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THE

FRIEND.

A

RELIGIOUS AND LITERARY JOURNAL.

VOLUME LXIII.

514 1/2 3/4

PHILADELPHIA:

PRINTED BY WM. H. PILE'S SONS.

1890.

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THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, EIGHTH MONTH 3, 1889.

No. 1.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,

No. 116 NORTH FORTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,
MODESTOWN, BERLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 182.

(Continued from page 40, vol. lxi.)

REPROOFS.

Rowland Hill once offended some farmers by saying "they were as bad as their very pigs." Several of them were assembled at a house at the bottom of the village, and when he happened to pass by, they called him in and demanded an explanation of his assertion. He immediately consented to give it. "Now," said he, "look at your pigs; when the acorns drop they do not go under the elm in search of them, but under the oak; and when they have swallowed all they can find, off they go, without giving a single look at the tree which has furnished their meal. So, you like your pigs, know where to go to look for your wheat and other produce; and when your barns are filled with plenty, like them you forget to look up to the Source whence all your blessings have been obtained."

A woman in New Jersey received into her family an intelligent stranger from a heathen country; whom she endeavored to instruct in the truths of Christianity. She was herself awakened to a sense of inconsistency with her religious profession by a query which her visitor put to her. The account of the circumstance, which she forwarded to the *Evangelist*, is as follows:—

"One day I sat conversing with him, he in very imperfect English, and I with a dictionary in his native language beside me, to which I had frequent recourse. A proverb of his country attracted my attention, and I read aloud: 'The heart of man is the same in all nations.' A silence followed, which was broken by the rather personal remark:

"Mrs. W., why do you, why do American ladies, wear ear-rings?"

"You can imagine the startling effect it had upon me when I tell you that a few weeks before a friend, whom I considered rather ultra in her religious notions, having reproved me for wearing these, to her, uselessly ornaments, I replied, rather impatiently:

"I am a Christian, but I certainly shall not be a fanatic. When God tells me to put them aside I shall do so, and not until then."

"You can readily understand the effect of this question, and from such a source. Unwilling,

however, to be convinced, glancing at an elegant chain attached to his watch, I replied:

"Probably for the same reason you wear that chain; they are pretty, and I like all things that are pretty—flowers, pictures, &c."

"No, no," said he, "my chain is of use. I think you told me that God made man all good. I think He did not put holes in women's ears. Yes, 'the heart of man is the same in all nations.' My countrywomen blacken their teeth, paint their faces. Christian women nake holes in their ears."

"The truth came home with power to my soul. Quietly unfastening my rings, I laid them on the table.

"Why do you do so?" said he, evidently perplexed by the act.

"O," said I, "God did make man good. He has told me to take these rings from my ears, and I obey Him."

"Quickly unfastening his chain from his watch, he laid it beside the rings; and, notwithstanding my efforts to induce him to resume it, he persisted in his determination of not wearing it again."

The *New York Tribune* describes a very effective reproof, which it says was administered in an office in that city the week before the account was published.

"Among those who occupy this office, consisting of a suit of fine rooms, are two high-toned Christian gentlemen. Some of them have held positions of eminence. To their office came a man who claimed a club acquaintance with one of them, and who, finding two or three of them together in the reception-room, began to tell an offensive story, illustrating it as he went on by reference to a map hanging on the wall, and standing necessarily with his back to the auditors. When he got through his story and turned to receive applause, no one was in the room but the type-writer boy, who had been busily at work all the time. The auditors had quietly taken themselves to their respective rooms, and the visitor had nothing to do but take his hat, and retire. That is a good way to listen to a vile story."

That the very presence of a person, without a word being spoken, may sometimes as effectually reprove those who are doing wrong, as if the condemnation had been expressed in eloquent and fitting language, is shown by an anecdote which is told of Andrew Thomson, a minister in Edinburgh. One Seventh-day night, in the house of one of the members of his congregation, a family of some note in the city, a midnight revel was going on. Thomson had been out late that night to visit a sick member of his flock. The narrative says:—

"On his return home, his eyes chanced to light on this house, whose windows were brilliant with the glare of festivity. The minister paused as he saw the shadows of the dancers on the window-blinds of the drawing room; he could hear the sounds of the music and the voices of revelry. Taking his resolution, he stepped up

to the doorway and rang the bell. Without speaking a word to the servant who opened the door, he went upstairs, entered the room, and stood up in the midst of the dancers.

"Had a spirit from the other world appeared, the party could not have been thrown into a state of greater embarrassment and confusion. The music ceased, the dancers stood still; a silence as awful as death followed, while the bold intruder surveyed the company with a stern glance. Not a word did he utter; not one tongue was moved to ask, 'What dost thou?' As the penetrating glance of reproof fell in turn on each one of the confounded revellers, every countenance fell, and the bravest quailed. The piercing eye and solemn presence having accomplished the work of admonition, the minister retired amid the same unbroken silence. It was a bold stroke, but God blessed it, and it was the beginning of a work of the revival of genuine Christianity and reformation in many a family in the Scottish metropolis."

Another form of silent reproof was that administered by Dr. Wadly, who was preaching to a small congregation on an extremely hot day, which created a general disposition to fall asleep. Perceiving that all but three or four were in this somnolent condition, the preacher conceived the idea of gradually increasing the length of his pauses, and of speaking in a perfect monotone, until finally every individual in the congregation was sound asleep. He then took his hat and quietly departed. This was scarcely fair treatment of the people, and if the result of the minister's drowsy manner had been that he had himself sunk into a slumber, it would have been even justice; but it is not probable that the circumstance would soon be forgotten by the congregation, when they awoke and found the preacher gone.

It is related of Samuel W. Kilpin, that one day, he passed a very profane man, and having failed to rebuke him, he awaited him in the morning at the same place. When he approached, Kilpin said, "Good morning my friend, you are the person I've been waiting for."

"Oh! sir, you are mistaken," said the man. Kilpin replied, "I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you."

"Oh! sir, you are mistaken, it could not be me, I never saw you before in my life, that I know of."

"Well, my friend," said Kilpin, "I heard you pray last night."

"Sir, now I know that you are mistaken, I never prayed in all my life!"

"Oh!" said Kilpin, "if God had answered your prayer last night, you had not been here this morning! I heard you pray that God would blast your eyes, and damn your soul!"

"The man turned pale and then trembling said:

"Oh! sir, do you call that prayer? I did, I did."

"Well, then, my friend, my errand this morn-

ing, is to request you to pray as fervently for your salvation as you have done for damnation, and may God in mercy hear your prayer."

The man from that time became an attendant on Kilpin's ministry, and it resulted in his early conversion to God.

The owner of the famous Wedgewood potteries, in the beginning of this century, was not only a man of remarkable mechanical skill, but a most devout and reverent Christian. On one occasion, a man of dissolute habits, and an avowed atheist, was going through the works, accompanied by Wedgewood, and by a young lad who was employed in them, the son of pious Lord C.—sought early opportunity to speak contemptuously of religion. The boy at first looked amazed, then listened with interest, and at last burst into a loud, jeering laugh.

Wedgewood made no comment, but soon found occasion to show his guest the process of making a fine vase; how with infinite care the delicate paste was moulded into a shape of rare beauty and fragile texture, how it was painted by skillful artists, and finally passed through the furnace, coming out perfect in form and pure in quality. The nobleman declared his delight, and stretched out his hand for it, but the potter threw it on the ground, shattering it into a thousand pieces.

"That was unpardonable carelessness!" said Lord C.—angrily. "I wished to take that cup home for my collection! Nothing can restore it again."

"No, You forget, my lord," said Wedgewood, "that the soul of that lad who has just left us came pure into the world. That his parents, friends, all good influences, have been at work during his whole life to make him a vessel fit for the Master's use; that you, with your touch, have undone all the work of years. No human hand can bind together again what you have broken."

Lord C.—, who had never before received a rebuke from an inferior, stared at him in silence. Then, "You are an honest man," he said, frankly holding out his hand. "I never thought of the effect of my words." J. W.

I WILL end my part herein with our most solemn confession in the holy fear of God. That we believe in no other Lord Jesus Christ than He who appeared to the fathers of old at sundry times and in divers manners, and in the fulness of time took flesh of the seed of Abraham and stock of David, became Immanuel, God manifested in flesh, through which He converted in the world, preached his everlasting Gospel, and by his Divine power gathered faithful witnesses; and when his hour was come, was taken of cruel men, his body wickedly slain; which life He gave to proclaim, upon faith and repentance, a general ransom to the world; the third day He rose again and afterwards appeared among his disciples, in whose view He was received up into glory; but returned again, fulfilling those Scriptures, "He that is with you shall be in you." "I will not leave you comfortless, I will come to you again and receive you unto myself," (John xiv: 3, 17, 18), and that He did come and abide as really in them, and doth now in his children by measure, as without measure in that body prepared to perform the will of God in; that He is their King, Prophet and High Priest, and intercedes and mediates on their behalf, bringing in everlasting righteousness, peace and assurance forever into all their hearts and consciences; to whom be everlasting honor and dominion. Amen.—*William Penn.*

A Visit to Plymouth Rock.

It is hoped that the following extract from a letter written hastily to some friends while waiting for a boat at New Bedford, may have sufficient interest to repay perusal.

I hope you will all henceforth look upon me with a due amount of reverence, for with these feet of mine I have touched the veritable Plymouth Rock. I have quaffed water from my hands out of the very brook where the pilgrim fathers quenched their thirst. I have, in fact, done all the proper things to do when one goes to Plymouth. Did I enjoy it? You know very well that I always enjoy everything, and I certainly did this. But I am compelled to confess that even amid such soul stirring surroundings, I flung myself on the ground with most undignified mien, and with wild words exclaimed that I could see no more glory in roasting at Plymouth than in a brick oven. Think of such sacrilege, but these are the facts. Hot! I think never was so hot before. The morning had been dull and heavy, and with admirable foresight I had provided myself with a heavy shawl, in case of rain. With this useful article on my arm, I dragged my wearied self about the sight of a sign hanging from an old time-honored building, advertising for about the best seat on flying across the street with an averted head, lest these words should again meet my eyes. Dinner was out of the question, so procuring some bananas, I lay under a tree on old Burial Hill and ate them, and tried to think where I was; but, oh, 'twas so hot. Before long, however, the sun became veiled with clouds, a breeze sprang up, and just as suddenly did I spring to my feet, and with fresh energy, began visiting the venerated scenes, with new found enthusiasm, and truly, no spot in America, has such interest for us.

I think the ride from Quincy, as we went along the south shore road, surpasses anything my eyes have ever beheld. I cannot tell you of its loveliness. Pennsylvania farmers who delight in straight lines, clean fence rows, and fields laid out at right angles, might turn away their heads at this wild luxuriance of nature; but as for me, I revelled in it. I saw no spot which I could not, with overflowing gratitude, pronounce perfect; for nature has here everything in her own wild way. Woods upon woods, mass upon mass; not a fence or pile of stones, but was vine-clad or banked with ferns; not a ditch but hid itself with a wild profusion of flowers and ferns, with the golden water lily peeping out from the leaves that seem to float upon the water, while blue forget-me-not fairly lined their sides in places; not a field but was full of buttercups and daisies, grass heads and clover. The little towns, some 25 of which we passed, looked so lovely with their quiet streets and dense masses of foliage, the roads winding gracefully away, every where shaded by large trees. I had before dreamed of such a country, but never expected to find it; and I could not sufficiently drink in its loveliness. I judge this season to be unusually fine, and vegetation uncommonly luxuriant. An old farmer on the train said "He da'sent leave his hoe in the ground o'er night, for fear it'd sprout."

The conductor was very kind, and often came and gave me points of interest; and here, let me say a good word for this Old Colony R. R., for surely the rate of progression is admirably adapted for sight-seeing, and if one is favored to find "an accommodation train" leaves nothing to be desired on that score.

Landed at Plymouth, I started at once for Pilgrim Rock, and must confess to being disappointed. True, I did not expect to find wild Indians or log cabins, or even

"Breaking waves dashing high
On a stern and rock bound coast."

Yet neither did I expect to see pilgrim rock, which they say—and I see no reason to doubt the statement—occupies its original position, fully 30 feet from the water, with a long wharf extending in a very utilitarian manner some 70 or 80 feet beyond it. Beside this there is above it a massive granite canopy, supported by four pillars, with iron gates enclosing it, so there is not much wild Indian effect about it. 'Tis hard, too, to reconcile the smoothly graded hill directly above it, with its broad granite steps leading down from the "Pilgrim Rock House," with the Cope's Hill, where were interred all those who perished during that first dreadful winter.

As I came up to the rock I saw a nice looking couple standing there, and we entered into a little conversation; just then a cabman came up, whom they engaged to take them around, and kindly invited me to accompany them, so I saw much without the exertion of walking. There is only one house standing that was lived in by any who came in the May Flower, and it stands a long way from the rock. There is one built of logs taken out of the old fort erected 1621, all the timber appearing still sound and good. One of the finest monuments in America is now nearly completed, and stands on a hill commanding the town. On the top is a gigantic symbolic figure of faith, 216 times life size. 'Tis of solid granite and cost over \$30,000, and is the gift of Oliver Ames, the present governor of the State. A man standing on the shoulder can just touch the thumb of the upraised hand. The driver rattled off a lot of measurements, but all I retain is the size of the neck which he said was 9 feet 9 inches in circumference. The names of those who came in the May Flower are inscribed on the rock below. Standing around it are four other figures emblematic of Freedom, Education, Law and Morality. Under these are scenes carved in relief in pure white marble, showing the embarkation, signing the compact on shipboard, the landing, and the treaty with the Indians; they are all perfect gems. After showing us these things the driver, left us at Pilgrim Hall, a fire-proof building which contains many articles of great value and rare interest, most of them having come over in the May Flower. There were also 3 immense paintings, the Embarking, Departure and Landing. I saw there the original manuscript of Felicia Hemans' celebrated poems. It would tire both you and me to tell all the contents of that hall, chairs, dishes, &c., &c. Here I left my kind friends, they going to a hotel to cool off, while I wended my way towards Burial Hill. But finding in the street a place where there is a spig—(how in the world do you spell it) where water was running out, and over it this inscription. "And there is a very sweet brook runneth under the hill side, and manye delicate springs of as good water as can be drunke," Wm. Bradford, 1620. Not contented with this, my curiosity was excited to find the veritable spring, so I went into a store near to ask after it. The man looked doubtfully at me, and said it was a hard place to get at. I told him that if it could be got at I thought I could find the way. He then indicated that behind a certain building I would find some stairs. I went as directed, and after climbing over piles of furni-

ture, found the steps; these led me into one of the most remarkable back yards I was ever in, into which was thrown every imaginable kind of rubbish, from straw mattresses to oyster shells. This was not the object of my search, however, but among it at length I found the real spring, and truly, without any poetry, its waters were delightfully clear and cool; numerous other springs also came out of the hill and ran down into the brook. From this place I went on to Old Bural Hill, the most delightful place I had seen, at least so I thought after I had cooled off. 'Tis a very steep ascent, and on its brow was erected the first rude fort, a log structure, commanding what is now Leyden Street, the first laid out by the colonists. Up this hill they must often have come. Think it of? Miles Standish, John Alden, Priscilla (and, who I should have named first, John Elliott, the missionary, the friend of the Indians, who desired they might rather be converted than killed.)

The grave stones here bear no earlier dates than 1670 or '80, for they had to be brought from England at great expense, and the colonists were long unable to afford it. I had seen some at Quincy apparently older, without name or date, only having a hollow depression in the stone. Inquiring of an old man who was moving near by, the reason of this peculiarity, he said, that they were erected before the art of cutting letters in stone was well understood here, and that the name was put in on lead, which was taken out to make bullets in revolutionary times. Another reason why there was nothing to mark the last resting place of those who were interred here at first, is, pathetically told by one of the early chroniclers, "They buried them on the hill, levelled the ground, and in the spring planted corn, that the Indians might not know of their great loss.

I have ever had a great regard for the memory of Adoniram Judson, the martyr missionary to Birmah. Judge then of my feelings, when I found here a monument to his memory, with marble slabs commemorative of his three wives. He had resided near here, and in our drive we had passed his house, and were told that after his departure for India, it was occupied by his sister, who had such an affection for him, that on his leaving her house for his last voyage, she had the door he went out at nailed up, that no mortal might cross the threshold after him. From this hill one has a magnificent view of Plymouth harbor, and can look far out upon Cape Cod Bay, and they say that on a clear day Province Town, on the end of the cape, is visible. Before you, a little to the left, lies Clark's Island, where the little band landed first, on Seventh-day night, and spent the First-day there; it was on Second day they came across in their little boat, and landed on the rock now so famous. The town of Plymouth does not impress you as being very antiquated, not nearly so much as Marblehead or Nantucket.

One other spot of interest I must not forget, Training Green, given to the town by an old woman before the revolution, now used as a play-ground by the boys of the high school. On this green were trained the soldiers of 5 wars, King Philip's, French and Indian, Revolution, War of 1812 and the Rebellion.

Favorably the threatened rain of the morning held off till just as I was approaching the depot for returning to my work at Quincy. As we pass out of the town, the last object which meets our view is a monument in course of erection in honor of Miles Standish. It is in the neighboring town of Duxbury, on "Captains

Hill," and occupies the site of his residence. Thus we bid adieu to the land of the Pilgrims, and its long to be remembered scenes.

I fully expected to have remained at Quincy longer, but was struck by an inspiration, or something of the kind, felt my work was done here for the present, paid my bill and was off at 6 A. M. for old Nantucket.

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 41, vol. 161.)

About the end of six weeks our faith about an outward habitation was brought to a very low ebb, but at last the good providence of God supplied us. My husband, discouraged at his want of success, came and sat in the room whither I had gone to rest, and after talking the matter over a little, we retired in stillness of mind, with our hearts prayerfully directed, I believe. Whilst thus engaged, our eldest girl rapped at the door, and informed my husband that a woman wished to speak to him, and I saw no more of him until we met at the tea table, when, to my surprise and astonishment, my husband told me that he had taken a house, had the key, and I must go and see it after tea.

Sophie Margory (the woman who introduced us to the house), offered her services, for tenancy for herself, husband, and daughter, as an interpreter and market woman. So clear was the directing Hand and guardian care of our Heavenly Parent, that we could not doubt, and gladly accepted the whole proposal. We looked upon the woman as sent to us by Providence, and attached her to us for the remainder of her life.

The house was an old, yet comfortable, Spanish residence, with commodious garden and out-buildings, situate in the Rue des Bouchers. In a few days we moved into it, and it proved a comfortable shelter for us during our stay in Belgium.

We found in S. M. the help we needed. She had been employed, I think, as an upper servant in an English nobleman's family, and was fairly conversant with English. She could speak Flemish best, and French tolerably. Her husband was a pensioner, and was lame and otherwise incompetent. He had been engaged in the Spanish army, I think; and that he was occupied as a courier, and could understand a little of seven languages. They had only one daughter living with them, a girl of sixteen, who went daily to learn ironing, quite an art in that country. They were very useful, kindly persons, and helpful to us in a variety of ways. Henri Margory was very partial to my little boy. The old man would take his pipe and walk about the garden, and T—— would constantly be at his side, evidently enjoying his company. One day, as I was sitting in my parlor, a rap came at the door. It was H. M. "Madam," he said, as he responded to the invitation "Come in." "I beg pardon, but I do believe there is a God over children, for little T—— has fallen on the stones and is hurt." (Our yard to the stables was paved with stones, some of the sharp edges upwards.) I took the opportunity of trying to strengthen his faith in God; and the impression remained with me pleasingly for some time.

We kept up our meetings on First-day, and in the afternoon, when my husband was at home, we had a meeting for reading the Scriptures and Friends' books, to which all that had any connection with either family were invited. This course of action was much respected and appreciated, and we had the humble satisfaction that it was not without its use.

I sometimes took walks with S. M., but whenever I made my appearance out of doors I was treated with rudeness and insult, so that at last I gave up going out altogether. Before then, however, we visited several of the chapels, which were superbly decorated, and contained many images and fine, large, life-like paintings. In one we observed model wax arms and different parts of the human frame hung before the image of a saint. These were to propitiate for accidents and the restoration of limbs or the wounded part.

There existed at that time a feeling of animosity between the people of Ghent and those of Bruges. One day my husband gave me an account of a sad circumstance. Two young women from Ghent had come over to teach a good pattern in lace-making. In the evening they took a walk outside the gates for exercise, when they were discovered, by their dress, to belong to Ghent, and were much insulted. They complained to the authorities, and the consequence was, two of the assailants were imprisoned and a third was publicly flogged. A short time after I was walking on the ramparts with S. M., when about twenty or thirty men and boys ran up the sides and threw dust and stones at me, with language I could not understand. We drew near a cottage, and I asked S. M. to go in. "Better not," she replied, "for they will break the windows." I walked ready to fall to the earth with my mind turned to my Heavenly Helper. At that instant who should appear in the distance but my husband, to whom I beckoned. My W. quickened his pace, and, as in a moment, my assailants vanished; he was very indignant and in vain tried to find out some of them. I pleaded for their ignorance and the matter was soon quieted. By the lower class my husband was taken for a priest, his dress being very similar.

We were now moving on very comfortably; for a few weeks we appeared to be carrying out the object for which we came, and my husband engaged a man to assist him. Just at that juncture a letter came desiring my husband's immediate attendance at the London house. I heard from him a day or two after his arrival there, and found his absence was likely to be longer than we at first anticipated. Ten long weeks I was as it were alone; the keen edge of the bitterness of those days has very much passed away, but it will be vivid in remembrance as long as I have power to think. Encompassed by trials and in a position in which I had not a friend to speak to, it seemed, at times, almost more than nature could sustain; but I may say with truth, although unworthy as I am, the Everlasting Arm was underneath, and very near for my comfort and upholding.

On the 2nd of Ninth Month, during the absence of my husband, my darling Elizabeth was born. My physician was a very skillful man, but worldly-minded, and tried to enter into a kind of conversation, at which my soul sickened. I was brought into deep stillness before God, and in the depth of my extremity I prayed aloud, and those about me were brought into stillness too. I believe I shall never forget the solemnity of that season. It so far impressed the mind of my physician that he waited upon me with all the kind attention of a father and a friend, calling upon me seven days afterwards without extra charge, when he had some religious conversation with me. After the return of my husband he called upon us and professed deep respect. All praise to thee, Father and Fountain of mercy and of blessing, for thy superintending care!

Everything was new to those about me, even the dressing of an English baby was quite a puzzle. I was preserved in a good degree of quietude, and enabled to leave that which I could not help, until I was strong enough to attend to matters myself. It was usual to name the child within twenty-four hours of the time of its birth, and, accordingly I had to allow it to be taken to the public office; I thought it would be at the cost of life, but my kind attendant promised me care, so she and H. M. took it, carefully wrapped, to the place assigned, but the officials not being at home, I had five francs to pay for them to call upon me. My dear child was well nursed, S. M. being very fond of her, and indeed she became a great favorite.

Whilst my W. was in London, a gentleman called to see him one afternoon. He sat down and spent about half an hour with me. His conversation tended to strengthen my faith, and cheer my drooping spirits. It was, indeed, a brook by the way. He was the proprietor of a [flax] comb manufactory, at Lille. He was one who deplored the debasing effects of Roman Catholicism, and tried to elevate the minds of his work-people. He established them as a little community, introducing a mode of worship amongst them, and was himself their pastor. In our conversation with him, we found he partook very largely of our views.

I could not well continue the afternoon readings on First-day, during my husband's absence. I usually sat down on First-day morning and on one other morning in the week, and a cure was exercised, I believe, that I should not be interrupted at such times. I remember, on one occasion, being remarkably struck with the conduct of S. M. As my husband's time was much occupied in London, I had but brief accounts from him, and at one time, my funds were so low, that I was in danger of not having enough for the support of my family. I retired to my chamber, and poured out my whole soul to Him without whose permission not a sparrow falls to the ground. When I went downstairs, my attendant met me, saying, "The Great Master has been with you, and so long as I have a franc you shall share it with me." I felt astonished, for I had endeavored carefully to conceal my real position from those about me, and my private exercise had not been vocal, so that I received this sympathy as coming direct from Him, who can try and prove, uphold and sustain us, according to his wisdom. The needful aid came the next day. "By these things men live." I believe this experience aided in strengthening me to meet future trials, which indeed were not a few, and to believe in and trust a superintending Providence, even in the affairs of every-day life. How often and how earnestly have I desired that this trust and dependence were more the experience of the thousands who toil for their daily bread!

At length my husband returned; business commenced in earnest, and our house became quite a busy scene. Butter was brought in from the markets, also from surrounding farmers, always under military surveillance. The different packages, either smaller or larger, were always stamped with Ave Marias, and the octroi and carriage had to be paid, there and then, in the presence of the military official. It was very difficult to get work-people to apply. They would take every opportunity to slip away, either for small quantities of gin, or to join the merry-makings in the street. Circles of men and women would present themselves playing,

"Thread the Tailor's Needle," "Oranges and Lemons," "Hunt the Slipper," and such childish sports. We were perfectly a-tonished, and had we not been eye-witnesses of these things, would scarcely have believed them.

(To be continued.)

FOR "THE FRIEND."

The Spiritual Possibilities of the Heathen.

The Society of Friends has ever held the doctrine that the love of God is so extended to all mankind, that no one of his children is so unfavorably situated, as to outward surroundings, that he may partake of salvation, if he will be obedient to those revelations of the Divine will which are impressed on his heart. This same doctrine is eloquently stated by William Taylor, a Methodist bishop, who is laboring in the interior of Africa. Some of his remarks, it is believed, will prove interesting to the readers of THE FRIEND.

"The Church of Rome was composed largely of converts from heathenism. In his letter to that church, Paul says: 'When the Gentiles, which have not the law—the Holy Scriptures, but the written revelation of God—do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another (Rom. 2: 14, 15). Is not this a realization of God's ancient prophecy and promise, 'I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people' (Jer. 31: 33). Hence all such 'show the work of the law written in their hearts, their conscience also bearing witness—show it in their tempers, words and deeds.

"They do by nature the things contained in the law." Can such an experience be attained by any virtue, or merit or work of human nature? Nay, the depravity of human nature and its utter inability to purify itself are the same throughout the world. 'By nature'—by a revelation of light and life from God, not through the medium of the Holy Scriptures, but through the visible media of God's works and ways [and through the direct impressions of his Spirit on the heart.] Facing the Gentile world, then, and through all the coming ages the Apostle declares: 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' The world then was constituted of Jews and Gentiles—the Greek represented the latter class.

"The Jew had a documentary basis of faith—the record of God concerning his Son—prophetic and historic, corroborated by the testimonies of saved men and women in the Scriptures, and the verbal testimony of the witnessing hosts of God's elect—a broad, intelligible, reliable basis of faith.

"The Greek had no such basis of faith; but, instead, had a manifestation of God to his soul, sufficient to enable him in his distress to cry to God, surrender himself in unreserved obedience to his will, abandon all hope of help from any other source, and receive and trust God alone. That defines the faith possible to the Greek, and that is the faith which brings 'the power of God unto salvation to every one that believeth,' whether Jew or Greek. 'For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith—

Jews and Greeks alike, ascending to wider fields and higher planes of faith and of realization of Divine manifestations. Such possibilities involve a corresponding responsibility. 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' God has manifested the truth to them so clearly, and impressed it on them so indelibly, that it holds in spite of their ungodliness. This truth is the hinge of their responsibility as subjects of God's government; and their wilful resistance of it, the ground of their condemnation."

The Royal Palmist sang, a thousand years before the Church at Rome was born.—"The heavens declare the glory of God,"—not simply by astronomical star gazing, but by a manifestation of God in the people through these works of his hands. "The heavens declare the glory of God: and the firmament showeth his handy-work. Day unto day uttereth speech." God's day-school seven days in each week; "night unto night sheweth knowledge"—God's night-school seven nights in each week; God's universal public school. "There is no speech nor language where their voice is not heard."

Abel obtained the righteousness which is by faith, and "obtained witness that he was righteous, God testifying of his gifts." All this he obtained under the "light that lighteth every man that cometh into the world." Every man, therefore, under that same light and leading, could have been saved, for "God is no respecter of persons." And every sinner, from that day to this, could have been saved as was Abel, if he had followed Abel instead of Cain. No one ever perished because he was born with a sinful nature, but by a persistent suicidal rebellion against God.

Well, if God gives light and life adequate to salvation, why are the masses of mankind of adult years so ignorant and so unlike God? Let us go back and inquire of Paul. "That which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of Him from the creation are clearly seen, being understood by the things which are made, even his eternal power and Godhead, so that they are without excuse. Because that when they knew God, they glorified Him, not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things." They knew God, but in pride and self-conceit they willfully departed from Him. The unrestrained natural depravity of their hearts led them into the most debasing lusts of the flesh.

"By the offense of one, judgment came upon all men—the human race—to condemnation." "So by the righteousness of one, the free gift came upon all men unto justification of life." As the whole race of man went down together by the sin of the first Adam, so the whole race came up together by the redeeming work of the second Adam. Every child born, from Cain down, inherited from the first, a tainted, corrupted nature; but every such child comes into the world an heir to the gift of eternal life in Jesus Christ, covering everything in it or necessary to it.

The most glorious and blessed thing, beyond all comparison, that can be said of any man, is, that the God who made him is spiritually enthroned in his mind and heart.

LOVE IS LIGHT.

BY E. G. CHEVERTON.

"At eventide it shall be light."

My little girl, so brave by day,
Crows timid as the shadows fall,
I cannot charm her fears away;
My reasons have no force at all;
She pleads, with all her childish might,
That she may have a light.

I calm her fears and stroke her hair;
I tell her of the angels near—
Of God, whose love is everywhere,
And Christ, to whom each child is dear.
She hears, but only clasps me tight,
And begs me for a light.

But when I say it cannot be,
And strive to make her understand
Just why, she makes another plea,—
That I will stay and hold her hand,
She whispers, as we kiss good night,
"That's better than a light."

And thus, content, she falls asleep.
My clasps grow closer on her hand;
Musing: God doth his wisdom keep
In childish life, and in the breast,
That, in that other, darker night,
'Tis love that makes it light.

I, too, have shrunk in childish dread
From that dumb darkness that doth creep
About the room, the dring-bell,
And, fearful, felt I could not sleep
Without a light. I understand,
'Tis light to hold Love's hand.

From S. S. Timm.

CASCO BAY.

If e'er you sail on Casco Bay

When fields are green and skies are sweet,
And stretch the foam-capped waves at play
Where wind and sea touch hands and greet
As friend with friend, in rude delight,
Your soul, like birds at break of day,
Will rise for many a joyous flight

Midst summer isles of Casco Bay:
Of Casco Bay! Dear Casco Bay!
Where life is joy and love at play
Midst summer isles of Casco Bay.

Oh, wild and glad and circling far,
The ripples sparkle from your prow
As silver laughter from a star
When Venus decks the evening's brow;
And where the islands stand apart
The ocean waves roll in to pay
Some tribute from the sea's great heart
To gentle, queenly Casco Bay:
To Casco Bay! Dear Casco Bay!
Your soul imbues the salt sea spray
And sings with lovely Casco Bay.

Down smiling channels shadows run
And shimmer on the green-blue tides;
And, booming like a far-off gun,
Where Harpswell sea from sea divides,
You hear the breakers' sullen roar
And watch the waves ascend in spray
While all around, behind, before,
The white sails swell on Casco Bay:
On Casco Bay! Fair Casco Bay!
The white sails fill and bear away
The happy souls on Casco Bay.
—Benjamin S. Parker, in the Century.

