cantaloupes, \$3.50 a \$4 per barrel.

Petroleum.—Crude, 6 cts. in barrels, and refined, 6½ cts. for export, and 9½ a 9½ cts. per gallon for home use.

The grain.—The wheat market unsettled and lower—new red and amber, \$1.10 a \$1.14½; old do., \$1.14 a \$1.16. Rye, 60½ cts. Corn, 45 a 50 cts. Oats, mixed, 37 a 38 cts.; white, 29 a 40 cts.

Flour.—Minnesota extra, low and fancy, at \$4.75 a \$5.75; Penna. do. do., at 5 a \$5.50; western do., at \$3.75 a \$3.80, and patent and other high grades, \$5.75 a \$7.75. Rye flour, \$2.20 a \$3.25.

Hay and Straw.—Prime timothy, 85 a 95 cts. per 100 pounds; mixed, 60 a 70 cts.; straw, 70 a 90 cts.

Beef cattle were dull but prices unchanged. E. 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4 a 4½ cts. common, 3 a 3½ cts. Cows, \$20 a \$30 per head. \$1 a 1½ a 3½ cts. per lb., as to condition. Hogs, 5½ a 6½ per pound.

The commission appointed by the National Board of Health of the United States, for the purpose of studying yellow fever symptoms, development and treatment Havana, is prosecuting its work there assiduously. Much local interest is manifested, and hopes of better results are entertained. One hundred and seven deaths from yellow fever are reported in Havana within a week.

FOREIGN.—The mercantile failures in England during the first half of 1879, numbered 8,990. During whole of 1878, they numbered 15,059. The *Lon Times* says, that in two chief industries, cotton and iron, there are signs that the suffering has been severe. The cotton trade has been more depressed than in 1877, and during 1879 there were a still larger number. The one favorable sign is, that the losses in the past month have been far less than those of previous months.

The *Manchester Guardian* says, a return has just been issued which shows the estimated population of England to be 35,350,000. That of Scotland 3,272,458; Ireland 3,563,324. The total net product of the revenue derived from taxation is, in England 4,925,292,297; Scotland, 47,834,252; Ireland, 26,499,353.

A dispatch from Folkestone says it is stated that contractors who have undertaken to raise the *Gen* iron-clad *Grosser Kurfirst*, have succeeded in placing 87 tons of the side of the vessel, and a shield over a breach caused by the collision with the *Koenig Wilhel* and that an attempt will be made to raise the wreck.

Advices from South Africa state that an envoy from Cetewayo reached Fort Napoleon on the 20th ult., being peace proposals, and a fine tusk of ivory as a present. It is also reported that the cattle demanded by Sir Garnet Wolseley manning the British camp at the Zuln king, asking that three leading chiefs be taken to the frontier. Hopes are entertained that the war near an end.

The value of the food supplies imported into France during the first half of this year, shows an increase of 10,000,000 pounds compared with the same period 1878.

A Berlin dispatch states that cholera has made appearance in the government of Smolonsk. The terrible epidemic, diphtheria, continues its ravages in Barabaria, where a rescript of the Governor is published ordering a universal fumigation of the dwellings at night, and the cessation of the passenger traffic. Epidemic has not been raging seven years, carrying to grave, in some districts, almost all of the rising generation.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmore having resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends will feel drawn to employ others, and responsible duties of superintending this Institution are requested to communicate with either of the undersigned. The present Superintendents desire to be released 14th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Conifer, Fallstown, Bucks Co., Pa.
Charles J. Allen, 301 Arch St., Philadelphia.
Elizabeth R. Evans, 322 Union St.
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' Meeting, Rutherford, N. J., on the 3rd of Seventh month, 1879, REUBEN HAINES, of Germantown, Pa., to SOPHIA P., daughter of George Hartshorn, of Locust Grove.

DIED, at his residence in New Sharon, Mahaska Co., Iowa, the 26th of Sixth month, 1879, ISAAC SHAW, in the 76th year of his age, a member of Coal Creek Monthly and Particular Meeting.

WILLIAM H. PILE, PRINTER,
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Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 294.)

The most populous part of the city is on the eastern side of the castle area, near a ridge from which all distances in Japan are said to be reckoned. A fearful conflagration swept through this district before I arrived in the city, and destroyed five thousand houses and hundreds of provincial *Yashiki's*. The streets were afterwards widened and straightened, and the district rebuilt in foreign style—i. e., with sidewalks, gas-lamps, and two-story houses, half foreign and half Japanese. The main street was called the *Tori*. This is the Broadway of Tokio; it runs from the new railroad station to the old bridge of Nihon-Bashi. After crossing the bridge, houses of the Japanese style are seen again.

The street life in Tokio may be studied by strolling up and down the *Tori*; and I frequently rambled through this street, to indulge my curiosity in observing the strange characteristics of the Japanese people. The native shops were ranged on both sides of the street, their fronts being thrown open so that the passer-by could see all the display of wares at once. The shopkeeper squatted upon the straw-matted floor, in the midst of his goods, toasting his fingers over a brazier of live coals, and smoking his tiny pipe, which was refilled at every third puff. If you stopped to purchase any small article, he would bow politely, and figure up the price on a little frame with rows of beads running on parallel wires, like the *abacus* used in schools. Unless you were expert in mental arithmetic, he would calculate faster with his fingers than you could with your brains. His result was always right.

The most interesting sights in the streets are the games and sports of the children. The Japanese believe in enjoying themselves, and the young folks are as bright and merry as the children of other climes. The girls play battledore and shuttlecock, and the boys fly kites and spin tops. The girls enjoy their game very much, and are usually dressed in their prettiest robes and bright-colored girdles; their faces are powdered with a little rice flour, and their lips are tinted crimson, and their hair is done up in a most extraordinary fashion.

They play in the open street, sometimes forming a circle of half a dozen or more, and sending the flying shuttlecock from one to the other. They are very skilful, and rarely miss a stroke. The boys like a strong wind that their kites may soar high; but the girls sing a song that it may be calm, so that their shuttlecocks may go right.

The boys have wonderful kites, made of tough paper pasted on light bamboo frames, and decorated with dragons, warriors, and storm hobgoblins. Across the top of the kite is stretched a thin ribbon of whalebone, which vibrates in the wind, making a peculiar humming sound. When I first walked the streets of Tokio I could not imagine what the strange noises meant that seemed to proceed from the sky above me; the sound at times was shrill and sharp, and then low and musical. At last I discovered several kites in the air, and when the breeze freshened the sounds were greatly increased.

Sometimes the boys put glue on their kite-strings, near the top, and dip the strings into pounded glass. Then they fight with their kites, which they place in proper positions, and attempt to saw each other's strings with the pounded glass.

On the fifth day of the Fifth month the boys have what they call the "Feast of Flags." They celebrate the day very peacefully, with games and toys. They have sets of figures, representing soldiers, heroes, and celebrated warriors; with flags, daimio processions, and tournaments. Outside of the house a bamboo pole is erected by the gate, from the top of which a large paper fish is suspended. This fish is sometimes six feet long, and is hollow. When there is a breeze it fills with wind, and its tail and fins flap in the air as though it were trying to swim away. The fish is intended to show that there are boys in the family. It is the carp, which is found in Japanese waters, and swims against the stream, and leaps over water-falls. The boys must therefore learn from the fish to persevere against all difficulties, and surmount every obstacle in life. When hundreds of these huge fishes are seen swimming in the breeze, it presents a very curious appearance.

The girls have their "Feast of Dolls" on the third day of the Third month. During the week preceding this holiday, the shops of Tokio are filled with dolls and richly dressed figures. This "Feast of Dolls" is a great gala-day for the girls. They bring out all their dolls and gorgeously dressed images, which are quite numerous in respectable families, having been kept from one generation to another; the images range from a few inches to a foot in height, and represent court nobles and ladies, with the Mikado and his household in full costume. They are all arranged on shelves, together with many other beautiful toys, and the girls present offerings of rice, fruit, and "saki" wine, and mimic all the routine of court life. The shops display large

numbers of these images at this special season; after the holidays they suddenly disappear.

The greatest play-ground in Tokio appears to be the garden and cluster of buildings known as the Temple of Asakusa. The temple stands near the river, at the further end of the city. Here the people congregate in large numbers for pleasure and worship; the Japanese combine religion and amusement, and their temple grounds are the places of resort on all festival occasions. There is a perpetual holiday at Asakusa. The main temple is approached by a long avenue, lined on both sides with booths, stalls, and shops, in which toys and all manner of things are sold. The fast table is devoted to the sale of small beans, with which to feed the sacred doves that throng the eaves of the temple by hundreds. When I purchased a penny's worth of beans and threw them on the ground, the whole feathery tribe of doves descended in a fluttering cloud, and picked the beans up in an instant. At another table larger beans are purchased to feed the sacred white horse. The horse is very gentle, and stands with due dignity in his stall, receiving with meekness all favors conferred upon him. The gods are said to ride upon this horse, therefore it is a religious act to feed him; he is plump and fat, like the lazy priest who attends him.

Inside the temple, the altars and images are protected from the birds by wire screens. There is a small wooden image which has been rubbed by the people so that its face, hands, and feet have been literally worn off. Whoever touches the image is said to have his diseases cured by touching the corresponding portion of his own body. It was very pitiable to see the blind, lame, and sickly coming up to this hideous wooden image, hoping to be cured thereby.

For long ages the Mikado of Japan has had religious reverence paid him by his subjects as the "Son of Heaven." He sat behind a screen at his ancient capital Kioto, and no one might dare approach him except a few court nobles. His very existence was shrouded in sacred mystery, and neither his face nor his form could be seen, but only the voluminous folds of his imperial skirts. The military chieftain, the *Teyoon*, managed all the affairs of state during this time at Yedo.

At last, after the revolution of 1868, the Mikado came forth from his seclusion and established his court at Yedo, which thereupon became Tokio, or Eastern Capital. The *Teyoon* retired with his retainers to Shizu-o-ka.

Since my arrival at the capital I had been intensely curious to see the Mikado, of whom I had so long heard. I even planned to gain access to the emperor's palace, and see the whole of the imperial court and household, and in this, before many months, I succeeded. The lever that I used to pry open the doors of stiff etiquette and princely exclusion was the stereopticon!

I first gave some brilliant exhibitions of pictures at the Naval College for Katz, the Minister of the navy; and afterwards at the Kaisei Gakko for Hatakeyama. These entertainments were attended by hundreds of officials and students, who of course were wonder fully pleased with the splendid stereoscopic pictures of Europe and America.

Soon the fame of the stereoscopic reached the palace, just as I intended it should! The empress and ladies of the imperial court were exceedingly desirous of seeing the beautiful pictures of western countries. But of course the ladies could not leave the palace; so I sent word politely to the lord chamberlain, through Hatakeyama, saying that I would come to the palace and give the empress an entertainment, and that the Mikado might come to the exhibition if he saw fit.

The offer was a novel one, as no foreigner had ever been admitted to the palace in such a way before; but my proposition was gladly accepted.

(To be continued.)

For "The Friend."

A Good Man's Christian Experience of the New Birth.

John Griffith, one of the valiants of his day in the Lamb's army, has, as subjoined, conveyed his experience of that washing of regeneration and renewing of the Holy Ghost, without which our Divine Lawgiver himself declares, none can see the kingdom of God. This then is a subject beyond all others of the greatest importance to be rightly understood by us, and practically carried out in a consistent godly life and conversation, being that which alone can lay a sure foundation for happiness either as respects this life or that which is to come. Such being the case, how should good heed be given to the Saviour's words—"Work while it is day," the night cometh, when no man can work."

J. Griffith writes: "Having offered a few hints by way of caution, in order that all into whose hands this shall come may examine themselves without partiality, lest they fall in advertently into an irremediable mistake respecting the eternal salvation of their own souls, I shall now endeavor to set forth, from mine own experience, a little of the nature of that new birth, without which none can see the kingdom of God; consequently are no true members of his church. It cannot therefore be supposed, that a person wholly unregenerate can be properly qualified for the performance of any religious duty, or even the least service in that kingdom, which he doth not so much as see.

I have, by experience from my childhood, found two spirits or seeds striving in me for mastery or rule: I have discovered them to be irreconcilable enemies one to the other; and that I could not serve them both at the same time. I had an understanding given me, whereby I knew one of those seeds was a measure of the all-powerful inexhaustible Source of goodness; and the other which had in a manner leavened the whole lump, was of a wicked and diabolical nature. By means of this corrupt leaven, I had a strong bias to evil of many kinds; nevertheless, I often found the good striking at the evil, as an axe laid to the root thereof, agreeably to Matt. iii, 10, in order to destroy that which deprived the Heir of all things of his inheritance. I was long in a kind of suspense, unresolved which to join with; yet saw all de-

pendent upon my determination, and that I had full power of choice. On the one hand, when the awakening visitations of God's Spirit were upon me, it appeared very dreadful to provoke an Omnipotent Being, of unmerited kindness and mercy, to cast my soul into everlasting perdition. On the other hand, especially when those blessed impressions were somewhat worn off, it was next to death itself to yield up all my sensual gratifications, and to expose myself to the scorn and contempt of the world. However, in process of time, the Lord in gracious condescension broke in upon my soul by his judgments, mixed with mercy, in such a powerful manner, as that I was made willing to yield up thereto, come life or death. For indeed I looked for nothing else at that time, but really expected my frail body would sink down under the weight of that unspeakable distress which was upon me, and that my sinful soul must be centred in a state of everlasting misery. Now the cry was with Saul, afterwards Paul, with trembling and astonishment, 'Lord! what wilt thou have me to do?' There was no holding back, or secret reserve then, but *whenever was called for was given up with all readiness*: this being all I could then do. As to performing religious duties, I had them all to learn, though I had been trained up from my infancy in a strict religious way by godly parents. But the very best outward help, and the most consistent set of religious principles, *only professed*, cannot at all enrich the soul with heavenly grace.

By carefully enquiring as above, I soon clearly perceived my business was to watch and pray continually; to commune with mine own heart, or the Witness of God therein, that I might receive fresh instruction and help as I had need. Self-denial, and taking up the daily cross, was to be my constant employ; in the doing whereof I had much inward peace and comfort, and a well grounded hope that I should thereby find, in the Lord's time, the body of sin so weakened, as that the yoke of Christ would become easy, and his burden light.

Very gross is the deception of those, who imagine the work of their conversion to be an instantaneous work. This can be nothing less than a delusion of Satan, to settle people at rest in a state of self-security as soon as he can. Oh! what a length of time it takes, to work out that rebellious, stiff-necked, backsliding nature, which was born in Egypt, before the new generation is raised up, that is fit to enter the promised land!

It is very observable that the prophet Malachi, when he had instructively set forth the nature of the new birth, breaks out in the fourth verse of the third chapter in this wise: "Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years"; which clearly implies man's unacceptable state with his Maker in any religious performances, until he hath previously known the cleansing and refining operations before mentioned. What then will become of those who have intruded themselves into religious services, and amongst his faithful followers, not having on the wedding garment! who would pass for his people, yet cannot find, by examining the state of their mind respecting religion, that they have trod the path of regeneration, nor passed through the many and varied pangs of the new birth.⁵

Payment of Indian Annuities.