GAL. vi. 2, 5.

I looked and saw two different companies
Who travelled the same road, but wide apart.
Each pilgrim had a burden at the start,
Which, as he journeyed onwards, grew in size.
These looked not on each other with a heart
Of sympathy, nor felt their sorrows rise
To see the names of such as would dart
Through the flushed countenance and blood-stain
Of fellow-traveller. None would lay his load
Aside, to help his brother up the hill;
And oft they pushed each other from the road;
And ever, as they journeyed, quarrelled still;
Their law was, "Each must his own burden bear."
Therefore their burdens grew to blank despair.

Such was this crew; how far diverse were they!
Who seemed a glourier had at the first look
And more had they to do, to watch and pray
And often study e'er a little book,
Besides each other's burden that they took
With gladness on their backs; and on the way
They yielded each to th' other; none forsook
The tired, or by the fall refused to stay.
None was so mean that all did not behold
In him a brother high in rank and place,
Whence the faint hearted daily grew more bold,
And those who lagged behind revived their pace.
Their law was, "One another's burdens bear."
Therefore their burdens grew as light as air.

T. D. Wolsey.

Natural History, Science, &c.

On Cross Fertilization.—The behavior of the flowers of *Cassia Marilandica* is furnishing an interesting study to botanists. It would appear that the pollen is so completely encased by the anthers, as to be seldom if ever liberated except by the aid of bees, who draw it from some of the anthers, while standing on the others. The pollen seems never to be released from the anthers used as a platform. Careful guarding of the flowers from insects results in complete barrenness. It is clear that insects aid in the fertilization; but this fertilization is by means of the flower's own pollen. It is not cross-fertilization that the insect accomplishes, and yet this is the supposed work given to the insects to do. Why could not the flower be permitted to fertilize itself, instead of having to accept the services of an insect to do its own work? The author believes that cross-fertilization is of no material benefit to the race of plants. Self-fertilized plants are as healthy and the races as strong as the cross-fertilized; and while the facts of cross-fertilization are admitted, he contends that the reasons generally given have only tended to obscure the mystery surrounding it.—*The Independent*.

Cypress Knees.—The Southern cypress tree has a fashion of throwing up from the roots excrescences of a slender, conical form known as cypress knees, the object of which has long been an enigma to botanists. As they seem to be more abundant when the tree is growing in swampy places than in drier ground, it has been thought an effort of Nature to obtain air. This explanation has become the generally accepted one, though how the plant is to obtain air through these thick, hard, woody structures, has never been explained. A recent writer contends that this explanation is erroneous. Under each of these ascending excrescences he finds a tap-root descending into the mud or earth, and he contends from this that the knees, as they are called, are the analogs of suckers in other plants, only that the branches or stems in the ascending portions have not been fully developed. Knees are therefore but abortive trunks.

Storks.—The stork is almost superstitiously beloved by the peasants of northern Germany and the Low Countries, and iron supports upon which he may build his nest are set on cottage gables in the belief that where a stork has his brood fire will never come. Travellers are often surprised when they see how tame the great birds become, following the agriculturist through the field and furrow, and often sleeping on one tall red leg close to where he is at work and within sound of the rattle of the passing railroad train. So fond is the Dutchman of having the storks about his inn, indeed, that he makes provision for its nests even in the centre of his bulb-fields. Here one may often see slender poles some 20 or 30 feet in height, supported by braces and bearing at the top a small round platform simi-

larly strengthened. On these the storks build their nests, and here they perch like sentinels protecting the beautiful crops.—*Garden and Forest*.

Signalling among Primitive People.—As is well known, the Indians of our continent use rising-smoke to give signals to distant friends. A small fire is started, and, as soon as it burns fairly well, grass and leaves are heaped on top of it. Thus a large column of steam and smoke rises. By covering the fire with a blanket, the rising of the smoke is interrupted at regular intervals, and the successive clouds are used for conveying messages. Recently R. Andree has compiled notes on the use of signals by primitive people, and finds that they are well-known in universal use. Recently attention has been called to the elaborate system of drum signals used by the Kamerun negroes, by means of which long messages are sent from village to village. While it was supposed that this remarkable system of communication was confined to a limited region, explorations in the Congo basin have shown that it prevails throughout Central Africa. The Bakuba use large wooden drums, on which different tones are produced by two drumsticks. Sometimes the natives "converse" in this way for hours, and from the energy displayed by the drummers, and the rapidity of the successive blows, it seemed that the conversation was very animated. The Galla south of Abyssinia have drums stationed at certain points of the roads leading to neighboring States. Special watchmen are appointed who have to beat the drums on the approach of enemies. Cecehi, who observed this custom, designates it as a "system of telegraphs." The same use of drums is found in New Guinea. From the rhythm and rapidity of the blows the natives know at once whether an attack, a death, or a festival is announced. The same tribes use columns of smoke (or at night) fires to convey messages to distant friends. The latter are also used in Australia. Columns of smoke of different forms are used for signals by the inhabitants of Cape York and the neighboring island. In Victoria, hollow trees are filled with fresh leaves, which are lighted. The signals thus made are understood by their friends. In eastern Australia the movements of a traveller were made known by columns of smoke, and so was the discovery of a whale in Portland Bay. These notes, which might be increased considerably, show the general existence of methods of communication over long distances—the art of telegraphing in its first stages of development.

Items.

Prohibition among Reformed Episcopalians.—The following resolution was adopted by the Synod of the Reformed Episcopal Church for New York and Philadelphia:

"Resolved, That the members of the New York and Philadelphia Synod of the Reformed Episcopal Church hereby record their unanimous and uncompromising opposition to the liquor traffic. It is an unmitigated evil, and as such should not be regulated, but destroyed. Its growing power warns us, unless we destroy it, it will destroy our free institutions. It is so fast increasing that the sovereign people's popular elections in our country, instead of being expressions of the people's will, are too often mere registers of the decrees of demagogues and liquor dealers. The traffic is one of the giant foes of our Christianity. It maims more souls than our churches save. Not only does it darken our land, but its shadows stretch across the seas and deepen the darkness that broods over beaten lands. This Christian country counteracts its missionary efforts by intoxicating drinks. Therefore, as Christian men and as representatives of a branch of the Church of

Christ, we protest that it is neither right nor wise to legalize this traffic. The only way in which a Christian government can deal with it is to brand as a crime, an evil which is so largely the cause of crime.

Mormon Missionaries.—The London Missionary Society has news from Samoa of the invasion of that troubled kingdom by a band of Mormon missionaries. Six of them have appeared and six more are on the way from Utah, and they say they are going to carry on a vigorous campaign in every village in the group. They appear to have plenty of financial support. The natives receive them cordially, but they have made an impression on European traders.

A New Religion.—A new religion has sprung up in Toungu, Burmah—a sort of mixture of Buddhism and Christianity. The founder is a timber merchant, Koh Pai Sah. The initiatory rite is a handful of rice from the hand of Koh Pai Sah, for which Rs. 30 is exacted from a man, Rs. 20 from a woman, Rs. 15 from a child. The new disciples keep the Christian Sabbath and abstain from strong drink. The adherents number several thousands.

Closing the Places of Business on First-day.—The Chicago correspondent of *The Presbyterian* writes to that paper:—

"It was the expected that happened when, a few days ago, the usual committee waited upon our new Mayor with the usual request for the observance of the Sunday-closing law by saloons, barbers shops and other places of business, and for the usual discussion of the propriety and possibility of the Mayor's doing what he pledged himself to do in his official oath. The Mayor talked with an apparent unquench in favor of law, decency, morality and such things, but he did not promise to enforce the law requiring the closure of saloons on Sunday. Although he has refused to do this, he has not refused to do this, and has heard this matter more or less discussed; if he had not discussed it every week of that time, he has not had time to consider the subject. He did not promise to take time either soon or during the next two years. And at the next city election the men who are in favor of "Sunday-closing," and who advocate it by eloquent speeches before the large assemblies, will repeat the old farce instead of offering before the people a ticket composed of reliable and estimable men in favor of "Sunday-closing" and "Sunday rest," and so winning a victory by making themselves felt as a power to be respected and courted. Along that road and not far ahead lies victory. It is not in this case found along any other road."

Moments of Samuel Morris and Theo. P. Cope.—The London *Friend* of Seventh Month, mentions that these Friends reached Stavanger, in Norway, in time to attend the annual meeting there of Norwegian Friends; and after its conclusion went to Bergen. There a large meeting was held, at which Marie Jensen, a Norsk Friend, interpreted very feelingly for Samuel Morris. A second meeting was held in the evening.

While at Bergen a visit was paid to one of the four Leper's Hospitals, which in all have some hundreds of patients.

W. Gladstone on Disestablishment.—Gladstone in his recent tour in England spoke quite plainly his opinions on the subject of Disestablishment. His position seems to be Disestablishment wherever and whenever the people are ready. He thinks that the people are ready for it in Scotland and almost ready for it in Wales, but not in England. "The most sanguine among you," he remarked, "would not presume to say that there has yet been in England a distinct pronouncement of the national voice upon the subject of Disestablishment." In reference to his own leadership in this matter he said:

"Naturally, at my time of life such a subject is placed beyond all possibility—all reasonable possibility—of contact with myself. If it ever comes, it will come to a prepared people. It will come without the bitterness which unfortunately has too much for our recent conflict on the subject of Irish privileges. It will come, I think, to the great religious community, which will have learned before that time to disavow all selfish dependence upon the temporal and secular arm, which will know that the

Establishment is one thing and that the Church is another thing, and which will have ample means undoubtedly, if the spirit be not wanting to provide, to fill up whatever void might be caused by the withdrawal of the support from national property which the Church may now be considered to receive."

These utterances are said to have made English churchmen quite indignant.

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We append herewith a list of AGENTS to whom application may be made, and who are authorized to receive payment for THE FRIEND.

Agents and others sending the names of new subscribers, will please be careful to state that fact distinctly. And in all cases of change of address, the name of the office to which the paper has been sent, as well as that to which it is to be forwarded thereafter.

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Milton Carter, Varch, Cherokee County.

Benjamin Nicholson, Sedgewick County.

Levi Bowles, North Branch, Jewell County.

Alva J. Smith, Dwight, Morris County.

CALIFORNIA.

John Bell, San Jose, Santa Clara County.

CANADA.

Noble Dickinson, Norwich, Oxford Co., Ontario.

Thomas J. Rorke, Heathcote, County Grey, Ontario.

Joseph Cody, Linden Valley, Victoria Co., Ontario.

Adam Henry Garratt, Wellington, Prince Edward County, Ontario.

Anna E. Crawford, Foster Ave., Belleville, Ontario.

GREAT BRITAIN.

Joseph Armitfield, South Place Hotel, Finsbury, E. C., London, England.

Henry Bell, 62 Quay, Waterford, Ireland.

THE FRIEND.

EIGHTH MONTH 3, 1889.

We have received from John Martenson, of 205 Oak Street, Chicago, Ill., copies of three publications, translated from the Swedish, and written by K. Waldenström, a professor of theology, and of Biblical, Hebrew and Greek, in the College of Gelle, Sweden. Some notice of the author is contained in one of these, which states that his works have had a very large sale in Sweden, and have awakened much thought and discussion in that country.

The Blood of Jesus. What is its significance? is a pamphlet of 48 pages, in which the author examines all the passages in the New Testament in which this expression is used; and endeavors to show that *Blood* is used in the sense of *Life*. To eat the flesh and drink the blood of the Son of Man, he regards as partaking of the Divine life. "Christianity," he says, "is not only new knowledge, gained in a way like all other knowledge, nor is it merely a new persuasion; no, but it is a new *spiritual* and *heavenly* life, which comes into existence by a new spiritual birth from above."

While in much of the pamphlet, Dr. Waldenström's views seem to approach to the spiritual views of religion held by the Society of Friends, yet there is a want of clearness in other parts. Thus, he speaks of the sinner, by faith, becoming a "partaker of the life which *Christ gave in death* for him." If he means by these words that we become partakers of the outward, physical life, which the blessed Saviour yielded upon the cross, it seems to us a fanciful, mystical notion. If he refers to that spiritual life and grace, of which Christ said, "I came that they might have life, and that they might have it more abundantly;"—the words do not seem to us well chosen.

The "Reconciliation" is a small book of 118 pages. The leading thought in it is that the love of God for mankind is the original procuring cause of man's salvation.—"God so loved the world, that He sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." He endeavors to show that *reconciliation* to God is identical with being restored to a state of holiness, because living in sin is necessarily living in a state of hostility. That this redemption is effected by Christ, a measure of whose Divine life and power is bestowed on all who will accept Him and live in obedience to his commandments.

The largest of the three books is a series of Meditations on the 25th Psalm, entitled "*The Lord is Right*," which we have not sufficiently examined to form an opinion respecting.

HOW WE ARE SEEN BY OTHERS. The *Portland Transcript* publishes an article in which it discusses the changes which have latterly been taking place in the manner of conducting meetings in that part of the Society of Friends which has come under the notice of its editor. It says:

It has not escaped the notice of those who for a series of alternate years have attended or looked in upon the meetings of the Society of Friends in this city, that in some important particulars this religious Society has undergone a great change in its methods of conducting public worship. And this change is one that is much regretted by many of the Friends, who cherish the faith and traditions of the early days of the Society. The quiet waiting for the moving of the Spirit, the impressive silence that prepares the heart for prayer, the listening for the highest and truest utterances—this is missed in most of the Quaker meetings of the present time. It seems to many Friends as if the rush and hurry to occupy all the time with talk is destructive of the feeling of awe and reverence with which the soul ought to approach communion with the Divine Spirit. Real worship, they say, is not to be attained unless the heart is prepared by prayer. "It is the secret, silent heart within which true worship is experienced by each particular worshipper," says Dr. Vaughan, "and without this the sound of the loudest responses becomes at once a babbling and a nothingness." The very essence of prayer is in silence, and so also is it of praise. Quakerism, it seems to us, has no reason for its extreme silence as it goes up. This is most impressive peculiarity, and adopts the noisy ways of evangelizing practiced by some other sects. The organization of the Society of Friends may as well be merged in that of the Methodist, or of some other sect, if the very methods of these other sects that are in direct conflict with the methods of the primitive Friends are to be adopted—if permanent meetings are to be appointed and supported, if worshippers are taught that every minute spent in silence is a wasted minute, and if the soul that is feeling its way toward the Infinite is to be distracted, even by the sound of sweet music, from the still, small voice of the inward monitor. Wesley himself, in one of his hymns, utters this admirably expressed caution in regard to the abuse of music in public worship:

"Still let us on our minds be found,
And watch against the power of sound
With sacred jealousy;
Loudly swell the organ, damp our zeal,
And music's charms bewitch and steal
Our hearts away from Thee."

We have the charity to believe in the use of each and all of the Christian sects. Each meets some pressing need of the human soul. There is room for Quakerism in the world, and it has the power for good that has been abundantly manifested in the past. But do not let it be frittered away by weak compliance with the usages of other sects that are not in harmony with its distinctive principles. It is perhaps too much to hope that the Friends as a body will return to the exact paths in which they walked when they won their greatest triumphs, but they can refrain from taking the steps that will lead them directly away from their ancient road to heaven. The sainted soul of George Fox, if it has cognizance of the tendencies of his nominal followers in these latter days, must be greatly exercised and disturbed to see the Society of Friends adopting the methods of worship against which he so strenuously contended. Wesley, who has founded the method of the Episcopal Church, founded the Methodist Episcopal Church. Those who are now changing the methods of the Society of Friends might take a leaf from his book and start a Methodist Quaker Church, leaving the old-fashioned Friends, who desire not the change, to enjoy their ancient forms, or rather lack of form and method. We do not know that outside of talking of division, but it seems to an outsider to be inevitable."

The *Christian Union* reprints this editorial of the *Portland Transcript*, and adds comments of its own:

As we fear is the case, the article which we

copy from the *Transcript* of Portland, Maine, correctly describes the typical tendency in the denomination of Friends, it is high time either to call a new denomination into existence to emphasize that feature of spiritual life which the Friends did formerly but apparently do not now emphasize, or else it will be necessary—and this would be better, certainly—for other denominations to accept as a heritage the gift of silence which the Friends seem to be relinquishing. In no sphere of human experience is it more important to remember and act upon the aphorism that speech is silver and silence is golden than in the sphere of religious experience. Much talk without correspondingly great silence becomes chatter; and religious chatter, if not less profitable, is certainly more discordant than social or political chatter. Now, if Friends are to have some such worth to the many of a silent attitude, to the worth of a quiet spirit, to the experience that communicates itself only to him who hears and heeds the counsel, "Be still; and know that I am God"—if the Friends are going to abandon the listening attitude and be carried away by the passion to perpetual talking which is a sign not of a full but of a shallow mind, they should at least consider whether the symptom is not a grave one.

There are voices that are quiet and must be listened for; and we are too busy with our own thoughts, and make too great a buzzing oftentimes, to listen. He that would follow Christ as a teacher must learn to follow Him as a listener as well.

SUMMARY OF EVENTS.

UNITED STATES.—Over 200 Cincinnati saloon-keepers having agreed to keep open doors on First-day the 25th ult., over 160 were arrested for doing so. They all secured bonds and were arranged on Second-day before Judge Ormston. Nearly all demanded a jury trial and their cases were postponed indefinitely. Concerning the matter of repeated violations of the law by the same men, the court has decided to believe that the course of prevention is worth a pound of cure, and especially so in this matter. Therefore, in order to prevent the necessity of calling out the entire police force, as was necessary yesterday, I will fix the bond of any saloonist who violates the law next Sunday, and who is again arrested, at \$3,000. I believe that the energetic action of the authorities will do away with the open violation of the law by saloonists in the future.

The Senate of Rhode Island has passed the House License bill with several amendments. A clause prohibiting the keeping of a saloon within 400 feet of a school house was inserted.

In the North Dakota Convention on the 25th ult., the Committee on Temperance reported in favor of the submission of the prohibition question to a vote of the people at the same time the constitution is submitted. The report was unanimously adopted. The Whole, the report of the committee was adopted.

The Treasury Department has acquiesced in the opinion of the Attorney General, that Chinese can pass through United States territory in transit to foreign ports, and the practice of detaining them at the ports of call will be modified accordingly.

The Kickapoo Indian Commission met at Holton, Kansas, on the 24th ult., near the reservation, but, on account of the hostile attitude of the Indians, were unable to accomplish anything. The Commission was appointed to visit the reservation, and the sale of the reservation of 9000 acres in Jefferson and Brown counties. The Indians are unanimously determined to have no dealings whatever with the Commission.

The work of the Indian Commissioners at the White Earth Reservation, in Minnesota, is reported to be a success. The treaty has been secured for the agreement. This will open 3,000,000 acres to settlement.

The United States Fish Commission is advised of reports of the discovery of a cod bank on the Pacific, eight miles off Nestuca, Oregon, and 65 miles south of the coast. The bank has been secured for the purpose ordered to examine the location on its return from the seal islands this summer. It is said that the true cod has never before been found south of Puget Sound.

News from Ounalaska, by the steamer Bertha, which has arrived at San Francisco, confirms the discovery of a bank of three whaling schooners—James A. Hamilton, Otter and Annie. The vessels carried about 60 officers and men.

A fine bed of terra cotta clay has been discovered on a farm west of Topeka, Kansas.

It is said that the cotton crop of Texas this year will reach 2,000,000 bales, and that the corn crop will be enormous.

A largely attended meeting of wealthy and prominent citizens of New York was held on the 25th ult. in the City Hall, to arrange for the holding of a world's exposition in 1876, in commemoration of the discovery of America by Columbus. After an address by Mayor Grant, it was decided to appoint committees on arrangements, finance, permanent organization, legality, site and buildings, and the meeting adjourned, subject to the call of the Chair.

A heavy rain and wind raged for over two hours in Chicago, on Seventh day night, the 27th ult. The rainfall is reputed to have exceeded four inches. Some lives were lost, and the damage to property is now estimated at more than a million of dollars. There were 44 alarms of fire during the storm—many of them caused by lightning, but not from the destruction of the insulation of the electric light wires.

Very heavy rains are reported at Harrisonburg, Virginia.

A landslide has occurred on the Northern Pacific Railroad, near Missoula City, Montana. It happened at a point on the Yellowstone divide, where the trail skirts Yellowstone River, with the turbulent stream on one side and a high alkali bank on the other. Without warning or apparent cause this bank gave way, and the mass of earth for a distance of 300 feet along the trail, to the extent of 100 feet, slipped down into the river, completely burying the railroad.

In the year ending 6th month, 1880, 27,745 immigrants arrived at this port, while in the previous year the arrivals numbered 37,018.

Deaths in this city last week numbered 471, a decrease of 12 as compared with the previous week, and an increase of 12 over the corresponding period of last year. Of the whole number 237 were males and 234 females; 189 were children under one year of age; 65 died of cholera infantum; 39 of consumption of the lungs; 38 of marasmus; 28 of inflammation of the stomach and bowels; 25 of pneumonia; 19 of typhoid fever; 15 of inflammation of the brain; 17 of old age; 15 of nerve; 15 of debility; 11 of convulsions; and 6 were drowned.

Markets, &c.—U. S. 4½'s, 107; 4's, 125½; currency 6's, 118 and 120.

Cotton was quiet but firm at 1½ cts per pound for middling.

Wool.—Winter bran, choice and fancy, 34 and 34½ do, common to fine \$12.50 a \$13.75.

Flour and Meal.—Western and Pennsylvania super, \$2.75 a \$3.00; do, extra, \$3.00 a \$3.30; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, \$3.00 a \$3.25; Pennsylvania extra, \$3.25 a \$3.75; Ohio, clear, \$4.25 a \$4.65; do, straight, \$4.75 a \$5.00; Indiana, clear, \$4.25 a \$4.65; do, straight, \$4.75 a \$5.00; St. Louis and Southern Illinois, clear, \$4.25 a \$4.65; do, do, straight, \$4.75 a \$5.00; winter patent, fair to choice, \$5.00 a \$5.50; Minnesota, clear, \$3.50 a \$4.25; do, straight, \$4.50 a \$5.00; do, patent, \$5.50 a \$6.10.

Grain.—No. 2 red wheat, new, 84 a 80½ cts. No. 2 mixed corn, 43½ a 44 cts. No. 2 white oats, 40 a 34 cts.

Beef cattle.—Extra natives, 4½ a 5 cts.; good do, 4½ a 5 cts.; medium do, 4 a 4½ cts.; common do, 3½ a 4 cts.; Extras, 3 a 3½ cts.

Sheep.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3½ cts.; culls, 2 a 2½ cts.; Lambs—3½ a 7 cts.

Hogs.—Good light western, 6½ a 6½ cts.; heavy western, 22 a 24 cts.; medium, 6½ a 6½ cts.; extra heavy western, 6½ a 6½ cts.

FOREIGN.—Latest despatches, at the time of this writing, state that the debate on the Royal Grants, recently asked for from Parliament still continues in the House of Commons.

The Queen presents received by princess Louise of Wales were displayed at Marlborough house. The total value is \$750,000. The jewels alone are valued at \$620,000.

The Parnell Commission adjourned on the 25th ult. The 25th ult. was the golden wedding day of Mr. E. Gladstone and wife. The Queen telegraphed a congratulatory message to the distinguished couple, and the prince and princess of Wales and other members of the royal family sent letters to them. A large number of presents were received.

The Councils General of the Commissions General were held throughout France on First-day, the 25th ult. General Boulanger contested 451 cantons, and was successful in only about 12. Thiebaud a prominent Bonlangist, in an interview admitted the defeat of his party. He said it was clear that while general Boulanger

ger might be a plebeian force, he certainly was not an electoral force.

France of Seventh Mo. 23rd, says that the committee of the Senate Court is about to issue an order depriving general Boulanger, count Dillon and Henri Rochefort of all civil and political rights. This action of the committee is taken on the ground that they have conspired with the summons issued by the Senate Court to appear for trial on the charges made against them. This decision will render them ineligible to election in any office in France, and will also make any property they may own in France liable to seizure.

Transylvania and Bukovina, in the Seventh Month, 25th, swept over several thousand square miles of territory. Hundreds of persons were killed, the crops were destroyed and enormous damage was done to houses and churches. The destruction of Grosswald, Szeged and other places was completely ravaged. The Danube, Theiss and other rivers are filled with floating debris, in which are mingled the bodies of hundreds of men, women and children, together with carcasses of animals. Large numbers of churches and other large buildings and many small dwellings have been swept away, and along the banks of the Danube alone, 21 large mills have been destroyed.

It is stated that Germany and Austria have instructed ex-king Milan to restore the supreme power in Serbia in order to check Russian intrigues.

Many Christian families are arriving at Athens daily from Crete, having fled from the island on account of the uprising there. Two British men-of-war are expected soon at Suda Bay.

The Yellow River has again burst its banks in Shandong, inundating an immense extent of country. There is 12 feet of water throughout ten large Government districts. The loss of life and property is incalculable.

The government authorities at Pekin are dismayed, owing to the incapacity of the permanent staffs, foreign engineers and civil order to permanently repair the channel of the river is considered imperative.

A telegram from Ottawa says the Dominion customs returns, exclusive of British Columbia, for the year ended Sixth Month 30th, last, show an increase of \$1,000,000 in the value of exports, and a decrease of exports. The imports reached \$105,403,446; exports, \$86,014,550.

Rich coal mines have been discovered in the Mexican State of Guerrero. English capitalists are buying mines in the State of Hidalgo.

RECEIPTS.

Received from George Abbott, N. J., \$2, vol. 63; from Walter Griscow, W. Phila., \$2, vol. 63; from Deborah Sutterthwaite, N. J., \$2, vol. 803; from Martha B. Sheffield, R. I., \$2, vol. 63; from Caleb Wood, Phila., \$2, vol. 63; from Robert P. Gifford, R. I., \$2, vol. 63; from James Masters, William M. Parker and Rachel F. Parker, Pa., \$2 each, vol. 63; for Henry A. Lippincott, Phila., \$2, vol. 63; from Ruth H. Sharpless, W. Phila., \$8, being \$2 each for herself, Ann Harmer and Anna T. Goodwin, N. J., and Elizabeth H. Conly, Pa., vol. 63; from Jacob V. Edge, Pa., \$10, being \$2 each for Jacob Edge, Rebecca V. Pugh, L. Caroline Ash, Mary Kendall and Joseph Harrison, from George W. Henry Brown, Gtn., \$2, vol. 63; from Alice H. Carter, N. J., \$4, being \$2 each for herself, and for Sarah Ellen Carter, O., vol. 63; from Thomas S. Downing, Pa., \$2, vol. 63; from George P. Stokes, N. J., \$4, being \$2 each for himself, and for Louis S. Downing, N. J., \$2, vol. 63; from Dorcas B. Robinson, R. I., \$2, vol. 63; from Elizabeth A. Wood, N. J., \$2, vol. 63; from John Woodman, Pa., \$2, vol. 63; for Mary E. Cadwader, Philad'a., Charles C. Scattergood, Pa., and Joshua Hoopes and Elizabeth Hoopes, Io., \$2 each, vol. 63; from Barclay R. Leeds, J. Philad'a., \$12, being \$2 each for himself, and for Charles H. Haines, R. I., \$2, vol. 63; from George Jones, W. Philad'a., \$4, being \$2 each for himself, and for Charles C. Haines, N. J., vol. 63; from Mary V. Lawrence, Pa., \$2, vol. 63; from Ezra W. Stiles, Conn., \$1, to No. 27, vol. 63; from Wm. A. Wood, N. J., \$4, being \$2 each for himself, and for Lydia Saunders, vol. 63; from Sarah E. Wistar, Gtn., \$2, vol. 63; from J. Barclay Hilyard, N. J., for Eudine E. Hilyard, \$2, vol. 63; from George Vaux, Philad'a., \$2, vol. 63; from P. W. Wilson, Agent, Mass., \$20, being \$2 each for himself, Elizabeth H. Eldy, Jane H. Tucker, Elizabeth Mitchell, Jesse Tucker, Job S. Gidley, John T. Wilbur, Mary Booth and Lydia Mitchell, Mass., and Mary A. Gardner, R. I., vol. 63; from Samuel Haines,

N. J., \$2, vol. 63; from Samuel C. Moon, Pa., \$2, vol. 63; from Samuel H. Healdy, Pa., \$2, vol. 63; from Clarkson Sheppard, Pa., Joseph J. Walton, Samuel Biddle and William Biddle, Phila., \$2 each, vol. 63; and from John W. Biddle, Philad'a., \$4, vol. 63, 2 copies; from Stephen M. Trimble, Pa., \$10, being \$2 each for himself, Dr. Samuel Trimble, Joseph Trimble, Thomas C. Esther Hawley, vol. 63; from C. Canby Balderston, W. Town, \$2, vol. 63; from Asa Ellis, Ind., \$12, being \$2 each for himself, David Staker, Abel H. Blackburn, Ezra Barker, Ann Haworth, and Hannah H. Jones, vol. 63; from Levi R. Cowerporth, N. J., \$2, vol. 63; from George W. Osho, N. J., \$2, vol. 63; from Samuel A. Bacon, N. J., \$4, being \$2 each for himself, and for Mark Balderston, vol. 63; from Theodore Hess and Sarah E. Whitesear, Pa., \$4, each to No. 52, vol. 63; and from Charles L. Warner and William Winner, \$2 each, vol. 63; from James E. Croly, Philad'a., \$2, vol. 63; from James Edgerston, O., \$2, vol. 63; from Rufus Hazard, Vt., \$2, vol. 63; from Joshua Cope, Pa., \$4, being \$2 each for himself and for Sarah A. Gilbert, vol. 63; from Susan E. Dickinson, Pa., \$2, vol. 63; from Rebecca Horner, Philad'a., \$2, being \$2 each for herself, and for Susan E. Dickinson, R. I., Jane P. Coe, N. J., vol. 63; from Mary R. Deacon, Pa., \$2, vol. 63; from Charlotte H. Hollinshead, \$2, vol. 63; from William B. Hockett, Agent, N. C., for Jesse D. Hockett, \$2, vol. 63; from Hannah Evans, N. J., \$2, vol. 63; from Anna Pickering, Phila., \$2, vol. 63; from John H. Tomson, Phila., \$2, vol. 63; for Thomas S. Cope and Elizabeth Hughes, Pa., and Joel J. Morris and Dr. Lindley M. Williams, Io., vol. 63; from William Kite, Gtn., \$4, being \$2 each for himself and for Esther K. Alsop, vol. 63; for Thomas A. Bell, N. J., \$2, vol. 63; from Joshua T. Balling, N. C., \$2, vol. 63; from George W. Fox, Brown, Gilbert Cope, Albert L. Entriken, Edith Fox, Jane Gibbons, Sarah D. Gray, Edward H. Hall, Abigail Hawley, Rebecca Hibberd, E. Malin Hoopes, Ralston R. Hoopes, Dr. Levi Hoopes, Thomas C. Hoge, Ruth B. Hoopes, Anna M. Martin, George W. Osho, B. H. Woodard, Sarah A. Pennell, Ann M. Pratt, Charles W. Roberts, James C. Roberts, Martha Sankay, David J. Scott, Joseph Scattergood, Susan T. Sharpless, Thomas Sharpless, Ann Sharpless, S. Emlin Sharpless, Mary Ann Taylor, Enos E. Thatcher, Susan S. Tice, vol. 63; from H. Tomson, Phila., \$2, vol. 63; from Robert B. Hanson, Rhode Island, \$2, vol. 63; for Richard C. Shoemaker, Pa., \$6, being \$2 each for himself, Ezekiel C. Shoemaker, Cal., and Charles T. Lukens, Pa., vol. 63; from Hannah Mary Matson, O., \$2, vol. 63; from M. Hodgson, Gtn., \$2, vol. 63; from Rachel Jones, Tenn., \$2, vol. 63; from Philip P. Hays, N. J., \$2, vol. 63; from William Jennings, W. Phila., \$4, to No. 29, vol. 63; from Amos F. Dewees, O., \$2, vol. 63; from Wm. George England, N. S., \$2, vol. 63; from Benjamin H. Lightfoot, Pa., \$4, being \$2 each for himself, and for Daniel Koll, O., vol. 63; for George B. Chambers, Pa., \$2, vol. 63; from Lewis E. Haines, Rachel A. Wills, vol. 63; from Martha Erens, N. J., \$2, vol. 63; from William Berry, Gtn., \$2, vol. 63; from Parvin Masters, Phila., \$2, vol. 63; from Charles Stokes, Agent, N. J., \$24, being \$2 each for Elizabeth T. Engle, George T. Ems, Rachel L. Atkinson, J. H. Troth, Josiah W. Wells, Samuel J. Eves, Joseph H. Haines, Rachel A. Wills, Clayton Haines, George Lippincott, John W. Stokes, N. J., and Samuel S. Haines, Phila., vol. 63; for George Wood, N. J., \$2, vol. 63; from Samuel M. Wickesham, Pa., \$2, vol. 63; from Lewis Embree, Pa., \$2, vol. 63; from George W. Leach, N. J., \$2, vol. 63; from Isaac Roberts, Pa., \$2, vol. 63; from Richard T. Osborn, N. Y., \$4, being \$2 each for himself, and for Edmund L. Post, vol. 63; for Richard M. Chambers, Pa., \$2, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

A Teacher is wanted for West Grove Preparative Meeting School.