The editor of *The Council Fire*, in a recent visit to the Indian Territory, witnessed of the semi-annual payments of annuity of the Delaware Indians located on Light Creek. He thus describes the mode pursued:

"The payment is a great occasion for Indians as well as white men who are interested. They come prepared to camp until payment is all over. Under present regulations every adult, over eighteen, must be present to receive his or her money from the hands of the agent, while heads of families draw for wives, children and wards. A list of all the members of the tribe entitled to draw is first run out upon sheets of paper 18 by 30 inch called 'the pay-roll.' This list is corrected by the agent and his clerk, assisted by the leading men of the tribe. The births are added, deaths noted, but usage among Indians allow one payment to be made to the heirs of deceased persons, after which their names are dropped from the pay-roll forever. The men are selected by the tribe and appointed by the agent to act as judges and inspectors very much as officers of elections among whom men are selected. Two other witnesses acceptable to the Indians, are appointed by the agent, also an interpreter. The witnesses are generally the chief clerk and interpreter, both of whom are employees of the government. Thus there are always present five persons besides the paying agent. No traders or collectors of public or private debts or assessments are permitted to be immediately present at a payment. The paying agent with his funds conveniently arranged, the clerk beside him with the open pay-roll in full view of the judge and interpreter, and the people receiving money being present, the payment commences. To illustrate. The name of Ola-Lon-ga-ni-ka, with sex, age, and family relationship being found upon the roll, the clerk calls the name and the amount to be paid. The agent asks of the judges, 'Is this Ola-Lon-ga-ni-ka? Is the amount correct? Is there any other claimant for this money?' These questions being satisfactorily answered, the clerk writes the name, holds the pen towards Ola-Lon-ga-ni-ka, who touches it with the index finger of her right hand, the clerk makes the mark X over the name, and says 'receipted for.' The agent then proceeds to count the money, laying each bill or coin, one at a time, upon an open table, with his hand resting upon the money, he repeats the name of the person and the amount due, and upon the response of the clerk 'correct,' he again counts the money in the presence of all, and asks, 'Is this correct?' If no objection is made to the count, he then places with his own hand, in this instance \$46.65, in possession of Ola-Lon-ga-ni-ka, and one per capita share has been paid. The Delaware maiden walks proudly away with ten new silver dollars jingling in her apron among the crisp new greenbacks.

"Unfortunately, Ola-Lon-ga-ni-ka has been buying bright-colored goods, in which she makes a fine display of her taste in dressing, and the merchant who sold them to her on a credit is somewhere on the ground holding a lease, to which Ola-Lon-ga-ni-ka has an imitation in a small book, with her name written on the back. This pass book shows her business relations with J. H. Bartles' licensed trader at Bartlesville, Indian Territory. Each

purchased is itemized, with amount stated. Lon-ga-ni-ka has submitted her book to educated friends, who found it all correct. She knows to a cent how much she is in debt, that it will require \$38 50 to keep her fit good. She has \$46.63 in her possession, there is no statute law to compel her to one dime, but *Oba-Lon-ga-ni-ka is an In-ian*. She goes directly to the house of Bartles, and pays him every cent due him. You half pay the poor maiden when you see her hand greenbacks and bright silver, until but 85 cents; but after all she is not to be pitied. It is, in common with the people, an heiress credit is good. Her honorable dealing purs further credit until next payment. She has had value received for the money. The trader trusted her honor. They lose less crediting than any traders in America. "A Coffeyville merchant that has dealt with the Delaware Indians for five years, aggregating \$40,000 of business, said to us that he had lost but twelve dollars in bad debts among the Delaware and other Indians in that State, where there was no law for the collection of debt against Indians, and credit was the custom and rule."

Sources of Spiritual Weakness.

The great cause of the declension referred to, in the attendance of meetings, is the love of the world. This is sufficient to account for most all, other and minor errors often being negligible at last to this. How does it affect our Meetings for Worship! By rendering the spirit in a few so earthly that it has no faith for spiritual things, tires under silence, rish with "itching ears," will bear only catering and popular ministry, knows nothing of a deep experience, and cannot join in the fellowship that there is in Christ. This is the plain truth, and we must know it if it is to be removed. Coming in such a state to worship the Lord, the spirit finds it hard to centre on a present God—to feel his power to righteousness within, and to know a willingness to do and suffer the perfect will of Him on whom each is to wait as his minister, and from whom the ministry of any is to flow. Living in the spirit of the world to a greater or less extent during the week, the heart finds it very hard to forget it now; it needs a change of nature and of aim, it must needs be the same in the meeting-house as in the office—it cannot put on a heavenly frame on one day and indulge a worldly one on the rest. Thus a meeting will be deadened as far as the influence of these spirits is felt, and even faithful ministers may be not a little affected and hindered by them. Thus, too, so many come to meeting and yet derive no good; it is their own fault and due to their own state—unfit or unwilling to receive what may be known by all.

The love of the world may be divided roughly so as to include the two spoils, the introduction of which into the camp, though they were concealed, led to the failure of the Israelites before a small enemy in the land of rest. It comprises the golden wedge and the Babylonish garment. If the love of money is the root of all evils, and is in any degree known in our Society, it must cause some of those signs of weakness which, with all the evidences of life it presents, we must recognize not only in candor but in duty. And, as to the garment, whatever may be said of an extreme of "peculiarity," much more should in justice be

spoken of the excess of fashion not unknown in our borders—which produces no "hedge," presents no sign, has no suitability, or real attractiveness, and is certainly to be justified only upon worldly grounds.

Among other reasons for such lack of life or power as is observed, is also this: want of confidence in our principles—i. e. in spiritual religion, which includes spiritual worship, ministry, life, sacraments and knowledge of Christ. This is not now confined to younger Friends—sometimes they are among the most earnest for the truths we hold. It is spreading fast among all ages amongst us, leading to a latitudinarian, compromising admission of any work or worker who has the least reverence for the Lord, and, of course, cutting short our distinctive testimony amongst those professors with whom we mingle. Instead of holding up to them the standard given us to display as different and as feeling bound to assert our spiritual views for the common good, we are now found working with these and in their methods in the prosecution of philanthropic and often political ends. Many are content to keep our principles perpetually out of sight, being slow to own their profession, seeing no difference between themselves and others, and acting as though ashamed of the history that has been revered, the ancestry that has been blest, the literature that has been answered by the world.—*British Friend*.

— "For The Friend!"

Extracts from the Diary and Letters of Ebenezer Worth.
(Continued from page 395.)

Tunnessa, 11th mo. 18th, 1848.

Dear friend Jos. Elkinton.—I received thy letter on Second-day last; and the kind and good feelings expressed rendered it truly acceptable, although it did not contain the information I much desired and was expecting: that a family of Friends was coming out to take the farm and soon take charge of the whole concern. I hope if my anxiety for that is too strong, a kind and merciful Master who knows my weakness and many trials, may forgive me, and preserve me in patience in my proper place, to finish the work which He may see meet to require of me, and may it be done in the way and time that will be most pleasing to Him; if so, all will be well. I think I feel a little liberty to tell thee how I have been getting along for a few weeks past. I have, I think, been favored to feel a renewed concern for, and a strong interest in the spiritual and temporal welfare of my red brethren and sisters. They truly feel near to me in Christian love. I think the dear Master, in unmerited mercy, has answered in a good degree the craving desires of my heart, and has opened a way where there seemed for a time to be no way. I now feel liberty to approach them in Christian love, and (have) language to express my feelings. Dear friend, I think thou wilt not think strange of me to say, when all feel pure love to God, it seems to beget within us love to our fellow creatures of so pure and perfect a character, that the partial feelings existing between children of the same earthly parent seem almost lost in that which is so much better. * * * Please do not forget to write soon. I feel for our Society in its much tried situation.

EBENEZER WORTH.

Diary resumed.

1848. 9th mo. 28th. Attended Collins

Monthly Meeting; staid the night before meeting at J. S.—s, where I was informed that J., (who is an elder, his wife and son, attended a meeting of the Universalists which was held before the interment of a young woman, one of their neighbors. I spoke to the old woman and to A. S., of the bad influence of such (an) example, and being countenance to such meetings, where a sound doctrine was preached; that it might be the cause of stumbling to some of the young and rising generation. I returned to Tunnessa the next day, pretty comfortable in mind.

10th mo. 5th. Went to Horse Shoe Bend. I felt much tried in relation to their school, they had got dissatisfied with their teacher; I could not hear of any suitable person to take his place, and knew not where to find one. When I went to the school-house he was not at home. Left my horse at George Titus' and went up as far as Isaac Half-town's, he had gone from home; on my return found the teacher had got home; procured hay and corn for my pony, put it in old stable, and put up for the night. Next morning, before breakfast, I visited George Titus; talked with him on the subject of religion in relation to our Saviour; I thought the opportunity was a favored one. After breakfast I went to Isaac's Half-town's, from there to Samuel Lap-ple's, where I found a little child, perhaps about a year old, lying a corpse, it was cleanly dressed, well laid out, and looked innocent and pretty. From there I went to Geo. Kill-barn's, found his son quite low; talked some with George; he spoke of a desire he felt (or perhaps prayer offered) day and night, that the Lord might help his son and make him well. On my way home called to see Sally Dowley, who is quite sick; has been on the decline for near a year. She seemed sober and thoughtful of her situation—poor woman, I felt much sympathy for her.

7th of the month. Before breakfast I was taken with rheumatism in the back; having promised to visit the Complanter reservation on this day, I prepared to go. I started and went down to Old town; not being able to get an interpreter, I visited Jos. Pierce's, who I understood had been indulging a good deal in the use of ardent spirits; from there I went to John Boan's, where I had a satisfactory opportunity of expressing my feelings to him and his family. On my return, feeling a concern of mind for Abel Pierce and wife, I thought it well to be right for me to visit them. When I came near his house, I found him talking with a white man. I halted a little while, and the man not making any move to leave, I started towards home; but not feeling easy, I stopped at Benj. Pierce's, stayed a little while and then went back. The man had left. Abel and his wife were digging potatoes. I talked a little while with Abel, and told him I wished to speak to them on the subject of religion, if it would be agreeable; he said he was willing, and that we had better go into the house—we went in. My mind was, I was favored with language to express it, and left relieved and comforted; had also a comfortable opportunity with King Pierce. In the evening I felt a desire that my Divine Master may so open and prepare the way for me, that I might finish the work that He is pleased to require of me in the way that would be pleasing to Him, and in the right time.

1st mo. 28th. Have been favored with composure, and a good degree of resignation, I hope. Oh! for more ability to say in truth, "Thy will be done;" that it was more fully and constantly the breathing of my spirit, for the Lord is forever worthy and a good rewarder of those who serve Him.

(To be continued.)

Prison Philanthropy.

For "The Friend."

In the Report to "The Philadelphia Society for Alleviating the Miseries of Public Prisons," made by its agent employed at the Eastern Penitentiary, there is a touching testimony to the benevolence and usefulness of the late Thomas H. Powers of this city.

A large part of the duties of this Agent consists in aiding the convicts whose term of imprisonment has expired, in procuring employment in some honest avocation, in assisting those who come from a distance in returning to their homes and families, and in providing them with suitable clothing. The following paragraphs are taken from the Report:—

"The total number of prisoners discharged during the year was four hundred and thirty-six. Total number leaving the city immediately upon their discharge, was two hundred and sixty-six, and of those remaining in the city, there was one hundred and seventy. Of those leaving the city I accompanied sixty-nine to the various railroad depots, procured their tickets and saw them safely started on their way to home and friends. Those leaving the city whom I did not see off, advised me of their desire to leave the Penitentiary unattended, as they were sufficiently well acquainted with the city to take care of themselves."

"To the total number of prisoners discharged, I furnished fourteen hundred and seventy-one pieces of clothing, one hundred and thirty-one hats, and one hundred and forty-eight pairs of shoes, this latter including some few pairs which only required mending."

"In my visitations among the prisoners I have endeavored, to the best of my abilities, to give them good Christian counsel as regards their future course of life; and, from the many letters that I have received, and from personal observation, I am led to believe that the seed sown in weakness has not been in vain. I have also been the recipient of many letters from the discharged prisoners, expressive of their thanks and kindly feelings for attentions shown them in preparing them for their discharge, and also for looking after their interests afterwards by endeavoring to secure them situations and comfortable homes."

"In closing this Report I cannot refrain from adding a few lines as a tribute of love and respect for the late Thomas H. Powers, who from my own personal knowledge and contact, has been a noble, unostentatious and untiring devotee to the great mass of suffering humanity, and especially with those whose misfortune it has been to become inmates of our Penitentiary. Of his love for the souls of men, and their worldly advancement, I can most assuredly attest.

"I have in hundreds of instances, through his noble generosity, made many a prisoner's heart to rejoice, by furnishing the funds necessary to admit of their leaving the city to find homes in other places where their unfortunate record was not known.

"Men who have proven their desire to reform, have been, out of his abundance, started in a small business. Homes have been furnished, additional fuel and clothing given, and all of this through my own hands, as it has been my great pleasure for the past twelve years to thus attend to the wants of many hundreds, and dispense the money to them which has been so generously and unselfishly furnished me by T. H. Powers for that purpose."

Does not this remind the reader of the blessing pronounced by our Saviour on those who fed the hungry, clothed the naked, and looked after those who were in prison? J.

HARVEST HYMN.

Almighty God! from out whose hand,
Our blessings, countless as the sand
Upon the ocean's sounding shore;
Full round our pathway evermore;
Let songs of praise our lips employ,
For all Thy gifts which we enjoy.

These glorious summer days have brought
Another harvest, richly fraught
With all the stores a fertile soil
Yields in reward for honest toil;
Till ripening fruit and golden grain,
Crown sunny slope and smiling plain.

Teach us, O Father! more to see,
How all our blessings come from Thee;
How wealth and plenty o'er the land
Are mercies from Thy open hand;
How all the "circle of events,"
Is governed by Thy Providence.

The teeming earth is Thine we see,
And all its fullness springs from Thee;
Beneath Thy care the season yields
Its seed-times and its harvest fields:
And beating winds, and lowing kine—
The herds on all the hills are Thine.

For all Thy blessings, Holy One!
We thank thee; and for time to come
Invoke Thy guardianship Divine,
Until the world's great harvest-time;
Then may we, free from tares of sin,
As golden sheaves be gathered in.

THY WILL BE DONE.

We see not, know not. All the way
Is night. With Thee alone is day.
From out the torrent's troubled drift,
Above the storm—our prayer we lift—
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these,
The weakness of our love or ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask its less;
And count it joy that even we
May suffer, serve, or wait for Thee.
Thy will be done!

Though dim, as yet, in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice—
Thy will be done!

And if, in our unworthiness,
Thy sacrificial will we press;
If from Thy orb's beated bars
Our feet are scamed with heated scars,
Thy will be done!

Strike, Thou, the Master, we Thy keys,
The anthem of the destinies!
The minor of the latter strain,
Our hearts shall breathe the old refrain:
Thy will be done!

—John G. Whittier.

Watch ye, stand fast in the faith.

Free Ministry.

For "The Friend."

In these days men make their own ministers, who make merchandise of the precious Gospel of our Saviour, and preach to suit their hearers, notwithstanding the Scriptures plainly declare against such. Such ministers follow neither the example nor the precepts the great Author of Christianity. For both He and those whom He ordained, went about preaching *freely* the Gospel of Light and Life, and turning the people from darkness to light and from the power of Satan unto God.

This was his direction to those faithful on whom He raised up to be ministers of His Word,—*Freely ye have received, freely give* and in time past when He commanded faithful servants to go forth to preach His Gospel He enjoined them to make no provision for their journeys, for there would be those among them they would come who would care for them. "The workman is worthy of his meat" And though faithful ministers of our dear Master have received money, it was not for preaching; but it was because He whom they served, knew their necessities, and put it in these men's hearts to minister to their earthly wants.

7th mo. 8th, 1879.

Troy and Mesopotamia.—Favored by the authorities at Constantinople, Dr. Schliemann is again busily excavating at Troy; and Rassam has permission to dig anywhere in Mesopotamia. With such a comprehensive grant, districts will be opened that have not hitherto been searched, and we shall hear of fresh discoveries at Nineveh, of exploration in the long hidden ancient city of Assur, an endeavor to find the famous royal "recorder office" or "Babylonian Bank," as some Assyriologists call it, in which were stored a large collection of mercantile tablets, representing the monetary transactions of a firm trading in the name of Egibi & Sons. It is curious to have bills for corn and fruits and woven goods, and invoices and vouchers from the days of Nabopolassar and Artaxerxes in the form of baked clay; but they are to be seen at the British Museum. The Arabs and Jews from whom they were obtained have kept the secret so well that the place in which they were discovered is not yet known to Europeans.

Kutha, now a group of great mounds, was the sacred university city of Babylonia, and had an extensive library, which is frequently referred to in mythological tablets discovered in other parts of the kingdom. It was from that storehouse of learning that the tablets giving an account of the creation were originally taken; and it is hoped that discoveries of other documents not less interesting will there be made.

In the mound of Nebbi-Yunis, search will be made for the palace of Sennacherib, in the expectation that some records of the latter years of that monarch may be found, "and possibly some accounts, however meagre, of the second campaign against Ezekiah."

But besides all this,—Rassam will make explorations in the country of that ancient people, often mentioned in Scripture—the Hittites. The existence of mounds along the bank of the Euphrates has long been known; and under a certain group known as the mounds of Jerabolus, it is supposed that Carchenish, the Hittite capital, lies hidden. In-

ptions in an unknown character were found that neighborhood a few years ago; and it is hoped that some key thereto may be met with in the course of the excavations now undertaken, and furnish to scholars the link wanting to connect Assyria with Western Asia. As the firm granted to — Rassam extends over a number of years, we may trust at the interesting enterprise will be carried a successful issue.—*Chamber's Journal.*

"For The Friend."

Historic Parallel, or George Fox and Martin Luther as Reformers.

BY CYRUS W. HARVEY.

(Concluded from page 295.)

"Others had talked about the work of the Holy Spirit in personal redemption, but where look for it, and how to find it, was made plain by this teaching of George Fox; by this teaching, the walk by faith is a walk in the Spirit, wherein we do not gaze into darkness, it do indeed have the 'light of life.'"

"On page 379 Fox says: 'I affirmed and proved that Balaam had the Spirit of God, that wicked men have the Spirit of God, also how would they quench it, vex it, grieve it, and resist the Holy Ghost, like the stiff-necked Jews. Wicked men were enlightened by this light, else how could they hate it. It is expressed, it did hate it, and the reason given by was because their deeds were evil, and they would not come to it because it reproved, and that must needs be in them which reproveth them. So the wicked world had it to reprove them, and the true disciples and learner of Christ, that believed in the light as Christ commanded, had it to lead them.' Ninety-five times in George Fox's Journal, this doctrine is as clearly affirmed as in the foregoing quotations. Twenty-five times he directs those whom he variously named as liars, drunkards, thieves, followers of filthy pleasures, child of the devil, corrupt magistrates, scoffers and corners, wicked men, and wicked world, to that of God in them, in their hearts, or in their consciences.' Again on page 253 of his Journal, Fox says: 'Great opposition did the priests and professors make about this time, against the light of Christ Jesus, denying it to be universally given. Wherefore, he says, we was moved of the Lord to give forth the following lines.' Here follow five pages of scripture arguments, to prove the doctrine which he says was opposed.

"Robert Barclay devotes two propositions, or nearly eighty pages in the Apology, to the proof of this doctrine, from which I quote the following: 'That God hath given to every man, whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever nation, country or place, a certain day or time of visitation. That for this end, God hath communicated and given unto every man a measure of the light of his own Son, a measure of grace, or a measure of the Spirit which the Scripture expresses by several names, as sometimes of the seed of the kingdom, the Light that makes manifest, the Word of God, or manifestation of the Spirit given to profit withal, a talent, a little heaven, the gospel preached in every creature.' Apol. Pro. vi, sec. xi. By this seed, grace, and word of God, and light, we understand a spiritual, heavenly and invisible principle, in which God, as Father, Son and Spirit, dwells; a measure of which divine and glorious life in all men, as a seed, which of its own nature draws, invites,

and inclines to God, and this, some call *vitalium Dei*, or the spiritual body of Christ, the flesh and blood of Christ which came down from heaven, of which all the saints do feed and are thereby nourished unto eternal life. Apol. Pro. vi, sec. xiii. In this respect, then, as he is in the seed which is in all men, we have said, Christ is in all men, and have preached and directed all men to Christ in them. Sec. xv. This doctrine, if well weighed, will be found to be the foundation of Christianity, salvation and assurance. Sec. xi, William Penn says, 'That which the people called Quakers, lay down as a main fundamental in religion, is this, That God through Christ, hath placed his Spirit in every man, to inform him of his duty, and to enable him to do it. This is their ancient, first and standing testimony, with this they begin, and this they bore and do bear to the world. They call it the Light of Christ within or 'light within,' which is their ancient and most general and familiar phrase.' Friends' Lib. vol. v, p. 260-261. Similar extracts from the writings of early Friends, might be increased to thousands, indeed it is well known by all who are familiar with them, that the whole body of their writings is in unity with the foregoing quotations from Fox, Penn, and Barclay."

"For 'The Friend.'"

A Sailor's Conviction.

The writer feels somewhat constrained to leave an account of an interview he had, in the year 1843, with Michael Robson, an elder of good repute, at his residence Hartland, Niagara Co., N. Y., and as it left a savor which remains fresh at this time, it may be of service to others to adhere to the ancient plainness and integrity of our earlier Friends. I being a stranger, an immigrant, seeking a place of settlement in this country, had been recommended to call on this Friend; and after an evening of social converse, which seemed to cement our hearts in the union and fellowship of Christ, I had retired. He came very early to my room, saying, he could not sleep, believing it required of him to inform me how he was convinced and became a Friend. He then said: He was a wicked sailor boy, and had persuaded himself that religion had been established to keep people in subjection to the powers that be, and was very strongly inclined to infidelity. The vessel had put in the port of Seaboro, England, and as he was sauntering about the streets, some plain-dressed Friends appeared, going to meeting. Their plainness and demeanor struck him so forcibly, that it occurred to him, what if religion would be true,—I would like to know more about this people. He followed them; then returned to look in the meeting; some one reckoned him to a seat. The appearance, solemnity and silence, deeply affected him. When the meeting ended, he felt a desire to be good, and concluded he would try to know more; but the enemy suggested, it may be only form—he would like to know whether they were really what they appeared to be. In order to try them, he soon found some of their shops (or stores), bought some trifles, laid down more money than the real cost, to see if they would take it; but no—the money was returned,—now he was more convinced he would like to be good, and be a Friend; but how could he amongst the sailors; what to do he did not know. The vessel was ready for sea, but the wind was contrary; he again

attended meeting, and so it happened the wind still contrary, which continued for three weeks; at the end of which time he concluded to go to sea no more, but remained on shore, learned gardening, and became acquainted with nursery business. After a suitable time he was admitted to membership, afterwards married one in Society, finally emigrated to this country and settled as above, and was a steadfast pillar in the Society; and deceased in the year 1853, at the advanced age of 93.

The wheat is solid and weighty, but the chaff bloweth away; may the Lord incline the hearts of the children to the fathers, that they may grow up a seed to serve Him, and to be witnesses to others.

S. C.
Millville, Orleans Co., N. Y.,
18th of 7th mo. 1879.

Additional Advices.

Parents and Children.—Great is the responsibility resting on parents, and others having the direction of children; and strong are the claims made upon them, not only by parental love, but by the duty they owe to Him whose heritage children are, to labor patiently and fervently to bring them up in the nurture and admonition of the Lord, seeing they stand as delegated shepherds, who must give account for the lambs entrusted to their keeping. We would, therefore, affectionately, but earnestly press upon the consideration of all occupying these stations, the necessity of being willing to make such sacrifices as may be needful to secure to their offspring competent school instruction; and to seek daily for ability to check, in a right spirit, the early budding of their corrupt nature; to accustom them to a proper restraint of their youthful desires and will; and gently to lead them into an acquaintance with and submission to the voice of their Saviour, in the secret of their soul, so that they may be induced to take his yoke upon them, and, by learning of Him, be prepared to enlist in his service, and receive the inestimable reward of his peace. As this concern is maintained, and the counsel and government enforced in meekness and love, and by a daily walk of the parent consistent with the precepts he is seeking to instill into the mind of his child, we believe the blessing of the Most High will not be withheld, and a well-grounded hope may be entertained that he will see of the travail of his soul and be satisfied.—1865.

Religious Items, &c.

Friends' Meeting at San Jose, California.—A letter from San Jose says: "Our little meeting here is preserved in a good degree of ancient order and consistency, although, as in most places now, we have many delinquencies. Yet I trust we are owned of the great Head of the church, and some are endeavoring in a good measure not to dishonor Him."

The term "Saints." All who are born of God are saints. We see, therefore, how absurd it is to apply the term to a few, as if they had a monopoly of sainthood. Romanists prefix the term saint to the name of every Apostle, and they also say Saint Cyprian, Saint Jerome, Saint Augustine, Saint Patrick, Saint Louis, Saint Sebastian, Saint Mary, Saint Cecilia, &c., &c. Who does not see that this narrow application of the word is a virtual declaration that the multitudes to whom it is not applied are not saints? The use of the term, as thus employed, is a practical false-

hood. It is throwing numberless myriads of the redeemed out of the realm of saintship.

Religion in our Large Cities.—If we judge of the religious character of a people by the proportion who attend at places of Divine worship, the condition of some of our large cities is greatly to be lamented. In New York with a population of 1,100,000, of whom 922,000 are estimated to be Protestant, or rather non-Catholic, not more than about 90,000 will be found at the Protestant places of worship on a First-day morning, even in fine weather. This low state of things is probably partially due to the large proportion of foreigners residing in that city, of whom many make no profession of religion.

A Plain Garb.—The *Primitive Christian*, (a German Baptist paper), copies a commendatory notice of the Society of Friends from the *Interior*, in which is the following sentence:—"We trust that they will maintain their distinctive plainness of garb, speech, behavior, and that which has ever been their chief honor." It then makes the following comments:—"And why did the journal, in noticing the Friends' intimate that it is desirable that they 'maintain their distinctive plainness of garb?' The remark of the *Interior* is suggestive. Was it because the Friends' plainness of garb has something in it to commend it to the approval of the journalist, thinking that such a garb is more in harmony with Christian character, than an indulgence in the changeable fashions and the useless and extravagant ornaments of the dress of the people of the world is? Or was it because the journalist desired to see consistency, and knowing that the Friends profess to be a plain people, he would have them to be consistent, knowing that inconsistency detracts greatly from moral influence? Whether one of these reasons, or both of them prompted the remarks relative to the Friends' plainness of garb, they are worthy of our consideration, as our Fraternity, as well as the Friends professes to be a plain people.

It is some encouragement to know that intelligent and observing men approve of the principles of plainness exhibited in the plain garb adopted by the Friends, our own Fraternity, and some other denominations. A plain and modest garb has much in it to commend it, and those who wear such a garb need not be ashamed of it. Again, the plain garb is usually, as it is in the article we have quoted from the *Interior*, associated with high moral character, and may it ever in truth and justice be so associated, and not used as a help to deception or as a covering to a false character."

War.—The long established habit of nations falling on one another with fire and sword, and shedding the blood of thousands for any cause, or for no cause, has taken off restraint, and banished regard for human life, and reverence for Divine authority, from the great body of mankind.

Sometimes the Lord puts his servants aside, to teach him that He can do with or without him, and his servant becomes like "a bottle in the smoke," shriveled and useless.

The *Nashville Christian Advocate* says: "The lottery is doomed in these United States. The drift of public sentiment is unmistakable. It is soon to be numbered with exploded swindles. No array of once respectable names will give it respectability or save it from the blistering condemnation of honest people."

Religious Liberty in Stann.—The King of

Siam has issued a written command to the international Judge to make a proclamation to the inhabitants of Quieng Mai, Lakore, and Lappoon, that every man should be allowed, without molestation from any one, to worship God according to the dictates of his own conscience. Those who embraced Christianity were not to be forced to worship spirits, or to work on the First day of the week, except in cases of emergency, such as war and the like.

Bible Distribution.—Prince Galitzin, a young Russian nobleman, proposes to build thirty Bible kiosks and to fit up seven Bible carriages. He intends to travel for seven months in Russia with a Clough, of Paris, whom he has engaged to have charge of these carriages, and life for m.; I will give my whole life, and time, and fortune to his service."

Beer Statistics.—The National Brewers' Association, which recently met in St. Louis, presented some statistics of the enormous production and consumption of beer in this country, which will be of great interest to temperance workers, and will doubtless cause many of them to open their eyes in astonishment and alarm. During the fiscal year ending 6th mo. 30th, 1878, as shown by the sales of internal revenue stamps, 9,473,361 barrels of beer were produced.

At five cents per glass this "National drink" costs the people \$199,467,220. Does any one wonder at the building up of magnificent breweries and the increasing poverty of the working people, who are the chief consumers of this vile drink? The beer returns for the first nine months of the present fiscal year show an increase over the same period of 1878 of 409,929 barrels, and the brewers estimate that the production of 1879 will not fall short of 10,000,000 barrels! The government receives a tax of \$1 per barrel.

A Sensational Sermon.—The Portuguese in the little village of Sediellos are accustomed to have a yearly revival sermon on the Passion preached to them by Father Costa, who has had recourse each season to different experiments for impressing his hearers' consciences. This year he surpassed himself. He had contrived eccentric wooden balls to roll down the aisles and on the ceiling, concealed perforated water-pipes about the church, and behind the high altar laid up a stock of powder, resin and sulphur. At the end of his sermon, when he had worked himself and his hearers up to almost a frenzied excitement, he shrieked, "And now the world ends!" on which signal the apparatus designed to terrify the assembly was set to work. The thunder rumbled, the mimic rain drenched the faithful, the resin, powder and sulphur flashed and smoked, filling the church with Stygian fumes, and a perfect panic seized the congregation, who rushed pell-mell to the doors, believing themselves lost.—*Exchange.*

It is stated that the Baptist Church membership in Great Britain, in the last twenty-five years, has increased from 85,200 to 276,000.

Father Hyacinthe has now gathered six hundred subscribing adherents to his new church in Paris.

The Episcopal Diocese of Virginia, after an exciting debate, approved Bishop Whipple's circular against the decoration of places of worship. This action banishes flowers and altar-cloths from the Episcopal Church in Virginia.

Fine Meeting-houses.—Dr. Wayland said few years ago, that if the rage for fine churches went on as in the past, in fifty years' whole land would become idolatrous; church members would worship their edifices; their smooth-tongued preachers; and outside would worship their farms, their gold a silver; and the whole land would become idolatrous.

We ask, how far from this time are we? *The Evrnest Christian.*

Natural History, Science, &c.

Tropical Water-Snakes.—Lying in Manila Bay, it was not unusual to see water-snake (Hydridae) swimming on the surface of the water. This family of sea-serpents is for the most part distributed in the Indian sea, though some are found about Australia at the American coast, and rarely in the Pacific. I noticed them here, and in crossing the China Sea, as well as about the coasts of Borneo and Johore. The usual appearance of these snakes is more or less variegated, striped with transverse black and yellow bands—though some are of a more uniform dark color; and they are generally about two feet or two feet six inches long. In calm weather they may often be seen lying lazily upon the water apparently asleep, and basking in the sun; and they will remain undisturbed while the whole ship's length passes within a fathom of them; but sometimes, taking alarm, they will flounder about for a moment, and then dive down out of sight. When thus surprised it is not difficult to take them in a net, for they turn over before diving—it is supposed to expel the air, without which operation they cannot sink. But if taken, they must be handled with caution, for they are nearly all venomous, and are often much dreaded—and not without cause—since they have an unpleasant habit of crawling up the chains and through the hawse-holes, and thus getting on board ship, where they are anything but welcome visitors. They will creep about the deck—and, although I do not know an instance of any one having been bitten by them—I have known them cause considerable alarm by getting down into the cabin, and then making their presence first known by twining round the leg of its occupant. The sea-snakes, in nearly all species, have flattened compressed tails, which enable them to swim with great facility—the compression often including a considerable portion of the body. Their eyes are usually small, and the nostrils operculated in Manila Bay. I obtained some specimens of *Chersydryus granulatus*—a non-venomous species, which indeed differs from others of this family in being an inhabitant of rivers, from which they are occasionally drifted out to sea. Sharks also are not uncommon in the bay; and either sharks or venomous serpents were alone sufficient to deter us from taking a delightful bath, which otherwise we should much have enjoyed in this warm place.—*Collingswood's Rambles of a Naturalist.*

A Mule's Intelligence.—Prof. Nipher, of Washington University, St. Louis, says: "A friend of mine, living at Iowa City, had a mule, whose ingenuity in getting into mischief was more than ordinarily remarkable. This animal had a great liking for the company of an oat-bin, and lost no opportunity when the yard gate and barn-door were open, to secure a mouthful of oats. Finally, the mule was

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and in the barn in the morning, and for a long time it was impossible to discover how he had come there. This went on for some time, until the animal was "caught in the act." It was found he had learned how to open the gate, reaching over the fence to lift the latch, and then he effectually mystified his master, turning round and backing against it until the gate was latched. He then proceeded to the barn door, and pulling out the pin which held the door, it swung open of its own accord.