Application may be made to George R. Chambers, Mrs. James H. Jones or Z. Haines, all of West Grove, Chester Co., Pa.

WESTWOOD BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at the Committee-room, Fourth and Arch Sts., on Seventh-day the 27th inst., at 10 A. M.

J. NO. W. BIDDLE, Clerk.

WESTWOOD BOARDING SCHOOL.—Friends wishing to enter their children for the Fall and Winter Term, commencing Ninth Month 3rd, 1859, will please make immediate application to

J. G. WILLIAMS, *Sup't.*
Westwood P. O., Penna.

FRIENDS' INSTITUTE ROOMS, No. 1305 Arch Street, (to p. m., Broad Street Station), open from 9 A. M. to 10 P. M., afford to Friends visiting the city a convenient and comfortable place to deposit their packages or have their purchases sent to. The daily papers and other periodicals are on the table. Friends are invited to make free use of the rooms.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASA.—A Friend and his wife wanted to take charge of the institution and farm, as Superintendent and Matron.

Friends who may feel for this service, address Aaron P. Dewees, Chester, Penna.
Ephraim Smith, 110 Pine Street, Phila.

MARRIED, Sixth Month 13th, 1859, at Friends' Meeting-house, Burlington, New Jersey, NEWLIS HAINES, of Hancock, to EVA B. DEACON, of Burlington Township, N. J.

DIED, at his home on the 22nd of Second Mo., 1859, JOHN D. JONES, in his 64th year. He was firmly attached to the doctrines and principles of our Society and necessarily a zealous and diligent member. He was absent from attending meeting. He had been in poor health for a long time but mostly able to get to meeting. When the summons came he said he was just waiting to cross over. He was an elder and member of Hickory Valley Monthly Meeting of Friends, Loudon County, Tennessee.

Third Mo., 12th, EDWARD BROWN, of Brooklyn, New York, with a quiet spirit and an unshaken faith in his Saviour. He was a member of the Society of Friends, and attached to its original principles. He resided at his residence in West Pittston, Pa., on Fifth Mo., 12th, 1859, Mary E. Embree, who was in the 91st year of her age, a member of Philadelphia Monthly Meeting for the Western District. In her early youth she accepted as her own by conviction the principles and testimonies of the Society in which she was brought up, and of which she was, through all her long life, a constant and faithful member. Her husband, the last fourteen years of her life her home was in a community where the Society of Friends was practically unknown, and she was undergoing in quiet efforts to make its doctrines understood, both by word of mouth and by dissemination of its religious publications. Although an almost constant sufferer from the autumn of 1858, she retained her mental faculties unimpaired to the last of her life, and her society was greatly sought by persons of all ages; children and young people being attracted to her no less than their elders. In an editorial notice of her death in one of the secular papers, the writer bears testimony—"Her keen sympathy and charitable disposition enabled her to gladden many a sad heart along life's pathway, and she will be widely mourned." On the 1st of Twelfth Mo., 1858, her illness suddenly assumed an acute form, and from that time she was confined to her bed, and unable to help. Her often intense suffering was borne with entire patience and sweetness of spirit. During the last few weeks of her life, when her voice had become worn to a mere thread, the watchers by her bedside, bending over to catch what she supposed was some request, often heard instead the whispered supplication, "Heavenly Father! take me." On the afternoon of Seventh-day, the 11th, she fell into a deep sleep, from which she passed away at early dawn of the next morning, as we have just seen, and the presence of Him whom, having often loved so long.

—, in this city, on the 10th of Sixth Month, 1859, JANE S. TAYLOR, in the 55th year of her age. An esteemed member of Northern District Monthly Meeting of Friends, Philad'a.

—, on the morning of the 17th of Sixth Mo., HANNAH LAMDRON, aged 78 years, 4 months and 20 days. The deceased was beloved by all with whom she mingled, and has left the consoling assurance to her survivors that her end was peaceful and happy.

Sixth Mo. 23rd, in New Bedford, Mass., at the residence of her son-in-law, James S. Kelley, PHEBE R. widow of Frederic B. Chase, formerly of Nantucket, in her 90th year.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, EIGHTH MONTH 10, 1889.

No. 2.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 183.

It is a matter of especial interest to meet with testimonies to the truth of the Apostle's declaration, that "The Grace of God, which bringeth salvation, hath appeared unto all men." One such I find in the following extract from a recent sermon by William Taylor, a Methodist Bishop, whose field of labor is in Africa.

You all want to know, in regard to the heathen, whether from my rather extensive acquaintance with them I find unmistakable evidence of a Divine enlightenment such as the Scriptures represent. I say, emphatically, yes.

I grant that the search for light amid their darkness is attended with difficulty, and can't be drawn out by question and answer. They do not receive it through the medium of a spoken or written language. They [are like children who] see a rainbow, and witness the sublimity of a thunder-storm, and receive impressions of beauty and grandeur never to be erased from memory; but when you address them in the language of science, and ask them to explain to you the colors of light and the currents of electricity, they can't tell you anything about it.

A Christian man once said to a poor slave girl in the South: "Do you pray?" "No, sah." "Did you never pray?" "No, sah; I can't read." He stood embarrassed for some moments, feeling that he had met a poor creature too ignorant to receive instruction.

Then said he: "Do you know anything about Jesus Christ?" "Oh! yes, sah; Jesus be my best friend. He save me from my sins. I talks to Jesus all day; and all through the dark hours ob de night, when I no can sleep, I be talking to my Jesus."

The Lord Jesus took me to his bosom from my trundle-bed, and revealed God to me in the pardon of my sins, and the joy of his reconciling love. I have never since had a clearer perception of God as my father and friend than I had as a little child. Some years later, when the Methodists came round preaching about justification, regeneration, adoption, and holiness, I never thought of identifying my simple experience of salvation with those big words.

When trying to sound adult heathen, we have the same difficulty as with children.

Ask a Brahmin why he worships an idol?

He replies: "Do you think I am such a fool as to worship a block of stone?"

"What then?"

"Oh! that's simply a tangible medium through which I worship the great Invisible."

I said to an old Brahmin in Calcutta: "I hope you are enjoying good health this morning?"

"Yes; I am thankful to say, that, by the great mercy and kindness of God to me, I am in good health."

He was in theory a pantheist; but, in simple conversation, the truth came out.

The untutored heathen of Africa have no vain philosophy by which to explain away their perception of God as a great personal being. They have their "greegrees," "charms," and "amulets," but they never pray to them,—they "cry to God in the day of trouble."

When a Kaffrarian dies, they dig a grave about two feet in diameter, and about five feet deep, and let the corpse down in a squatting position; but before they put him down, they seat him beside his grave to give opportunity for any who may wish, to have a last talk with him. They say that the man's spirit has left the body, but lingers near for a time for this last communication from friends or foes.

If a man is present, who has an unadjusted quarrel with him, he will approach him tremblingly, and confess his sorrow that the unpleasantness ever occurred, and that it was not settled long ago; then begs him not to come back to "with his children," or kill his cattle—just please drop it, and say no more about it.

Another will come and say, "My father died sixty moons ago. His body was buried in the forest near his village. He was a good man, and his spirit has gone to live in the bright home of Dahlah, [God.] When you get there, you will see my father, and I want you to tell him that you saw me"—then a confidential message is given him. Others will come in like manner, and lead down the departing spirit with messages to fathers and mothers in the final home of good people.

We learn from this, that these heathen believe that when the body dies it returns to dust, the spirit dies not, but lives on indefinitely; and that good spirits go and dwell with God in happiness.

Whence came they by this knowledge? They did not learn it from books—they have no books; they did not learn it from "a preacher of righteousness"—none there. They learned it from God in his primary school, and as these things abide in their minds as facts, and not as theories.

I will add a simple illustration of the possibility of a heathen's surrender to God, his abandonment of all hope in idols, angels, or men, his acceptance of God alone, and his trust in Him.

In the month of February last, I held a District Conference at Totaka, on Cavalla River, west coast of Africa. In the midst of a love feast we suddenly heard an awful screaming in the king's town, a little over a quarter of a mile

distant, followed by the wailings of the townspeople all that day, and the ensuing night. A great chief had died; a giant in size, and a man of renown among his people. He was one of the chiefs who had invited us to found a mission there, and "his mark" was on our articles of agreement; but we knew not his language, nor he ours, so as to enable us to speak to him of Jesus and salvation. Some of the heathen men there had been to sea, and learned a little "Kroo English."

Monday morning I went to see the dead chief. I was surprised to find him appearing as natural as life, just like a man in deep sleep, with a placid countenance.

I inquired about his death, and in their broken English they told me that all through the night of his struggle with death he was praying. That the chieftain lay on his mat in his hut with a taper throwing off light enough to make darkness visible, and every now and then he cried out, "Niswah! Niswah! O Niswah!" Then sinking into the silent struggle with death for a time; and then again breaking out, "Niswah! Niswah! O Niswah!" Later in the night he talked much to Niswah in subdued tones—"Niswah, I am your man. I belong to you, Niswah. I accept you, Niswah, I take you. I trust you, Niswah, I trust you." So he continued to talk to God by the only name he knew Him to have. If that poor fellow did not surrender himself to Niswah, what then? If he did not abandon all hope in every other helper, and receive and trust Niswah, what did he do? If the Lord Jesus would not help such a poor fellow, surrendering and trusting God as did that chief, then He was not the man of sorrows, sympathy, and salvation, I have always taken Him to be. "Man's extremity is God's opportunity." In such extremity, not necessarily a death extremity, a poor heathen may thus believe, and receive "the power of God unto salvation."

J. W.

Felt this morning, on first waking, the comfort of the consideration that the Christian religion is a religion of hope, and that it is the merciful design of the great Head of the Church that we should cherish hope both as respects ourselves and others. The discouraging views some religious and devoted people seem to think they are called upon continually to hold up, do not appear to me calculated to help themselves or the body. I have often been instructed in observing how little the first preachers of Christianity dwelt on their own trials,—on the contrary, how they endeavored constantly to stimulate those to whom they wrote to look towards the mark for the prize of their high calling. That discouragements abound we can not doubt; and they will thicken upon us in every direction if we are always poring over and magnifying them. Oh for more of the lively and efficacious faith that can remove mountains: for more of the spirit of love and of a sound mind!—*Maria Foz.*

Third Mo. 27th, 1841.

FROM THE CHRISTIAN ADVOCATE.

Some Peculiarities of Ceylon and of the Singhaless.

BY BISHOP C. H. FOWLER.

It seems hardly unusual to see people clothed with the minimum amount of cloth. This *sparseness* abounded in Japan and Southern China. One soon substitutes a good coat of tan for a coat or dress of cotton, and instead of criticising the native as a "naked barbarian" one winks away the streaming perspiration and thinks "how barbarous to wear such heavy clothing under such a sun." We are still prejudiced in favor of clothes.

When you come to the tropics bring your lightest, coolest clothing. The little children wear only jewelry; rings on the fingers and on the toes, and on the wrists, and on the ankles, and on the arms, and on the neck, and in the ears; in the top, in the middle, and in the lower end of the ears; and in the nose, on its sides and in its centre, and around the hips. This ring around the hips suspends a little shield, heart-shaped, two inches in diameter in fig leaf fashion. This jewelry is brass or silver; and with no other clothes, the brown little girl seems perfectly contented and happy. The women have a modest dress that exposes only the arms and lower part of the limbs and feet. One smiles to see a man, fully clad in pants, coat and regalia of office, sashes and epaulettes, with hair knotted behind the head and held back from the forehead by a circular comb of tortoise-shell, carrying himself like a prince or a steamboat captain, while his bare feet slip round in the fresh mud like the feet of young ducks. The native brown men look like most elegant specimens of bronze statuary.

We drove to the far-famed "Cinnamon Gardens of Ceylon." In appearance they are very like the hazel brush of the North-west, though their leaves are more rich and glossy. The bark is pure fresh cinnamon. The thought that cobras inhabit these places, and that the cobra's bite is yet incurable, made us contented to sit in the gharry, and allow the guide to pick some cinnamon branches, and knock the ants from them. These gardens are quite remunerative. The drive over a perfect road, winding through the gardens for miles, rests one rapidly after so many days of the sea.

Returning from the gardens we drive into the spacious grounds of the museum. On entering the elegant modern European building, we are confronted with native weapons and shields and bronzes in the hall. Here we see the precious stones of Ceylon—catseyes, rubies, sapphires, and pearls; also jewelry and coins. The collection is young and promising.

On the upper floor of the museum are seen some good zoological specimens. The spotted shark caught near Colombo measures twenty-three feet in length and thirteen feet in circumference. It is not a man-eater. Elephants abound skeletonized. One skeleton has the bad record of having killed ten men while being captured. Parrots of many kinds, but all speechless, sit on their silent perches. Monkeys seem ready to do everything, yet they never pass beyond being ready. Cobras with their hoods held aloft seem ready to show their length. Wild hogs vie with cheetahs in fierceness. Alligators, centipedes, and scorpions add to the unpleasant proofs of possible peril. After examining a case of venomous tropical insects, one is quite careful to look through his clothes before

putting his limbs through them. It is a relief to turn away to the long cases of wonderful and beautiful butterflies. Brazil is the land of butterflies, but we think Ceylon surpasses even Brazil in the size of its moths and the beauty and variety of its butterflies. There are classified twelve hundred varieties. Of these six hundred are peculiar to Ceylon. One covets the leaf-insect, five or six inches long, and quite like a frost-biten oak-leaf in appearance. Japan has fine varieties of butterflies, but nothing to compare with this steaming island.

On the porch is coiled up a ratan about an inch in diameter and four hundred feet long. There stands a marble Buddha showing quite good work for a generation five centuries before Christ, whose descendants can show nothing worthy of being called civilization. A mammoth granite lion many centuries old stands as an ancient prophecy of the coming of the real lion from Britain. Near Colombo, on the way to the great Buddhist temple, one experiences a new sensation in crossing a bridge of boats. It is four hundred and ninety-nine feet long, was built in 1822, and is not affected by the rain-fall.

Out in the center of the island one sees the great tea plantations. The bush grows about as large as our sage-bush on the plains, namely, two or three feet, or even four feet high. It is a dark green. The new leaves are a lighter color. The field is picked every week for nine months in the year. It is then trimmed; that is cut down very much as our hedges are trimmed down in the North. After trimming it takes some time for it to grow out again. In picking the design is to leave one small leaf and half another on each branch. The tea costs about 20 cents per pound when ready for the market.

Coffee plantations are fading out of the island. The bushes or trees had two severe trials with disease some years ago, but lately another enemy has proven too much for the industry. Just as land trees of one kind or trees, as oak or pine, and lets it die and produces another kind, so nature seems anxious to change off the coffee, and tea is coming in its place; that is, thrives under culture where the coffee died.

The acreage of the crops of Ceylon is reported as follows: Tea, 150,000 acres; coffee, 100,000; rice, 700,000; other grains, 150,000; coconuts, 450,000; other palms, 130,000; cinchona (quinine tree), 35,000; cacao, 13,000; cinnamon, 35,000; fruits and garden produce, 300,000. Thus three-fourths of the island are left for elephant and cheetah jungles, and for mountain ranges, and for untamed men, some of whom live in primitive barbarity and fierceness.

About the hotel on steamer days collect the race of dependents and beggars, who live on bananas and globe-trotters. They bow and beg, saying, "Dear Papa, I no got any papa or mama but you. Give your poor boy some money." This sounded odd when addressed to Carl, my fifteen-year-old son. Again they dance up a basket, saying, "Big cobra, see him dance." In a minute the basket is down, the man is playing on a reed instrument, and the hooded cobra (the most deadly kind) is swaying his head right and left with the music. One feels disgust and respect mingled for men who can perform such works.

The Rev. Mr. Bestall, Wesleyan missionary in Kandy, told us that his servants reported seeing a cobra in his grass field. After this had been seen several times he went for a snake-charmer, who came, and with his pipe played, walking back and forth over the field. At last he said, "There is a cobra here; I hear him." Soon the cobra came out of some bushes, and

rose up before him, swaying his head with the music, evidently charmed. Presently the cobra started off, the man darted after him, caught him by the tail with his left hand, slipped his right hand up the snake's body and caught it tightly about the neck, and carried it out of the field. Mr. Bestall kept it a few days and killed it. He said it was hard work to get the cobra from the charmer. The man was a Buddhist, and called it the "good snake." He believed it had a god in its head. Nothing less than a God could be so deadly.

A guide at a Buddhist temple, the Kelani, the seat of purest Buddhism, when asked, "If you saw a cobra killing a man, would you kill the cobra?" answered, "No; the cobra is god." "A cobra is very wisdom." In that temple we saw great images decorated with cobras for crowns and necklaces, and called the king and queen of the cobras. The old serpent has a strong hold of this world. He often appears as an angel of light. The Gospel and more knowledge must save these superstitious people from these deep distempers.

One occasionally sees a native with a mongoose, a small animal about as large as a wharf rat, built like a weasel, and colored much like a gray squirrel. This animal kills cobras for a pasture. For the price of a tame cobra the man will exhibit the fight. It always proceeds to the finish—the finish of the snake. The Gospel is the enemy of superstition and sin; with half a chance it will rid the world of these evils and curses.

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 1.)

My husband followed his business during the winter and spring, and his labors, I believe, under the Divine blessing, laid the foundation of our future success; but not so was it then apparent. In the Fifth Month my husband again went to London, but returned in about three weeks, and informed me that he had resigned his appointment, or rather, that there was not the means to carry it out, and that we must immediately prepare for our return to England. Startling as was the intelligence, I rejoiced, little dreaming of the trials that awaited us.

By the end of the same month, I left with my three children, after having made satisfactory arrangements with those who were about us.

The missionary or man of Christian influence visiting these parts, having letters of introduction, can, I think, form but little idea of the extent of the evil that abounds; then how much less able to apply the remedy. Laws, religious, civil, and military, prohibit much freedom, and hence a kind of spiritual slavery. Catholics and Protestants mingle together in social life, but for what purpose? To carry on pleasurable pastime and to fritter away time. Altogether a safe policy to secure peace as regards this world; but what is it in competition with Eternity? The leaders cause them to err and the people love to have it so. My heart is, and was sad; finds, and found, a refuge only at the footstool of Infinite Mercy, and takes comfort in the renewed, inspired hope, in the renewed, firmer belief in prophetic declaration that the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea; gradual in its unfolding, gradual in its workings, but certain and sure.

To know a people, we must live amongst them, associate ourselves with them in their every-day life, sympathize in their trials, their afflictions,

and their oppressions. To the poor, nothing is so illustrative of genuine religion and morality, as a consistent life and conversation. Words of the simplest character, unaided by forms and ceremonies, illustrating the Truth as it is in Jesus, are the most likely to meet their understandings. Step by step they need helping forward in the way to the kingdom. Many, no doubt, of the middle class would be glad in their hearts to shake off the trammels of Popery; but then there is the same fallen nature to contend with as in us all, a need of adherence to right principle; these need help. And what shall I say of those (the priests?) who apparently live by the death of others? They are as the ancient Cretans spoken of in the epistle to Titus, and need the sharp threshing instrument as a rod of discipline. And who is sufficient for these things? There is the declaration, Read it, O my soul, for thy comfort, and add to it thy fervent petitions, "I (the Almighty) will work, and who (or none other) shall let or hinder it." Christian traveller, as thou readest prophecy and art favored to imbibe any portion of its spirit, when thou readest the public records of the day, thou wilt regard with an understanding given thee from above, that wondrous working power that is causing, (by slow process, it may seem to thee) by his wisdom and discretion, the kingdoms of this world to become the kingdom of our Lord, and of his Christ. Praises, high praises, to his name forever!

TO HER SISTER S — K —

ALBION LIBRARY, BRUGES,
Fifth Month 21st, 1850.

To describe my feelings since being on the continent would be to say that I feel a stranger in a strange land; a stranger to its customs, habits and manners; everything and everywhere altogether strange and ungenial; disgusted with almost all I see and hear; have, however, to remark that I believe Divine goodness to have at times been very near and precious; and, unworthy as I feel, have been constrained to acknowledge Providential care.

After the return of the family to England, they met with some disappointments in their business prospects, which were hard to bear; of their situation at that time, Ann Watkins thus speaks:

This placed, we now had to begin life as it were over again. Many expedients were resorted to, but all seemed to fail; and we mingled our tears and prayers together, and felt that it was truly needful to walk by faith, even in the transaction of business affairs. We were at times in such outward straits as not to know where to look except to our Heavenly Father. He was merciful and gracious to us, meeting our requirements according to our need, and so remarkable were the interpositions of his Providence that I used to say, as surely as Elijah was fed by the ravens in the season of famine, so surely did the Almighty regard us in our low estate. Very painful and trying was our experience, and we were taught and brought to feel, in this season of affliction, that our help was in Providence alone.

One morning my husband returned home very early after breakfast, and sat down overwhelmed with discouragement. In vain I endeavored to rouse him (he had not told me that he was ill), I became alarmed, and ran across the road to enquire of a neighbor if she could recommend a

doctor. In a short time my W. said he must go to bed. The doctor came and pronounced it to be a case of rheumatic fever. I had several months of nursing before me, and could not afford any help, except a woman every fortnight or three weeks to wash for the day, besides a little nursemaid I had brought from the country.

We were mysteriously and wonderfully dealt with, and also very graciously. My faith was very often tried. At one time we wanted a dinner; it was sent, and that enough for twice. One First-day morning a basket of five loaves was brought to our door; at another time a quantity of groceries and preserves; at others wearing apparel; and so broad were the sympathies of our Friends, that in sixteen months we had received from time to time, sometimes in very small sums, as much as £40, just so much as was needful for our help until we were in a capacity to help ourselves. But between these receipts my faith was often closely tried, being not unfrequently reduced to the last shilling. Often have I retired from my family to wait upon the Lord, sometimes with a petition and at others with but the weight of my spirit's grief; and He who hears the sighing of the poor and the crying of the needy, instructed me to place my daily dependence upon Him.

In speaking of the dinner which "was sent and that enough for twice," A. W. refers to an incident which occurred when her husband was ill with rheumatic fever, and which she often related. One day, when he was feeling a little better, he made the remark that he thought he could eat a dinner if it was something very nice. He asked her what she had provided, but it was quite unsuitable for an invalid, and, much to her sorrow, she had not the means to procure anything better. While she was thus lamenting her inability to get him what he wished for, someone came to the door with a large plate of turkey, which was just what he could enjoy. It proved to be the turning point of his illness, and from that time his appetite and strength returned.

It may be easy to read these few remarks, and indeed, under the weight of that season of conflict, would I scarcely allude to it, were it not in the hope that my children or any to whom these lines may come, may seek to feel after a state of daily dependence upon the Source and Fountain of all our sure mercies. In the time when the aspect of the inward and the outward is comparatively smooth and untroubled, how sweet to feel the canopy of Divine quiet and humble assurance; how much more in the hour of deep conflict and extremity do we witness the healing virtue and all sufficiency of that Power, which is not only able and willing, but does administer to the comfort and help of his needy and poor children, as it is prophetically recorded,

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed."

(To be continued.)

To repress a hard answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defence in gentle submission—these sometimes require a great struggle for life and death, but these three efforts are the golden threads with which domestic happiness is woven.—*Selected.*

FOR "THE FRIEND."

The Word of His Patience.

The term Word, as used in the Scriptures, seems to have a variety of metaphorical meanings. It is frequently used as a teaching and leading power, which would lead us, if we would follow it, into the lost paradise of God. It appears that man after his creation, soon lost by voluntary disobedience to the Divine commandments, the glory and honor and immortality that was designed for him if he had stood the test. But there was, in mercy, a way provided for him to be restored, and regain that which he had lost by disobedience. But he was still to be tempted and tried. For our Saviour said, after He himself had taken flesh and dwelt amongst us, and after He had been tempted and tried: "In this world ye shall have tribulation," but He adds the encouraging language, "Be of good cheer, I have overcome the world." And He says to one of the seven churches of Asia, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." So we all have to be tempted and tried; but if we keep the word of his patience, and lean not too much to our own understanding, we shall be kept from falling, and in the end receive the crown of life which is laid up for those who endure temptation. So let us not cast away our confidence, which has great recompense of reward; for in due season we shall reap if we faint not. But we have need of patience, that after we have done the will of God, we might receive the promise. But if any man draw back my soul shall have no pleasure in him. For it had been better for such not to have known the way of righteousness than after having known it to turn from the holy commandments delivered unto them. So we have need of patience, that after having done the will of God we might receive the promise.

So let us run with patience the race that is set before us, looking unto Jesus, and not to man, who is unstable in all his ways. It is written "He that believeth shall not make haste," And David said, "I waited patiently for the Lord and He inclined unto me." And I believe if we, in our meetings for worship, would more patiently wait for the arising of his power, with our expectations more upon Him, and less upon outward helps, that He would more often incline unto us, and hear our cries for pardon and help, and establish our goings. But when we see some turning the leaves of their Bibles, and others of their song books, where is their faith? And when we see a minister arise with Bible in hand, does it not look like he wanted the letter handy in case the spirit should fail? Where is his faith and the word of his patience in waiting for the spirit! May "the Lord direct our hearts into the love of God, and into the patient waiting for Christ." But a patient, lifeless, waiting of itself will not do. We must add to patience, godliness, brotherly kindness and charity. Then we should find that the Lord is good to them that wait for Him. To the soul that seeketh after Him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence because he hath borne it upon him."

But it is also good that our patient waiting does not degenerate into a dead silence instead of a living one. For it was while men slept that the enemy sowed his tares. And if we let a dead silence get the ascendancy, we may "fall into divers temptations," and prevent patience

WAR DISENCHANTED.

REVISED AND ENLARGED BY E. F. MARVIN.

"War is the business of barbarians."—Napoleon Bonaparte.
"I hate war."—U. S. Grant.

A gallant form is passing by,
The plume braves o'er his lordly brow,
A thousand thoughts that raised on high,
His song of triumph now,
Young knees are bending round his way,
And age makes bare his locks of gray.

Fair forms have lent their gladdest smiles;
White hands have waved the conqueror on
And flowers have decked his path the while,
By gentle fingers strown.
Soft tones have cheered him, and the brow
Of beauty beamed, uncovered now.

The bard hath waked the song for him,
And poured his boldest numbers forth.
The winecup sparkling to the brim,
Adds frenzy to the ardor;
And every tongue and every eye,
Does homage to the passer-by.

The cannon thunder strikes the ear,
An martial strain thro' the victory blend;
"Nearth battle flag the 'Men of Peace,'
Their benediction lend
To Pagan trophies of sabre sway,
With fronts of brass and feet of clay.

The gallant steed treads proudly on;
His foot falls firmly now, as when
In strife that iron heel went down
Upon the hearts of men;
And foremost in the ranks of strife,
Trod out the last drop of the life of life.

The warrior's stormy voice is heard,
To lend the charge with wraithy mien,
And brothers join in carnage dread,
Till darkness shrouds the scene,
Mid oaths and groans and cries to God,
And garments rolled in vital blood.

Dream they of these—the glad and gay,
That bend around the conqueror's path,
The horrors of the conflict day—
The gloomy field of death—

The ghastly slain—the severed head—
The mourners weeping o'er the dead?

Dark thoughts and fearful yet they bring
No terrors to the triumph hour,
Nor stay the reckless whirling
Of blended crime and power.
The fair of form, the mild of mood,
Do honor to the man of blood.

Men—Christians! pause—the air ye breathe
Is poisoned by your idol now,
And will ye turn to him an wreath
Your chaplets round his brow?
Nay, call his darkest deeds sublime,
And smile assent to giant crime!

Great King of Peace, whom we adore,
Look down with pity from above;
Oh, lift the awful curse of war,
And reign in peace and love.
Oh, come, Lord Jesus, quickly come,
Erect thy Kingdom and thy Throne!

—American Advocate.

AFTER having long spent much strength and labor to little purpose, I was one day lamenting before God, as I walked to church, the little fruits of my exertions. As I went along I was overtaken by a vine-dresser, who was going the same way. I took an opportunity of asking him how the missions were liked, "Sir," replied the peasant, "we all feel obliged to you for your kind intentions; we are all likewise sensible that everything you tell us is good, but you preach too long. We ignorant boors are just like our own wine-vats; the juice must have plenty of room left to work; and once filled to the brim, if you attempt to pour in more, even if it were the very best juice in the world, it will only be split on the ground and lost."—*M. Vincent.*

from having its perfect work. For we may give encouragement and support to the tares, which so much resemble the wheat, but only choke it and make it unfruitful. But the labors of those amongst us who resemble the tares may have a show of wisdom, in will worship and a voluntary humility which deludes the people, and satisfies them with the form of godliness without the power; as there is no waiting for the arising of the power in it.

But while I am speaking in favor of keeping the word of God's patience, I remember that there is a patience or indolence belonging to the natural or unrenewed man, which has the savor of death unto death, while the word of God's patience has the savor of life unto life. So I believe there is a false as well as a true in every thing pertaining to religion. A false rest and peace, and patience as well as a true. And God has promised to shake not only the earth but also heaven; and the false rests which Milton calls the paradise of fools. And I believe that there is a wonderful shaking on hand now, in which every thing that could be shaken will be removed, and that only which cannot be shaken will remain. But Babylon is built very much in the likeness of Zion, but by a far different spirit. And have we not Babel builders now, saying in effect one to another, let us build us a city and a tower whose top may reach to heaven, and let us make us a name. But are not such builders leading us into confusion? And are they not using many human props to keep us from falling, but which only add to our weakness? So without the interposition of Almighty power, our former building seems doomed to fall, and become the habitation of many unclean and hateful things. Brethren, these things ought not so to be.

D. H.

DUBLIN, IND., Sixth Month 14th, 1889.

FOR "THE FRIEND."