From the intelligence which this animal displayed on many occasions, I am of opinion that had not the discovery of his trick prevented, it would soon have occurred to him to retrace his steps before day-light, in order to avoid the clubbing which the stable boys give him in the morning.—*Nature*.

The Danger in Kerosene Oil.—It is simply to be set down to good fortune (or the preserving care of Providence), if one who has employed the light oils for household purposes has escaped injury, since no amount of care can avoid against the inevitable result which must follow one accident. It is easy to understand how persons ignorant of the highly dangerous character of the light petroleum may unknowingly make use of them in the manner above named; but it is really a matter of concern and surprise that so many, even of those who are thoroughly aware of the nature of the incendiary they are introducing into their households, are, nevertheless, thoughtless or indifferent enough to continue the suicidal practice—for no term can be too strong to properly characterize the fearful nature of the risk one is constantly running while employing these oils in the household.

There is one simple, and, for practical purposes, satisfactory method of determining the character of all such mixtures, and which applies equally as well to the common oils. Let a few drops be poured into a saucer and apply a match; if the material burns, reject it as unsafe. The fact that the material can be set on fire at the ordinary temperature of our dwellings should be sufficient evidence to a person of ordinary intelligence that, when employed in the household, it may, at the first thoughtless or careless act, become the cause of a frightful accident.

Now for the reason why these dangerous oils find their way into the market in defiance of legal prohibition:

The crude petroleum, as it comes from the wells, is not a simple substance, but consists of a mixture of a number of oils. The operation of refining the crude product consists essentially in subjecting it to a system of distillation, whereby it is separated into some six or seven products, to which the commercial names of kerosene, gasoline, naphtha, benzine, kerosene, etc., are attached.

The benzine or naphtha makes up generally about 15 to 20 per cent. of the crude oil, and for this the demand in the various industrial arts is by no means equal to the supply, in consequence of which it commands but an inferior price in the market; in fact, considerably less than that demanded for the burning oils proper. Here, then, exists a direct temptation to dishonest or ignorant manufacturers or dealers to adulterate their stock of burning oil with oils of inferior price and dangerous quality. To what extent this reckless practice is carried on the community have no just conception, but the writer feels

safe in asserting that it is as general as any of the true adulterations.

So generally has it been practised, in Philadelphia at least, that only three years ago an examination of 3,000 oil samples sold in various parts of the city and its suburbs showed that not more than one-twelfth of one per cent. of all the burning oils sold in the shops of this city were of sufficiently high grade to pass the fire test; and it may be added that there is no reason to suppose that any improvement of this condition of things has taken place since the time when the examination was made. The constant occurrence, therefore, of accidents with coal oil—so long as the cheap and highly dangerous products of the refinery are indiscriminately used to adulterate the comparatively safe-burning oil, the kerosene; or doctored, with equal impunity, into the nameless burning mixtures with alluring names that meet one at every turn—is a perfectly natural result, and one that should occasion no surprise.—*Polytechnic Review*.

Fainting is so common with some persons, particularly women, and the cause of it so little understood by non-professional people, that some knowledge on the subject often proves valuable. Fainting consists in a temporary failure of the activity of the heart, the blood not being properly circulated in consequence. Although it does not reach the head, the sufferer loses all clearness of vision, and, if not prevented, may fall, the fall not infrequently restoring the normal condition. There is no convulsion, and though he—more probably she—can hardly be called conscious, he is not so profoundly unconscious as to be incapable of arousal, as happens in epilepsy. There are all degrees of faintness, from merely feeling faint and looking somewhat pale to positive and complete swooning. In some cases one faint is not sooner cured than another and another succeeds, hour after hour, even day after day. It is scarcely necessary to say that such cases are serious and need prompt treatment. The causes are various. Some persons are so easily affected that they swoon if they cut their finger or see any one bleed. Their defect is over-sensitive nerves and weak muscular fibre. The heart is essentially a muscle, which is feeble in some, strong in others—feeble generally in women and strong in men. Whatever weakens the heart and muscles commonly produces faintness; close, foul air being an active cause. Whatever greatly affects the nerves, such as bad news or the sight of the disagreeable or horrible, may induce a swoon; and loss of blood is another and a serious incitement. Sound health, naturally accompanied by firm nerves and muscles, is the best preventive of faintness. The majority of severe and painful experiences without fainting, while delicate men and many women swoon at trifles.

[American women are less prone to faint now than formerly, owing, as it is believed, to the abandonment of tight lacing, and to their increased exercise in the open air, and as a consequence, their better physical condition.]

As large springs send forth their waters without pumping, so your benevolence should seek the poor before the poor seek your benevolence.—*Secker*.

There is danger of overestimating the importance to the Church of those of its members who are called into the more active and conspicuous positions; and to have too little regard for the more hidden ones, whose place of usefulness may be much restricted to the quiet precincts of their own family circles, and whose voices are seldom or never heard in public assemblies, but who may be animated with as sincere a love for the cause of religion as their more active brethren and sisters, and may be living in as close a union with the Spirit of the Lord.

All real good comes from the one eternal Fountain. Our own progress in religion and our ability to help others depends on being joined to that Fountain and receiving from it our supplies of strength. He who has all power is able to carry on his plans without our feeble aid, for He can turn the heart of a man, as a man turneth his water-course in his field—a simile the force of which can be best appreciated by those who have been familiar with the process of artificial irrigation, and have witnessed the manner in which the skillful laborer directs the fertilizing streams in succession to every part of his land.

Yet it does often please the Lord to make use of human instruments in the accomplishment of his designs; perhaps as much for their own growth and help, as for any other reason. It is his blessing alone that gives value to the efforts used by any of his servants, and all the glory belongs to Him.

The machinist knows that in a steam engine the hidden valves that govern the flow of the steam are as vitally essential as the ponderous fly-wheel or the quick moving piston. So in the Church, the hidden members, who, without apparently doing much for the blessed cause, are living near to the Fountain Head, wresting daily for a blessing on themselves and others, may as availing contribute to the welfare of the body and be as instrumental in procuring the flow of Divine life to its members, as some others who are more conspicuously brought to view.

Let none then despise their callings, complain of their own lot, or become weary in a faithful effort to fill up their measure of service. Whether our active duties be few or many, our place in the Church be in the hidden paths of obscurity, or in more prominent and exposed positions, the same highway of holiness must be trodden by each one of us. We must come to walk in the Light of the Lord, in close communion with Him who declared, I am the Way, the Truth and the Life; our greatest concern being to know his voice and to obey it, trusting with full confidence in that God who has declared that besides me there is no Saviour; believing that He will not only care for us in our journey through life as we become joined in fellowship with Him, but that He will care for his own cause in the earth. Then not only our language, but our every-day walk, and all our dealings with men, will spread the invitation to others—"Come and have fellowship with us, for truly our fellowship is with the Father and with his Son Jesus Christ."

We have received a short communication,

without a name attached, pleading for charity in our judgment of one another. While we unite in this feeling, yet there are some expressions in the article that appear to have a direct personal allusion, though they may not be so intended. As in such a case, private labor would be more appropriate than public, we believe it best not to print the communication.

SUMMARY OF EVENTS.

UNITED STATES.—The rainfall on Seventh-day, (26th inst.), was very heavy in many places. It did great damage in the oil towns of Petrolia and Karnis City, and along the Monongahela and Allegheny valleys, in the western part of this State. Nearly all the railroads centering at Pittsburgh, except the Pennsylvania, were damaged. The rainfall at Irwin's Station is reported to have been seven inches. A woman was drowned at Shaner Station by the flood.

A telegram from Washington announces that the recent Treasury order in reference to paying out standard silver dollars without discrimination, is not to be construed as forcing the standard silver into circulation. The option will still remain with the public of accepting or declining these dollars when they are tendered by any Government official.

The *New York Commercial Bulletin* in a recent issue published a complete list of the defaulting railroads in the United States. The record is a most striking one and clearly shows the standard silver on the pit into which was sunk the anticipated net earnings of many years. The list includes no less than 307 railroad corporations that have been compelled to go into bankruptcy, with losses to creditors varying all the way from 50 to 100 per cent. The enormous sum thus sunk cannot be accurately stated, but the paper referred to accredits the following statement: "The aggregate amount of default, up to 1st mo., 1879, at \$89,000,000; and if this estimate errs, it is in the direction of conservatism."

The Mercantile Agency of R. G. Dunn & Co., have issued their regular quarterly circular, giving their statistics of the business failures in the country for the second quarter of the year. The statistics are highly liberal is very encouraging. The failures for the second quarter in the present year are 1,534 in number, and twenty-two millions of dollars in amount of liabilities. These figures are notably less than in any single quarter of the past five years. As compared with the second quarter of 1868, the difference in favor of the last three quarters is very marked. The total number of failures in 1868 was 1,900 failures in that period, with a decline in liabilities of twenty-six millions in the quarter—a lessened loss or lock-up by bad debts of over two millions per week.

A protest against the pardon of D. M. Bennett, convicted of sending improper matter through the mails, has been prepared by the New England Society for the Suppression of Vice, and has been signed by many eminent educators, clergymen, physicians and business men of Boston and other New England cities who signed it.

Florida is now shipping 6000 head of cattle monthly to Cuba, with the prospect for an increase in the demand. The shipments of Texas cattle to Cuba are also large, giving regular occupation to several of the Morgan ships.

The mortality in New York city for the past week was about 600, a decrease of 233 compared with the week previous. This change for the better is undoubtedly due to the cooler weather, as also to the labors of the tenement-house visiting physicians. It is also worthy of note that the per centage of deaths among children under five years is much smaller this week than last.

The number of deaths in Philadelphia was 405, of whom 175 were under one year of age. The deaths from cholera infantum (summer complaint), were 105.

Five hundred tons of fresh meat left New York on one day of this week for England.

The Sanitary Committee of the Board of Health of this city have made a report recommending the disuse of burial places in the built up portions of the city. They say: "The best sanitary authorities are opposed to the practice. Says Parkes, than whom no better authority exists: 'The air over cemeteries is constantly contaminated, and water which may be used for drinking is often highly impure. Hence, in the vicinity of grave-yards two dangers to the population arise, and in addition, from time to time, the disturbance of an old grave-yard has given rise to disease.' It is a matter of notoriety that the vicinity of grave-yards is unhealthy." Another danger may be mentioned, namely,

that arising from contamination of the "ground air," which is drawn into houses through the basement floors, particularly in the winter, spring and fall. Your committee, in regard to the importance of the subject of intra-mural internments, advise that steps be taken to secure the total prohibition in the future of all such burials.

The number of deaths in Memphis from yellow fever during last week was 34. The census of its population, taken by the policemen, shows the number of fatalities to have been 110, and of those who died had the fever. James B. Cook, an architect and sanitary engineer, who resided in Memphis for many years, attributes the liability of that city to disease to the imperfect drainage and want of pure water supply.

Among the emigrants arriving at New York on the 25th ult., were 76 Icelanders, the first from that region. John Welsh, our Minister at the Court of England, who has very acceptably filled that station, has resigned his position. Family reasons are supposed to be the cause of this step.

A hostile collision occurred a few days since, between a small body of United States troops in Montana, and a party of Sioux Indians. Orders have been sent from Washington to the army there, to avoid warlike movements.

Markets.—U. S. Sixes, 1881, 104; 5's, registered, 102; do. coupon, 104; 4½ per cents, 100; 4 per cents, 102.

Cotton.—Sales of middlings at 12 a 12½ cts. per lb. for uplands and New Orleans.

Wool—Washed, 10 cts. in barrels, and standard white 6½ cts. for export, and 9½ cts. per gallon for home use.

Flour.—Prices continue steady, but the demand limited. Minnesota extra at \$5 a \$5.75; Penna. extra family, at \$5 a \$5.50; Ohio extra family, \$5.25 a \$5.75; patent, 4.25 a \$7.75, and other high grades, at \$7.75 a \$12.50. Corn—No. 2, five flour at \$1.25 a \$1.35; No. 3, \$1.25. Corn meal, \$2.50. Bran sales at \$12 a \$12.50 per ton.

Grain.—There was a fair local demand for wheat, and prices were higher; red on track at \$1.13 a \$1.14; Delaware amber, at \$1.15; Jersey do. at \$1.15. No. 2 western red, in elevator, at \$1.12; and small lots of No. 1, at \$1.10 a \$1.15. Rye flour at \$3.50 a \$3.75. Oats 36 a 37 cts. for mixed, and 39 cts. for prime white.

Hay and Straw.—Prime timothy, 70 a 80 cts. per 100 pounds; mixed, 60 a 70 cts. per 100 pounds; straw, 55 a 70 cts. per 100 pounds.

Cattle. From 35 to 55 cts. per pound, as to quality. Sheep, 15 to 25 cts. per pound. Hogs, 5 to 6 cts. Corn, at from \$29 to \$30 per head.

FOREIGN.—The *London Times*, in its financial article, mourns the bad crop prospects in Europe. There is no doubt now but that the excessive rain and the absence of sunshine has done much damage. The prevailing opinion both in France and Germany is that the wheat crop will be short, both countries not being suffered from the late rains. Southern Russia and America seem to be the only corn growing countries whence an abundant supply can be looked for.

Bishop Colenso, writing from Natal to the *London Times*, describes the war against the Zulus as a "most unrighteous and unnecessary" one, "which has been fought for the sake of a High Commissioner, in which already 10,000 human beings have been killed—2,500 on our side, and 7,500 on that of the Zulus; and which, unless, as may be hoped, the Secretary of State has interfered in the interest of peace, will be carried, no doubt, to its bitter end, involving the killing of thousands more, and the expenditure, as is freely stated here in this territory, of not less than a million and a half, but at least ten millions of English money."

The first railroad in Palestine has been the contractor for between Jaffa and Jerusalem, forty miles. The contractor is reported to be G. F. D. Lovell, a resident of Cincinnati.

The *London Standard*, despatch from Madrid intimates that the Cabinet, at the next session of the Cortes, intends to introduce bills for the gradual extinction of slavery, and the payment of compensation to proprietors of slaves, freedmen to give some years of labor for their liberty.

A council of foreign bondholders at London has telegraphed, on behalf of the holders of Louisiana bonds, a strong protest against the measures of social redistribution proposed by the Louisiana Constitutional Convention.

A Vienna despatch to the *Times* says: Russia, in reply to the friendly inquiry of Austria, has given an assurance that the last Russian soldier will have quitted Turkish territory by the 4th of 5th mo.

Patagonia.—The cession of all Patagonia to the genuine Confederation by Chili, makes another chapter in the political geography of this continent worthy of note. The region, which extends to 1530, and has longed to Buenos Ayres and to the Confederation, it the latter allowed Chili to occupy the western coast. The whole area is about 350,000 square miles, and is occupied by some thousand Patagians and Patagonians. The Welsh failed in planting a colony there some fifteen years ago, and the Swiss had the same want of success five years since. There are seven fair harbors, two volcanoes, many mountains, lakes, rivers and rivers, and gold, coal and diamonds have been found. Bears, deer, foxes, otters, cattle and horses are met. The summers are short and the vegetation is scanty, though potatoes and a few vegetables have been grown. The region has had considerable importance because it controls the navigation of M'Gellan's Straits; but since Great Britain seized Falkland Islands, fronting the Atlantic entrance to the straits, this control has been of little use, and an Argentine colony died out from cold and want of business. The political transfer carries the right of domain; but that the little use of the straits will be of no use when the Isthmian canal is constructed.

John Bright, England, in reply to one asking him to support a motion in the House for a committee inquiry into the causes of the depression in trade said:

"Parliament cannot step in by legislation material to mitigate the admitted sufferings of the farmers. As to the present depression of trade, we owe some of it to the bad harvests which have impoverished many farmers, who are not an inconsiderable portion of the home trade customers. We owe much of it to famine in India and China, and to the commercial and manufacturing distress which has prevailed in almost every country. These great changes are not in the power of Congresses or Parliaments; they are in the order of nature, and we must accept them, always endeavoring not to aggravate them by our own follies. As to Parliament and its inquiries, I have seen much of it, and of them. If Parliament would keep out of foreign broils it is not likely to do much good. The cost of the present expenditure is £260,000,000, instead of £260,000,000 in the year; if it would divert its time and labors to questions of home interest rather than those which involve the sacrifice of the blood and treasure of our people in remote lands, we might have hope and faith that Parliament could serve the nation in times of depression, and we should find that such times of suffering would visit us more rarely."

The Great Russian Project.—It is said that the war men have at last begun the long cherished project of turning the Oxus, or Amoo river into its old bed, making it flow westward to the Caspian Sea, from a point, near Khiva, instead of northward to the Sea of Aral, as at present. It is believed that the river was turned into its present bed by the Tartars, in A. D. 1235, to prevent Russian extension towards the East, and ever since the old bed was discovered, early in the last century, the Russians have been thinking about turning it back again. The most recent surveys seem to show that it would remove of the dam, which now prevents the water from flowing to the Caspian, would result in the opening up of a new desert country.

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The 13th year opens Ninth month 9th, 1879.

H. M. CORP, Principal.

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Our friends Benjamin W. and Rebecca G. Pashnor have resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends may feel drawn to engage in the important and responsible duties of superintending this Institution, are requested to communicate with either of the undersigned. The present Superintendents desire to be released 14th month next, or earlier.

WILLIAM P. TOWNSEND, West Chester, Pa.
John S. Confort, Fallington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth B. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
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Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 402.)

At an appointed day I went to the palace with Hatakeyama, and selected the largest of the state apartments, as the most suitable in which to give the exhibition. I then asked the lord chamberlain to fix the most convenient date. He stepped out in the garden and consulted the Mikado, who was just about to take a walk. His majesty said that Tuesday of the next week would suit him; but if any important state duties interfered he would let me know.

Accordingly, about eight o'clock on Tuesday evening, I had my instruments set up in the palace, and the large curtain suspended from the top of the partition of the apartment. Two large screens were arranged around the instruments; where the officers at first fixed them so as to shut off the seats intended for the emperor and his household from all the rest of us in the room. But as soon as they had retired to give notice that all was ready, I made a slight and quick change, and pulled the screens backward, so as to make the way clear for a larger picture on the curtain.

As soon as every thing was ready for the exhibition, notice was sent to the Mikado's apartments that all things were awaiting his majesty's pleasure. The emperor and empress were ushered into the room, followed by an impressive retinue, consisting chiefly of young ladies dressed in white, with their long, dark hair streaming behind, and broad red sashes encircling their waists; the effect was very pretty, and quite unique, as this charming procession of fair ones entered, and quietly seated themselves behind his majesty, while the word "Welcome," with the wreath of flowers, was thrown by the brilliant light upon the curtain.

The chief officers of the Kunaiشو, or household department, sat on the opposite side of the room from his majesty. Tokudaigi, the lord chamberlain, and several other high officers were in attendance on his majesty; and every thing passed off in a very pleasant and social manner, there being nothing stiff or formal, though there was a subdued stillness in the room.

At the outset dissolving views were ex-

hibited of Windsor Castle, Sandringham Hall, the Parliament Houses, and other English and Scottish places of interest.

Then followed many American views of Niagara, the Yosemite, and the principal scenes in Washington, New York, and Boston. After this the magnesium stereopticon was started, and the magnificent views of Paris, Berlin, Switzerland, and Northern Italy were presented in brilliant succession.

Hatakeyama (who had accompanied the embassy in all their European experiences) sat near his majesty, and explained all the views as they were announced; designating, at the same time, the particular places visited by the embassy, and enlightening the occasion by little incidents of their experience.

The Mikado seemed exceedingly interested, and although every body else was quiet in his presence, he conversed freely and naturally, asking many questions upon places of particular importance.

The exhibition lasted an hour and a half, yet the court wished it to continue longer.

At the conclusion I thought that my turn had come to secure the long-desired peep at the Mikado and the fair members of the imperial household. The room had hitherto been dark, so that I could not readily see the distinguished people about me. Only a broad cone of light fell upon the screen from the stereopticon. But when the signal was given for the Japanese servants to approach with their little paper lanterns, I knew the Tokudaigi had planned to remove the Mikado and his court from the room, without giving the foreigner time to have a satisfactory look at them.

Science came to my assistance, however. The punctilious lord chamberlain knew not the marvellous potency of the magnesium light. No sooner had the fair retinue risen from their seats than I raised the magic clock-lamp from one of the instruments, and shot a broad beam of white light, dazzling as the sun, down the long corridor through which the procession must pass. In an instant the Japanese lanterns glimmered like fire-flies, and the darkness of the corridor changed to daylight. The Mikado and empress passed out first, followed by the ladies of the court, who walked quietly, two by two, and hand in hand. Their dresses were similar to some of those I had seen in pictures of the ancient Kioto court. The fair young faces turned one by one towards the brilliant light, which their curiosity led them to look at, and I noticed the little dots placed upon their foreheads, which designated the highest rank of nobility. Some of the ladies were very pretty; they wore their hair in thick tresses down the back, which style is only allowable for ladies of the court. Their eyes were slightly oblique.

After the stereopticon entertainment the officers of the Kunaiشو Department expressed much pleasure at the result, and said I must be fatigued and in need of refreshment. Ac-

cordingly I was led, with Hatakeyama and my two Japanese assistants, into the room where the Mikado's ministers are usually received. Here a table of refreshments awaited us. Cakes and flour-confectionery, stamped with stars, leaves, flowers, and chrysanthemums, were piled upon the table colored with all the tints of the rainbow. The confectionery was too artistic to eat, and I told the lord chamberlain that I would take it home to show my friends; he said certainly, that I might take it all, for this is the Japanese custom. I had frequently given dinners at which the invited guests carried away in their sleeves all the good things that were left! So there was no impropriety in my carrying away the sweetmeats from the Mikado's table.

The next morning all my instruments were sent to the college in the emperor's express wagon. A month after, a magnificent gold lacquer-box came to me with the compliments of the Mikado and the thanks of the ladies of the court. The latter said they felt as though the stereopticon had taken them on a journey through foreign countries, and that nothing in their seclusion at the palace had ever afforded them half so much pleasure. They would remember the occasion, they said, all their lives.

It is appropriate just here to say a few words respecting the various classes of society which prevailed in Japan before the advent of foreigners, and of the distinctions which are now slowly passing away.

In ancient times society was divided into four classes. The first constituted the literary and military class, called the Samurai. The second, strange as it may seem, was the agricultural class, or common farmer. The third was the laboring class, or carpenter and artisan. The fourth was the trading or money-making class, the merchant. These were the chief classes that existed from 1604 until 1868.

The Samurai stood at the head of the social scale. He was the gentleman—the soldier in war and the scholar in peace. He could wield either the sword or the pen. Of the two, he rather preferred the sword. The sharp steel blades thrust in his belt were to him the symbol of rank and chivalry. He might walk the streets without a hat, but never without wearing his two swords.

(To be continued.)

It is a very blessed state, always to live, walk, meet together, and wait in that which gives free access to the throne of grace, and which leadeth in the presence of Him that sitteth thereon; in whose presence, some of old could witness, were rivers of pleasures, and at his right hand, joy for evermore. Oh, all that taste of one drop of this river, and partake of the least measure of this joy, know them to over-balance and outweigh all the treasures, joys, and pleasures, this world and the glory of it can afford.—*W. Shewen.*

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.
(Continued from page 403.)

1818. 11th mo. 21. Went down to Corn-planters; took King Pierce for an interpreter. After speaking with them in relation to some business with their agent, I informed Charles and William O'Bail I wished to speak with their people on the subject of religion. Some of the men met in Charles' (house) and I had a comfortable opportunity with them. I felt as if I should like to see them altogether, and expressed to Charles and William to that effect; but after expressing myself as I did, and they not getting together, I felt excused.

11th mo. 7th. Since I have heard of the offer made by — and wife (to come to the reservation and act as agent), I have been much comforted and highly favored in seasons of supplication—a great blessing—may I remember it in time to come with feelings of gratitude to a kind and merciful God.

11th mo. 11th. I had a pretty full and satisfactory opportunity of talking with Jackson Curry on the subject of religion.

13th. Went to Randolph expecting to go to see George Thorp, to try to have him to teach the school at Horse Shoe. I met him in the road between the east and west villages; he was willing to teach the school and I hired him. After parting with him I felt thankful to a kind and merciful Master that I had met with so suitable a person. I had felt anxious for some time to have the school commenced, (but) the difficulty of getting a good exemplary person has made it discouraging.

14th. In the morning went to the river. William Hall, the Presbyterian missionary, was there with his interpreter, to talk to the Indians; it caused me to think pretty seriously whether I was discharging my duty. While I do not wish to lay anything in the way of other people, I should feel sorry that by neglecting what might be required of me, the Lord should find it necessary to send others to do the service designed for me. May my work be done in the day time,—the Master's time. In a letter received from my brother, I was informed there seemed no prospect of the Friend and his wife who had offered, coming to take my place; the news was trying to my natural feelings. Oh! for resignation to the Divine will.

1819. 1st mo. 27th. Went to see George Johnson, who had been confined to his bed for near six weeks from a hurt he had got in his knee. I met with J. Curry at Moses Snow's, had a satisfactory opportunity with him on the subject of religion. Moses Snow's wife appeared sober and attentive to what was said. I returned home pretty well satisfied that I went.

1st mo. 28. Felt a concern to visit the upper end of the reservation; the river being high I felt a little discouraged, and went down to Jackson Curry's and Moses Snow's. They had both left home; came back to the school house to be a little in the quiet, and to feel after what was required, at which time felt it right for me to persevere. I went home and got William and Hamilton Johnson, who quite encouraged me. They could put my pony and sleigh across in the boat. I needed some encouragement, for I felt a little afraid to attempt to cross in the boat, the river was so high. My own feelings, from a sense of duty, seemed to help me forward. We crossed over with comparatively but little

difficulty. I felt, I trust, in a degree thankful that I was favored (to get over) so comfortably. I felt my mind pretty well composed with a desire, I trust a living desire, that I might be kept in my proper place, and that I might be enabled to do all that was required of me. I called on my way up, and got James Jamson for my interpreter. When I got to the Council House at Horse Shoe, I spoke to some of those who appeared to have some management of their meeting or dance, for an opportunity of speaking to their people. The next day, George Titus informed me that I might have an opportunity in the forenoon the next day. I went to Walter Thorp's to stay that night. I felt my mind much favored with a continued desire that I might be enabled to do what my Divine Master might be pleased to require. I think I was able to feel love to Him, and a good degree of resignation to his holy will, with feelings of strong interest in the improvement of the Indians, both in spiritual and temporal things, and it seemed as if I had language to express my feelings.

(To be continued.)

The Cave of Machpelah.

The object of greatest interest in the Mosque at Hebron, is concealed beneath its pavement. It is "the double cave," or *Machpelah*, the oldest known burial-place in the world. Here the three patriarchs and their wives (except Rachel, who is buried beneath a little white mosque near Bethlehem) sleep. Joseph's body, too, is said to have been removed thither from Shechem, near Jacob's well, where his tomb is still shown. There never has been any doubt about the identity of the spot. Such caves are as everlasting as the hills to which they belong. The story of Machpelah is singularly touching. With what solemnity and carefulness did father Abraham acquire this his only property in the Holy Land from his heathen friend Ephron, and make it sure for ever by that first legal contract recorded in history. (Gen. xxiii. 3-20.) The scene comes back to us in all its circumstantial details, as Dr. Thomson shows so graphically from his own experience of bargaining among the Orientals of the present day. How simple and impressive is the record of the successive interments of the patriarchal families, and the burial of enemies between brothers over the graves of their fathers: first Sarah was buried (Gen. xxiii. 19), then Abraham by Isaac and Ishmael (xxv. 9, 10), then Isaac by his sons Esau and Jacob (xxv. 27-29); and last we read the dying request of Jacob in Egypt: "And he charged them and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite for a possession of a burial-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." xlix. 29-31.

From the time of its permanent Mussulman occupation in 1187 to 1862, the mosque was most jealously closed to all but Mohammedans, and the Machpelah is closed still. Previous to that year we had but three brief and confused accounts of stealthy visits, especially by a Spanish renegade, Ali Bey. Even the Mosque of Omar and the Mosque of Damascus were opened to foreigners before that of Hebron. At last, by a special firman of the Sultan, and after a great deal of trouble, the Prince

of Wales was admitted to the interior in January, 1862, the Marquis of Bute in 1866, at the crown prince of Prussia in 1869.

Dean Stanley, who, together with the Prussian Consul, Dr. Rosen, a learned archaeologist accompanied the Prince of Wales, has given us a very interesting account of this visit. From it we learn that the patriarchs and the wives have separate shrines, enclosed with graves or railings, but they are empty cenotaphs or monuments in honor of the dead who lie beneath. The shrines of Abraham and Jacob were shown to the visitors, but not those of their wives. When the gate to the shrine of Abraham was thrown open, the guardians groaned aloud, and their chief remarked, "The princes of any other nation should have passed over my dead body some time enter. But to the eldest son of Queen Victoria we are willing to accord even this privilege." Then he offered an ejaculatory prayer to Abraham: "O friend of God, forgive this intrusion." Isaac's shrine they were not permitted to enter, for the singular reason that while Abraham, who interceded for the wicked inhabitants of Sodom and Gomorrah, was full of kindness and would overlook an affront, Isaac was proverbially jealous, and might resent the insult.

The most sacred and interesting part of the mosque, the dark subterranean cave itself, which contains the remains of the patriarchs, was closed to the distinguished visitors, and could only be seen through a small hole in the pavement. It is uncertain whether even the Moslems enter the Machpelah. Once, they say, twenty-five hundred years ago, a servant of a great king entered, but returned "blind, deaf, withered, and crippled." Since then the entrance was closed, and only the aperture left open, that the holy air may come up and a lamp be let down by a chain upon the grave.—P. Schaff.

Infidelity and Crime.—We believe it to be susceptible of demonstration that the late extraordinary and deplorable increase of crime, an increase more palpable every day, crowding with its record the columns of the public prints and sickening the soul with its endless detail and novelty of horror, is largely due to the growth of materialism, or what is termed infidelity, and that mainly in reaction from the skeptical drift of the time lies the path of wholesome reform. The fruit of unbelief among the upper or wealthy classes is sensuality. Those classes get to worship instead of their Maker the pleasures of the moment. They bow down to rich food and fine clothes and overrating amusements. They make goddesses of women who possess mere physical beauty. Their hearts are set on yachts, and race-courses, and theatres, and operas. What is given, in a word, to gild or soften life, to lend grace and sparkle, and color to the plod and monotony of existence, such persons make its sole object and aim. Thus they become of the earth earthy, and all that is spiritual and exalted dries out of their souls. One after another the commandments are broken as they stand in the way of desire, and a shameful ruin is left at last in place of what might have been a perfect temple; a shattered and sated voluptuary in place of a nobly perfected human being.