Look through the different systems of organic life, and what do we behold but the most profound order and even mathematical exactness. See the various organs and functions placed in the same relative position, all beautifully and wonderfully adapted to the same relative purposes.

Through the different orders, genera, species and varieties of the fauna and flora of our earth, behold the marvellous economy of reproduction, each one producing nothing but its own original type. Bounteous feeding may develop greater growth or famine, and stint may dwarf the same class of beings down to mere pigmies, but still they show distinctly from where they originated; we may force a hybrid, but here nature rises up and asserts her laws, for here sterility begins.

In geology it is a most beautiful and interesting study to trace in hieroglyphic biography the same symbolical records written by the hand of the Almighty through each succeeding period, however short or however vast, from the primary gneiss and limestone to the alluvium of the present time, a mighty volume which every student of nature can read and interpret for himself.

Through the various features of nature, animate or inanimate, from the greatest to the most minute, what are the most striking lineaments that present themselves? Are they not government, order, adaptation and design? Who taught the bee the principles of the greatest economy of space? or instructed the spider in the construction of her true parallelograms? who showed the bird the approach of the change of the seasons and ordered his flight with the sun? In blinding darkness as in blazing day,
Guides the bold squadron in its trackless way.

"Twas He who hung these mighty systems of the universe in apparatus variety and whirled them with lightning velocity along the interminable path-way of heaven.

Even God alone the great creative source
Of life, of light, of being and of force.
Almighty author, all-sufficient whole,
Around whose throne these mighty centres roll.
Were every thought bright as the lightning beam,
With words of thunder, could we tell his scheme?
Where is the line at which existence ends—
Where! where the point where nothingness begins.
Say, where was water first obtained to sow
The seeds from which these mighty empires grew?
Even imagination's fruitful spring,
Cannot to aid us, one idea bring.
Our understanding was not made to soar
Amid the wonders of creative power.
It is a mighty man's wisdom cannot reach,
He cannot learn and therefore cannot teach.
The finest atom that may float around
As much a wonder as this vast profound;
To call from nothing one small grain of sand;
As to create this broad and fruitful land;
The slender flower unsheltered in the field,
As suns and planets heaven's high pastures yield;
The transient meteor swiftly shooting by,
As the bright comet flaming through the sky.
The subtle mind communicates its will
And teaches each nerve its function to fulfil;
And every muscle yields to the central soul,
As to crown all with an immortal soul,
All matter round us is from one great God,
Has been created, or has been forever:
One or the other of these only two,
Is all there is can possibly be true.
Admit the vast fecundity of heaven,
And all is lucid as the stars of even:
But blot that one eternal substance out,
And all is chaos, mystery and doubt.
Here we must rest, for all our powers combined,
Can never fathom the eternal Mind.
But if through mercy we should find the way
When passed the confines of earth's transient day;
Through these vast systems take our rapid flight
To brighter realms of uncreated light,
The soul enlarged perhaps may compass more
Of the deep wonders of creative power.

—CALEB S. COPE.

THE SHADOWY HANDS.

BY MARGARET J. PRESTON.

I watched him from afar, with eyes
That ached to see what perils lay
Closest along the jagged way—
What unsuspected ills might rise
To lure his ambushed feet astray.

I knew that he must press the path
Marked for each human soul, alone:
That he must meet the dangers strewn
Unhelped—that love the utmost hath
No charm against the tripping stone.

My lids were wet with anxious tears;
He dreamed not of the pitfalls spread
To trap his all too careless tread,
His thought was on the buoyant years
So flushed with sunshine overhead.

I could but fold my hands, and plead
That heavenly prescience, tender, sweet,
Would choose safe passages for his feet,
And, in his hour of straitest need,
Guide where the devious crossways meet.

But as I gazed athwart the night,
Whose doubt, like mists, around me clung,
The prayer was hushed upon my tongue:
Just where the way was blindest, light,
Star-like, was on a sudden flung.

And for a moment, circling round,
I felt the sweep of winged hands,
I saw the stretch of shadowed bands,
I heard a voice whose mystic sound
The rapt soul only understands:

"I charge you, bear him safely, lest
He dash his foot against a stone!"
The light was gone—the vision fad;
Comfort unearthly calmed my breast,
My darling did not walk alone!

—S. S. Times.

FOR "THE FRIEND."

When walking along the road leading towards Mt. Laurel, on the afternoon of the 12th of September, with the driver of a wagon, who had kindly invited me to take a seat in his vehicle. He spoke of a time, years before, when he was a thoughtless boy, and was in the habit of singing comic songs to his own amusement. One day, however, he had been indulging himself in that foolish practice, a person who had overheard him, called his attention to the unprofitable way in which he spent his time, and suggested that he should occupy himself with things of a more improving nature. This simple admonition made a considerable impression on his mind, and had been since profitably remembered. He added that he had learned to love the Saviour, and was trying to live so as to please Him. This little incident may prove an encouragement to some not to neglect what may seem very little services—*for we know not what blessing may accompany our efforts.* "In the morning, sow thy seed; and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that, or whether both shall be alike good."

My walk was enlivened by the motions and songs of the birds—Robins, Chimney Swallows, Sparrows, Maryland Yellow Throats, and Red-winged Black birds. These last build their nests in tussocks or low bushes amid the swamps, and when I was almost buried in the luxuriant vegetation of the low and marshy ground, a pair of these came circling over my head, and scolding, as is their custom, when any intruder comes too near the spot where their nests are placed and their young reared. The brilliant shoulder patches of vermillion red are confined to the male bird.

Perhaps the most showy of the flowers that in the marsh produced was the Turk's Cap Lily (*Lilium superbum*) with a number of orange colored bell-shaped blossoms hanging from its branches. This is the common species in our part of New Jersey. It differs from the *Lilium canadense*, which I had often found in Chester Co., Pa., chiefly, in having the petals of the flower more strongly rolled back; but the two species have a strong general resemblance, and are closely allied.

In one of the fields through which I passed were growing some of the Rough Cone-flower (*Rubbeckia hirta*), in which the dark-purple centre of the flowers prettily contrasted with the large deep-yellow or orange of the rays. But I was still more interested to find one of the plants, in which the flowers were without the rays, but their place had been taken by a row of green leaves surrounding the purple disk. It was a curious illustration of a well-known botanical fact, that the parts of a flower are modified leaves, and that under certain circumstances they will resume what may be regarded as their primary form. During the present season I had met with another illustration of this in a buttercup, in which some of the numerous stamens which the flower bears had been changed into petals, so that instead of one row, which this plant usually shows, there were several rows of the yellow petals. In fact, the plant had grown double; and this is an effect which has been produced on many plants by cultivation—such as roses, dahlias, chrysanthemums, &c.

A flower may be regarded as a modified branch of the plant, and its envelope and parts as leaves changed to adapt them to the purposes for which the flower is produced. This process

of modification or metamorphosis is traceable in all parts of the plant. "Thus," says Gray, "the same organ which constitutes the stem of an herb or the trunk of a tree, we recognize in the trailing vine, or twiner, spirally climbing other stems, in the straw of wheat and other grasses, in the columnar trunk of the Palm, in the flattened and jointed Prickly-Pear, and in the rounded, hump-like body of the Melon-Cactus. So, also, the branches harden into spines in the Thorn, or, by an opposite change, become flexible and attenuated tendrils in the vine, and runners in the Strawberry; or, when developed under ground, they assume the aspect of creeping roots, and sometimes form thickened root-stocks, as in the Calamus, or tubers, as in the Potato. But the type is easily seen through these disguises. They are all mere modifications of the stem. The leaves appear under a still greater variety of form, some of them as widely different from the common type of foliage as can be imagined; such, for example, as the thickened and obese leaves of the Ice-plant; and the intense scarlet or crimson floral leaves of the Painted-cup, and several Mexican Sages; the tendrils of the Pea tribe; the pitchers of Side-saddle flower and of the Nepenthes, which are leaf, tendril and pitcher combined. In our trees we trace the last leaves of the season into bud-scales; and in the returning spring we often observe the innermost scales of the expanding leaf buds to resume the appearance and the ordinary office of leaves."

In the bushy part of the swamp I was exploring were large numbers of the Swamp Rose (*Rosa Carolina*), with clusters of red flowers, the branches armed with rather stout and strong curved prickles. The stems which support the flowers, and the envelopes which surround them are covered with short erect hairs, whose tops are swollen into glands which secrete an odoriferous fluid.

Another shrub, generally growing out of the water, was ornamented with round balls of white flowers an inch or more in diameter. This was the Button-bush (*Cephalanthus occidentalis*).

FOR "THE FRIEND."

Friends. Their Early Faith. Is it Ours?

In reading the accounts that have come before me through various channels, of what has been and is taking place in different sections of our Society, my mind has been deeply impressed with the want of unity and harmony that now exists amongst us, so different from the condition of things that existed, when by the Lord's goodness we were gathered to be a people.

The want of the same living faith that animated our early Friends, has impressed me as lying at the root of the troubles that afflict us, and as the cause of so many deviations in practice amongst us.

If we would understand how we have lapsed from our first faith, we must be willing to go back and examine, in the light of truth, what the early Friends were gathered out of, and into what they were introduced, by the discovery of truth in their inward parts.

They were a people scattered up and down in the nation of old England, in a seeking state of mind, dissatisfied with the state of things that existed around them, and desirous of being brought into a closer acquaintance with the saving knowledge of God and of his Son Jesus Christ. Many of them sought to their fellows for counsel and instruction, to those accounted most learned in knowledge of Divine things, and

like George Fox, found them miserable counsellors, for the depth of yearning awakened in them was far beyond that which man could satisfy, but the Lord did satisfy the longing soul of G. F., and fill his hungry soul with his goodness, when He spoke the words unto him in his distress, "There is one that can speak to thy condition, even Jesus Christ."

Then it was that his mind was turned from man to man's Maker and Saviour, and it was then he was led to look up to God by a faith awakened in him of God's very nearness and presence, by which he realized a strength given enabling him to grasp the truth of God, in his ever readiness to help and sustain the trust of his trusting child.

And as like flows to like, so the like experiences in the many answered the one to the other, and they gathered as by one accord, to wait together upon Him whom their souls had thirsted after, and whom they found to be not far from any one of them, for in Him they verily moved and had their being.

This led from the outward form to the inner substance, and the blessed experience of the fulness that was to be known by silent and reverent waiting upon God, an ingathering of mind unto Him, to know his Spirit to subdue and control the roving mind, and to stay it in stillness and silent adoration, producing brokenness and contrition, as the sowing of themselves was given and a sense of God's unbounded goodness in Christ Jesus broke in upon their minds, so that the floors of their meeting-houses were often wet with their tears.

This was being brought into the experience of that living faith, which removes mountains of difficulty and opposition, and which enabled them to subdue all the suffering they did, as seeing Him who is invisible to the eye of the fleshly mind.

Being brought into a condition of dependence upon their Heavenly Parent, through the indwelling of Christ, they could no longer do as they listed or serve as they pleased, but in obedience were taught to wait for the leading forth of the good Shepherd, who had promised to go before his sheep, to lead and to guide in the way in which He would have them go; being thus led into a retiring disposition from the ways and spirit of the world, which were contrary to the purity and holiness of God.

The ground of all certain knowledge in the things of God, was to them by the Spirit of God. In the reading of Holy Writ, the true opener to their understanding was the same blessed teacher.

Then we see the necessity that was laid upon them to wait upon God, for the unfolding by the light of Christ in them, of knowledge to understand the mysteries of God's Kingdom, whose reign is in the heart, by which the life and conversation is regulated and controlled to the honor and glory of God. Apart from this, the profession of the name of Christ could do little for them, for it was by his life they were to be saved. And this was to them to eat the flesh of the Son of man and to drink his blood; and this, too, was coming to know his life broken for them by their being made partakers thereof; and this, too, was to know the one true baptism that doth save, which they proved to be by no elementary water, but by an effectual cleansing in the inward parts.

Thus did they come to know the law of God written upon the heart by the finger of the living God, and not only in a book as the Israelites of old did upon tables of stone outwardly, inso-

much that they could at all times and in all places meditate upon the law of God, and say in effect, how good is thy law, it is my meditation all the day and in the night season.

What placed such scholastically trained preachers, and such whose knowledge of Divine things could be bought by money and by study, have among such a people who had come to witness the fulfillment of the declaration, "All thy children shall be taught of God, and great shall be the peace of thy children?"

Such was their faith, and according to their faith they received immediately from God by his blessed Spirit, the teaching their hungering and thirsting souls needed, and were thereby fully satisfied.

What now is our condition, and what has brought us to our present low, divided and unsatisfying and unsatisfied condition, in the sight of God and man? What?

What was true of Israel of old, is true of professing Israel still, "Ye have," said the Lord, by the mouth of his prophet, "committed two evils, ye have forsaken me the fountain of living waters, and have hewn out to yourselves cisterns, broken cisterns, that can hold no water." This declaration doth reach down to the bottom of the malady and disease that is afflicting our whole people. For in proportion as we have turned to the teaching of man, and are found resting therein, and thereupon, have we turned aside from the true teacher and safe guide of our souls, and Him who alone can lead into paths of safety and of peace.

Whatever may have drawn us aside into by-paths and crooked ways, seeking an entrance into the kingdom other than by Christ and his crucifying power in the heart and soul, by which the unhallowed and ungodlike nature is crucified in us and taken away, are still but thieves and robbers; to such the porter openeth not, but such are permitted to gather in the outer court, and to please themselves with likenesses of the true. But it is the Bride that hath the Bridegroom, and these enter together into the inner chamber, and together they are still engaged with the invitation to the thirsty, seeking soul, turn in hither thou well beloved, leave thou the outer court, come thou to the Master's table, yea, eat and be satisfied, O, my well-beloved.

However humbling the process by which we may be brought, if *but* brought, into the presence chamber of the High and Holy One, what blessedness can be compared to it. Crosses, afflictions, trials, temptations, may abound, but the consolations of Christ and the ever-abiding Spirit of Truth, will still more abound unto and with those who are willing to press through all the crowd to touch the hem of his garment of mercy and compassion in that persevering seeking of soul that can be satisfied with nothing else, but the fulness of his grace that filleth all that is so emptied of self as to be prepared to be so filled by the fulness of his own presence.

As of old, so in the present day, there are very many who live and feed upon the experience of others, instead of pressing after the saving knowledge of God for themselves. These are the lean and barren souls who feed upon husks.

O that the awakening power and Spirit of the Lord might more and more bring us to a sense of our great need as a people, so that we might be led in secret to cry unto Him, under the sense and depth of our necessity, for then assuredly would the Lord hear our prayer, and give judges as at the first and counsellors as at the beginning, and Zion would then again rejoice, for verily our people would be fed, and that with the fin-

est of the wheat, and with honey out of the rock would He richly satisfy our souls.

When our Saviour appeared upon earth as a little babe, there were those who then waited for the coming of the Just One, and rejoiced in his appearance. There are those in these days whose longing is to know the power of Truth to break forth again in brightness and in beauty; among these, though the very least, the writer of this desires and seeks to be found, and with solicitude for his fellow-servants and travellers to a better country, seeks to do the little given him to do, to encourage to a faithful maintenance of dependence upon God, and his right and sovereign rule through Christ, by the Eternal Spirit, in the heart of the believer, keeping out of formalism which brings into bondage and the spirit of the world. As free men, yet not using our freedom to cloak unrighteousness, but as Christ's servants, ever ready to do his will in whatever way He may be pleased to call and to lead, so shall we glorify his holy name; and in the winding up of time, through his mercy may be known the joyous welcome of "Come ye blessed of my Father, inherit the kingdom prepared for you."

CHARLES W. THOMSON.

Seventh Month, 1889.

Natural History, Science, &c.

The Green Plant-Louse of Ohio.—This insect which has probably been introduced from Europe has wonderfully developed in Ohio the present year. It belongs to the same family as the green bushes, &c. It increases with wonderful rapidity plant-louse which infects all house plants, rose—a single louse in the spring may become an ancestor of millions by autumn. It feeds by plunging its beak into the stem and extracting the sap, and the grain, deprived of its nourishment, shrivels and is worthless. The wheat crop of Ohio has been seriously injured by it the present year. It has insect enemies which feed on it, and *Science* thinks, that by the end of the season, the outbreak will be so checked that there will be little danger of a repetition of the attack next year.

Curing Rheumatism by Bee-stings.—A Vienna paper says a Dr. Terc has been experimenting on the cure of rheumatism by bee-stings, with success. He has inflicted 39,000 stings, and keeps a colony of bees to be employed in this work.

Formation of Marshes.—The province of St. Petersburg is very rich in marshes covered with a thick carpet of vegetation, which conceals the water to the depth of several feet—sometimes twenty-five feet or more. Small lakes and branches of rivers are being continually transformed into such marshes. The pioneers in such transformation are flowering plants, whose roots and underground stems make a thickly woven floating carpet which soon covers the water. The water-moss (*Sphagnum*) soon invades this carpet; and when it has reached a certain thickness, buckelberry bushes, dwarf birch and other plants grow upon it.—*Science.*

The Lakes of San Joaquin Valley, California.—Owing to the diminished supply of water and the rapid evaporation of the three lakes in the upper San Joaquin Valley, they have shrunk greatly in size, and the water has become more strongly alkaline, so that in some of them the fish, turtles and even the mussels have died.

A comparison of an analysis in 1888 with those made in 1880, shows that the solid contents of the water in Lake Tule had increased very nearly two-and-one-half times. The fishermen state that

dead cat fish had drifted on the shore by the thousands. The perch, however, which they valued more as food, had apparently been but little affected. They are fine large fish, and when caught every one has a *shiner* in its mouth.

Poison in Cured Fish.—The Russian Academy of Sciences offers a premium of \$2500 for the best inquiry into the nature and effects of the poison which develops in cured fish. The competition is open to all inquiries, and the memoirs may be written in either Russian, Latin, French, English or German.

Diseases of Athletes.—People run away with the idea that gymnasts, athletes, wrestlers, are perfect Hercules, and cannot know disease, observes a Boston *Globe* writer. 'Tis a mistake. They undergo very universally, at times, severe tests of muscular exertion, and as a result of these efforts, combined with their irregular manner of living, are usually short-lived men, dying of phthisis and heart disease. Railroad employes are exposed to accidents, as well as various disorders of the nervous and circulatory systems, produced by the constant jarring to which they are subjected; in the case of engineers and firemen, by the sudden changes of weather, according to Duchesne, their health for the first few years improves and some gain flesh, but, to use his expression, they are as a rule tired out at 10 years' service, suffers at the end of 15, and after 20 years rarely are able to continue in the service. Many lose their eyesight, their hearing becomes dull, and pains in the lower limbs render walking or standing upright, tiresome and difficult. He attributes these symptoms to an affection of the spinal cord, produced by long standing and constant vibration of the locomotives.

Arrow Poison.—A letter from H. M. Stanley, read recently before the Royal Geographical Society of London, contained an interesting reference to the arrow-poison used by the natives on the lower Congo. Stanley says that several of his party, being hit by the arrows of the natives, died almost immediately, in great agony. The poison was found to consist of the bodies of red ants, ground to a fine powder, and then cooked in palm-oil. This mixture was smeared on the arrow-heads; its poisonous effects are due to the formic acid which is known to exist in the free state in red ants. This acid is also found in the stinging-nettle.

Items.

The Man or the Massacre.—"The statue," says the *New York Times*, "and erected in memory of Capt. John M. Doster of the Pequot Indians of Connecticut, and unveiled with imposing ceremonies at Pequot Hill, near Mystic, may be accepted as an honor to a brave and energetic officer who carried out in Cromwellian fashion the orders he had received. There appears to be a tendency, however, to assert a good deal more than this. Colonial historians describe the instances of murder and rapine on the part of the Pequots, in order to magnify the importance of Mason's raid and give some color of justice to the wholesale murder of men, women, and children surprised in their sleep. The wisdom of such claims is questionable, for they rouse people to examine the facts. Those who do not subscribe to the frontier maxim that 'the only good Indian is a dead Indian' are sure to be appalled as soon as they investigate the matter. And as if the past never could teach the present, our national treatment of the Indians has been a series of repetitions of the Massor affair—promises broken, charges trumped up, lands entered, outrages invited, and even some magnificent massacres. Truly it is needful to separate the man from the campaign, the individual from the greedy land grabbers whose toil

he was! Capt. John Mason may look in bronze upon a lovely stretch of counties from the height on which he stands, but if he can also look in spirit, and has learned anything during the last two centuries, he will curse the day when he set such an example to the following ages."

Of the justness of the cause, and friends of the Indian cause look with mixed pleasure upon the erection as that which now stands near the banks of the Mystic.

J. Russell Lovell, late U. S. Ambassador, on Anglo-American Arbitration.—"I cannot help thinking that the nation which invented government by friendly discussion and the nation which inherited the traditions and practice thereof are of all others the two which, after applying that method to the solution of the main question in dispute between them, should refer to an arbitrator the points about which they may still differ. Because England in the last century wished to rule as the colonies of all other powers were ruled; because seventy years ago she abused the pretension (then everywhere but here accepted as law) that to be born in a country involved the allegiance to that country; because she was the first to demand that the colonies should not forget that England has been and is, in the Old World, as truly the fortress and refuge of liberal thought and of a freedom both restrained and braced by law, as America in the New. To secure the largest infusion of Liberty which Order will bear, has been the aim of both countries. They may differ sometimes as to the relative proportion which should be given to the main ingredients of stable institutions should bear each to the other, and in special emergencies, whether, and if so, how much, it is desirable to increase the one at the cost of the other; but in essentials we are agreed.

"I can think of no greater calamity to the highest interests of mankind than that the heroic and kindred blood which has been so freely poured out in both countries in the cause of the rights and of the creed they hold in common, should be squandered in any fratricidal quarrel, dangerous to the very life of the theory of Government dear to both. Nor can I conceive of anything more fruitful of good consequences to the world, than that these two countries should be drawn even closer by mutual respect, and by sympathy in nearly related, or identical aims. Let them therefore, in the midst of that reasonableness which best befits and will best exemplify the height of civilization which they have reached, mainly in virtue of the political ideas they share.

"I know the difficulties in the way of establishing such a Court of International Arbitration, as is proposed, and of enforcing its decrees, if established. Do not believe them insuperable, and think that at least between America and England, such a tribunal would be feasible. Nay, I look forward with hope even to the day when every link in the chain of English-speaking communities which now girdles the globe with its channel of electric sympathy, shall have learned that the strength of each is involved in that of every other."—*Pa. Christian Arbitrator.*

Paul's advice to Timothy.—Paul's words to Timothy, on the wine question, are to be taken much as they would be if Paul had written, "Use a little essence of peppermint whenever you have another touch of cholera-morbus." They are words of medical counsel to a sick man. They go to show that a sick Christian ought to take medicine when he needs it; that wine is to be counted as a medicine; and that as such, as a medicine, wine ought to be taken very sparingly. The idea that these words of Paul justify the use of intoxicating liquors as a beverage is not worthy of a decent respect as our opinion, even though it were backed by ten sanhedrins of theologians. Paul also told Timothy to bring with him a cloak and some books. Who would claim that Paul enjoined it upon every minister to carry a Bible, and some water, and some bread, with him whenever he moved about on a clerical mission? When Mr. Gough was asked why he did not follow Paul's advice to Timothy on the wine question, his sensible answer was: "For two reasons. In the first place my name isn't Timothy. And, in the second place, nothing is the matter with my stomach."—*S. S. Times.*

Election of a Priest.—*The Rock* gives an account of a very curious case of popular patronage in a part of Birmingham, known as Deritend. According to the conditions on which the Church of St. John's was endowed, all householders are entitled to a voice in the choice of rector or incumbent. At a recent election there were three candidates—an old resident, the Rev. J. C. Sneath, the Rev. L. H. Davies, who "dropped down from the skies" upon the wondering electors, and the Rev. J. O. West, a "laborious, devoted" curate at Sparkbrook. Mr. Sneath was suspected of being a ritualist, but in his speeches—he made a campaign of it—he strenuously denied the impeachment. Among the inducements he presented to the electors to vote for him were, that he had "a most expensive commodity as grown-up daughters," (alluding to the grown-up daughters of the former incumbent); that he would not live at a distance from the church, as did the former chaplain; that he would have the "best curate money could procure;" and that he would entertain his friends, if elected, with "no dinner of six courses," but with a plain joint and a pudding, on the basis of the more recent, "no grown-up daughters or puddings," but gave the electors to understand that he was bent on reform. He hung the changes against "sleek deans and gaitered cacons," thus indicating that he would cultivate neither sleek nor gaiters. As to Mr. West, says *The Rock*, his "addresses were unfortunately more like sermons than election addresses," and they rested on the basis of the more recent. But he won notwithstanding. The poll stood: West, 6,972; Sneath, 5,938; Davies, 167. Evidently the people did not want a reformer. Each candidate was at an expense of from \$1,000 to \$1,500, "much mud was tossed about," and much "ill-feeling" was created. The yearly income is \$2,250.

THERE are two great extremes which many run into concerning the Holy Scriptures, in this our day; the one is, in those who think to have eternal life in the Scriptures—where it is not to be found (but in Christ); the other extreme is run into by profane persons who do not value them and esteem them as they are truly worthy, but in their pride and presumption, greatly slight them.—*Wm. Gibson* in 1678.

Agents.

It is requested that the following corrections be made in the List and post-office addresses of Agents, published last week:

Substitute the name of John Blackburn, in place of William H. Blackburn, E. Carmel, Ohio; the name of Asa Ellis, Westfield, Hamilton Co., Indiana, in place of Asa Ellis, Westfield, Hamilton Co., Indiana, in Anna E. Crawford change to Peterboro, Ontario.

THE FRIEND.

EIGHTH MONTH 10, 1859.

When the Christian is given with the many proofs that present themselves to his notice of the abounding of evil in the world, it may well reflect on the gracious promise and exhortation of the blessed Saviour, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you, Let not your heart be troubled, neither let it be afraid." He who hath all power in heaven and on earth is able to control all things, and to make his cause to prosper according to his own all-wise plan; and man of himself can do nothing to hasten his work.

The success which attended the labors of the early ministers of our Society was very remarkable—at times, hundreds would be convinced in a single meeting, and turned to Christ within as their Heavenly Teacher. This was chiefly due to the unusual extension of Divine power, for it

was a time of renewed visitation to the people of England. These ministers well knew that it was not because of any ability of their own—but that the praise of his own work must be ascribed to the Lord of all. And feeling their dependence on the fresh extension of help from on high, they were careful to wait for a renewed command before venturing to go forth in the Lord's cause. Thomas Wilson, one of the eminently gifted among the early Friends, mentions, that when travelling in religious service in Ireland, "the motion of life in me for travelling ceased, and I durst go no further," and so he courageously "harvest work." And when a Friend in the army wished him to go along with him as a companion, he says, "I told him I durst not go, because the Lord had taken away the motion of life from me, and I must wait on the Lord to know his blessed will and good time, so I staid at my work."

We doubt not, that this honest-hearted servant of the Lord in this day, who are concerned to labor in the Divine fear, and in obedience to the Divine command, at times feel discouraged at the little permanent fruit or good results that are apparent from their efforts. Yet, such ought not to give too much place to despondency. "It is required of stewards, that a man be found faithful;" and if they faithfully follow the leadings of the Head of the Church, they will not miss their own reward of peace, and the Lord will bestow such a blessing on their labor, as He may see meet.

The foundation of all true religion is the revelation of Christ to every individual soul. This revelation is often manifested without human agency; and without it, all "evangelical work," or "missionary effort," will avail nothing to promote the kingdom of Christ. But may we not hope the time will come, when the Lord's work shall be more evidently seen, and "the plowman shall again overtake the reaper; and the treader of grapes, him that soweth seed;" and the hills shall melt and the Lord will have the praise in all places of his dominion? The Lord alone shall be exalted in that day."

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Victoria, B. C., announced the arrival there on the night of Eighth Month 3rd, of the schooner Black Diamond, seized in Behring sea by the United States revenue cutter Rush. A seaman was put aboard of her from the Kush, as sailing master, with instructions to take the vessel to Sitka, but the captain of the Black Diamond took her instead to Victoria, and the "prize crew" did not interfere. He was kindly treated, however, by the schooner's crew.

The business portion of the city of Spokane Falls, near the eastern border of Washington Territory, was completely destroyed by a fire which broke out on the night of the 4th instant. Twenty-five blocks, including all the public buildings and the Northern Pacific Railway freight warehouse and station, were burned, and the total loss is estimated at \$14,000,000. There were no fire engines in the city, and the Volunteer Fire Department had to depend on the firemen's personal exertions. The fire spread with such rapidity that a number of persons are believed to have perished.

Forest fires continue without abatement in Montana, and the smoke is so thick that at Helena the sun has been visible for only six days. The ordinary pressure of all kinds of property are estimated at \$500,000.

On Seventh-day evening, the 27th ultimo, Chicago was visited by severe wind-storms, causing the loss of about 20 lives, and of property estimated among the millions. A falling building crushed a cottage occupied by four families, killing eight persons, and injuring four others so seriously that two of them subsequently died in the hospital. It is said to have been the worst storm Chicago has ever known.

During last week heavy falls of rain in the Middle States caused great damage in New Jersey, New York,

Delaware and Pennsylvania. Northern New Jersey being apparently the chief sufferer. Fortunately no loss of life is reported. The heaviest loss in New Jersey falls on the county of Burlington, which has had three bridges, large and small. Some of these bridges cost at least \$10,000, and will have to be entirely rebuilt. This will entail an expenditure of at least \$50,000, and add very much to the burden of taxation. The farmers also say the outlook for them is particularly gloomy.

Coal fires were kindled in a fire-damp explosion in a Scranton (Pa.) coal mine, on the 24th ult.

The mules in several coal mines at Scranton, Pa., are to be superseded by electric motors.

The need of a new postoffice building for New York City has been pressed upon the attention of the Postoffice Department.

It's estimated that the Texas cotton crop will be worth \$34,000,000.

On the 1st instant the British steamship Westbourne arrived in this city from Carthagena, after a stormy passage of 22 days. She encountered mountains seas washing on board from every quarter, filling the stoke-hole and cabins, smashing the hatches, ventilators and life boats on the port side. Oil was used to still the waves with marvellous results.

Construction of the Rockcreek Sugar Refinery, at Reed Street wharf, in this city, is to be duplicated after the present buildings are completed, about the first of Ninth Month. This addition, it is announced, will give the doubled refinery a capacity for producing 4,000,000 pounds of sugar annually. It will also increase the amount of capital invested to about \$1,000,000 to \$5,100,000. The contract cost of finishing the first set of buildings, independent of the improved and costly machinery, is estimated at about \$1,500,000.

Deaths in this city last week numbered 442, which is less than during the preceding week of 420, less than during the corresponding period of last year. Of the whole number 212 were males and 230 females; 166 were under one year of age; 55 died of cholera infantum; 41 of marasmus; 41 of consumption; 28 of cancer; 25 of diseases of the heart; 25 of inflammation of the stomach; 22 of pneumonia; 16 of typhoid fever; 17 of inflammation of the brain; 16 of incontinence; 16 of pneumonia, and 12 of debility.

Markets.—U. S. 4 1/8, 119, 120, coupon, 107 1/2, 4 1/2; currency 65, A's, 135.

Grain.—Wheat, to supply and firm at 1 1/2 cts. per pound for middling upland.

REFINED SUGARS were firm and in fair demand. Wholesale prices were 9c. for cubes, 9c. for powdered, 8 1/2 c. for granulated, 8 1/2 c. for crystal A and 8 1/2 c. for confectioners' A.

MEAT AND MEAL.—Western and Pennsylvania super, \$2.75 a \$3.00; do., extra, \$3.10 a \$3.30; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, old, \$4.00 a \$4.25; Pennsylvania roller process, old, \$4.25 a \$4.75; Ohio, clear, \$4.25 a \$4.65; do., straight, \$4.75 a \$5.00; Indiana, clear, \$4.15 a \$4.65; do., straight, \$4.45 a \$5.00; St. Louis and Southern Illinois, clear, \$4.25 a \$4.65; do., do., straight, \$4.75 a \$5.00; winter patent, fair to choice, \$5.00 a \$5.50; Minnesota, clear, \$5.50 a \$4.25; do., straight, \$4.50 a \$5.50; do., patent, \$5.50 a \$4.25.

GRAIN.—No. 2 red wheat, \$1.54 a \$1.84 cts.

No. 2 mixed corn, 34 1/2 a 44 cts.

No. 2 white oats, 31 1/2 a 32 cts.

BEEF CATTLE.—Extra natives, 5 cts.; good 4 d, 4 1/2 cts.; medium do., 4 1/4 cts.; common do., 3 d, 4 1/4 cts.; Texas, 3 1/2 cts.; Fat cows, 2 1/2 a 3 1/2 cts.

SHEEP.—Extra, 51 cts.; good, 4 1/2 cts.; medium, 4 1/4 cts.; common, 3 a 3 1/2 cts.; culis, 2 a 2 1/2 cts.; Lambs, 34 a 37 cts.

HOGS.—Good light western, 61 a 67 cts.; heavy western, 25 to 25 1/2 pounds, 61 a 67 cts.; extra heavy western, 60 to 65 cts. per hundred.

FOREIGN.—The Royal Grant bill was passed by the House of Commons on the afternoon of the 5th inst.

The Emperor of Germany, now on a visit to England, reviewed the British fleet at Portsmouth, on the 10th inst. He was crowned upon his grandmother, queen Victoria, the honorary title of commander of the Berlin Dragon Guards.

On the 3rd instant a battle took place between the Egyptian troops under General Grenfell and the derwishes near Wad-el-Jumi, near Toki. The derwishes were completely routed. Out of the 6000 men which Wad-el-Jumi took into battle only a few remain. These are being pursued by Egyptian cavalry, and a column under colonel Wedohouse has gone to Abusimbel to head off the retreating derwishes. Every Egyptian army derwish has been killed. The bodies of several hundred derwishes and a large num-

ber of wounded, making a thousand in all, have been brought into Toki. Refugees are arriving at that town. Egyptian loss in the battle was 17 killed and 130 wounded. Three British soldiers were wounded. The lot of captured arms of France for the Councils General is as follows: General Boulanger, 168,000; Republican candidates, 1,500,000; Reactionist candidates, 600,000.

The shah of Persia is visiting the French capital, and has been pleased with the attention shown him.

Two French men-of-war have been ordered to proceed to the Island of Crete.

Snow-storms and icy rains prevail throughout Switzerland. The mountain passes are partly blocked. Extensive losses are reported in Silesia.

The lot of captured arms of France for the Councils General is as follows: General Boulanger, 168,000; Republican candidates, 1,500,000; Reactionist candidates, 600,000.

According to the Calcutta correspondent of the London Times, a herd of 100 wild elephants have been captured in Mysore. The same correspondent states that there were 6000 deaths by snake-bites in the Northwest provinces last year. In the Madras, 10,096 cattle were killed by wild animals, and the loss of human life, 22,000; 60,000 animals were also killed.

Despatches received from Nagasaki states that a dreadful earthquake has occurred in the western portion of the Island of Kion Sui. The town of Kumamoto was destroyed. Thirty persons were killed and eighty injured; a vast amount of property was also destroyed.

RECEIPTS.

Received from Elizabeth Webster, Fkld, \$2, vol. 63; from Mary D. Maris, Del, \$2, vol. 63; from Hannah Mickel, Pa., \$2, vol. 63; from Elizabeth D. White, \$2, vol. 63; from Julia L. Townsend, N. Y., per Benjamin Knowles, \$2, vol. 63; from Joseph S. Middleton, N. J., \$2, vol. 63; from George Sharpless, Chester, Pa., \$2, vol. 63; from Samuel P. Nicholson, N. J., \$2, vol. 63; from Mary L. Warrington, N. J., \$2, vol. 63; from W. Wilson T. Seward, N. Y., \$2, vol. 63; from W. W. Allen, N. C., \$2, vol. 63; from Dr. William H. Walker, lo, \$6, to no. 52, vol. 63; from Price W. Tatun, N. J., \$2, vol. 63, and for Lydia B. John, \$2, vol. 63; from J. Benjamin Glavin, Philad., \$2, vol. 63; from Edwin P. Seligman, Philad., \$2, vol. 63; from William Jones, N. Y., \$2, vol. 63; for Priscilla W. Harrington, \$2, vol. 63; from Phebe F. Grullow, O., \$2, vol. 63; from Joseph W. Baldwin, Ind., \$2, vol. 63; from J. E. Pemberton, O., \$2, vol. 63; from William Bettles, Ills, \$2, vol. 63, and for Joseph B. Bettles, \$2, vol. 63; from Eliza J. Allen, N. C., \$2, vol. 63; from George M. Haverstick, N. J., \$2, vol. 63; from William Matlack, N. J., \$2, vol. 63; from Charles Darnell, N. J., \$2, vol. 63, and for M. S. Pancock, \$2, vol. 63; from William H. Pleasant, Va., \$2, vol. 63; from William Abel, Neb., \$4, to No. 52, vol. 63, and for Hannah Myers, \$2, vol. 63; from W. W. Allen, N. C., \$2, vol. 63; from J. H. Cooper, Pa., \$2, each, and Marian G. Beeman, England, \$2.50, vol. 63; from Mary E. Branson, Philad., \$2, vol. 63; from Isaac Heacock and George Kester, Pa., \$2, each, vol. 63; from Henry Hall, Pa., \$2, vol. 63; from George Brinton, Pa., \$2, vol. 63; from Catherine B. Brinton, Pa., \$2, vol. 63; from Thomas Lippincott, Philad., \$2, vol. 63, and for Edward Lippincott and Charles Lippincott, Gtn., and Dr. J. Thomas Lippincott, Pa., \$2, each, vol. 63; for Mary W. Kirkbride, Philad., \$2, vol. 63; for Anne B. Pitfield, N. J., \$2, vol. 63; from Anna E. Hunt, N. J., \$2, vol. 63; from Amos Evans, N. J., \$2, vol. 63, and for Susan E. Evans, N. J., John B. Jones, Kans., and William T. Zoak, Pa., \$2, each, vol. 63; from Elizabeth D. Meredith, Pa., \$2, vol. 63; from Sarah T. House, Pa., \$2, vol. 63; from W. W. Allen, N. C., \$2, vol. 63; from George W. Brickett, Ills., \$2, vol. 63; from W. W. Allen, N. C., \$2, vol. 63; from W. Passmore, Pa., \$2, vol. 63, and for Elizabeth Abel and William Cope, \$2, each, vol. 63; for Lucy B. Taylor, Pa., \$2, vol. 63; from Comly B. Shoemaker, Pa., \$14, being \$2 each for himself, Sarah Bailey, John B. Jones, N. J., and for William H. Walker, Waverly, Pa., Susan W. Warrington, and Madeline Richie, Philad., vol. 63; from Lester Channick, Kans., \$2, vol. 63; from Aaron Meckel, Agent, N. Y., \$12, being \$2 each for Charles Wood, Charles B. Owen, Martha C. Wood, Elizabeth Meckel, Jesse Meckel, and

H. Foster Owen, vol. 63; from Frank M. Normart, Philad., \$2, vol. 63; from Sarah E. Evans, N. J., \$2, vol. 63; from George Schill, Joseph McCarty, Job McCarty, Carl F. Hess, Carl McCarty and John S. Brown, Pa., \$2, each, vol. 63; from Joseph Elkinton, Philad., \$2, vol. 63; from Abigail C. Furman, Philad., \$2, vol. 63; from Henry B. Leeds, Agent, N. J., \$6, being \$2 each for Anna W. Hooton, Sallie A. Kaighn, and Isaac Leeds, vol. 63; from Mary Randolph, Philad., \$2, vol. 63; from Elizabeth D. White, Charles W. H. Sharpless, Pa., \$2, each, vol. 63; from James M. Price, Philad., \$2, vol. 63; from Anna W. Bailey, Pa., \$2, vol. 63; from Mary E. Jones, Canada, \$2, vol. 63; from Edward Marshall, Philad., \$2, vol. 63, and for S. E. Haines, Pa., \$2, vol. 63; from William C. Philad., \$2, vol. 63; from Charles Lewis, \$2, vol. 63; from Alexander L. McGrew, lo, \$2, vol. 63; from Benjamin Hoopes, Philad., \$2, vol. 63, and for W. Walter Hoopes, and Townsend W. Hoopes, Minn., \$2, each, vol. 63; from Jacob Farvin, Pa., \$2, vol. 63, and for John S. Pearson, \$2, vol. 63; from Charles Walton, Philad., \$2, vol. 63; from Charles Lee, Pa., \$2, vol. 63; from Israel Morin, Philad., \$2, vol. 63; from Jane P. Corse, W. Philad., \$2, vol. 63; from Henry B. Abbott, Philad., \$2, vol. 63, and for Ruth S. Abbott, N. J., \$2, vol. 63; from Sarah Hoopes and Emma D. McCarty, Pa., \$2, each, vol. 63; from Richard P. Gibbons, Del., \$2, vol. 63; from Jacob Roberts, Pa., \$2, vol. 63; from Hannah Evans and Joseph G. Evans, N. J., \$2, each, vol. 63; for Charles Wright, N. J., \$2, vol. 63; from Daniel Ricketson, Mass., per Isaac P. Willard, Agent, \$2, vol. 63; from Joshua Haight, Agent, N. Y., \$2, vol. 63; from William J. Evans, N. J., \$2, vol. 63; from Matilda W. Warner, Pa., \$2, vol. 63; from Robert W. Maris, Philad., \$2, vol. 63; from Enos Smedley, Gtn., \$2, vol. 63; from Joshua T. Balingier, Agent, Pa., \$20, being \$2 each for Thomas C. Eldridge, Joseph P. Eldridge, William P. Townsend, Susan L. Temple, Margaretta, and Charles Carter, Susanna Duan, Isaac Evans, Jr., and Marshall Fell, Pa., and Thomas Thorp, Del., vol. 63; from Beulah Palmer, Pa., \$2, vol. 63, and for T. Chalkley Palmer and George S. Thorp, \$2, each, vol. 63; from Martha T. Cox, Gtn., \$2, vol. 63; for Lydia B. Hunt, N. Y., \$2, vol. 63; from William J. Evans, N. J., \$2, vol. 63; from Ellen Bromley, Philad., \$2, vol. 63; from Sabina Hancock, Pa., \$2, vol. 63; from Edward Comfort, Gtn., \$2, vol. 63; from James E. Tatnall, Pa., \$2, vol. 63; from Caleb Hoopes, Pa., \$2, vol. 63, and for Benjamin F. Hoopes, \$2, vol. 63; from Edward S. Cox, N. J., \$2, vol. 63; from Wm. C. White, Charles Carter, Susanna Duan, Isaac Evans, Jr., and Marshall Fell, Pa., and Thomas Thorp, Del., vol. 63; for Priscilla Hunt, O., \$2, vol. 63; from Rebecca A. Cox, N. J., \$2, vol. 63; from Sarah Ann Allen, N. J., \$2, vol. 63; from Abigail C. Woolman, Fkld, \$2, vol. 63; from Elizabeth D. White, \$2, vol. 63; from Benjamin Lippincott, \$2, vol. 63, and for Nathan Lippincott and Amy H. Nicholson, \$2, each, vol. 63; for Peter Thomson, Gtn., \$2, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

A Teacher is wanted for West Grove Preparative Meeting School.

Application may be made to George R. Chambers, Margaret Cook, J. J. Jones or Z. Haines, all of West Grove, Chester Co., Penna.

WESTWOOD BOARDING SCHOOL.—Friends wishing to enter their children for the Fall and Winter Term, commencing Ninth Month 3rd, 1889, will please make immediate application to

J. G. WILLIAMS, Supr.,
Westwood P. O., Penna.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESSA.—A Friend and his wife wanted to take charge of the institution and farm, as Superintendent and Matron.

Friends who may feel a call to this service, address Aaron P. Dewees, Chester, Penna.
Ephraim Smith, 1110 Pine Street, Phila.

DIED, Sixth Month 10th, 1889, GEORGE TRIMBLE, in the 44th year of his age, a member and overseer of Chester Monthly Meeting, Penna.

WILLIAM H. PILE'S SONS, PRINTERS,
102, 2nd Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, EIGHTH MONTH 17, 1889.

No. 3.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 184.

COURAGE.

There is something very admirable in that courage which impels a man to the performance of his duty, no matter what dangers may be in the way, or what suffering may be occasioned thereby. How many hearts have been thrilled by the reply of Paul to those who endeavored to dissuade him from going up to Jerusalem, where he had been assured that bonds and imprisonment awaited him. "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus!" Thousands since his day have been animated by the same holy courage, and have been willing to suffer the loss of all things, rather than to fall short in doing that which they believed was the Divine will concerning them.

George Whitehead mentions in his journal, that in the year 1665, the plague broke out in London, and many thousands died. He was then engaged in religious service in other parts of England, but felt it required of him to go to the city. He says: "It was a time of great calamity, sorrow and heaviness to many thousands of all sorts; and that which added to our Friends' affliction, was the hardness of our persecutors' hearts, their cruelty and barbarity in imprisoning and detaining many of them in prison, after the plague was greatly broken forth, and many people swept away by it.

"I had not then freedom, satisfaction or peace to leave the city, or Friends in and about London, in that time of great and general calamity, no, when the mortality was at the height; but was concerned and given up in spirit to stay among them to attend Friends' meetings; to visit Friends in prison and at their houses; even when many of them lay sick of the contagion, both in prison, and their habitations.

"Although it was judged the prisons were then infected and poisoned with the contagion, I was freely given up to suffer imprisonment; and on First-days took my night-cap in my pocket when I went to meeting, not knowing but I might be apprehended at some meeting and committed to prison. The Lord gave me faith to be resigned to his will, either to live, or to die for his name and truth's sake; and through all those dangers and difficulties, to bear my testimony in faith-

fulness to his blessed power and life of righteousness.

"Being then a witness of that love which casts out fear, through the great mercy and love of my Heavenly Father, manifest in his dear Son, I was not afraid to visit my friends when sick and in infected prisons. The Lord bore up my spirit in living faith, above the fear of death, or the contagious distemper; and my life was resigned in the will of Him who gave it."

A high degree of this courage may be manifested by those who are naturally timid, and who are by no means insensible of the risks they encounter; but in whom the sense of duty overpowers all emotions of fear. Such devotion to duty was manifested by Elisha Tyson, who lived in Baltimore in the early part of this century, and who devoted much of his time to rescuing from slavery those who were illegally held in bondage. Public sentiment had not then been fully awakened to the evils of slavery; so that E. Tyson's efforts met with little sympathy, but brought upon him the ill-will of many, and the charge of officious intermeddling, as well as often exposed him to personal dangers. The account expressed him to personal dangers. The account expressed him says, "Whenever he perceived the absence of a link in the chain of title to a slave, he filed a petition for the trial of the right, regardless of the vituperation and abuse, which, on these occasions, always flowed in plentiful streams. Indian origin, a free maternal ancestor, or the importation of progenitors from a foreign country, as they broke the fetters of bondage, were the objects of his inquiries. He took his measures with great caution, and never filed a petition till his own mind, at least, was free from doubt, as to the right of the slave to liberty. He is said, in the course of his life, to have been instrumental in liberating two thousand slaves!"

"Superior to fear himself, the terror of his name, and the firmness of his character, paralyzed the slave dealer. On one occasion, learning that a negro entitled to liberty was confined on board of a ship lying at anchor about a mile from Baltimore, just about to sail for New Orleans, he procured two officers and approached the vessel. When within hearing, he said to the dealer, 'I understand that a colored person in thy possession is entitled to his freedom.' Upon the trader's denial of the allegation, Tyson read some documents which described the negro's person and evidenced his manumission; but just at that instant, a breeze induced the captain to order the hoisting of the sails to put to sea. Sensible of the importance of prompt exertion, our philanthropist declared his intention to board, desiring the constables to follow him; when the dealer, unsheathing his dagger, swore 'that the first man that set foot upon that ship, was a dead man.' Without consulting the cold dictates of prudence, Elisha Tyson leaped on board, crying out, 'Then I will be that man.' The ruffian retreated in dismay, suffering his victim to be dragged from the hold where he was secured, without resistance, and without a

murmur. The trader was invited to contest his right to the negro in a court of justice, to which, he was informed, the case would be submitted; but aware of the worthlessness of his claim, or being obliged to depart, no opposition was made, and the man was restored to freedom.

In one of the dungeons in Baltimore, arranged for the reception of such wretches as were designed for transportation, "he ascertained that several free negroes who had been kidnapped, and destined for Georgia, were confined. Determining to liberate them, he solicited some friends to attend him; but they, aware of the danger, and believing an attempt at their rescue utterly hopeless, not only refused their assistance, but advised the relinquishment of so hazardous an enterprise. Having spent a great part of the night in vain efforts for aid, he set out alone at an advanced hour, to beard the tiger in his lair. Oaths, imprecations, and loud laughter, announced to him, on his arrival, the assemblage of several negro-traders, in gay carousal. He entered without hesitation, announcing thus the object of his visit—"I understand that there are persons in this place entitled to their freedom." "You have been wrongly informed," replied the leader, "and besides, what business is it of yours?" "Whether I have been wrongly informed, calmly rejoined the unwelcome visitor, 'can be soon made to appear; and I hold it to be my business, as it is the business of every good man in the community, to see that all doubts of this kind are settled'—at the same time approaching the door of the dungeon: 'You shall advance no further,' thundered the leader, placing himself in a hostile attitude, and uttering a tremendous oath. By an effort of strength, our hero broke through the arms of his opposer and hastened to the dungeon. At the door stood a sentinel with a cocked pistol, which presenting to the breast of Tyson, he swore he would shoot unless he desisted. 'Shoot if thee dare!' answered his collected adversary in an elevated tone, 'but thee dare not! cowardly as thou art—for well does thee know that the gallows will be thy portion!' The menacing pistol fell harmlessly to the side of the miscreant, and Tyson, seizing the light which he held in his left hand, entered the dungeon without further molestation. There he beheld several miserable victims of cruelty, one of whom was gagged. Upon inquiry, he was informed that a mother and two boys among them were free—that they had been decoyed away, and placed there with a view to perpetual slavery in Georgia. Assuring them of success, he went in pursuit of two constables, who, upon the execution of a bond of indemnity, rendered their assistance. The finale was, that the mother and boys were declared free; and one of the traders was convicted of their kidnapping, and sentenced to the penitentiary."

Elisha Tyson died in 1824, at the advanced age of 75. It is related that for two days his house was crowded with those who came to look at his remains; and that 10,000 persons of color walked at his funeral.

In those days of slavery, free people of color

were often seized and sold into bondage. To rescue such victims required much effort, and a willingness to endure reproach as meddlers and busybodies, which at this time we can scarcely appreciate. The late Thomas Shipley of Philadelphia, was one of those who faithfully labored in this field of philanthropy. Although then quite young, I remember well the feeling of prejudice to which he was subjected, and which it required much courage to despise. He died in 1836, and the poet Whittier wrote a beautiful tribute to his memory, of which the following stanza is descriptive of his character:—

"Oh! for that spirit, meek and mild,
Derided, spurn'd, yet uncomplaining—
By man deserted and reviled,
Yet faithful to its trust remaining.
Still prompt and resolute to save
From scourge and chain the hunted slave!
Unwavering in the Truth's defence,
Even where the fires of hate are burning;
Thy smiling eye, thy innocence
Alone upon th' oppressor turning!"

J. W.

Adjusting One's Mind.

"Aren't you tired?" said a young girl to her mother, as the mother kept on, hour after hour, at a piece of work.

"It isn't time to be tired yet," replied the mother. "When the work is done I shall be tired, I suppose; but I haven't time to think about it yet." And she kept on with even pace till the task was done.

Probably her physical ability was no greater than that of many a woman who hires her heavy work done because she thinks she isn't able to do it, when, if necessarily compelled, and she were willing to make a virtue of necessity, she would find her strength equal to her day. As a general rule, what we think we can do we find we can do, and that Napoleon wasn't so far out of the way when he said: "Impossible is a word found only in the dictionary of fools."

A young lady who can shop for hours a day, and days in succession, can, if she adjusts her mind to it, put the same mental and muscular impulse into sweeping, ironing, dish-washing, with no more fatigue in the one case than in the other. While going through the dull routine she can enliven her thoughts and emotions with repeating poetry, recalling historical scenes, composing stories, if she has a gift that way. A large part of *Uncle Tom's Cabin* was thought out while the gifted authoress was engaged in sweeping, washing dishes and caring for her family.

A dreaded task loses much, if not all of its terrors when we stand face to face with it, and "taking it by the horns," so to speak, map out a vigorous campaign and carry it vigorously into execution. Adjusting our minds to it is usually the hardest part of the whole thing. In this sense Solomon spoke wisely when he said: "He that ruleth his own spirit is greater than he that taketh a city."

If we could always have time to make up our minds for what comes, life would be easier than it is; but when a new set of circumstances and requirements are sprung on us in a day, as often happens, it is not infrequently difficult to meet the emergency in the best manner. The best we can do is to accept of Divine Providence and wait till our duty is made clear to us, as it will be, little by little, if we are patient and trustful. We must live "day by day;" and if we do thus live, "daily bread" sufficient for our needs will surely be given us.—Selected.

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 11.)

On a fine day in the First Month of 1852, my husband was able to take a stick and walk for a short time in the garden. We were speaking of our prospects for a livelihood, which were as yet hid from our eyes. My W. said, "Oh! I have faith that, as soon as I am able to work, something will turn up." And so it proved: a friend offered a situation as sub-traveller, which was thankfully accepted, and it proved to be useful discipline in the laying of a good foundation for ourselves in business.

I think it was about this time, before the cold weather had quite left us, that my husband and I were going to meeting in the morning; there was not another individual in the street that we could see, either before or behind us, when a man came out of an entry, and in a loud voice said, "Oh! that men would praise the Lord for his goodness."

"Ye feeble saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

"That is intended for us," said my W.—, "How very remarkable and how beautiful!" said I, and we passed on thoughtfully. The man retired to the place whence he came and I saw no more of him. My husband made enquiry and found that he was a simple, half-witted man. So the lesson was received and the impression sealed upon our minds.

I endeavored to assist my husband in earning a livelihood, and also in meeting our back engagements (which we felt bound, as a matter of principle, to do if possible.) I therefore opened a select day school, which I carried on, I think, for quite two years. In 1853, having removed, I soon had to give it up, as my next door neighbor kept one. During this period many friends were extremely kind and sympathized with me, but I found no real help save in dependence upon God and my own exertions; I know not how else I got through. Strength extraordinary was granted me. I cleaned my house, attended to my school, and grappled with my difficulties with a power not my own. May all the praise be ascribed to Him to whom alone it is due!

About the year 1854, I began to travel in the work of the ministry. My mind was in these engagements often clothed in awful fear, lest I should move from under the puttings forth of the Heavenly Leader. This occasioned me often to move along in great quietude; but I found my faith according to my small measure lively, which I attribute to the work of Divine Grace. The good angel of his presence, pitying my weakness, led me by the hand.

My first visit was to the Quarterly Meeting in the compass of which I first resided after my marriage, Northamptonshire and Buckinghamshire. I have lively remembrances of how I was dipped into sympathy with some, and of how the spirits of others were repellent; but my good Master instructed me to a quiet walk lest I should offend the generation of his children.

We still endeavored to mind the pointings of best Wisdom as regards trade. At the end of two years (1853), my Wm. had obtained certain limited permission from his employer to carry on business, and at the expiration of four, he declined his situation and entered into business on his own account. There was something remarkable in this decision. My husband's employers, seeing that my husband was working

up a business for himself, thought it well to counsel him upon the matter, and very wisely placed the subject before him in the language of Scripture, "No man can serve two masters," and concluded by offering him an extended field of action. We consulted a Friend, who advised us to continue in their employ. We both felt differently, but could see no way just at that juncture of throwing up the present situation. With many tears and much conflict we at last yielded to sacrifice the little business that had cost so much to bring together. Mark our surprise! when my husband was just prepared to meet his employers at the time appointed, a rap came at the door and J— C— presented himself, offering his services as manager of the business, with the exception of book-keeping, correspondence, &c. A few minutes turned the scale, we accepting it as an interposition of Providence; and my Wm. waited upon his employers under very different feelings, and, with suitable notice, quitted their employ. We had passed through too much to feel at all clated by this change, but a part of the burden was felt to be removed which had so heavily rested upon us. I engaged [good assistance in the house], and felt more comfortable in a domestic way than I had done for a long day. It was still a life-struggle, but very remarkable to us was the guardian care of Divine Providence, helping us from day to day and from week to week in a manner past description.

At this period of my life I had many deep and close trials. Many are the sorrows and difficulties of the Christian traveller, even of an outward character, but He who saw the integrity of my heart towards Him, in condescending mercy not only helped me to combat with these, but also delivered me out of them all. Praises be to his name for ever!

In 1857 my youngest child was born, and we had to commit another to the silent grave. [She was born in Belgium], and died of scarlet fever at the age of seven years. She was a lovely child, the object of her dear Father's affection, and a great comfort to me, anticipating many of my small requirements and evincing a mind above her years. Once at meeting I felt engaged to say a few words, after which a cloud of discouragement came over me so that I longed to withdraw from my friends unobserved. E— came to me in the lobby and held up her little lips and kissed me, a circumstance so unusual that I immediately received it as a seal of our Heavenly Father's regard and tender love. I had an evidence on her dying bed of her very sweet state of mind, and doubt not she is gathered as a lamb into the Saviour's fold.

My Heavenly Helper strengthened me to exert myself after this event. My dear husband, being of a most tender and affectionate disposition, dwelt upon his loss; his health gave way, and before long he was again laid prostrate with rheumatic fever. During his illness, my dear brother J— W— paid us a visit. He being with my husband, I went to meeting one First-day evening. It pleased God to grant me a near approach to his mercy-seat, and to receive my prayer, and I went from that meeting in the humble belief that years (it might be the fifteen) would be added to my husband's life. When I reached home I asked my husband how he was. "I am so glad these are come back," said he, "for I have been brought very low, so low that I did not know whether I should live to see thee return, but I am feeling somewhat better now." I told him of the heavenly meeting I had had, and we were comforted together in the Lord.

Blessed and adored for ever be his excellent name! My W. was gradually restored to health. Our trials in business were of no small character, but our success was as obvious, and we were enabled, under Divine Providence, in the course of years to pay every one their due.

In the autumn of 1858 I visited the Quarterly Meetings of Cornwall and Devonshire, Sussex, Surrey and Hampshire, including the Channel Islands. At the commencement of this visit I felt so stripped and poor, it pleased my heavenly Father, in a social sitting in a family, to employ an instrument very unexpectedly to administer to my state. "Times and seasons are not at our command," said she, "fear not nor be confounded," with a little more of a loving character, at which I sobbed aloud.

The following extract from a letter to her sister S—K—, relates this journey:—

GUERNSEY, Tenth Month 4th, 1858.

We attended both meetings yesterday; I had service in both, brother S— added a few words each time, very comforting to my mind. We took tea with Mary Palmer and sister. We passed from there about seven and were introduced into a chamber of affliction, to a person not a Friend, and after sitting a while and giving expression to what arose in my mind, I approached the bedside of the pallid form and conversed with her; and, Oh! I think I can scarcely ever forget the deep and earnest tone in which she expressed the desire that she might know her sins forgiven, and a clearer evidence of acceptance than she had experienced. My sympathies were keenly alive, and I pleaded with her and we both felt, I believe, brought so near in spirit to the confines of eternity that I could scarcely leave her. We walked home and retired about half-past ten, but sleep fled from my eyes that you may 'st well suppose, and I think I shall never forget my visit to Guernsey as long as I live.

(To be continued.)

FOR "THE FRIEND."

In looking over some letters received some years since, I found the following from a Friend, that was then engaged in teaching:

"Some time ago there was a venerable man stopping here,—a Methodist minister—who was very much pleased with Friends' doctrines, and had read a good many of their works. He began talking to me of their merits, and I was under the shameful necessity of pleading ignorance, for I know so little of our doctrine."

What an illustration of parental neglect. How can well-disposed parents see their children growing up around them, and passing from them to the duties of life, without a good knowledge of the principles we profess; but such I am sorry to acknowledge, I believe to be too frequently the case.

Owing to this indifference on the part of some parents, we have no doubt lost valuable members. If such could be impressed with a just estimate of the importance of Friends' belief, they would surely be aroused from their state of lethargy.

In *Chambers's Encyclopædia*, under George Fox, I find this sentence: "The events of his life are of minor significance compared with the Christian doctrines he taught, which have moulded in a great degree the civilization of nearly two centuries," &c. Again, in the same work under Friends, "Finally, it may be safely asserted that mankind is more largely indebted to Quakerism for its present social happiness

and moral elevation, than to any other religious body in existence."

Yet, have we not many doing little to perpetuate or uphold such doctrines? To parents—on whom this responsibility largely rests—we would look, with the hope they may more generally discharge their duty in this important particular.

FOR "THE FRIEND."

The Solanum Family.

On the afternoon of Seventh Month 23rd, I visited a piece of woodland that lies on the western bank of one of the branches of Pensauken Creek, to obtain specimens of one of the members of the curious orchid family—the Rattlesnake Plantain (*Goolyera pubescens*). It is not abundant in our part of New Jersey, but I had before seen in this locality the clusters of thick leaves veined with white, which give them a rather striking appearance. To-day, I found the plants in bloom. From each cluster of leaves shot up a single stem whose summit was a spike of small greenish-white flowers.

As I continued my walk, I met with some low branching, rather coarse-looking plants, amid the dense vegetation of a field that bordered another piece of woodland. The leaves were in pairs, each one having another opposite to it; but very unequal in size. Below each pair hung a green bladder, containing a round berry of the size of a large cherry—glutinous to the touch, and of a mawkish sweet taste. It was the Ground Cherry (*Physalis viscosa*)—appropriately named, for *Physalis* is a Greek word meaning bladder, and *viscosa* is sticky, and the plant is covered with clammy hairs. In my younger years, I had often eaten of the fruit like other boys, who, although well-fed at home, seem to regard all wild fruits as so much large gain.

The genus *Physalis* belongs to the great Night shade family (*Solanaceæ*), in many of which the foliage and fruit are poisonous. In this genus, the calyx, or outer covering of the flower, after flowering enlarges and forms the bladder-like covering of the fruit. Gray describes 7 species of it as growing in the northern United States. In one of these, the berry is bright red. It is a native of the South of Europe and of Asia, and is eaten in many parts of Europe. Another species called the Prussian Goose-berry, is cultivated in many parts of the world, and its yellowish berries preserved in sugar make an excellent sweetmeat.