Among the poorer and less educated ranks of society the cant and poison of living only for the day is even more directly disastrous.

he rich can gratify their passions without a rule and in the legal sense, coming in conflict with the rights of others. But the wretched, unrestrained by any fear of future account, and thinking only to eat and drink day-to-morrow they die, drive straight on to crime. That this is no idle assertion can be abundantly proved. A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were heists or free thinkers. These unhappy persons, persuaded that life is the be-all and the end-all here, imagine that in their calculations they can jump the life to come. A collection of the letters or other papers left by criminals before anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in any reckoning for wrong one in this life to be exacted in a future one. —*Evening Post.*

Letter of Isaac Pennington.

To the friend of Francis Finckes: Friend.—After some deep exercise of spirit concerning thee, under great grief of heart for thee, I felt a constraint of love, forcing these following considerations from me, to lay before thee.

As for William Penn, thou didst not make mention of him to me in thy former letter. And as to thy charge upon him, that he denies the "Trinity," redemption by Christ's blood, and imputed righteousness, thou mayest read his apology touching those things, which it is just thou shouldst seriously weigh, as in God's sight; and then perhaps thou wilt not so resolutely charge him as now thou dost.

Christ is made unto us righteousness, by faith in his blood, and by faith in his Spirit; and he that doth not believe in his Spirit, and receives not instruction and help from his Spirit to believe, cannot believe aright in his blood. All that is of Christ is righteous; all that is of Christ, the righteous and holy root, is righteous and holy, wherever it is found. And by Christ, that which is truly holy and righteous is brought up in us, and we forgiven and washed from our sins and iniquities for his name's sake. And the receiving of the pardon of sins is precious, and the bringing forth in the new life is precious also.

I am satisfied in God's Spirit, that that which I have written in the last I sent to thee, is the sum and substance of true religion; the sum and substance whereof doth not stand in getting a notion of Christ's righteousness, but in feeling the power of the endless life, receiving the power, and being changed by the power. And where Christ is, there is his righteousness. He that hath the Son hath life and righteousness; but he that hath not the Son hath not life nor righteousness. And where Christ is not, there is not his righteousness; but only a notion thereof, from apprehensions formed out of the Scriptures by man's wisdom, which should be destroyed. I would not have thy knowledge here, nor thy standing here, nor thy faith here; but in the truth and life itself.

Christ was anointed and sent of God, a Saviour, to destroy the works of the devil, to break down all rule and authority contrary to God in man; for his work is in the heart. There He quickens, there He raiseth, there He brings into death that which is to die, raising the seed immortal, and bringing the

creature into subjection to it. Now, to feel the power that doth this, and to feel this wrought by the power, this is far beyond all talk about justification and righteousness. Either would I have thee come, out of the talk, out of the outwardness of knowledge, into the thing itself, and into the truthness of the new and living knowledge, which is witnessed here.

There is a power in Christ to mortify and overcome sin in the very root; it is not however overcome, but in the revealing of this power; nor is the soul justified, but in and by the working of this power. So that justification is not the first thing, but the power of life, in and through which (revealed in Christ) the soul is both justified and sanctified, through the working of the faith, which is from the power. And here salvation is felt right indeed, to those that truly fear the Lord; and glory dwells in the land which He hath redeemed. There, mercy and truth do indeed meet together, and righteousness and peace kiss each other. Yea, truth, there, springs out of the earth, and righteousness looks down from heaven, &c. And here, the heavenly place in Christ is sat down in, towards which is the travel of the disciple. For saith Christ to his disciples, "I go to prepare a place," and "I will come again," and translate you thither. But the disciples do not come to this place before their travel, or before any works of righteousness which God hath wrought in them.

Therefore he that will be justified by Him must abide in the faith, where the justification is. The Father justifies what is of his own life in the Son, and the Son in his life; and the Son justifies what is of the Father in us (what is of the Father's nature, the Father's spirit, the Father's life), and justifies us from that, by his blood, from which we cannot otherwise be justified. Oh, how precious it is, to see and feel this in the true light, where the blood of Christ cleanseth from all sin! Here is no covenant for us of ourselves to perform; but the true self-denial is witnessed, wherein the covenant is performed, and Christ the life, Christ the power, Christ the righteousness and wisdom of God, working all in us; and we gathered into Him, and living and working in Him, by the faith which is of Him. And here is *free will* indeed, even of the will which was bound and captivated before. And here is the election known, which obtains; and the obedience and sufferings of Christ, not looked upon as superfluous, but highly prized, and looked upon as of inestimable value.

Do we cry up works against the workman? man's grace and righteousness against God's? conformity to Christ against Christ? or make a Christ, a righteousness, a Saviour of our conformity? Oh! how wilt thou do, when God shall plead with thee for these things! Also that charge of thine on us, that we deny the person of Christ, and make Him nothing but a light or notion, a principle in the heart of man, is very unjust and untrue; for we own that appearance of Him in his body of flesh, his sufferings and death, and his sitting at the Father's right hand in glory; but then we affirm, that there is no true knowledge of Him, or union with Him, but in the seed or principle of his life in the heart; and that therein He appears, subdues sin, and reigns over it, in those that understand and submit to the teaching and government of his Spirit.

But we cannot set the manhood above the life, and make that the main or chief in the work of redemption, and the life and Spirit of his Godhead but supporting, enabling, and carrying Him up in that great undertaking.

(To be concluded.)

A Cincinnati Newsboy.

John King, of Cincinnati, who has recently presented a valuable collection of books to the Cincinnati Public Library, is a remarkable example of what may be accomplished even under unfavorable surroundings, when strong determination and untiring perseverance are combined to effect a purpose.

The *Lyley* states that he was a farmer's son, in Michigan. While still a lad a kick from a horse on the left thigh crippled him for life. For years he hobbled about on crutches, until an accident to his other knee put him in bed for five years. It was then that he developed a passion for reading, devouring whatever books came in his way, and, as there were but few that did come in his neighborhood, the purpose of his life to own them himself grew out of his long suffering and deprivation of those five years.

Growing stronger, and with no other capital than his crutches, he went to Cincinnati and got some work in a tobacco factory. He was only able to do such work there as is done by children, and the utmost that he could make by all his industry was three dollars a week. Even this little was broken in upon when he was taken down with small-pox and sent to a hospital for six months. Finally he concluded that he could make more money as a newsboy, and began to sell papers. Whenever he saw a book that he thought valuable, and was to be had cheap at a book stall, he bought it, and either read it, in his leisure hours, or stored it away for the time when he should have his own little home and his books on their shelves.

Some of his savings went in speculation. He put some capital, \$50, into a broom-making machine, which, it was claimed, could be operated at a handsome profit. In a short time, however, the firm failed for \$150, and poor King went to work to pay off his partner's indebtedness, as well as his own, in time settling up all claims. By another venture, subsequently, he lost \$600, half the savings of ten years. All this time, however, the book buying went on.

Recently a fire in the old building in which he lives put his precious books in danger, and changed his plans. He had intended to give his collection to the Public Library after his death, but, concluding that another time the building might burn down entirely, with all his books in it, he wrote a modest note to the librarian asking him to find space for a thousand volumes. When his boxes and shelves came to number over 2500 books. In fact, the furniture of his room was altogether books, excepting a small bed, a stand and a stove. About two hundred favorite volumes over and above the twenty-five hundred, he reserved for his own use, and began the next day to tell others, meaning that the collection should go on until death.

John King is a secretary of the Newsboys' Union. He stands at his corner selling papers, crutch in hand, from five o'clock to eight every morning, and from four to six each afternoon. He lived for years on the fixed

sum of twenty-five cents a day, resolving not to go beyond it. He says he thought the matter over and concluded that "it made no difference whether I spent it or saved part, my living would be what most people would term wretched. I determined to save something, no difference how little, every day, until I had enough to keep me." And, although he has not arrived at the goal of his financial ambition, which is "an income of a dollar a day" to retire on, he has managed to get much good and do good out of his other investment in books.

For "The Friend,"

Letters of James Emlen.

(Continued from page 206.)

"9th mo. 1855. * * * 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 congenial Friends; but had my doubts about her situation being really bettered, in best things, by being here. I felt about her much as thou expressed; as though the Good Hand was leading her about and instructing her, and I thought it very possible it might be best that she should remain under the same special care, until the way opened with clearness for her to leave. I acknowledge that the thought of her going to Westtown and being under the tender care and notice of some of the dear Friends who reside there and who visit there occasionally, did feel pleasant, and I encouraged both her and her mother to visit the school and see how it felt. * * * I remembered what a most agreeable asylum Westtown became to my dear companion, when under great affliction and bereavement, and such I know it has been to others beside her. It is a place where one may profitably enter as a teacher and scholar at the same time.

"We had W. and E. Evans with us a few days very acceptably.

"I have thought a great deal about —, in this his first engagement. P. Passmore has gone with him. It seems to be a great thing to discern the true Shepherd's voice when there are so many voices claiming to be his. I do not doubt thou feels it so. * * * I can but desire that the enemy of our Society and of all religion, may yet be thwarted in his aims to shipwreck us wholly. * * * I feel a hope that I may adopt the language used by some, 'faint, yet pursuing.' Didst thou say any thing to —, to encourage her remaining as she is till the right time is seen for her release; 'He that believeth, maketh not haste.' She may have an important service in that land of captivity. 'His reward is with Him and his work before Him.' A succession of fruitful seasons may follow the years of patience and hope. * * *

"It was always a pleasant circumstance to me to visit in —'s family, and has continued to be so since the members thereof have been separated. Quietness and inwardness of spirit is an example much needed in these days. * * * The years of plenty are past, but they have had their service, and the years of famine may be needed that Joseph be made governor over all the land of Egypt."

"Speaking of one of his little grandsons—who lives out West where there was no meeting of Friends to attend—requesting his mother "to sit down with him and let them hold a quiet little meeting." One present

leaving the room he remarked, "Oh, is it not too bad!" Such a little incident seems to show the value of silent waiting, and how possible it is for very young children to learn something in this most excellent school. He takes them in his arms and blesses them.

For "The Friend,"

The following lines appeared in this Journal some years ago; but at the suggestion of a friend, they are re-copied for it; feeling them to be much more fitting for some of us, than they were for the pure spirit of their author—who was removed by death within the year which followed their publication.

EVENING SORROW.

I am mourning to-night for a day that is gone,
That no future time can recall,
A prize beyond value, so lately my own,
But ah, I have squandered it all!

'Tis not that I've idled my time all away,
I've tried to be diligent still;
At the work that was needful I've labored to-day
With a cheerful and earnest good will.

I've been faithful to all that could claim me below,
But Oh! to our Father above,
Cloaked up with the weeds, very heavy and slow,
Has been the sweet current of Love.

When I rose with the lark in the rosy-hued morn,
I forgot the Creator of light;
When I saw the dew glistening on the grass and the corn,
I forgot who had given me sight.

And all through the day, I've accepted the gifts,
That round me so plentiful fall,
But not with a heart that in gratitude lifts
All praise to the Giver of all.

And in my own heart I've not hearkened to hear
The voice that would warn me of ill;
Neglecting the Saviour so graciously near,
And now, will He bear with me still?

Forgive me, dear Saviour, in sorrow I pray,
And strengthen my heart with Thy love,
To love Thee, look to Thee, and walk in the way
That leads to Thy presence above!

MARY K. PASSMORE.

Tenth mo. 27th, 1856.

OVER AND OVER AGAIN.

Selected.

Over and over again,
No matter which way I turn,
I always find in the book of life,
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with resolute will,
Over and over again.

We cannot measure the need
Of even the finest flower,
Nor check the flow of the golden sands
That run through a single hour;
But the morning dews must fall;
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again,
The brook through the meadow flows,
All over and over again
The ponderous mill-wheel goes;
Once doing will not suffice,
Though doing be not in vain;
And a blessing falling us once or twice,
May come if we try again.

The path that has once been trod,
Is never so rough to the feet,
And the lesson we once have learned,
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to its depths be riven,
With sorrow and tempest we need them all
To render us meet for heaven.

THE CORN AND THE LILIES.

Selected.

Said the Corn to the Lilies:
"Press not near my feet.
You are only idlers,
Neither Corn nor Wheat.
Does one earn a living
Just by being sweet?"

Naught answered the Lilies,
Neither yea nor nay,
Only they grew sweeter
All the livelong day.
And at last the Teacher
Chanced to come that way.

While his tired disciples
Rested at his feet,
And the proud Corn rustled
Bidding them to eat,
"Children," said the Teacher,
"The Life is more than meat.

"Consider the Lilies,
How beautiful they grow!
Never king had such glory,
Yet he toil and sorrow."
Oh, happy were the Lilies
That He loved them so!

E. A. BRADDOCK.

A Child Saved.—Some years ago a Pacific steamer took fire. The burning vessel was headed for the shore, which was not far distant. The only thought of the passengers was self-preservation. One man, who was returning from California with a treasure of gold, the result of years of toil and sacrifice, had just buckled his belt containing his gold around him, and was preparing to leap into the water and swim to the shore, when he was addressed by a little girl:

"Sir, can you swim?" said she.
"Yes, my child," responded the man.
"And won't you please, sir, save me?"
The request sent a thrill to his heart. He knew he could not save the child and his gold, too. One or both must be lost. It was a question to be decided in a moment—a question which involved the saving of a life or the loss of the savings of his life. It was an instantaneous but mighty struggle. Yet manhood, humanity, self-sacrifice conquered. He unbuckled his belt. He cast his gold aside. He took the little child in his arms and plunged into the water. A child was saved, but the gold was lost.—Selected.

War.—Will the rulers of the earth, and they that promote wars never lift up the veil which conceals the amount of misery and unhappiness they bring on themselves, and entail on their posterity, by bowing down and worshipping the frightful idol of war! Will they never think of these things? The career of even the most successful conqueror ought to be deeply deplored, for lowering the tone of a nation's morality, which years of patient teaching will hardly rectify, and causing a drain on its resources which an age of prosperity will scarcely redeem. And though sovereigns unite to entwine the laurels for his brow—though senators applaud him in strains of the highest eloquence—though priests extol his virtues to the very heavens, and the infatuated multitude hail him as a demigod—the inscription, *Here lies a man of Blood*, should be deeply engraven on the warrior's tomb.

The root of religion is the fear of God; the rule of religion is the law of God; the motive of religion is the love of God; the end of religion is to glorify God and enjoy him forever.

Religions Items, &c.

Women's Preaching.—Among the evidences increasing light in the Christian world as to the right of woman as well as man to enter into the work of the ministry, when called to by the Head of the Church, we find the "Tinker organ" (*The Primitive Christian*), argument on this subject by one of its able correspondents. This writer refers to the prophetess, who sang a song of triumph to the Lord because He had rescued the Israelites from the Egyptian host—to Deborah, who raised the voice of thanksgiving; for deliverance from the oppression of the Canaanites—to Hannah and to Huldah the prophetess, whom King Josiah consulted in a time of the ancient Jews. She speaks of a prophecy of Joel, that in the Gospel dispensation, "your sons and your daughters shall prophesy;"—of Anna who sang of Jesus to all them that looked for redemption in Jerusalem;—and of Christ's command to Mary, "Go to my brethren and say unto them, I go unto my Father and unto your Father, and to my God and to your God." The language of Paul, "Let your women keep silence in the churches," she compares with his canon (rendered necessary by the customs of the time), against uncovering the heads of women when they pray or prophesy, with his references in the Epistle to the Philippians to those women which labored with me in the Gospel, and with his commendation of Priscilla as one of his "helpers in Christ Jesus." He indeed "expounded unto Apollos the way of God more perfectly." From these premises he draws the sound conclusion that the apostle Paul did not design to prohibit women from preaching the Gospel.