The Solanum family is a very extensive one, but principally grows in warm or tropical countries. Of the genus *Solanum* alone there are 850 species; and about 100 more, which are nearly allied to it; of this genus the only species native to the temperate regions of North America is the Horse Nettle (*Solanum Carolinense*), a weed with prickles along the mid ribs of the leaves. It is difficult to eradicate. It is said to have furnished the principal food of the Colorado Potato-beetle, until the extending cultivation of that vegetable brought its leaves within the reach of this voracious insect, and enabled it to follow the plant eastward until its travels were limited by the Atlantic Ocean.

Although the Horse Nettle is the only native *Solanum* which is found in our part of the country, yet there are several introduced species. Most prominent among these is the Potato (*Solanum tuberosum*), the Tomato (*Solanum Lycopersicum*) and the Egg Plant (*Solanum Indicum*), all extensively cultivated, and all furnishing food to the Potato-bugs.

In nearly all the plants of the Solanum family

poisonous principle is present in a greater or less degree. Among these poisonous plants are the Belladonna, Tobacco, Henbane and Stramonium.

The worst of the poison species is perhaps the *Asocautera venenata*, a large bush with fragrant flowers, found at the Cape of Good Hope—a decoction of the bark is used by the Hottentots to poison their weapons. The Thorn Apple (*Datura stramonium*) is a violent narcotic when taken internally. The seeds of another species (*Datura Tabata*) are said to have been used in ancient times by the priests of the Delphic Temple to produce those frenzied ravings which were called prophecies. Such a practice certainly obtained in the city of Sagomayo, where the seeds of the *Datura Singueiva* were used. Belladonna is supposed to be the plant which produced such remarkable and fatal effects upon the Roman soldiers during their retreat from the Parthians. Buchanan relates that the Scots mixed the juice of Belladonna with the bread and drink which, by their truce, they were to supply the Danes, which so intoxicated them, that the Scots killed the greater part of Sweno's army while asleep. The properties of Tobacco (*Nicotiana*) are well known. Its oil is one of the most violent of known poisons.

An extract of the leaves of the common potato (*Solanum tuberosum*) is a powerful narcotic. The genus *Capsicum* furnishes Cayenne Pepper which is principally its ground seeds.

The natural order of the Solanums includes the Tobacco, the Thorn-apples, the Petunias, the Hyoscyamus, the Belladonna group, and several others.

The most important of all the plants of this family is the common potato (*Solanum tuberosum*) which produces underground stems or tubers, which modified branches consisting of a mass of cells are largely used for food. These are not roots but enclosing starch granules and an albuminous juice. In general terms it may be stated that potatoes contain water amounting to about three-fourths of their weight. The native country of the potato is South America, where it is still found growing wild.

It seems wonderful that a family of plants which are naturally poisonous should contribute so largely to the food of man. Even the potato retains a little of the poisonous principles. This is removed by cooking, but the water in which they have been boiled is rendered unwholesome.

J. W.

William Taylor as Peacemaker.

A late paper, in giving an account of one of Bishop Taylor's journeys in the region of the Congo, has a pleasing incident to narrate concerning how he made peace between two tribes which were at war with each other.

The Bishop, with a small unarmed party, had left Pungo Andongo for Malange, sixty-two miles to the eastward. Malange is the easternmost of the Methodist mission stations. On the morning of the third day, the travellers were met by two natives bearing spears, who came from the near-at-hand town of Mambalungo. After the interchange of a few words the two natives set off rapidly in the direction of the aforesaid town, the Bishop's party following.

Soon the king came, attended by a body-guard of one hundred soldiers, armed for combat. His towns were at war with those of another tribe, a battle being any day expected. The Bishop without hesitation stepped up to the king and extended his hand to royalty, said, as he did so, "I am glad to meet you." The king

responded that he had heard of the old white man, well-digger, long walker, who speaks kind words, and wished to know what he proposed to do in that country. The Bishop, assuring him of the pacific and disinterested sentiments of himself and his people, and that he came amongst them for their good, the king then continued: "We have heard that the men of Kumby are coming to make war upon us. They lie between here and Malange. You will not venture to continue your journey before we have defeated them and brought about a peace?"

"Yes, O, king," replied the Bishop, "I shall go on as soon as I can. I am a friend to the people of Mambalungo and their king, but I am also a friend to the Kumbians and their king likewise. There is no danger for me from them any more than there is danger from you. There is One above me to guard and protect me."

"The white man's God is indeed very powerful," assented the king gravely, "and the white man speaks bravely and frankly. None other would I permit to pass from our town to the arm of the Kumbians. I believe you are my friend, and I will show you that I am yours."

Thereupon, the king calling his chief lieutenant, the ceremony of "blood brotherhood" between himself and the Bishop was gone through with.

The next morning Bishop Taylor pushed on, but it was not until within an hour of noon that any signs of the Kumbians were seen. A small party of warriors was then met, who proved to be an outpost of the advancing enemy. At first sight of the Bishop's carriers, the warriors fired a volley of arrows, with the result that one poor fellow fell with a shaft sticking into his breast. The warriors had not seen the white man. When they did so, they pressed forward, the Bishop and the trembling carriers awaiting them. They explained that though they had come from Mambalungo and its king, they were also the friends of the Kumbians and their king. The captain of the attacking party was disturbed, and said he would at once dispatch a messenger to the king's camp. The latter proved to be but two miles distant. The party was received by a detachment of perhaps two hundred men, and escorted silently to the king's tent. It was evident at once that the war upon Mambalungo was more of a foraging expedition than an attempt at conquest. The camp had been pitched several days, and on every hand were evidences of good living and the accumulation of contraband goods of various descriptions. There were heaps of ivory, utensils taken apparently from villages that had been destroyed, a few captives, articles of food and the like. From appearances the whole army might muster a thousand men. The Bishop was conducted, after a short pause, into the presence of the king, and stood with folded arms and awaited advances.

"White man," said the king, "you are welcome, although you come from Mambalungo." "Kumbaloo," responded the Bishop coldly, "I came from Mambalungo it is true, and I came as a friend to the Kumbians. See what your men have done to me," and he pointed outside, where the wounded carrier lay on the litter. The king was evidently disturbed.

"White man," he continued, "if what you say is true, then it is a bad day for the mighty Kumbaloo and his nation. If, indeed, we have injured a friend, it bodes little good for our war. But tell me, what do ye in this land?"

Then the Bishop explained, as he had to the king of Mambalungo, the purpose of his mission. Kumbaloo was gravely impressed. He

gave an order to an officer who stood by, and then addressed the Bishop.

"White man, I believe you come as a friend to Kumbaloo. It is a bad thing that we have done to you, and we must atone for it or withdraw from our war upon Mambalungo."

He stood for some moments in thought. The Bishop was inclined to argue that the war be abandoned, but he considered it best to wait developments. Presently the officer returned leading a large detachment of men, and in front was the party that comprised the outpost that had attacked the Bishop. The king looked up and said: "See, white man, there are the men who injured you. They shall all be put to death."

The Bishop raised his hand quickly and exclaimed: "No, Kumbaloo, the nighty, not so. The death of these will not atone. I want no one killed. Let them live, and do you and your army go back to your own country and live in peace."

"Tell me," he said, "did the people of Mambalungo send prepared for war?"

"They are thoroughly prepared," replied the Bishop, "and will meet you with a great force."

"We could destroy them utterly," insisted the king, "but one can do nothing against the desires of the gods, especially if the white man's fetich has been offended. Be it so; we will go to our country and wait a year. But for you, white man, we will supply a strong guard to take the place of your man. Men will carry you and him to Malange."

The rest of the day accordingly was spent in the camp of the Kumbians, and on the following morning the Bishop set out again, this time with a large party of attendants. He refused to be carried, however, and walked as before. When he arrived at the borders of Malange the escort stopped and bade him farewell. They went off to the northwest toward their own district, and the Bishop made his way into Malange with the assistance of some natives, who were working in a banana field near by.

Arrangements for the mission station were soon completed. The Bishop stayed in the town, working hard on the buildings and the land of the station until his co-workers came. He reported that the people of Mambalungo had disarmed and gone about their ordinary occupations, and that they gave the most extravagant praises to the Bishop for bringing the little war to an end. No sign of the Kumbians had been seen, except the marks of their old encampment.—*Messenger of Peace.*

We are in pain to make them (the children) scholars, but not men; to talk rather than to know, which is true eating. The first thing obvious to children is what is sensible; and thus we make no part of their rudiments. We press their memory too soon, and puzzle, strain and load them with words and rules to know grammar and rhetoric and a strange tongue or two, that it is ten to one may never be useful to them, leaving their natural genius to mechanical and physical or natural knowledge uncultivated and neglected, which would be of exceeding use and pleasure to them through the whole course of their lives. To be sure, languages are not to be despised or neglected; but things are still to be preferred. Children had rather be making of tools and instruments of play, shaping, drawing, framing and building, &c., than getting some proprieties of speech by heart; and those also would follow with more judgment and less trouble and time.—*Wm. Penn.*

Wisdom.

It seems there is both a heavenly and an earthly wisdom. Solomon appears to have had a large share of both. But we get our heavenly wisdom by a knowledge of heavenly things. And if any man lack wisdom, let him ask of God who giveth liberally to all who ask in faith and it shall be given him. And if any man lack earthly wisdom, let him ask of the wise and prudent of this world, or go to the colleges of men. But let him not think to find out the things of God by it: for they are hid from the wise and prudent of the world, and revealed only to the little ones in Christ. And when such as these seek they find; and when they knock, the door into the mysteries of the kingdom is opened to them, and they can exclaim with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God!" And though they see at times that it is wonderful and past finding out by the natural man, yet they find it to be pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits: without partiality and hypocrisy. But the wisdom and will of the unlearned man is as different as light is from darkness; for it is said to be earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But yet worldly wisdom is striving hard to get the ascendancy in our various churches, so called. But the machinery of God must be propelled by the power of God. For the world by its wisdom knows not God, as it has no Divine life or power in it. And how can it manage the affairs of God? But the Spirit and wisdom of God searcheth all things; yea the deep things of God. And this Spirit is in man, if we will receive it. And the inspiration of the Almighty giveth us understanding through it. But if we prefer our worldly wisdom, and fail to receive the inspiration of the Almighty, we remain under the influence of the same spirit, or image of the serpent, which our first parents received. So the heart remains to be deceitful above all things and desperately wicked. And the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them, and they will not heed it, but worship and serve the creature more than the Creator. So what will we do with the wisdom and will of God do us if we fail to receive it, or profit by it? For the gospel is the power of God and salvation of one such as believe in it, and receive and obey it. And to such it is both the wisdom of God and the power of God.

But we cannot serve two masters. If we prefer the wisdom and power of God, we can have salvation by complying with the terms. But if we prefer the wisdom and power of man, God will leave us to our choice, but send leanness into the soul. D. H.

DUBLIN, IND., Sixth Month 16th, 1889.

Concerning Perfection.—We [Quakers] do own the command of God, who said unto Abraham, I am God all-sufficient, walk thou before me, and be thou perfect. We say God was sufficient to enable him to keep his command; and we believe he did so. And we do believe the command of Christ, who said, "Be ye therefore perfect, as your Father which is in heaven is perfect." And we do believe it is possible to keep this command of Christ, by and through the virtuous spiritual presence of Christ in and with the believing diligent soul.—*Wm. Gibson, 1678.*

AT THE GATE.

"For, behold the kingdom of God is within you."

Thy kingdom here?
Lord, can it be?
Searching and seeking ever—where
For many a year,

"Thy kingdom come" has been my prayer,
Was that dark kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gate
Called beautiful,
Where Thy fair angel stands and waits,
With hand upon the lock, to let me in?

Was I the wall
Which barred the way,
Darkening the glory of Thy grace,
Hiding the ray
Which, shining out from Thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within Thy Paradise embraced—
Thy blessed Paradise, which seems so far?

Let me not sit
A loother hour,
Idly waiting what is mine to win,
Blinded in wit,
Lord Jesus, rend these walls of self and sin,
Beat down the gate, that I may enter in.
—*The English Psalmist.*

"AS AN EAGLE."

(Deut. xxxiii. 11, 12.)

The eagle, o'er her young presiding,
Stirs up their quiet rest;
Breaks in upon their sure confiding
Within their rock-built nest;
And taking them upon her wings,
She bears aloft those vessed things.

One moment on her pinions keeping
The eaglets weak and small;
The nest she turns and downward sweeping,
Though helpless, leaves them all
To battle and to try their wings,
And make themselves no less things.

She leaves them; but she still is eyeing
Their progress, weak and slow;
And when one falters in its flying,
The mother-bird doth know:
And quickly, on her outstretched wings,
She takes again those tired things.

O soul! the Lord thy faith is trying
When He stirs up thy rest:
And He would ever have thee flying
Toward what is good and best.
If thou shouldst falter, his strong wing
Is "underneath" thee, faithless thing!

—*Sunday-school Times.*

TO THE MARK.

'Tis a sharp rugged hill, that seems to mock
The climber's strength and skill, where rock on rock
Shoots sternly upward to the bending skies;
Yet right in front of these its steps arise—
And thou must climb!

Up, then, and linger not, thou sinner of God,
Fling from thy shoulders each impeding load:
Be brave and wise, shake off earth's soil and sin,
That with the Bridgeway thou mayest enter in,
Oh, watch and pray!

Soon shall the voice be heard, "Behold I come,"
That calls thee upward to thy glorious home,
That bids thee leave these hills, and takes swift wing,
To meet the hosts of thy descending King;
And thou must rise!

'Tis a thick throng of foes, afar and near;
All hell in front of thee, and in thy rear;
Yet fee thou canst not, victory must be won,
Ere fall the shadows of time's setting sun;
And thou must fight!

Girl on thine armor; face each weapon'd foe;
Deal, with the sword of heaven, the deadly blow;
Forward, still to onward, in the fight livine,
Slack not the warfare till the field be thine.
Win thou the crown!

'Tis a fair crown which never can grow old;
A crown of heaven's own everlasting gold;
Wages of service rendered here below,
Reward of battle for the conqueror's brow.
Win thou the crown!

—*Donar.*

Sowing in Gennesaret.

Remember where the parable of the sower
was uttered. Our Lord was sitting in the bows
of a fishing-boat drawn up close to shore, by
the plain of Gennesaret. The little plain, scarcely
four miles each way, is completely shut in by
lofty hills on three sides, from which deep gorges
open on to the plain, fertilizing it by little
streams, while a narrow, curving belt of silvery
silt, composed wholly of the *detritus* of shells,
fringes the edge of the lake. As he sat, he could
overlook the whole plain, which rises a very few
feet above the water. Probably he pointed his
hearers to a scene exactly similar to what I have
witnessed on the same spot. It was spring-time
then, in the beginning of February; for Gennesaret,
besides being naturally one of the most fertile
spots in the world, is extremely hot, lying as
it does, several hundred feet below the sea-level.
A large tract, from Magdala inland, had
been plowed and brush-barrowed. But it was
quite open. No part of the plain is enclosed;
and from the steep basaltic hills on the south
many huge blocks have in the course of ages,
become detached and rolled down on to the
plain, which is thus studded with boulders.

At this season, the plowed land of rich black
mud shows not a trace of weeds, and the brush-
barrow has swept a thin sprinkling of fine soil
on the black boulders. We watched the sower,
who went forth from a neighboring village to
sow. On his left arm he bore a soft pannier,
filled with seed-corn; and, as he stepped with
measured pace, he jerked forth from his right
hand, at every other step, a handful of seed, so
evenly that the fruitful sower seemed to drop
on every square inch of ground. Frequently a
narrow, beaten path intersected his line of march.
But the sower cannot but impartially sprinkle
the whole surface, whether it be path or thinly
covered rock. Behind him, at a respectful dis-
tance, followed a few rooks, accompanied by
jackdaws, sparrows, and other seed-eating birds,
picking up any grain that lay exposed on the
surface. In a few hours the whole was raked
over, and the sower's work was done.

I returned to Gennesaret the first week of
March. Sunshine and thunder-showers had done
their work. The green corn was a foot high;
but every here and there was a brown, bare
patch—a boulder, covered not now with moist
earth, but with dry sand. Worse than this, in
the very richest portions of the plain were thick
masses of herbage, far overtopping the wheat-
plants around. What was this? The strong
and rapidly growing stems of a prickly astragalus,
—a coarse perennial plant, which has very
deep roots, but dies down every winter. The
wooden plow had only scratched the surface,
and left these roots undisturbed. With returning
spring, the thorns had sprung up and choked
the corn. Had the improvident *fellahin* (hus-
bandmen) after last year's harvest, taken the
trouble to dig up the roots, they would not have
again lost their crop from the most promising
part of the plain.—*H. B. Tristram in S.S. Times.*

Remarks on Plainness.

SEELB. TRD.

To accuse any Monthly Meeting of frequently
preferring individuals for service in the church,
simply or chiefly for their exterior plain appear-
ance, is very unjustifiable. We imagine no one
can possibly suppose that a plain exterior is,
in itself, sufficient qualification for service in the
church; but other things being equal there can
be no question of its being a recommendation—
if it does not qualify, neither of itself, does it
disqualify. Whereas a *fashionable* exterior, with
or without the requisite essentials, must be, in
itself, a forbidding element in the character.

British Friend, vol. xxiv., p. 119.

Though no peculiar form of dress has ever
been prescribed by the discipline of Friends, yet
I have observed in my time, that with the con-
cerned and consistent members there was some-
what of a uniformity in their outward appear-
ance, dress, language, demeanor, &c.

I can but believe that Truth will lead in the
same way still. A departure from the simplicity
Truth leads into, or an independent course of
action in these matters, it is to be feared, will
bring difficulty, and be cause of weakness to
those concerned therein, and give occasion for
grief to the honest-hearted exercised ones scat-
tered up and down in the land.

It has been observed that where there was a
shortness or an indifference in any in coming for-
ward faithfully in these matters, that such never
attained to great things or stature in the Truth.

It is a serious and weighty matter to be con-
cerned in the faithful support of our christian
testimonies in regard to plainness of dress, ad-
dress, &c.: it requires that we be clean handed,
and good examples in these respects, that we be
endued with a right spirit and move under the
direction of best wisdom.

Where the youth as well as others are kept
in plainness, if many times proves a help to
preserve them from certain temptations, yet we
know that a plain dress alone does not make
the christian. There are many crosses to be
taken up, and many trials to encounter, but the
Lord our Helper and Deliverer will reward for
faithfulness, and "will make hard things easy
and bitter things sweet" to the willing and obedi-
ent soul.

THE house which Newton occupied on the
south side of Leicester Square, in London is still
standing, and his observatory is shown to visitors.
When he took up his residence there his next-
door neighbor was a widow lady, who was much
puzzled by the little she had observed of the
philosopher. One of the Fellows of the Royal
Society of London called upon her one day, when
among other domestic news, she mentioned that
some one had come to reside in the adjoining
house, who she felt certain, was a poor crazy gen-
tleman, "because," she continued, "he *deceit-
himself in the oddest ways imaginable*. Every morn-
ing when the sun shines so brightly that we are
obliged to draw the window blinds, he takes his
seat in front of a tub of soap-suds, and occupies
himself for hours blowing soap bubbles through
a common clay pipe, and intently watches until
they burst. He is doubtless now at his favorite
amusement," she added, "do come and look at
him." The gentleman went upstairs and looking
through the window into the adjoining yard,
recognized Sir Isaac Newton making his experi-
ments on the refraction of light on thin plates,
which is beautifully exhibited upon the surface
of a common soap-bubble.

Natural History, Science, &c.

An Adventure with Wolves.—“Mother, may I go over to Sally’s?”

Mother Whitney looked at the sun-dial in the kitchen, and then at the sky, with a glance at the thick pine woods that hemmed the little home in, before she answered slowly:

“Yes, dear child; but be sure and start for home early, for fear a bear or a wild-cat catch you.”

With a light heart little Betty sped through the woods to the home of her nearest neighbor. No doubt by this time the reader has guessed that our story has to do with the wilds of Maine or the forests of Michigan, or may be the thinly settled shores of Oregon; but it hasn’t. Betty Whitney’s home was in Massachusetts, and if her adventure did happen long years ago, and if her grandson, now an old, gray-haired man, did tell the story, it is just as true as if it happened yesterday.

Visiting was rare fun both for Betty and Sally, and with their patchwork, spinning, and innocent girlish chatter, and with the help of the cute little bear’s cub that frolicked about like a kitten, the afternoon slipped away, and all too soon it was time to go home. So the good-byes were said, and the little girl, starting down the path, was soon in the dense woods. “When fairly in their shade she found that the light of the late afternoon which had shone into the clearing was almost gone here, and, indeed, it was so dark that it seemed like night.”

Two miles, however, could be quickly passed by so fleet a maiden, and she sped on, shivering a little when the owls began their monotonous whoo-who-who, or when some frightened rabbit “thumped” the ground and then leaped away through the under-bush.

Half a mile was passed in safety, when off on the left she heard the well-known howl of a wolf. With the thought that somebody’s sheepfold was likely to suffer that night, she hurried on for another quarter of a mile, when again came the howl, and this time from behind. As she realized that the hungry creatures might strike her trail and follow her, she turned pale and cold, and glanced around wondering how she could get out of their reach. The trees here were huge pines, rising thirty and forty feet without a branch, and active as the child was, she could not climb any of them.

At this instant she remembered a small log-house scarcely a quarter of a mile farther on, in which no one lived, but which might afford shelter. Whether she were pursued or not, it would do no harm to run as far as there, so she started, and before half the distance was accomplished was glad enough that she had not lingered longer in doubt, for a chorus of howls came from the path in her rear, showing that the wolves were on her track.

Swiftly ran Betty with a sobbing prayer on her lips, and swifter came the pack of hungry wolves in full cry after her. In their flashing eyes and frothing jaws there was no mercy, and the child knew they would tear her limb from limb so ravenously as they did the lambs that fell in their way. Soon the cabin was in sight, but now the wolves were close to her and she could hear their hard paws striking the ground and their hoarse panting as they strained every muscle to overtake her. A moment later and she had burst in the door, and without time to close it, leaped up the ladder and sunk on the floor of the loft. The pursuing pack, close at her heels, filled the little house with their howls

of disappointment, and strove to spring up the ladder in pursuit. Seeing that there was still danger unless she removed the ladder, she put forth all her strength and, turning it over, threw off the wolf that was struggling up the rounds, and then drew it up into the loft, in spite of the strong jaws that snapped at it, and the frantic leaps that were made for lodgment upon it. Then she knelt down and prayed for help to come soon, and, sitting on the edge of the loft, watched the wolves.

There were eight of them, great, gray fellows, lean and hungry, and active as cats. Not one instant did they remain quiet, but circled round and round, leaping up at the loft, howling, and springing one over another. It frightened Betty to see them so determined, but through their very activity came her deliverance. The door which she had burst in so suddenly was a heavy log affair, and it now stood half open. As the wolves leaped up the side of the building, they often fell against the door, and little by little it swung to. Finally it shut tight. When Betty saw this she felt that her prayer was answered, and she could escape, and this is what she did. Opening a little window in the attic she put the ladder up, and then with a farewell look at the wolves that still were leaping and howling, she hurried down and ran home as fast as her little feet would carry her.

When she reached her own home and told of her adventure, you may be sure there was a real thanksgiving service of prayer and praise. The next morning her father and oldest brother went to the cabin, climbed up the window, and standing on the scaffold shot seven big, gray wolves. What became of the other? Well his cruel companions, frantic with hunger, fell upon him and devoured him in the night, and his bones were found gnawed clean on the floor of the cabin.—*The Little Christian.*

Sponge-Fishing of Florida is confined to the southwestern part of the coast, along the reefs, and to the extensive rocky shoals that lie between St. Mark’s and Anclote Keys. Accurately speaking, the sponge reef begins a few miles east of Apalachicola, and hugs the coast to within 50 miles of Cedar Keys. Then there is a break of 100 miles, after which it reappears and runs south without interruption to Key West and the Bahama Islands. This reef, a rocky ridge, sometimes of genuine limestone, but generally of coral, begins some six or eight miles from shore and continues out indefinitely. Wherever there is a rocky bottom sponges are said to be found, and the only reason why the fisheries do not extend completely around the gulf coast is that in places, as off the coast of Texas or Cedar Keys, this rocky bottom begins in water too deep to permit of profitable sponging. The average depth of water on the St. Mark’s reef at six miles from land is 16 feet. The sponges are in great abundance and of good quality, being much better than those from the coast of Mexico, but rather inferior to the Panama variety. The supply is practically inexhaustible, as they grow almost as fast as gathered, a sponge requiring only about two years to reach maturity.

Nearly all of the sponges used in the United States were brought from the Mediterranean until 1852, when attention was called to the immense numbers that were growing in Florida waters. As soon as it was found that the quality of these compared favorably with those of Europe, the merchants and fitters-out of vessels at Key West engaged very actively in the busi-

ness of placing them on the market. At first the best qualities were bought from the fishermen at the rate of ten cents per pound. As Mediterranean sponges became scarce and costly the Florida sponges came into more and more demand, and their value increased proportionately. After about 18 years’ fishing upon the known ground the supply began to fail. Then, in 1870, a new area of ground, larger than the old one, was discovered, and this gave a new impetus to the trade. In that year Apalachicola sent out a small fleet of sponge vessels, which has since been largely increased. During the past 18 years the business has been energetically pursued with good results.

The methods employed in the fishery differ greatly from those employed in the Mediterranean. Small divers go down and bring up the sponges. Small vessels, carrying crews of from five to fifteen men, are fitted out at Key West and Apalachicola, for trips of from four to eight weeks on the sponge grounds. The crews are paired off into small rowboats, or “dingies,” to catch the sponges. One man stands in the stern, sculling the boat, while the other kneels in the bottom amidships, with the upper half of his body leaning over the side, and scans the bottom of the sea. To aid the eye an instrument called a “water glass,” which is a common water bucket whose wooden bottom has been replaced by one of glass, is used by setting it in the water and thrusting the face as far into it as convenient. When a sponge is sighted the boat is stopped, and the kneeling man uses a two-pronged hook, attached to a slender pole 30 or 40 feet in length, to secure it. Considerable dexterity is required of both men. To cure the sponges they are first spread about the vessel’s deck in their natural upright position, so that they will die, and, while decomposing, allow the gelatinous matter to run off freely. When they have been several days in this position they are taken to the shore and thrown into the water in little pens, called “crawls,” where the remaining substance is soaked and squeezed out.

The spongers thus work on, day after day under a tropical sun that burns and browns the skin until one cannot tell a white man from a negro. It is a desperately hard life, more severe than any other that one can think of, and it requires men of no ordinary constitution to stand up to it. The spongers are, therefore, naturally an exceedingly muscular set.

The principal season for this fishery is the summer, from May to August, but the best conditions of the water are in winter, and a great deal of the fishing is then carried on with success. During the hurricane months of August, September and March, the vessels are nearly all laid up. The state of the weather greatly affects the result of the fishery. When the water is made rough and roily by long-continued strong winds, sponge catching becomes impracticable. In some years the fishery has been a complete failure, while in others it has been very profitable, always owing to the weather. As the natural beds of sponges have become scarcer, prices have advanced, so that even if a vessel does not secure as large a quantity in a given time as formerly, the financial result is about the same.

There are several varieties of sponges caught in the Florida waters. There are first, sheep’s wool, which sell for \$1 to \$5 a pound; second, yellow sponges, which sell for 20 to 60 cents per pound, and third, grass sponges, which are coarse in texture, and not durable, and sell for 10 and 20 cents per pound. When these are marketed they are trimmed and cleaned of sand and shells,

and then pressed into small bales of 100 to 120 pounds each, in which form they go to the wholesale dealers. Some attempts have been made during the past three years to cultivate the more valuable kinds of sponges, and in some instances the experiment has met with success. It seems probable that the future supply of the sheep-wool variety will depend upon some such action as this. Besides being scarcer along the sponge reef, this variety grows slower than the coarser kinds, and the demand for it is always greater than the supply.—*New York Times.*

THE FRIEND.

TWENTH MONTH 17, 1889.

It ought to be a source of encouragement to those who are laboring for the improvement of the world in any respect, that the good effected by their success extends to other points than that to which their efforts were primarily directed. In the complicated problems of human life and of civilized society, the collateral advantages may sometimes be equal to those directly arrived at. We recently met with the following paragraph in one of our exchanges, in which this connection between the different departments of moral reform is referred to:—

"The teetotaler holds that if intemperance were driven out of the land, then would follow education, cleanliness and religion. And, doubtless he is right. The educationist holds that if man's intellect were duly trained, it would lead him to avoid alcohol, to avoid dirt, and to avoid immorality! Doubtless he too is right. The religionist holds that if man can be taught his duty to his God, he will do it also to himself and to his fellow-man; and that education, cleanliness and temperance will be the fruits of his religion. Again, I say, doubtless he is right."

It is very easy for one, who becomes intensely interested in any special field of reform labor to expect greater results from his pet reforms, than either reason or experience can warrant. It would not be reasonable to hope for a perfect state of society, in every country where abstinence from intoxicating drinks is practised—because there are tendencies in man which, if unrestrained, will lead sober men to evil. Yet we have good ground to expect that an increase in temperance will promote other good fruits, and lessen wrongdoing. So that the two first propositions in the above extract must be received with some allowance. But we are warranted in believing that true religion leads to good fruits outwardly as well as spiritually. It is indeed the only panacea for all evil. He who by example and precept spreads its influence among men, is a benefactor of his race; and he who opposes its spread, is correspondingly injurious, even if his natural benevolent feelings lead him, as it did Voltaire, to endeavor to relieve cases of hardship and oppression.

It has been a source of satisfaction to notice of latter time an increasing disposition in the managers of some of the great railroads of this country, to lessen the number of trains run on the First-day of the week; and thus to give to many of their employees the opportunity for a day of rest from labor, and for the attendance of religious meetings. In its comments on this reform, *The American*, of Philadelphia, thus refers to one of the collateral matters connected with it:—

"The laws of nearly every State in the Union, following the English Sunday law of the reign of Charles II., forbid such labor on the first day of

the week. Whether those laws be wise, as most of us think, or unwise, as the railroads often seem to assume, it is very directly the interest of railroad managers to have them nullified, but a general respect for law can insure the safety of railroad property. It is of all property the last to be protected effectively by the police or other direct and material agencies of government. It stretches over much too long an area to be protected by any force less pervasive than a vigorous public opinion. And whichever way road sets its workers and the public an example of disregard for the law, either as to Sunday observance or any other point, it is doing its best to beat down the barriers of its own safety."

Does any thoughtful person believe, that if the people of Pennsylvania should so act as to indicate that, but little interest is felt by them in the cause of temperance, it will not be followed by an attempt to strip the judges of the discretionary power they now hold of granting or withholding licenses?—or else, that efforts will be made to secure the election of judges who will be more favorable to the wishes of the applicants for saloons? The interests of society are so bound together, that all our movements have a far-reaching effect.

We have received from the Law and Order Society of Philadelphia, an appeal for additional funds. It confines its operations to "the enforcement of Existing Law."

The appeal says:—

"During the past year our community has entered upon a new and most encouraging phase of social progress, through the enactment of the Brooks Bill, and the upright, impartial and patriotic conduct of our Judges in applying its provisions for the regulation of the license system, and through the diligent efforts of our Mayor and Director of Public Safety to prevent infractions of the law.

"At the same time it was impossible that so great a reform, supervening upon the state of things which prevailed before, should be fully effected at once, or without many secret, and even open, attempts to maintain the illicit sale of liquor. It has needed, and will continue to need, all the vigilance and energy of the police and of our Society, to watch, detect, arrest and punish offenders, until such unworthy citizens shall be convinced that our community is in earnest and means that this great advance in order and morality shall be maintained.