Long Prayers.—*The Primitive Christian*, in commenting on this subject, thinks it advisable "always stop when done." If this rule was rigidly adhered to we would have but few long prayers.

Female orphans of India.—*The Christian Advocate* (Methodist) publishes an interesting letter from an East Indian correspondent describing the efforts used by himself and others to care for some of the neglected children whose parents perished in the famine of 1876-78. In the Tairi month of this year, being numbers of them along the line of the railway, "naked, sore, scabby, dirty, corpse-like beings, and yet alive," a statement of their condition was made through the "*Guardian*," with an intimation of a willingness to take care of them, if the means were furnished. As money came in the children were gathered together, twenty at first, and by 4th mo. 23d, fifty had been taken care of at Goalpurga. As each body of recruits was received the facts were published in the "*Guardian*," and the responses were so liberal, that when the letter was written (6th mo. 4th), those having charge of the movement were erecting permanent bungalows to accommodate 600 children.

The Influence of Tracts.—A Japanese evangelist, Joseph Neshima by name, who is now doing a noble work among his countrymen, found, when a boy, two tracts—one about America, the other on Christianity. On reading these he was filled with the desire to go to America and become a Christian. This was at a period when any native caught leaving Japan was put to death. The Japanese boy, undeterred by the danger, secreted himself on a vessel and escaped to China, and

from thence to Boston. He was educated at Amherst College, and on his return to his native land was offered a lucrative position as interpreter. This he declined in order to preach the gospel.

The pastor of a Methodist church in Florence, Italy, writes that Count Andre de la Ville, a poet of merit and a man of great learning and a prelate of the Pontifical Court, has abjured Catholicism and joined the Italian Methodist Episcopal Church. He is an astronomer of some note.

Truth-Teller is the name of a Sioux Indian recently convinced of Christianity in Dakota Territory under the teachings of Bishop Hare, of the Protestant Episcopal Church. The bishop assures the *Evening Post* that the following account is strictly correct: "Upon the occasion of the bishop's visit, and at one of his councils with the Indians, who had gathered to hear the great spirit man talk, Truth-Teller, who was present, suddenly arose in the midst of the people and advanced to the front, shook hands with the bishop, and then, stepping back a few feet and drawing himself up to his full height, in a clear, ringing voice, which at once indicated the deep earnestness and bravery of the man, he declared his purpose to abandon all Indian ways and to adopt those of the white man—to give up all heathen rites and ceremonies, and worship only the God of civilization; and then, to attest his sincerity, took from a scalp-lock a war eagle feather—that ensign of bravery and of many years of savagery—and handing it over to the bishop, said: 'I give to you this war eagle feather; take it, and keep it in remembrance of the words of Truth-Teller; and then, with an eloquent impressiveness that touched my heart as it never was touched before, he presented the bishop with the drum of the Order of the Grass Dance, and continued, 'I part with the feather and the drum, and all Indian ways forever, and with them give to you my body and my soul!'"

The Bronze Doors of Nineveh.

A writer in *The Christian Advocate* informs of a remarkable discovery recently made by Hormuzd Rassam among the ruins at Nineveh. He was engaged excavating at Balawat, about nine miles northeast of Nimrud, where he uncovered a pair of enormous folding doors, twenty-two feet in height and sixteen feet wide. They belonged to the palace of Imgruz Bell, and are of extraordinary workmanship. They were of cedar wood, covered with bronze plates nailed horizontally across each leaf of the gates, one end being turned round the posts upon which the doors revolved. They exhibit in double bands, each six inches broad, a complete pictorial record of the historical events of the first nine years of the reign of Salmanneser II., who lived 820 years B. C., and whose invasions into the Holy Land are recorded in 2 Kings, xvii, 3-6, and xviii, 9-12. He was a mighty warrior, and during the twenty-seven years of his reign he led in person twenty-three expeditions, and traversed the entire country between the Persian Gulf and Mount Nipates, and between the Zagros Mountains and the Mediterranean. On these bronze doors are represented, in beautiful relief, the king with his army on the march, his battles, sieges, triumphal processions, containing hundreds of figures; the torture of prisoners, captives bearing presents to the king, and inscriptions

recording and explaining the events depicted. This is certainly a remarkable discovery. No similar monument has before been discovered, and no representation of such a kind is to be found on the sculptures brought from Ancient Assyria. Hence its great value cannot be overestimated to the antiquary, philologist, and ethnologist.

Earlier discoveries had assured us that the Assyrians were the equals of the Chinese in ivory work, of the Venetians in beautiful colored glass-ware, of the Jews in rich embroidery, and of the Japanese in small specimens of bronze. And it is also well-known that in their marvelous bas-reliefs they excelled all other nations. On the alabaster walls of the royal palaces, the Assyrian artist sculptured in relief flowing rivers abounding in fish, mountains covered with trees, foreign lands wherein victories were achieved, walled cities which had been stormed, triumphal processions with long lines of captives, hunting scenes on land and water, curious animals and rare flowers, men and women, and the annals of the empire. But this elaborate and extensive bronze-work is a new feature of that old civilization.

So highly valued is this unique specimen of Assyrian art, that, after careful cleansing and reconstruction, it will be reproduced in a series of plates, under the superintendence of Samuel Birch, keeper of the Oriental Department of the British Museum.

A Cure for Slander.—The following very homely, but singularly instructive lesson is by St. Ph lip Neri:

A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired he. "Yes, father, very often," replied the penitent. "My dear child," said Philip, "your fault is great, but the mercy of God is still greater; for your penance, do as follows: Go to the nearest market, and purchase a chicken just killed, and still covered with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me." Accordingly she repaired to the market, plucked the fowl and set out on the journey, plucking it as she went along, as she had been ordered to do.

In a short time she returned, anxious to tell of her exactness in accomplishing her penance, and desiring to receive some explanation of one so singular.

"Ah," said Philip, "you have been very faithful to the first part of my orders; now do the second part, and you will be cured. Retrace your steps; pass through all the places you have traversed, and gather up, one by one, all the feathers that you have scattered." "But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; how can I recover them in every direction; how can I recover them?" "Well, my child," replied he, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions; call them back now, if you can. Go sin no more."

Southern Violence.—*The Methodist Advocate*, of Atlanta, Georgia, publishes a long series of outrageous acts of violence and murder committed on ministers of the Methodist Episcopal Church, since the close of the war, in various Southern States, from South Carolina

to Arkansas. The motive in most or all of these cases is supposed to arise from opposition to their Church relations or political influence. In connection with this subject, it prints a letter from A. S. Lakin, the Presiding Elder of one of the Alabama Districts, detailing a conversation with one of the officers of their church who had formerly been in connection with the Kuklax Klan, which says that one dark night, the clan dragged a bayou on the Chattahoochee River, in Alabama, and brought up sixteen dead bodies of persons whom they had murdered and thrown into the water. These were buried for fear they might rise and betray their murderers.

Natural History, Science, &c.

The Boring Sponge.—In 1871 a vessel laden with marble was sunk in Long Island Sound, and according to Professor Verrill, the boring sponge has penetrated the exposed parts of the blocks for a depth of two or three inches from the surface. The canals or tunnels in a specimen of this marble vary from one-fourth to an hundredth of an inch and less in diameter; and are coated within with a thin film of dried flesh of a brown color, which was orange-colored in life. The needle-shaped spicules are plainly visible under a one-fifth inch lens, and are siliceous. The specimen shows, in what appears to have been the inner portion of the block, a series of large branching canals which connect freely with each other in the most irregular way imaginable.

Bowerbank mentions an affiliated species which is parasitic on a sea-weed, boring or dissolving away the soft parts and allowing the harder fibrous structures to remain as a means of support.

Dr. Schmidt observes that a large portion of the coasts of the Mediterranean and Adriatic Seas is composed of calcareous material which, from its tendency to become eroded, has a broken, jagged aspect, giving it a peculiar and often attractive appearance. Of such broken, Dalmatian coast, one can certainly measure off some thousands of miles of strand, and where it does not descend too abruptly, large and small stones and fragments of rocks cover the ground. One can scarcely pick up one of these billions of stones without finding it more or less perforated with holes and eroded by Cliona (boring sponge), often to such a degree that the spongy remains of the apparently solid stone may be crushed by the hand.

The mode of distribution and extension of the sponge indicate that a process of chemical solution is the real agent at work in erosion. Of the exact constitution of this corrosive fluid, we, however, as yet know nothing. The importance of the boring sponge in helping to effect the re-distribution of matter, does not consist in comminuting the stone into particles, but in dissolving it as sugar is dissolved in a glass of water, and mingling it with the sea-water in this dissolved condition. Out of this solution the innumerable shell-fish take the mineral materials which mingle with their blood, and from which they are deposited as new layers on the shell, which, when the animal dies, either is also finally re-dissolved by the sponge, or falls to the bottom of the sea as a contribution to the earth's strata of future eons.

Dr. Leidy observes in regard to the agency of this organism in disintegrating the shells of dead mollusks, that an extensive bed of oysters which had been planted by Thomas

Basley at Great Egg Harbor, had been subsequently destroyed by an accumulation of mud. The shells of the dead oysters, which were of large size and in great number, in the course of two years were so completely riddled by the boring Cliona, that they could be crushed with the utmost ease, whereas without the agency of this sponge the dead shells might have remained in their soft muddy bed devoid of sand and pebbles, undecomposed perhaps for a century.

In a specimen of the common oyster recently examined, the substance of the shell was thoroughly cavernated, so as to render it extremely brittle and readily crushed; in fact the inner table of the shell standing showed a great number of elevations within where the intruding parasite had been kept out by the oyster, which had deposited new layers of calcareous matter at these places, so as to give rise to the elevations spoken of.

Evidence of the presence of the boring sponge may very frequently be noticed in shells of oysters brought to the markets, though it often appears as if the parasite had left its work incomplete, being killed on its post.—*Am. Nat.*

Controlling Horses by Means of Electricity.—The General Omnibus Company of Paris has for some time past made use of electricity for subduing vicious horses. By the process adopted intractable animals given to biting, kicking, rearing, &c., are rendered inoffensive, and submit peacefully to be groomed and harnessed. To obtain this result a weak current of electricity is passed into the mouth of the horse, each time it becomes restive. The will of the animal seems almost annihilated. The current is produced by a small induction machine, the wires of which communicate with the bit of the bridle.—*Leisure Hour.*

An incident interesting to students of natural history occurred a few days ago at a residence. In front of the house a small tree is growing, in which an oriole some time ago took up its abode, building a nest, and evincing an intention to raise a family. The owner of the house has a spaniel, over which he has shot innumerable game birds within a few years past. From the time the oriole began to build its nest, it exhibited a marked antipathy to the dog, flying at him boldly whenever he came in front of the house, and pecking him until he retired from the field. This occurred several times, the bird always coming off victorious. Of late the oriole has shown more objection than common to the dog, perhaps because there are now some young ones in the nest. One day the unhappy spaniel came out to lie on the front steps, but was not allowed to enjoy his rest unbroken: for back, flapped his wings in his eyes, and made it so uncomfortable for him that the dog ran into the house. But his trouble did not end there, for the bird went into the house after him, beating him continually.

The *Tulahassee Floridian*, of a recent date, says: "We are informed that a gentleman residing in Wakulla County, by the name of Cox, who is cultivating a small farm, upon arising one morning last week was surprised to find that during the night his residence had been changed from a region where water could not be seen to the border of a lake. When he retired the evening before his house was far away from any pond, lake, or river, but upon going out next morning, instead of

his garden, an immense sink, fifty or six yards square, filled with water, running within eighteen or twenty feet of his residence, met his gaze. During the night transformation occurred, leaving not even a vestige of the tallest pine trees, which were standing in their full majesty only two hours before. These sinks, however, are not infrequent in that county. It has only been a short time since that a sink occurred near Lavender's Mill, more remarkable than one alluded to above, in that it occurred upon the very top of a hill—one of the highest points of land in that county.

A revenue officer in Binghamton, N. Y. has been severely poisoned about his face and hands by revenue stamps. One day when the weather was very hot, and he was perspiring freely, he stamped and cancelled the stamps on a large number of cigar-boxes. Green dust flew from the stamps and covered his hands and wrists, and a handkerchief used by him for wiping his face and neck also became filled with the dust. The result was severe and deep poisoning wherever the dust touched.

A barn swallow has built its nest under the guard of the steamer *Mary Powell*, and ridden daily between Poughkeepsie and New York.

Camels.—A herd of camels was driven here from Nevada, says the *Yuma Sentinel*, nearly two years ago. Finding no profitable work for them, their owners turned them loose along the Gila to the eastward of Yuma. There they have been living and breeding, looking fat and sleek all the time. For while they were in danger of extermination when they were put in an appearance along the wagon road they frightened mules and horses beyond the control of the drivers. They soon earned the hatred of teamsters some of whom acquired a habit of shooting camels at sight. Since, however, the railroad has been delivering freight at Adoude, the road along the Gila has been comparatively abandoned by teamsters.—*Am. Naturalist.*

Diamonds.—The district of Shantung in China, contains diamond deposits, but the stones in which the diamonds are found are generally very small—rarely the size of a pea. The following singular artifice is resorted to by the Chinese to obtain them. Men wearing large and thick boots made of straw walk in the sand of the valleys and water-courses. The diamonds, generally rugose and angular in form, penetrate into the straw and remain fixed there. Afterwards the boots are collected and burned, and the precious stones are found among the ashes.—*Eng. Mechanic.*

Peculiar Honey.—In Ethiopia there is found in subterranean cavities (according to M. Villiers), a honey made without wax by an insect resembling a large mosquito. This honey is called *tazma*. The natives use it to cure throat disease. The composition is like that of ordinary honey, but it differs in the absence of cane sugar.—*Am. Naturalist.*

The Axolotl.—The axolotl is a lizard-like animal that inhabits a shallow salt lake in Mexico. It uses its gills in breathing. Sometimes it comes out on dry land, making use of its lungs and trying to catch worms for food. It is said occasionally to cast its gills and become a permanent resident of the land, though this is not its usual habit. *Chambers' Journal* quotes from Dr. Wilson's *Leisure Hour Studies* the experiments of Fraulein Marie von Chauvin. She succeeded by dint of care

patience in enticing five specimens from native waters by gradually inuring them to terrestrial existence. The animals were highly refractory as far as their feeding was concerned; but their objections to diet when their experiment was overcome by the ingenious method of thrusting a live worm into the mouth; whilst by pinching the tail of the worm, it was made to wriggle so far into the amphibian's throat, that the animal was compelled to swallow the morsel. Of five subjects on which the patience of Aulein von Chauvin was exercised, three died, after a life of nearly fifty days on land, the period of their death, however, their fins and tail-fins were much reduced as compared with the normal state of these organs. The two surviving axolotls, however, behaved the most satisfactory manner. Gills and tail-fins grew small, apparently by an actual process of drying and shrivelling through contact with the outer air. The animals pulsed or shed their skins several times; finally, as time passed, the gills and tail wholly disappeared; the gill-opening became closed; the flattened tail of the axolotls was replaced by a rounded appendage; the eyes became large; and ultimately, with the development of a beautiful brownish-black hue and gloss on the skin, varied with yellow spots on the under parts, the axolotls assumed the form and guise of a land newt.

Curious Astronomical Error.—Otto Struve, astronomer at the Imperial Observatory of St. Petersburg, has discovered that in all his observations of stars carried on during thirty years there is a systematic error. He has ascertained the amount of error by measurements of artificial stars, and can therefore make necessary corrections to his long series of observations. He supposes the error arises from certain peculiarities of the eyes.—*Chambers Journal.*

The Fibre of Nettle.—Attempts have been made from time to time to make use of the nettle, *Urtica utilis*, in spinning and weaving. The plant grows largely in India; but the difficulty of separating the fibre from the rough outer skin has hitherto prevented its introduction as an article of commerce. The Indian Government with a view to encourage invention, offered a prize of £5000 for an efficient nettle-fibre cleaning-machine.—*Chambers Journal.*

Climate for Consumptives.—A recent medical writer says, that consumptive people do not need the warm, damp, vapor-laden atmosphere of Cuba, and Florida, but the cool, dry, still air of high latitudes. A man in consumption will more certainly get well in Greenland than in the West Indies. Dr. Kane was invalid in the waters of the Gulf of Mexico, in summer. Many considered him doomed for consumption. In six months he was in Greenland, and after remaining there several years, exposed to all the rigors of the Arctic seas, he returned in better health than he had known for several years.

In connection with this subject we remember the remark made to us by a physician who practised in Susquehanna Co., Pa., on the high plateau of the head waters of the Delaware, that consumption was almost unknown there, and he believed never originated in that section; but that as soon as we descended into the valleys of the rivers, so as to come within the reach of the fogs that are

frequent in such situations, consumption made its appearance.

On the above article our medical critic makes the following criticism: "This, in the main, is undoubtedly correct. There are, of course, exceptions in individual cases. The air of the Adirondack mountain region of New York has proved of great value in many cases of pulmonary disease."

Summer-boarding.—In seeking a summer home, the *Journal of Health* recommends a quiet country place, where the women, without wounding their self-respect, can wear the plainest, loosest clothing they possess; be under no necessity to dress but once in twenty-four hours, when they first get up in the morning; and need nothing when they wish to go out of doors, but a sun-bonnet and a loose, light shawl. The shoes should have soles nearly half an inch thick, with cork lining inside.

One who can go out thus easily, "will be far more apt to take a turn round the farm, to go to the spring-house, to gather eggs in the barn, to feed the chickens, to go a berrying, to visit the orchard, to pick berries for desserts, to watch the dairy-maid, to go out to the harvest field and smell the new-mown hay, gather wild flowers, &c." It adds the advice to eat nothing except at the three regular meals of the day, and get all the sleep possible during the hours of darkness.

Letter from R. Shackleton to D. C.

Ballitore, 17th of 8th mo. 1775.

My Dear Cousin,—It is true there is an intellectual bemoaning and a looking the wrong way for help; but there is also a time and a season and a freedom in which we may unobtrusively, in some degree, to our intimate friends, and sometimes not unprofitably, deep calling unto deep. For my part, I know no better way, than diligently to keep up the watch unto prayer and to wait in simplicity for the operation of the Spirit of Truth to appear in its own way and manner, and do its present office according to the present occasion, for manifold is the grace of God. This, with a faithful, honest discharge of what we are made sensible to be our duty, is the way, and the only way, for us to gather strength, and get the better of our many infirmities, both of flesh and spirit; at least, I have so learned; I wish I could always practise. It may sometimes not be of much use any way to dwell too long and often on the contemplation of the degenerate state of our religious Society. When this view is brought before us in the vision of light, it is good; it is productive of humbling baptism, in sympathy with the oppressed seed, and of strong cries for its deliverance; but if we look at this declension with the eye of human wisdom only, we may be much deceived, and pierce ourselves with sorrows of our own making as well as heat ourselves with sparks of our own kindling. There may be many of the staff, who, when they are in due time brought forth, will appear taller, by the heat on their shoulders, in religious stature, than the generality of their brethren; and many goodly personages who are like eldest brothers and heirs-apparent in the family, yet are known by Him who sees the heart, to have forfeited the pre-eminence of their birth-right, and not to merit the rank which they are found to assume. Let us, my

beloved friend, make it our principal care and endeavor, to get a settlement in a quiet and still habitation, taking diligent heed to ourselves that our own hearts and hands be kept clean, and simply doing, according to the best ability afforded, that little portion of the great work which appears to be our proper business; so shall we witness that peace and tranquillity of mind which cannot be enjoyed but as our obedience keeps pace with knowledge, and be freed from a numberless train of disquietudes and perplexities, which ever attend a negligent or partial performance of our duties; growing from strength to strength, and increasing in the increase of good.

Certainly nothing is better than religion for use or ornament. If it be the will of the Great Dispenser of the cup of life to pour out many prosperous circumstances, religion preserves in the moderation and gives relish to the sweets; if trouble and adversity be mingled in a great degree, religion supports and comforts, sweetens the portion and makes it salutary.

Very affectionately thine, R. S.

Fashions in Phisic.—There are fashions in phisic, and the growth, decline and fall of certain remedial agents would furnish an interesting theme for an essayist with a taste for drugs and an aptitude for figures. Two French physicians, Drs. Lasegue and Regnault, have published some figures as the result of their partial research into the French hospital reports. Bromide of potassium a quarter of a century ago was very little employed; three thousand grammes [one gramme is about 15 grains], only were prescribed in 1855. A year after the consumption had risen to seven thousand grammes; in the neighborhood of that figure it remained stationary till 1864, when suddenly it bounded up to 22,300; in 1875 it reached 95,530; in 1896, 133,000; and so it went on till in 1875 it had attained a total of 730,910 grammes. Another very interesting array of statistics recites the grandeur and decadence of the leech. From 1820 to 1823 inclusive the sick sons and daughters of France in her hospitals furnished pasture to 180,000 leeches. In 1824 bleeding seems to have become more popular, for all at once the consumption of leeches rose to 457,000. It went on rapidly increasing till in 1834 the figure was 1,050,000, and in 1836 it reached 1,280,000. Till 1840 phlebotomy continued in frightful favor; then the demand for leeches decreased so rapidly that by 1844 the consumption was only 300,000; by 1855 it had reached the figures of a generation before—180,000—and half a generation later, in 1871, it was no more than 100,000. As leeches went out liquor came in. The consumption of alcohol in 1855 was 1270 litres; in 1860, 7836; in 1865, 19,951, and in 1870, 40,500, which figure has since been maintained. Brandy is not mentioned till 1862, when 4 litres were used; in 1863 the quantity was 133; in 1867 it was 1504; in 1868, 2826, and by 1875 it had risen to 5108 litres. A like increase is noted in the case of rum—from 35 litres in 1862 to 2458 in 1865 and 5682 in 1868—and the prescriptions of port, sherry, claret and other wines have gone on growing as rapidly and as steadily.—*Late Paper.*

We are to guard against refined error as well as open evil.

THE FRIEND.

EIGHTH MONTH 9, 1879.

In an editorial article published in our issue of 4th mo. 26th, were some extracts from a letter of Isaac Pennington, showing his belief in the divinity of our Saviour, and in the atoning efficacy of his offering for the sins of mankind.

We have recently received a letter from a Friend at a distance, suggesting the reprint of the entire letter from which those extracts were taken. Our readers will find that it bears a decided testimony to the fundamental truth so firmly upheld by the Society of Friends, that there is no salvation without receiving and being changed by the power of Christ inwardly revealed—knowing Him "to mortally and overcome sin in the very root."

As the same writer elsewhere says: "Let a man believe what he can concerning the blood of Christ, and apply to himself what promises he can, yet this will not do, (oh, how grievously do men mistake herein!) but he must feel somewhat from God, somewhat of the new creation in Christ Jesus, somewhat of his light (shining from Him, the Son, into the heart), somewhat of his life, somewhat of his power working against the darkness and power of the enemy in him."—*Works*, vol. 3, p. 378.

Again: "Christ did offer up the flesh and blood of that body (though not only so, for He poured out his soul, He poured out his life), a sacrifice or offering for sin, a sacrifice unto the Father, and in it tasted death for every man; and that it is upon consideration (and through God's acceptance of this sacrifice for sin), that the sins of believers are pardoned, that God might be just and the justifier of him who believeth in Jesus, or who is of the faith of Jesus."—*Id.* vol. 3, p. 372.

Here there is no unequal holding of the truth; no upholding of one part of the plan of salvation to the neglect or disavowal of the other. There is nothing to cherish the false hopes of those who look for salvation through the merits of a crucified Saviour, without yielding their hearts to his transforming, regenerating influence; and there is nothing to strengthen the opposite error of denying that the sufferings and death of Christ are effective in procuring forgiveness from God. It is true that salvation cannot be known except through the inward work of the Holy Spirit; and hence some, relying on their own reason, have been led to believe that nothing more is or can be necessary. To all such reasoners we commend the further declarations of Isaac Pennington, from whom we have been quoting:

"God himself, who knew what virtue was in the inward, yet hath pleased to make use of the outward; and who may contradict or slight his wisdom and counsel therein? Glorious was the appearance and manifestation of his Son in flesh; precious his subjection and holy obedience to the Father; his giving Himself up to death for sinners was of great esteem in his eye! It was a spotless sacrifice of great value, and effectual for the remission of sins; and I do acknowledge humbly unto the Lord the remission of my sins thereby, and bless the Lord for it; even for giving up his Son to death for us all, and giving all that believe in his name and power to partake of remission through Him."—*Id.* vol. 3, p. 380.

Much is included in the expression "Believe

in his name and power;" as here used, it implies a living faith, reliance and obedience, and comes from "the inward life and teachings of God's Spirit," by which, and I believe, "I am I taught and made able to value that glorious outward appearance and manifestation of the life and power of God in that heavenly flesh (as in my heart I have often called it), for the life so dwelt in it, that it was even one with it. Yet still it was a veil!"—*Id.* vol. 3, p. 375.

The 52nd volume of "The Friend" closes with the present number. Our subscribers are reminded that our terms are \$2.00 per annum, payable in advance, and 10 cents per postage, which is prepaid by our Agent for those copies sent by mail.

SUMMARY OF EVENTS.

UNITED STATES.—The Cashier of the Lawrence National Bank, Mass., has confessed to speculation in mining stocks with the funds of the bank, involving a loss to the bank of \$34,000. The loss has been made good by the directors, the cashier dismissed from office, and a warrant issued for his arrest.

A copy of a contract with a negro tenant of lands in Warren, Ohio, which was void on the ground of its being in violation of the laws of the State of Mississippi, throws some light on the causes of the emigration from the lower Southern States. The rent payable in cotton, is about \$10 per acre, and \$30 for the use of a mule. The supplies of provision and clothing are charged at about double the ordinary prices. Interest is charged on running accounts at 1½ per cent per month, &c. The effect of such exorbitant charges is almost necessarily to keep the tenant always in arrears. To this cause of discouragement, must be added the violence so often used to prevent the exercise by the freedmen of their political privileges.

The general business outlook of the country is favorable. The iron trade at Pittsburg is said to be very prosperous. The imports of dry goods at New York are increasing, showing an increased demand. The *St. Louis Journal of Commerce* publishes extracts from various parts of the West, which show "a large increase in business, rapid restoration of confidence among all classes, abundant crops, and general prosperity."

On First-day, 3d inst., the temperature at Fall River is reported to have reached 102½ degrees in the shade. In the neighborhood of this city, the thermometer registered about 35 deg.

The mortality here in New York during the past week was 636. The heat of the weather on Seventh day just produced many cases of sun-stroke.

The project of a ship canal through Florida is again agitated. The number of deaths in Philadelphia during last week was 329.

The War Department has information from the Northwest that all, or nearly all the hostile Sioux who crossed the border from Canada to hunt buffalo, have recrossed the line. It is believed by military authorities that these Indians had no intention, at any time, of provoking a conflict, and the report that Sitting Bull was engaged in the skirmish of the 7th ult. is entirely discredited.

Markets, &c.—U. S. bonds, 6's, 1881, 104½; 5's, 1881, 102½; 4½'s, 1891, 105; 4's, 1907, 102.

Cotton, 12 to 12½ cts. for middlings.

Petroleum, 55 to 56 cts. for crude in barrels.

Flour, extra family \$8.55 to \$9.00; patent and other high grades, \$8.75 to \$9.00.

Wheat, \$1.07 to \$1.09. Rye, 55 cts. for new. Corn, 44 to 49 cts. Oats, 33 to 38 cts.

Beef cattle, 33 to 35 cts. Sheep, 3 to 5 cts. Hogs, 51 to 6 cts. Cows from \$20 to \$30 each.

FOREIGN.—It is reported by telegram, that the steamer *Vesta*, with the Arctic explorer, Nordenskjöld, on board, has been freed from ice, and has safely passed Behring Strait.

A despatch to the *Times* from Port Darwin, dated 13th ult., says: King Cotyayoo, when leaving the battle-field of Ulundi, told his chiefs to look to their own safety, and to be satisfied with peace as best they could. He said that the nation is dispersed, and the king and his family are in the hands of the British.

divided into three or four separate principalities, under the rule of an independent noble. Cetywa brother of the king, will receive his own territory on this arrangement.

One hundred and thirty-seven deaths from yellow fever occurred in Havana last week. Since the beginning of the year the number has been 537, against for the same time last year.

RECEIPTS.

Received from George P. Stokes, N. J., \$2.10, v. 53; from James Willis, L. I., \$6, to No. 52, vol. 53; from Benjamin Gilbert, Reading, Pa., \$2.10, vol. 53, a. for Albert Cooper, Mary M. Price and Joshua Cooper, \$2.10 each, vol. 53; from Isaac Larrance, O., \$1.10, No. 27, vol. 53; from Charles Stokes, Agent, N. J., Josiah Allen, \$2.10, vol. 53; from Elias E. Paxson, N. J., Deborah Allen, \$2.10, vol. 53; from E. Rachel P. Park, L. I., \$2.10, vol. 53; from Margaret E. Lee and Lydia L. Pa., \$2.10 each, vol. 53; from David J. Brown, Gt. \$2, v. 53; from James Scarlett, Pa., \$2.10, vol. 53; from Isaac Leeds, N. J., \$2.10, vol. 53, and for Isa Powell Leeds, N. J., and Susa Powell, Pa., \$2.10 each, vol. 53; from Robert P. Gifford, R. I., \$2.10, vol. 53; from Joseph Scattergood, Agent, Pa., \$2.10, vol. 53; and for Jane W. Knight, Jane B. Davis, Rachel Woodward and John M. Sager, \$2.10 each, vol. 53; from Lydia A. Hendrickson, N. J., \$2.10, vol. 53.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Month Meetings of Friends in this city, will re-open on Second day, Ninth mo. 2d, 1879.

A limited number of children will now be admitted to these schools, not members of our religious Society whose parents may desire to have them educated from the unnecessary but fashionable accomplishments so common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is particularly invited to these schools. The terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members), who may find the charge burdensome, can be fully relieved.

The principal schools will open for the next term under the care of John H. Dillingham and Margaret Lightfoot, as Principals, both successful teachers of many years' experience. With these Friends will be assisted by a complete corps of teachers, it is thought these schools may safely be recommended as affording opportunities for obtaining a liberal education in useful branches of study, and in the Latin, Greek and French languages. Facilities for illustration are afforded by a valuable collection of philosophical apparatus, minerals, and Auzoux's models or parts of the human system, &c.

Believing that advantage would arise from increased facilities for the instruction of the smaller girls, arrangements have been completed for the opening with the fall term, of a primary department in the building on Seventh St., in which special attention will be given to those children whose studies are of a elementary character. The Primary Schools in Cherry St. and near Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMOLEY, No. 415 Market St.

TOUGHKENAMON BOARDING SCHOOL.

The 13th year opens Ninth month 9th, 1879.

H. M. CORP, Principal.

WESTWON BOARDING SCHOOL.

Our Friends Benjamin W. and Rebecca G. Passmore, having resigned their positions as Superintendent and Matron of Westwon Boarding School, Friends who are desirous of engaging in the important and responsible duties of superintending this institution, are requested to communicate with either of the undersigned. The present Superintendent, and trustee to be released in 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John W. Smith, Washington, Bucks Co., Pa.
Charles J. Allen, 304 S. 8th St., Philadelphia.
Elizabeth R. Evans, 322 Union St.
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