"Since the Brooks Bill came into operation our Society has, therefore, been unremitting in its activities. During many weeks of the spring, the energies of our officers were assiduously directed to providing the courts with information relative to the persons and places for which licenses were sought under the new law.

"We earnestly appeal to our fellow citizens to stand by us in our effort to maintain the ground we have gained. Our sole object, to which we strictly limit our action, is to secure the enforcement of existing laws. In this effort we ought to have and we believe that we have, the sympathy of all good citizens.

"Our expenses are necessarily heavy. We need at least \$10,000 to carry on our work the present year. But this sum will not seem large to those who estimate the pecuniary saving to our city of good law, thoroughly enforced, and the improvement in public order and decency which we are already beginning to witness, but which can only be maintained through the vigilance and unremitting exertions to the lovers of public welfare.

"The collection of the means we need, irregularly and without system, is troublesome and un-

satisfactory. We believe that the public will sustain us in asking the following systematic provision for our needs:

We ask twenty persons to give us, annually,	\$100 each,	\$2000
We ask forty persons to give us, annually,	\$50 each,	2000
We ask one hundred persons to give us, annually,	\$20 each,	2000
We ask two hundred persons to give us, annually,	10 each,	2000
We ask three hundred persons to give us, annually,	5 each,	1500
	Total,	\$10,000

Send check for subscription to DAVID SCULL, Treasurer, 125 Market Street."

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Tahlequah, Indian Territory, says that the prospects for the success of the Cherokee Commission are brightening, and the proposition to sell the strip meets with favor, because of the existence of a treaty under which the land could be transferred to the Arapahos and Cheyennes at a much lower figure than that now offered.

The Chippewa Indians, on the Gull Lake Reservation, in Minnesota, on the 5th instant, met the Northwestern Indian Commission and signed in a body. The territory secured thus far amounts to over four million acres of fine land for the Indians.

A despatch from Chamberlain, South Dakota, says that Congressional ratification of the Sioux treaty is not necessary, but that the ceded lands will be thrown open by proclamation by the President, upon receipt of the Commission's report.

The members of the Sioux Indian Reservation Commission arrived at Chicago on the 10th. Chairman Foster said that about 9,000,000 acres of land will be opened to the public.

A syndicate of Bismarck, Grand Forks and Jamestown capitalists has been organized to develop a new canal scheme that will reclaim upwards of 5,000,000 acres of arid and now useless land in North Dakota. The idea is to construct a canal from the Missouri River, at Bismarck, 1668 feet above the level of the sea, to Lake Traverse and Big Stone Lake, 800 feet above the level of the sea, with lateral canals by the various corners.

According to a Minneapolis despatch, the editor of the *Market Record* says the wheat crop of Minnesota and the Dakotas will reach 85,000,000 to 90,000,000 bushels, and be the best crop harvested in six years. According to the *Mercury*, Kansas has raised about 24 bushels of wheat to every man, woman and child in the State, this year.

Chicago now has a larger area, by forty odd miles, than Philadelphia.

A lump of ambergris, thought to be worth \$23,000, was found off Moshegan, by a Portland (Me.) fishing schooner on her last voyage.

A telegram from Geneva, New York, says that Professor Brooks observed his new comet on the morning of the 6th instant, and found it much brighter and the tail longer. While observing it a brilliant telescopic meteor passed directly over the head of the comet, leaving a fine trail of sparks, lasting several seconds.

Prohibition was defeated on the 6th instant in Floyd County, Georgia, by a majority of 600, in a total vote of 4000.

A heavy rain fell in the country around Washington during the night of the 6th instant. Great damage was done in Virginia, especially along the Washington and Ohio Railroad.

A number of experiments have been tried, with varying success, during the past week, with a recently announced elixir, the discovery of Dr. Brown-Sequard, of Paris. Certain kinds of the gutta pig, lamb or other animal, are macerated in a small quantity of water, and about one teaspoonful and a half of the fluid is injected under the skin of aged, debilitated or diseased persons. In many cases the result is reported as a remarkable rejuvenating effect and disappearance of neural stiffness and debility.

Deaths in this city last week numbered 492, which is 50 more than during the previous week, and 16 less than during the corresponding period of last year. Of the whole number 238 were males and 254 females; 122 were under one year of age; 61 died of cholera infantum; 54 of consumption; 25 of inanition; 27 of inflammation of the stomach and bowels; 27 of marasmus; and

27 of typhoid fever; 24 of convulsions; 21 of old age; 27 of diseases of the chest; 16 of emonorrhag; 15 of inflammation of the brain; 15 of debility, and 32 of cancer.

Markets, &c.—U. S. 4½, reg., 106½; coupon, 107½; 4½, reg., 128½; coupon, 129½; currency 65, 118 a 120.

COTTON was quiet but firm at 11½ cts. per pound for middling.

FREED—Winter bran, choice and fancy, \$14.25 a \$14.50; do., medium to prime, \$13 a \$14.

FLOUR AND MEAL—Western and Pennsylvania super, \$2.05 a \$2.50; do., do., extra, \$3.00 a \$3.50; No. 2, \$1.75 a family, \$3.00 a \$3.50; Pennsylvania family, old, \$1.00 a \$1.25; Pennsylvania roller process, old, \$1.25 a \$1.75; Ohio, clear, \$1.50 a \$1.70; do., straight, \$1.75 a \$5.00; Indiana, clear, \$1.50 a \$1.70; do., straight, \$1.75 a \$5.00; St. Louis and Northern Illinois, clear, \$1.50 a \$1.70; do., do., straight, \$1.75 a \$5.00; winter wheat, fair choice, \$1.50 a \$1.75; Minnesota, clear, \$3.50 a \$4.25; do., straight, \$4.50 a \$5.20; do., patent, \$5.50 a \$5.90. Rye flour was scarce and firm, 100 barrels choice sold for \$9 per barrel.

GRAIN—No. 2 red wheat, 83½ a 83½ cts. No. 2 mixed, 81 a 81½ cts.

No. 2 white oats, 54 a 54½ cts.

BEEF—Best, 74 a 7½ cts.; good, 7 a 7½ cts.; medium, 6½ a 6½ cts.; fair, 6¼ a 6½ cts.; fat, 6 cts.

MUTTON—Best, 9½ a 10 cts.; good, 9 a 9½ cts.; medium, 9¼ a 9½ cts.; fair, 9¼ a 9½ cts.; common, 8¼ a 9 cts.; do., 12 a 12 cts.

FOREIGN—Farnell's health is broken. His physicians have advised him to go to the south of France, and remain there until next summer.

Jane Coblen, the daughter of the famous Richard Cobden, of England, says that the Women's Liberal Associations of England number more than 16,000 members, and have become a powerful influence. There are forty-eight national societies of women in this country, with a direct membership of 500,000 members.

The largest is the Women's Christian Temperance Society, with about 250,000 members. Then follow the Missionary, the Peace, the Suffrage organizations, and philanthropic and educational societies. Twelve of these national organizations have joined with the National Council, which was formed to unite all the women societies of the nation into one great and powerful league.

Official returns of the French elections for members of the Councils General show that 949 Republicans and 492 Conservatives were elected. The Shah of Persia left Paris for Boden on the 11th instant.

By a slight storm, which broke out in the village of Sachsenberg Waldeck, and burned out the village was half destroyed. The losses are very heavy. The poor are the chief sufferers. Many families lost everything, and the greatest distress prevails.

On the 12th instant, the Emperor of Austria arrived in Berlin, where he will have to make an apparent detour by Emperor William of Germany. A despatch from St. Petersburg says: Well informed persons here do not attach any political importance to the meeting between Emperor William and Emperor Francis Joseph. It is only the relation between Germany and Austria do not require any explanation, and that the Austrian emperor's visit is merely an act of courtesy.

Mail advices from Japan, received in San Francisco, state that about 100 persons were drowned and 12,000 saved in the sinking of 250 cargo cases of cultivated land seriously damaged in four of the seven cantons, which suffered most from the overflowing of the river Chikugo, in Fukuokaken, by the recent heavy rains. Relief funds have been started in various parts of the empire.

A despatch from San Francisco says that the Chinese are swarming in by every Hong Kong steamer bound for Mexico. No less than 60 came a week ago, and 16 arrived on the 8th instant, all destined for Mazatlan and other ports. They are received without landing, and are sent on to Mexico, there to be smuggled out, but, once in Mexico, they do not interfere with the trade over the southern border of California.

Rich deposits of petroleum have been discovered in Tabasco, Mexico. Valuable coal mines have been found in the State of Guerrero.

RECEIPTS.

Received from Mercy Cope, O., \$2, vol. 63; from Martha Street, Philad'a., \$2, vol. 63; from William L. Bates, R. 1., \$2, vol. 63; from Mary Ann Jones, Gtn., \$2, vol. 63; from Charles C. Crosby, and James M. Moon, Pa., \$2, vol. 63; from Joseph Lyndon, Gtn., \$2, vol. 63; from Isaac Lippincott, N. J., \$2, vol. 63; from Sidney Garrigue and Sarah Garrigue, Pa., \$2, vol. 63; from Robert Shoemaker, Philad'a., \$2, vol. 63;

from Jonathan Chace, R. 1., \$2, vol. 63; from Mary A. Smith, Mass., \$2, vol. 63; from Louis S. Hatton, N. J., \$2, vol. 63; from Benjamin Vail, Philad'a., \$2, vol. 63, and for John Vail, do., \$2, vol. 63; from Dr. Samuel N. Troth, Philad'a., \$2, vol. 63; from Neal Madison, Io., \$2, vol. 63, and for Isaac Walker, \$2, vol. 63; from Joseph E. Barton, N. J., \$2, vol. 63; from William R. Bullock, Del., \$2, vol. 63; from C. A. Hoffman, W. Philad'a., \$2, vol. 63; from Ann Burgess, Pa., \$2, vol. 63; from Edward Williams, O., \$2, vol. 63; from Elizabeth Russell, W. Philad'a., \$2, vol. 63; from I. Lowell Lester, Jr., Gtn., \$2, vol. 63; from John L. Hood, N. J., \$2, vol. 63, and for Zachaeus Nicholson and Virginia Nicholson, \$2, vol. 63, and from Allen T. Leeds, Philad'a., \$2, vol. 63; for Amos Thorp, N. J., and Ann Smallwood, \$2, vol. 63, each; from Charles Bell, N. J., \$2, vol. 63, and for Joseph K. Lippincott, Jr., \$2, vol. 63; from Jeremiah Miles, Kans., \$2, vol. 63; from Ovee Rosdahl, Io., \$2, vol. 63; from George Russell, N. J., \$2, vol. 63; from Isaac Hall, Pa., \$2, vol. 63; from Stephen H. Foster, Ill., \$2, vol. 63; from Phebe A. Elkinton, N. J., \$2, vol. 63; from Susan Lukens, N. J., \$2, vol. 63; from Ruth A. Deves, Kans., \$2, vol. 63; from Joseph B. Carter, \$2, vol. 63; from Howard Darnell, N. J., \$2, vol. 63; from Ruth A. Crandall, R. 1., \$2, vol. 63; from John Carey, Agent, O., \$14, being \$2 each for Joseph Stanton, Ruth Mather, Lewis Johnson, William Haworth, Elijah Haworth, M. C. Griffin, and Isiah M. Haworth, \$2, vol. 63, for Mary Peckham, N. J., \$2, vol. 63, and for Robert Taylor \$2, vol. 63; from Elizabeth H. Bromley, N. J., \$2, vol. 63, and for Robert Parker, Philad'a., and Florence A. Elliott, W. Town, \$2, vol. 63; from James G. McColin, and from Jeremiah Miles, Kans., \$2, vol. 63; McCollin, Philad'a., and Ann Garrett and Margaretta E. Reed, Pa., \$2, vol. 63; from Nathaniel Barton, N. J., \$2, vol. 63; from Addison Hutton, Philad'a., \$2, vol. 63; from Casper W. Thompson, N. J., \$2, vol. 63; from Huldah M. Beede, R. 1., per John J. Meader, \$2, vol. 63; from William H. Johnson, N. Y., \$2, vol. 63; McGirr, Edwin Hollingsworth, and Joseph Penrose, O., \$2, vol. 63; from Hannah Hiatt, Io., \$2, vol. 63; from Rebecca J. Allen, Pa., \$2, vol. 63; from Tabitha Whippa, Io., \$2, vol. 63; from N. H. Knowles, \$2, vol. 63; from K. K. Keys and Lucy L. Stone, \$2, vol. 63; from Rachel Hughes, N. Y., \$2, vol. 63; from Joshua Jefferis, Pa., \$2, vol. 63; from M. M. Thistlethwaite, Kans., \$1, to No. 27, vol. 63; from Tacy Cooper, N. J., \$2, vol. 63; from Sarah R. Whitall, N. York City, \$2, vol. 63; from Edward Vele, N. Y., per Mary Ann Jones, \$2, vol. 63; from Isaac Vele, do., \$1, to No. 34, to No. 32, vol. 63; from Jonathan Eldridge, Pa., \$2, vol. 63, and for Mary Eldridge, \$2, vol. 63; from John R. Tutum, Del., \$2, vol. 63; from Charles W. Thomson, Phila., \$2, vol. 63; for Emma W. Foster, \$2, vol. 63; from John E. Carter, Gtn., \$10, being \$2 each for Elizabeth H. Bromley, N. J., \$2, vol. 63; Elizabeth Thornton, Philad'a., Benjamin K. Hiatt, Ind., and Rebecca S. Conard, Pa., vol. 63; from Richard J. Allen, Philad'a., \$10, being \$2 each for himself, Rowland D. Allen, Philad'a., William C. Allen, Pa., \$2, vol. 63, for John C. Allen, and Edward J. Dutton, N. J., vol. 63; from John N. Phillips, \$2, vol. 63; from Jesse W. Taylor, Philad'a., \$2, vol. 63; from H. R. Willis, N. J., \$2, vol. 63; from Finley Hutton, O., \$2, vol. 63; from Rebecca S. Troth, N. J., \$2, vol. 63; from Reece L. Thomas, Pa., \$2, vol. 63; from Anna C. Schaller, Philad'a., \$2, vol. 63; from Charles Cooper, Pa., \$2, vol. 63; from Jesse Nease, Agent, Io., \$7, being \$1 for John Mather, to No. 27, vol. 63, and \$2 each for Sarah Ann Atkinson, Erick Knudson, and Charles W. 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\$2, vol. 63; from Thomas Perry, R. I., \$20, being \$2 each for W. K. Sheffield, Conn., and George Foster, Charles Perry, Jr., Arthur Perry, Anna A. Foster, J. Barclay Foster, John W. Foster, George Foster, Lydia F. Nichols, and Ann Perry, R. I., vol. 63; from Sarah L. North, Pa., \$2, vol. 63; from Adnah Spencer, Io., per David Mills, \$2, vol. 63; from Thomas S. Pike, N. J., \$2, vol. 63; from George H. Gaines, Jr., N. J., \$2, vol. 63; from Mercy H. Jones, N. J., \$2, vol. 63; from John W. Hilyard, N. J., \$2, vol. 63; from Phebe Rhoads, Pa., \$2, vol. 63; from Henry R. Leeds, Agent, N. J., \$24, being \$2 each for Henry R. Woodward, Dr. N. C. West, M. and R. Matlack, Henry W. Roberts, William J. Blackburn, Joseph H. Matlack, Walter L. Moore, John W. Buzby, Edwin R. Bell, and Mary Anna Matlack, N. J., J. Whitall Nicholson, Gtn., and Phebe Coutant, O., vol. 63; from Jane E. Mason, Gtn., \$2, vol. 63, and for Jonas Edge, Kansas, \$2, vol. 63; from George Blackburn, Agent, O., \$32, being \$2 each for himself, Thomas Y. French, Clarkson S. French, Barzillai French, Catharine Fawcett, John M. Stratton, Hannah J. Bonsall, Edward Bonsall, Thomas F. Fawcett, Martha J. Cook, Martha H. French, Catharine W. Darlington, Jonathan Blackburn, Annie B. Bousall, and Joshua J. Broome, O., and Dr. Jesse T. Boone, Cal., vol. 63; from Ann Satterthwaite, N. J., \$2, vol. 63; from William W. Hazard, N. Y., \$22, being \$2 each for himself, William R. Hazard, Isaac P. Hazard, Hazard Library, Nicholas D. Tripp, Perez E. Hallcock, Elizabeth Weaver, Samuel G. Cook, Mary M. Otis, Phoebe Sampson, and Library Association of Skaneateles, \$2, vol. 63; from Esther A. Haines, N. J., \$2, vol. 63; from Clarkson Moore, Agent, Pa., \$30, being \$2 each for herself, Rebecca S. Conard, Abi M. Whitson, Thomas H. Whitson, William Wickersham, Nathan Cook, Sarah C. Chambers, Elizabeth Cooper, S. Morris Jones, Horatio G. Cooper, Harvey Murray, William E. Harvey, George T. Satterthwaite, Anne Hoopes, and Zebede Haines, vol. 63; from Charles B. Dickinson, N. J., \$2, vol. 63; for James M. Rote, Pa., \$2, vol. 63; from Abby Middleton, N. J., \$2, vol. 63; from Mary E. Howard, N. J., \$2, vol. 63; for Anna Thomas and Howard A. Mickle, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

A Teacher is wanted for West Grove Preparative Meeting School.

Application may be made to George R. Chambers, Margaret Cook, Jane Jones or Z. Haines, all of West Grove, Chester Co., Pa.

WESTWoods BOARDING SCHOOL.—Friends wishing to enter their children for the Fall and Winter Term, commencing Ninth Month 3rd, 1859, will please make immediate application to

J. G. WILLIAMS, Sup^r,
WESTWOOD P. O., Penna.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESSA.—A Friend and his wife wanted to take charge of the institution and farm, as Superintendent and Matron.

Friends who may feel a call to this service, address Mrs. Mary Ann Deves, Chester Co., Penna.
Ephraim Smith, 1110 Pine Street, Phila.

MARRIED, at Chestnut Street Friends' Meeting, West Chester, Pa., Third Mo. 14th, 1859, WILLIAM KERR, of Downingtown, and EVA HOOPES, of West Chester.

DIED, at the house of her son-in-law, Daniel Birdsell, at Croton Lake, Westchester Co., N. Y., Mary C. McLAUGHLIN, wife of James McLaughlin. She was stricken with paralysis on Seventh-day night, the 27th of Seventh Month, 1859, and expired on Fourth-day morning the 31st. She was deprived of her power of speech, and not able to leave any verbal testimony, yet we have no doubt that she has entered that rest that remaineth for the people of God. She was in the 79th year of her life.

Friends are invited to attend.

Service on Monday 20th, at his residence, Mount Holly, New Jersey, JOSEPH H. ROBERTS, a member of Evesham Monthly and Easton Particular Meeting, in the 67th year of his age.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, EIGHTH MONTH 24, 1859.

No. 4.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,
MOORESTOWN, BURLINGTON Co., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 185.

In the last number of this series, reference was made to the efforts of Thomas Shipley, of Philadelphia, on behalf of colored people who were illegally claimed as slaves. His energy and perseverance in this humane work were truly remarkable; and the amount of time and labor which he expended in it would seem incredible to one who did not know how fully his heart was enlisted in the cause. Among the papers which he left was a memorandum book in which he briefly noted, in the order of their occurrence, such instances of difficulty or distress as had claimed his care. This showed that 25 such cases had demanded his interference in the summer of 1836, from Seventh Month 16th to Eighth Month 24th. His biographer, Isaac Parrish, gives a particular account of one case, which was unusually important in those times, when a strong pro-slavery feeling animated too many persons even in the Northern States, because the issue of it was to secure to the colored people of New Jersey, claimed as slaves, the right of a trial by jury to determine the question whether they were legally bond or free, instead of leaving that momentous decision to a single magistrate. The proceedings, of which a statement was published in the Ninth volume of THE FRIEND, illustrate in a forcible manner the decision of character, self-sacrificing energy, and untiring perseverance of Thomas Shipley.

In his memorandum book already referred to, under date of Twelfth Month, 1835, he mentions that he spent eighteen days in the trial of A. Hensley, his wife and three children, who had been arrested at Mount Holly, N. J., as slaves by claimants from Maryland. Isaac Parrish's narrative says—that "Soon after the arrest of this family, information of the fact was sent to Philadelphia, with the request of aid and counsel from the 'Pennsylvania Abolition Society,' &c. Late in the evening a friend called on Thomas Shipley to inform him of the circumstance; he was lying on the sofa, suffering from a severe attack of head-ache, to which he was subject, and which always very much reduced his strength and spirits. When the business of the friend was made known to him, he seemed animated with renewed vigor, and listened attentively to the narrative; he entered at once into the merits

of the case, and expressed his determination to proceed the next morning to Mount Holly. He procured the aid of an energetic and distinguished counsellor, David Paul Brown, who, with his usual humanity and disinterestedness, in all cases where liberty is at stake, accompanied him and remained during the progress of the trial. The circumstances of the case were briefly the following: The woman and children had been regularly manumitted in Delaware by the father of the claimant, while the title of the father to freedom was less positive, though sufficiently clear to warrant a vigorous effort on his behalf.

"The first object of the counsel on the part of the alleged fugitive, was to prove the manumission of the mother and the children, and, as it was thought, the necessary documents for that purpose were collected and arranged. After the trial had proceeded, however, for a short time, counsellor David Paul Brown discovered a defect in the testimony on this point; the necessary papers, duly authenticated by the Governor and Chief Justice of Delaware, were missing, and without them it was impossible to make out the case. The fact was immediately communicated to Thomas Shipley—he saw that the papers must be had, and that they could not be procured without a visit to Dover, in Delaware. He at once determined to repair thither in person, and obtain them. Without the knowledge of the claimant's counsel, who might have taken advantage of the omission and hurried the case to a decision, he started on the evening of Sixth-day, and travelled as fast as possible to Dover, in the midst of a season unusually cold and inclement. On the next morning inquiries were made in all directions for friend Shipley; it was thought strange that he should desert his post in the midst of so exciting and momentous a trial, and at a time when his presence seemed to be particularly required. The counsel for the prisoners, who were aware of his movements, proceeded with the examination of witnesses as slowly as possible, in order to allow time for procuring this important link in the chain of testimony, and thus to procrastinate the period when they should be called upon to sum up the case.

"Fortunately, on the evening of the day on which Thomas Shipley set out upon his journey, it was proposed to adjourn, and farther proceedings were postponed until Second-day morning. At the meeting of the Court, in the morning, the expected messenger was not there, and the ingenuity of the counsel was taxed still farther to procrastinate the important period. After consuming three hours in debate upon legal points, &c., he who was so anxiously looked for, came hurrying through the crowd, making his way toward the bench. His countenance and his movements soon convinced the wondering spectators that he was the bearer of something important, and in a few minutes the mystery of his absence was revealed, by the production of the document which was the fruit of his labor. This document completely established the legal title of the mother and children to freedom, and

placed them out of the reach of their persecutors. This result was obtained greatly to the joy of the multitude, and to the disgrace and discomfiture of the miserable beings who were seeking to make property of a defenceless female and her innocent offspring.

"The constant exertion and fatigue endured by our devoted friend, in procuring these documents, travelling in the midst of winter, almost without stopping to take nourishment or repose, had produced a state of prostration, which brought on an attack of nervous headache, the severity of which caused his friends considerable uneasiness. This, however, was soon dispelled by the invigorating influence of sleep, and on the next day he was prepared for another campaign in the case of the distressed husband and father. It may be proper to remark in this place, that Judge H., before whom this cause was tried, was a Virginian by birth, and possessed all those prejudices in favor of the claims of slave-holders, which are engendered by the education and habits of those who are nurtured in the midst of slavery. However upright may be the intentions of such a judge, it will not be denied that in a doubtful case his decision might be influenced by the peculiar bias of his mind in relation to the parties interested; and hence the friends of the colored man, although convinced that the evidence was insufficient to establish his slavery, were seriously apprehensive that the mind of the judge would not be so readily brought to this point, and that his decision would be against them.

"To avert this calamity, his able and persevering counsel, D. P. Brown, suggested that a writ of *certiorari*, which would oblige the judge to remove the case to the Supreme Court, and a *habeas corpus* from the Chief Justice of the State, should both be in readiness when the decision of the judge should be pronounced, in order that if it should be unfavorable, the writs might be at once served, and thus oblige him to remand the prisoner, not into the hands of the claimant, but to the sheriff of the county, to be brought up before the Supreme Court, at its session in Trenton, for another trial.

"To procure these writs it was necessary to obtain the signature of the Chief Justice of New Jersey, who resided at Newark, and again Thomas Shipley was ready to enter with alacrity into the service. He saw the importance of the measure, and that it would require prompt action, inasmuch as the decision of the judge would probably be pronounced on the following day. It fortunately happened that a friend was leaving for Newark, in his own conveyance, and feeling an interest in the case, he kindly invited friend Shipley to accompany him. They left in the afternoon, travelled all night, and arrived at Newark by daylight on the following morning. The weary traveller was unwilling, however, to retire to bed, although the night was exceedingly cold and tempestuous, but he proceeded at once to the house of the Chief Justice. He called the worthy judge from his bed, offering the importance of his business, and the necessity of speedily

action, an apology for so unseasonable a visit. Chief Justice Hornblower, on being informed of the circumstances of the case, expressed his pleasure at having it in his power to accede to his wishes, and treated him with a respect and kindness which the disinterested benevolence of his mission was calculated to inspire.

"Having obtained the necessary papers, he left at once for Mount Holly, where he arrived on the following day, in time to place the writs in the hands of the sheriff, just before the decision of Judge H. was pronounced. Had he consulted his ease or convenience, and deferred his visit to Newark a few hours, or had he, as so many men under similar circumstances would have done, reposed his weary limbs after a cold and dreary ride of eighty miles, in order to enable him to return with renewed strength, he would have arrived too late to render this meritorious effort effectual. As it was he was there in time. The judge, according to the expectation of the friends of the colored man, gave his decision in favor of the slaveholders, and ordered poor Alexander to be given up to the tender mercies of the exasperated claimant. The decision sent a thrill of indignation through the anxious and excited multitude, which perhaps was never equalled amongst the inhabitants of that quiet town. The friends of humanity had assembled from all parts of the country to witness the proceedings in the case. Many of them were personally acquainted with the prisoner; they knew him to be a man of intelligence and integrity; he was an industrious citizen, and was universally respected in the neighborhood.

"While public feeling was in this state of excitement, we stepped the sheriff with his writ of *certiorari*; this he deliberately handed to the judge. It was instantly returned, and the stern officer who sat unmoved by a scene to which he was probably not accustomed, and conceiving, perhaps, his official dignity was impugned, still persisted in his determination that the prisoner should be handed over to his claimant. A writ of *habeas corpus*, signed by the Chief Justice of the State, and demanding the body of the prisoner, before the Supreme Court at its next term, was now produced!

"The astonished judge found himself completely flustered. He had exercised his authority to its utmost limit, in support of the claims of his slaveholding friends, and had given the influence of his station and character to bolster up the 'patriarchal institution,' but it was all in vain. Just as they supposed they had achieved a victory, they were obliged to succumb to the dictates of a higher tribunal, and to see their victim conveyed beyond their reach in the safekeeping of the sheriff.

"In the Third Month the case was brought up before the Supreme Court for final adjudication. In the meantime Thomas Shipley adopted vigorous measures to have the facts collected and arranged. He procured the aid of an intelligent and humane friend of the cause, who resided near Trenton, to attend, personally, to the case, and secured the legal services of Theodore Frelinghuysen, well known as one of the most gifted and virtuous statesmen of the age, and a warm and zealous friend of the oppressed. Under these happy auspices the case came before the Supreme Court, and gave rise to a highly interesting and important argument; in which the distinguished Frelinghuysen appeared as the disinterested advocate of the prisoner, and urged upon the Court his claim to liberty under the laws of New Jersey, in a speech which was one of his most brilliant and eloquent efforts, and

added another to the many laurels which his genius and philanthropy have achieved.

"The opinion of Chief Justice Hornblower was given at length, and is said to have displayed a soundness and extent of legal knowledge, with a spirit of mildness and humanity, well worthy of the highest judicial tribunal of New Jersey.

"By this decision Alexander Helmsley was declared to be a free man, and returned with rejoicing into the bosom of his family, and to the enjoyment of the rights and privileges of a free citizen.

"Thus terminated this interesting case, which for several months agitated the public mind of Burlington County, to an extent almost unequalled. It had its use in rousing the attention of many of the citizens of that State to a consideration of the outrages which might be practiced on her free colored inhabitants, under the shelter of the laws, and of the necessity of such a change in her code as should afford more perfect protection for these defenceless citizens.

"At the next session of the Legislature following the decision of this case, a law was passed, securing the right of trial by jury to persons seized as slaves—a law which places that State on an honorable footing with several of her sisters of the Confederacy."

Who can doubt that Thomas Shipley must have felt a peculiar satisfaction in the issue of this case, and that the blessing of him who was ready to perish, and the approval of our common Father, who neglects none of his children, must have amply rewarded him for his efforts?

T. Shipley deceased the 17th of Ninth Month, 1836, at his home in Philadelphia.

J. W.

The Home of the Ark.

BY H. B. TRISTRAM, CANON OF DURHAM

The choice of Shiloh as the home of the ark of the Lord, during the whole period from Joshua to the close of the Judges, is remarkable and instructive. That period was an epoch without parallel, in the previous or subsequent history of Israel, for its lawlessness, violence and misery. Yet, while the neighboring nations ever selected for their temples and religious centres some strong position, some fortified place or conspicuous height, the tabernacle of Jehovah was pitched in a secluded, sloping plain, surrounded on three sides by commanding heights, and from a military point of view, absolutely defenceless. Dearly as every true Israelite loved the ark of Jehovah, the centre of his nation's life, its defenceless site seemed to say to him, "Trust not in an arm of flesh. In the Lord alone is thy strength and thy salvation." The very position of Shiloh is suggestive of peace and security. I can recall scarcely any other historic sight in Palestine so exposed to attack in troublous times. True, it is now bare and desolate. There are now no vineyards, where the men of Benjamin could conceal themselves, and seize the unsuspecting damsels for their wives. A few scattered and weird-looking trees are the only features among the long, straggling stone heaps which relieve the barrenness of a spot utterly forsaken. Yet, throughout the vicissitudes of these stormy centuries, it was only at their close, and then not at Shiloh itself, that the sacred ark was taken. Shiloh itself remained a peaceful oasis. And so, amidst the records of warriors, and battles, and bloody crimes, we catch occasional glimpses of pastoral and quiet life holding its own in a stormy age, and of God-fearing families who clung to the

laws of Jehovah, in the retired nooks and secluded villages of Israel. Such were the households of Manohah, of Naomi and Boaz, and of Elkanah. God never left himself without a witness.—S. S. Times.

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 18.)

TO HER SISTERS S. K. AND M. N.

Tenth Month 18th, 1859.

I have felt it a high privilege to unite in that inward travail and exercise for the prosperity of Zion. I wish not to speak of myself, but by way of introduction to that weighty exercise which rests upon my spirit. I was introduced into this Society in very early life, almost in infancy. I am indebted to this Society for an education within its limits, but above all I am indebted to my Heavenly Father, who, on my leaving school, led me into a close examination of my own heart, and those views and practices which we, as a people, profess; and I can testify to the goodness and mercy, to the all-sufficiency of that wisdom and strength which have been near to preserve in heights and in depths, and to that Power which in seasons of extremity has been magnified to my humbling admiration. I do desire to sympathize with my fellow-professors in their trials and afflictions, and earnestly do I desire that the provings of faith may tend to individual refinement and attainment in holiness; but, beloved sisters, I have had to mourn in deep abasement of soul before the Lord, nights many and days many, because of the prevalence of a worldly spirit, and because there is a departure on the part of many amongst us from that plainness and simplicity which becometh the Gospel of our Lord and Saviour, Jesus Christ. My heart is sore pained within me, yea, my heart within me is desolate, because my people change their ways to please themselves, and regard not Me, saith the Lord, therefore will I sift them, as through a sieve, and great shall be the mourning and the lamentation in that day. But Oh! I do thankfully believe that these turnings and overturnings in the Church will tend to her purification, her stakes will be strengthened thereby and her borders enlarged, and a remnant will be preserved who will uphold the standard of truth and righteousness in the eyes of, or before, the people, and many will be brought out from the midst of forms and ceremonies to serve the living God, being prepared of Him to testify to the inward operation of the Spirit, which leads through deep and unfeigned repentance towards God and faith in our Lord Jesus Christ, to whom, through the medium of the eternal Spirit he ascribed salvation, honor, dominion, glory, and power, both now and ever. Amen.

In 1861, I visited the Yearly Meeting of Dublin; from that time to the year 1866, I visited many families and meetings, dear Ann Cadbury and my beloved sister, S. Kirkham, going with me in a few places. The sweet harmony of their spirits was truly encouraging, and we labored together in the love of the Gospel. My dear husband also accompanied me sometimes, and I always felt his judgment and counsel in religious matters to be wholesome and salutary to me. A close union in matters of eternal interest in the married state is unspeakably helpful and comforting. My partner in life always gave me up willingly for any little service to which I might feel myself called, and often were his basket and his store blessed on account of it. Many were our outward difficulties in those days,

yet a way was made, often to my admiration, in the care of my family, &c.

I visited the meetings of Essex and Suffolk, and also the families of Friends in Birmingham, by myself; the latter visit, which occupied nearly three months, was a very arduous undertaking, as my exercises were often deep and heavy, but I was enabled to wash and anoint in the presence of my brethren and sisters. The waters saw Thee, O God! The waters saw Thee. The depths also were troubled.

The following extracts are from letters written by Ann Watkins to different members of her family:—

"Our Quarterly Meeting was a low time to me. I thought there was a degree of life, but, as I believe, it did not rise into dominion. I long for a ministry like Geo. Fox's. I want a ministry that would tend more to strike at the root of what I conceive to be a worldly spirit. But here I must stop. I believe our ministry is degenerated into the mixture, and oh! I would that it were genuine. I would not like to find fault with my brothers and sisters in tribulation, or even with myself, that is, with our gift, but I would that our communications flowed more directly from the living Fountain, and such would be the case if we were not too much influenced by that with which we are surrounded."

Of a meeting at Chelmsford, she says: "It was a laborious time, but I thought there was a precious covering over us. I was enabled to speak of the sufferings of the true Christian believer and the support that would be mercifully granted to sustain and uphold when nature would seem ready to shrink, as there was a cleaving to Almighty Power with the desire of the whole heart turned unto the Lord. I was also enabled to bear my testimony against a superficial religion, and the necessity there is for us to yield to the convictions of the Holy Spirit which leads, &c. Towards the close of the meeting, I felt drawn to supplicate for every age and condition, but my soul was most earnest in the petition (in which I felt, as I reverently believe, a near access to the Throne of Grace) on behalf of one at the eleventh hour, that there might be a preparation witnessed through redeeming love and mercy. I thought the meeting ended under the solemn covering that prevailed, and I felt bowed in humble thankfulness."

"I think the present a day of great reasoning, and I am ready to fear many reason away their strength. I believe the testimonies our forefathers were called to bear were pure testimonies to the Truth and to the spirituality of Christ's kingdom upon earth, and are suited for the advancement of it. And if, instead of reasoning with that which is outward and visible, each one of us would seek to turn inward and dwell under the government of the Holy Spirit, we should feel ourselves placed in a restraint from the influence of a worldly spirit, even in a godly form, and be constrained to bear his cross in a life of self-denial and true holiness. In thus writing, I desire not to contend for peculiarity, however I may judge it best for myself that I should be peculiar, but I do most heartily believe that we could not, nay, we *should not dare*, to conform to the customs and fashions of this world; so that if there were not uniformity amongst us there would be that simplicity in dress, and those marks of the daily yielding to Christ, that the evidence of our belonging to Him would be unmistakable."

"Oh! how much to be deplored that the light of the Sun of Righteousness should in any wise be obscured by the light of human intellect. It appears to be of the nature of the strong delusion, from which we have need to pray for preservation. The gift of reason is indeed a precious gift, and, when illuminated with the light of revelation, does shine brilliantly; but, unaided by this superior light, it is comparable to a fallen star that has power to hurt and destroy (but not the true seed). 'If the light that is in thee be darkness, how great is that darkness!' Whilst I thus write, my spirit craves to be preserved from a judging spirit, but if in any wise I am favored with the spirit of judgment, it is mingled with the desire that the Almighty will in mercy plead with us as a people, and spare the flock; and in the light of vision my soul desires our prosperity, believing as I do that for a wise and good purpose we were raised up; and although we be sifted and sifted and brought to be as a very small remnant of what we have been, yet there will be those raised up to testify to the inward operation of the Spirit of Truth to unite with such as shall be left. This precious doctrine does not in any wise deteriorate from that great sacrifice which was made by Jesus Christ, but, as I apprehend, renders it effectual to the salvation of the soul. The Spirit guides into all Truth, convicts of sin, points to Jesus as the sacrifice for sin, gives power to accept of God's mercy thus offered, and helps to overcome sin, takes away its power or influence over us, and renders us able in the spirit of the little child to cry Abba Father, and leads on, in the obedience of faith, to full and perfect victory over the world, the flesh and the devil. Oh! the fulness and the freedom of that grace which God has so abundantly bestowed on us, that we may become his children, and if children, then heirs, heirs of God and joint-heirs with Christ. Great is the mystery of godliness, Christ manifest in the flesh, justified in the Spirit, believed on in the world, seen of angels, received up into glory."

In a letter to her sister S— K—, dated 3rd of First Month, 1865, in alluding to a sermon which she had heard, A. W. writes:—

"The preacher said that sanctification was nothing, that obedience was nothing, that holiness was nothing, calling upon us to look to Jesus Christ who suffered for us, and this simply looking to Him would help and sustain us. I cannot understand such doctrine. I know that without the mercy of God in Christ Jesus (and that is free and extended to all), we are lost and undone; but it appears to me a confusion of doctrine to preach in this way. Is it not a proof of our belief in the Atonement to yield obedience to the work of the Holy Spirit in our hearts; and are not obedience, sanctification and holiness, the result of dedication of heart and life to the service of Him, who hath bought us with a price, even with the price of his own precious blood?"

(To be continued.)

LITTLE acts are tests of character. The great things men do are published in the newspapers and heralded abroad. But the little things seldom get into print, and in them every man acts out his true character. For this reason the words one utters in his family, and the treatment he gives his apprentice or coachman, are surer indications of the spirit which is in him, than the \$5,000 given to missions, or the speech delivered on the floor of the Senate, or the book or poem written for 10,000 readers.—Exchange.

Peril From Glacial Reservoirs.

Now that the Conemangh horror is passing from mind, and the weakness of the South Fork Reservoir is coming to be celebrated in poetry, it may be both interesting and profitable to be reminded of the hazard that sometimes lurks in dams of another origin. A large part of existing lakes are of glacial origin. Some of these are formed by the ice itself, which occasionally pushes down one valley and across another, so as to form a temporary and very treacherous dam, liable to give way suddenly and spread ruin throughout the valley below. But the vast majority of lakes owe their existence to dams formed by the irregular glacial deposits of the so-called Glacial Period. In innumerable instances these have obstructed old water-courses, and so ponded the water back almost exactly as would be done by an artificial embankment of dirt.

Two or three instances of the hazard arising from ice dams proper, are the following, as described by professor Wm. M. Davis:

A famous case is that of the Gietzov Glacier, in the valley of Bagnes, south of Martigny, in 1818. The lake grew to be a mile long, 700 feet wide and 200 deep. An attempt was made to drain it by cutting through the ice, and about half the water was slowly drawn off in this way; but then the barrier broke, and the rest of the lake was emptied in half an hour, causing a dreadful flood in the valley below. In the Tyrol, the Vernagt Glacier has many times caused disastrous floods by its inability to hold up the lake formed behind it. In the Northwestern Himalaya, the upper branches of the Indus are sometimes held back in this way. A not-d flood occurred in 1835; it advanced twenty-five miles in an hour, and was felt 300 miles down the stream, destroying all the villages on the lower plain, and strewn the fields with stones, sand and mud.

But such dams as these, made by the actual presence of the ice, are of practical interest only to those who dwell in the neighborhood of actual glaciers. In the other class more danger lurks than has as yet been recognized. As just remarked, nearly all the lakes in America have been formed by deposits of the Glacial Period obstructing the old water-courses, so that nearly all the lakes of the Northern States and of British America are in reality glacial ponds. In few cases are there any barriers separating the pent-up waters from the lower lands below except such as were furnished by an indiscriminate dumping of dirt from the retreating edge of the great ice sheet. In few cases was there anything done by nature to insure security for the future.

The greatest ground of confidence in these dams, apart from that secured by actual examination, arise from the fact that so long a time has elapsed since the glacial deposits, that the weak points in the dams have, in most instances, been found out by the ceaseless action of natural forces. The streams flowing from these ponds have been at work for thousands of years, and it might be supposed that if any insecurity originally existed in the dams, it would already have disclosed itself. For example, Lake Erie is a glacial pond. The old outlet was from the mouth of Grand River into the head of Lake Ontario. But this was obstructed by glacial debris so that, on the retreat of the ice, the only feasible outlet was through the present channel of the Niagara. In this case the dam across the old outlet is so long and so secure that there is no danger from that quarter. The rocks are

also so continuous and hard along the line of the present drainage that no apprehension of danger can arise for many thousand years to come. It is still true, however, that the Niagara gorge is wearing back toward Lake Erie at a rate of about three feet a year, and the barrier will, eventually, give way.

Other glacial reservoirs may not be so securely situated; and it should not be beneath the notice of the guardians of the public safety to have attention paid to the matter. Two or three instances of actual catastrophes occur to my mind. When I was a boy I used frequently to visit what were called the Dry Falls, in West Haven, Vermont, which were near my early home. This was in a deserted channel of Poutlnry River. The falls had been about one hundred feet high, and were marked by numerous pot-holes, such as are constantly formed in water-falls. But the river now runs at their foot, instead of over the crest, as it did when the country was first settled. The story of the case was often told me, though I think it has never been published.

The water of the river, for some miles above the falls, occupied a sort of natural flume, being held up to the required level by glacial deposits, which partially filled an old preglacial channel. It thus came about that at a point two or three miles above the falls there was a place where the stream could easily be diverted so as to flow over loose glacial debris, instead of over the rocky projection which caused the cataract. Advantage of this was taken by an enemy of the man who owned the mill privilege. To injure his enemy this man went in the night, and by a few hours' work with the spade, turned the course of the stream, so that it ran into another channel around the falls. The ultimate effects of this were very far reaching. Not only were the falls left dry, but, there being no rock to prevent in the new channel, a gorge in glacial clay one hundred feet deep was speedily worn for a distance of many miles, and all the loose material carried into the lower portion of the stream, so as to entirely spoil the navigation of the stream in its lower course, and change forever the course of trade and industry in that region.

A second instance of a similar kind occurred in Northern Vermont in the early part of the century. There is still a locality there known as Runaway Pond. This is now occupied by an excellent farm; but formerly it was occupied by the water of a small glacial lake. This was high above the valley below, and advantage was taken of the water power afforded by the fall. The owner, desiring to enlarge slightly the outlet, so as to increase the flow, in an evil hour began to dig in the bottom of the outlet. His efforts soon uncovered some concealed strata of quicksand, and the water rushed through, and was soon beyond his control. The channel was speedily enlarged, and the whole pent-up mass rushed down upon the valley below, after the manner of that in the valley of the Conemaugh. Everything was destroyed in its way. Noting that the unsettled condition of the country prevented a disaster equal to that which has so recently startled the civilized world in Pennsylvania.

A third instance must be passed with a mere allusion. The citizens of Minneapolis were startled a few years ago to find that the falls of St. Anthony, whose water-power liberally has made their city, were likely suddenly to disappear. It seemed that the preglacial channel of the Mississippi formerly ran just west of the city

and turned off from the existing channel but a short distance above the present location of the Falls. At the rate at which the recession of the gorge was taking place it would require but a few years for it to reach this old channel, and then the Falls would disappear and Minneapolis would be left desolate. The citizens rallied, and first and last spent as much as \$500,000 in fruitless attempts to avert the calamity. Finally the General Government came to the rescue, and at great expense put a solid wall of concrete under the superficial limestone clear across the stream and a little way back from the present front of the Falls. This effectually checks the recession; but it shows how a man is compelled on every side to reckon with and remedy the defects of Nature.

I will not specify places, but I could mention them by the score, where it would not be out of place for the authorities to consider not only the state of the artificial dams which store up water-power, but where they should also look well to the natural barriers, storing up such a powerful and destructive agent; for in most of these cases these natural dams are nothing more than a mass of loose dirt dumped by the ice of the Glacial Period.—Prof. Wright in *Christian Advocate*.

OBERLIN, O.

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,
As there never will be a to-morrow:
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life,
With much sad and grave persistence,
And wait and watch for a crowd of ills,
That as yet have no existence?

Strength for to-day, what a precious boon
For earnest souls who labor!
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day, that the weary hearts
In the battle of right may quell not;
And the eye bedimmed by bitter tears
In their search for light may fail not.

Strength for to-day, on the down-hill track
For the travelers near the valley;
That up, far up on the upper side,
Ere long they may safely rally.

Strength for to-day, that our precious youth
May happily shun temptation;
And build from the rise to the set of the sun
On a strong and sure foundation.

Strength for to-day, in house and home
To practice forbearance sweetly;
To stenter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
And there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

THE CHAIN OF HAITI.

"Satan thriv his garland gayly
O'er a maiden in seeming play;
Sage experience whispers daily,
"Breat the chain while yet you may."
"Why," she cried, "is he but the toy,
Forned of many a fragrant flower;
Let me still its bloom enjoy,
I can break it any hour."

"Long she sported, freely, lightly,
In the bright and glowing chain;
'O! it clasp my heart too tightly!
I must break the toy in twain!
Vain resolve, the tie that bound her
Tightened 'neath her struggling will;
Fast the blossoms fell around her,
But the fetter lingered still."

ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard?
A sweeter than the ripples' plash or trilling of a bird,
Than tapping of the raindrops upon the roof at night,
Than the sighing of the pine-trees on yonder mountain height;
And I tell you, these are tender, yet never quite so sweet
As the murmur and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea
of grain,
Ere yet the reaper bound the sheaves, to fill the creak-
ing wain?
Have you thought how snow and tempest and the bitter wintry cold
Were but the guardian angels, the next year's bread
to hold,

A precious thing, unharmed by all the turmoil of the sky,
Just waiting, growing silently, until the storm went by?
Oh! have you lifted up your heart to Him who loves us all,
And listens, through the angel-songs, if but a sparrow fall,
And then, thus thinking of his hand, what symphony so sweet
As the music in the long refrain, the wind across the wheat?

With its dulcet echoes, from many a lullaby,
Where the cradled babe is hushed beneath the mother's loving eye.
It hath its heaven-promise, as sure as heaven's throne,
That He who sent the manna will ever feed his own;
And, though an atom only, 'mid the countless hosts who share
The Maker's never-ceasing watch, the Father's deathless care,
That atom is as dear to Him as my dear child to me;
He cannot lose me from my place, through all eternity.
You wonder when it sings me this there's nothing half so sweet
Beneath the circling planets, as the wind across the wheat!

—Margaret E. Sangster.

FOR "THE FRIEND,"
One God—the Trinity.

The following statement of the views held by the Mennonites on this subject, is taken from their paper *The Herald of Truth*, published at Elkhart, Indiana. It is interesting and encouraging to meet with a statement of doctrine, so clearly expressed, and so much in accordance with the sentiments held by the Society of Friends.

The terms Unitarian and Trinitarian are used by many schools of theology, and it has been a matter of much discussion which of them represents correctly the Godhead, according to the Scriptures. Many Christian denominations have found it difficult to decide which of these terms represents their faith. While many claim with all vehemence that they are Trinitarians because the Scriptures plainly teach it, there are many others who are quite as sure that they are Unitarians on the authority of the Scriptures. While both claims cannot be right, may not both be wrong? It appears that teachers in the past centuries overreached the Scriptures, using terms and making definitions not found in the written Word. Neither the term or the idea of the Trinity as they have been accepted by many denominations and schools of theology are found in the Scriptures. The same is true of Unitarianism.

There are many texts that give the idea of the Trinity in a limited sense. But this idea carried too far, as do the Catholics and many others, becomes error that is damaging to those who hold it. There are also texts which convey

the idea in a limited sense held by Unitarians. But that idea also becomes error when interpreted, as many have done, to mean that the Father only is to be recognized as God.

The early Friends saw the error into which Catholic and Protestant Trinitarians had fallen. William Penn writes, "Before I shall conclude this head it is requisite I should inform thee, reader, of the Trinitarian doctrine: Thou mayest assure thyself it is not from the Scriptures nor reason, since so expressly repugnant; although all brochures of their own inventions strongly endeavor to reconcile them with that holy record. Know then, my friend, it was born above three hundred years after the ancient gospel was declared; it was conceived in ignorance, brought forth and maintained by cruelty; for though he that was strongest maintained his opinion, persecuting the contrary, yet the scale turning on the Trinitarian side, it has there continued through all the Romish generations."

The non-resistant reformers who came out of the Roman Church, many of whom became martyrs for their faith in Christ, saw the error of Romanism in calling God a trinity, and applying the name "person" to their several divisions of the Godhead, as well as did the early Friends, who published their faith a good many years later. A division of the Godhead or a multiplicity of gods is a heathen idea that has prevailed in all ages where there was belief in God, yet ignorance of the true God. Many believe themselves to be Trinitarians because they believe that Christ was God, and that the Holy Spirit is God. This does not follow by any means. We believe in the Father, the Son, and the Holy Spirit as three names of God, and three ways in which He has been manifested to the world, yet are not Trinitarians in the sense the term has been used and excepted for hundreds of years.

Unitarianism is accused of denying the divinity of Christ and the Holy Spirit. This it does to such an extent that many who would refuse to be called Trinitarians would also refuse to be called Unitarians. No, we are not Unitarians, as theologians have used the term, merely because we are not Trinitarians. Neither are we Unitarians as theologians have used the term, merely because we are not Unitarians. Then the question arises, What are we?

We are believers in the teachings of the Scriptures, taking them simply as they read, without coupling with them definitions which they themselves do not sanction. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." That one Spirit is manifested in the Word and in the world as the Father in creation, in power, and authority. That same one Spirit is manifested in the Word and in the world as the Son in being born into the world, living in flesh, and accomplishing the work of redemption. That same one Spirit is manifested in the Word and in the world as God the Holy Spirit, sent down upon faithful believers in Christ, baptizing them into one saved body, the church, the bride of the Lamb.

We believe in one God, not in three gods, but we believe that He has manifested himself in three different ways for three different purposes; yet we are neither Unitarians nor Trinitarians. We still hold with the reformers and martyrs, in opposition to Romanism and that part of Protestantism which was not willing to renounce all her errors, that the terms "person" and "trinity" cannot according to the Scriptures be applied to the Godhead.

J. S. C.

Extracts from "Memoir of James Backhouse."

Writing to a friend in connection with his views of Gospel ministry, J. B. remarks, "It was many years from the time of my beginning to speak in meetings, before my Friends saw their way to record me as a minister; but I believe I was more alive to the causes of hindrance in myself than they were, and this kept me quiet and humbled under these circumstances. I have long endeavored to be very sharp-sighted to my own failings, and ready to make all the allowance for those of others which I could; and ready to hope, when they were painfully conspicuous, that they troubled themselves more than they troubled me. Whether I was mistaken or not, I think this has tended to open the door for me to plead with them, and as I have kept that mercy in view, which has passed over my own transgressions for Jesus' sake, I have been enabled to commend them to the same mercy, and to extol the marvellous loving kindness of the Lord, in providing such a way of return to Him for repenting sinners, as well as his great goodness in granting the help of his good Spirit to all who truly seek it, to enable them to walk in holiness."

"There is no doubt in my mind that our testimony, under a right exercise of mind, will find its way in the minds of others, much in proportion to the degree in which we ourselves walk in the Spirit, and consider ourselves, lest we also be tempted. We may point out the sinfulness of sin, and the danger of an unawakened state, and excite opposition in the minds of others, but if, as Ambassadors for Christ, we also become them in his stead, to be reconciled to God, I believe much of this opposition will not only give way, but will be succeeded by a hearkening to the message. Our worthy fore-elder, George Fox, though he so fully recognized the necessity of the putting forth of the Spirit in regard to ministry, often extended counsel to those who had received a testimony from the Lord, as to the exercise of their gifts, showing how conscious he was of the importance of the understanding being enlightened. And in this way, I believe we may still be helpful one to another, without improperly interfering with the gifts and exercises one of another, or of attempting to limit their diversity."

"I have apprehended that some who have begun well as ministers, have mistaken an extension of expression for a growth in their gifts. We were reminded in one of the Yearly Meetings of Ministers and Elders, 'That there were little gifts in many words, and great gifts in few words.' A long communication, to be what it ought to be, requires much matter, and a proportionate amount of the baptizing power of the Holy Spirit accompanying the exercise and the expression. Right exercise of mind, if expressed in simple terms, will I believe tend to edification, but if it be made more of than it is, or be belodged through unduly mystical expression, the edification will be diminished, and the church may be burdened."

"While not doubting that matter for expression is often brought before the mind of the party whose duty it is to utter it, in the words in which it is to be communicated, nor by any means wishing to interfere with right exercise of any kind, yet I had unity with a Friend who advised against an undue reading in the Old Testament, and of allowing the mind unduly to dwell on prophecy, instead of diligently reading in the New Testament, and meditating on the goodness of God, in the gospel of his dear Son, and seek-

ing to have the mind subjected to the government of Christ. I have no doubt if the counsel were followed, it would in some cases produce a change like that effected in the ministry of Apollis by the labors of Priscilla and Aquilla; they had unity with his gift before, but afterward it appears to have been exercised to better effect."

"The remarks I made on a certain occasion, were made under an apprehension of duty, and were designed for all who could profit by them, not excepting myself; for when I have any thing to say under an apprehension of duty, either in meetings for worship or discipline, it is my practice to consider how far it is applicable to myself, and in so doing I have often derived advantage."

"While we recognize with George Fox, the infallibility of the teachings of the Holy Spirit, it is important that with him, we also recognize the fallibility of those who have to be taught that 'we have our treasure in earthen vessels,' and that a needful degree of care is required to be exercised, lest the sound of these earthen vessels should be confused with that which is given to be communicated. Some of us have had many humbling lessons to learn on these subjects; but where there is a teachable, meek and humble spirit, this ought not to discourage us."

"The calmness in which the voice is preserved in a natural tone, is valuable also, in helping to keep the mind to the anointing, under which ability is received to clothe the exercise in words, according to the diversity of gifts, so that the expression may be with the Spirit, and with the understanding also."

"While Gospel ministry does not indeed consist in attention to voice and manner, but in a right exercise of the gifts of the Spirit, under its renewed anointings, voice and manner do require such a measure of attention as may prevent their diverting the minds of the hearers from what is spoken."

"'They are poor servants,' J. B. would remark, 'who require to be driven to their Master's work;' and truly he seemed ever on the watch to do his Lord's bidding, and to testify to his fellow-men the grace of God, and the blessedness of an humble child-like walk before Him. 'We should watch for opportunities to speak a word in season,' he would sometimes say, and this maxim he carried out to the benefit of many, not only in his home-life, but wherever he thought there was an opening for usefulness."

When feeling released from Norway, in the Twelfth Month, 1853, at the close of his second religious visit "the steamer 'Courier' had left for its last time for the winter, and the most likely passage for England was by a smack carrying lobsters and wild fowl. Having concluded to attempt a passage by this vessel, the 'Gowland,' we parted from our dear friend Endré Dahl, on the 22nd, he having been with us now 28 weeks, and having entered feebly into our exercises, and been a willing helper in the Lord's work."

"The following afternoon, the vessel having taken in its cargo of 9000 lobsters, we sailed. The registered tonnage of the 'Gowland' was about 40 tons; the central part of the vessel was a well, communicating by perforations in the bottom, with the sea; in this the lobsters were put, and the motion kept them from settling so as to injure one another. The master and crew five in number, fishermen from Barking, in Essex, were kindly attentive, and skilful navigators.

They all had their berths in the cabin, and took their meals there; this gave us a better acquaintance with them than would have been afforded in the usual arrangements of a ship. There is among this class much to encourage labor for their improvement. The cooking was done on the cabin fire, and the provisions, which were good, were taken in the rustic style of seafaring people of this class. A biscuit usually served for a plate, and each person used his own pocket knife. Tin dishes and pots, and a few stoneware mugs, formed the equipage of the meal chest, which served as a table. The drink on board was water of good quality, and morning and evening good coffee, in which they managed to have milk and cream, keeping these articles in bottles in the water of the wells. Our berths could not be commended for fresh washed linen, but they were warm and dry, and we were thankful for the accommodations thus afforded for us to return to England."

FOR "THE FRIEND."

"Quench not the Spirit.—Despise not Prophecies," 1st Thess. v, 19, 20.

These Scripture words have remained with me from time to time, with a feeling there may be some of us who are at times quenching the Spirit, not giving sufficient attention thereto, but more willing to set aside the day of their visitation till a more convenient season. Not taking heed to what they feel at times to be secretly made known: which it would be right to attend to, and which would lead to sweet peace. The cross is in the way, it is too heavy. But remember, dear friends, whoever you may be, the day of visitation will not always be extended, for we cannot command them ourselves, and let me entreat such not to despise these secret intimations, until it may be said as was formerly, "If I hadst known in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Sad indeed would be the state of any to hear this language spoken in the secret of the heart, and I trust none that read these lines may; if so, the fault will be their own, for God willeth not the spiritual death of any. But it is with me to encourage some of us to more faithfulness, and to remember these things while time and opportunity are given, and let the time past suffice, and be willing to close in with what has clearly been made known. Let not the fear of man be your snare. When once you have given up and decided to take a step, the dear Master can take all that fear away. By a continuance in obedience, and being willing to bring sacrifices unto the Lord, you will find more of pleasure and more lasting happiness than you had before in following the ways of the world. The Christian's path is not a gloomy one, but on the contrary it is one of happiness; for he, or she, has a place of refuge to flee to in every time of need, a place which the worldling knows not of. These things are worth thinking of, and taking heed to, and such as do, will not find themselves to be following any cunningly devised fable, but the real truth. Therefore, "Trust in the Lord, with all thine heart, and lean not to thine own understanding," and the blessed Saviour will not be wanting on his part, but will teach those that are willing to follow Him what He would have them to do, and lead them into paths they have not known, and thus, by being faithful and obedient, you will go on step by step, and your understanding will be opened, and like the blind man, whose eyes the Saviour opened, you will see men or things clearly. Ah, the Christian's path is worth

striving for, because of the inward peace that, at times given, and the place of safety to flee to, the Rock of Defence, the sure foundation, the safe abiding place. And it is free and open to all that are willing to accept of God's saving grace, which has appeared unto all men. And God is no respecter of persons, but "all that will come may come, and take of the water of life freely." And again, the blessed invitation is, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," Isa. xlv, 22. This includes all, so that none need say, it is not worth while for me to try to make any change in my way of doing, for the way is free and open to all; and He, the good Master is just as willing to help one as another, no matter who. For He is still waiting to be gracious, and to gather lambs into his fold, the precious enclosure. Oh! for more bleating, and the Shepherd of the sheep will hear and tenderly watch over and care for such as these, and have a special regard for them, for he loves to hear the bleating of the lambs. Our blessed Saviour said, "My sheep hear my voice, and they follow me, and a stranger will they not follow." Then let some be more willing to listen to this spoken voice more than that of the stranger, and by taking heed thereto, and a continuance therein the reward will be sure. "Unto you, therefore, which believe He is precious." So that the writer of these few lines would encourage all who are strangers to these things, to come and try for themselves, while the day lasteth, and taste and see that the Lord is good, and know for yourselves that your Redeemer liveth, and I think none such will have to repent of it; but on the other hand rejoice that you are counted worthy, and are made willing to be as clay in his hands, to be moulded and fashioned as He pleases. Again I would say, "Quench not the Spirit. Despise not Prophecies."

E. C. COOPER.

PENNA., Seventh Month 29th, 1859.

General Washington and Friends.

The *British Friend* publishes the following letter of Edward Stabler, a prominent Friend in Virginia:—

Petersburg, Va., Tenth Mo. 20th, 1756.

In the spring there was an Act made for Drafting the Militia by Lot, in which Friends were not exempted, but on whomsoever the Lot fell upon were obliged to go as Soldiers or pay £10 to hire another man in their stead, and I am sorry to say the generality of Friends complied with it. Except seven young men who would not comply to go nor hire another in their stead, and so were taken by force and carried over the Mountains to the Army. And after they had been there some time I understood they were like to meet with cruel usage if they did not comply to bear arms, and tho' most Friends acknowledged it would be right for some to visit them, yet none seemed forward to go, as it appeared dangerous to travail over the Mountains at that time, the Indians having done much mischief in these parts, yet I could not be easy in my own mind without going myself, and use what endeavours I was capable of for their release out of Prison, where they had been kept close confined for about ten weeks. I had several good opportunities with Coll. Washington to open our principles to him, and reasons why we could not be active in the carrying on of War. He seemed very moderate before we parted, and inclined to favour them, but said as they were sent to him, by the Government he could not release them,

and had rec'd orders from the Gov'r [Dinwiddie] to have them whipped every day till they would comply. I requested him to omit putting the Gov'r's orders in execution till I could go and speak with him (wh. was upwards of 250 miles, part of the way through the uninhabited country and over very high Mountains), and four more Friends accompanied me to the Gov'r. We had a great deal of Discourse with him, and he promised that he would write to Coll. Washington to be favourable to them, wh. he did. I got them releas'd out of Prison when I was there, and to have liberty to go to some Friends' houses that liv'd about five or six miles distant, upon being bound for their appearance there when the Coll. rec'd orders from the Gov'r, but they were not called upon afterwards, no[r] anything required of them.

In reference to these young men, Washington wrote to Dinwiddie, "I could by no means bring the Quakers on any terms. They chose rather to be whipped to death than bear arms, or lend us any assistance, whatever, upon the fort, or anything of self-defense."

Natural History, Science, &c.

Telescopic Wires.—In many philosophical instruments very fine threads are used—such as those from the spinnerets of a spider; and in some observatories a special kind of spider is bred, so that a supply shall not fail. C. V. Bogs has invented a method by which even finer threads may be artificially made. He melts in an oxyhydrogen blowpipe flame a piece of rock crystal, which he draws into a rod; then taking this rod, he once more melts it, and drawing a fibre from it attaches that fibre to an arrow. Still holding the rod to the flame, the arrow is suddenly shot from a bow, and draws out with it a tiny hair of rock crystal which is hardly visible without a microscope.

Effects of Moisture.—Among the brilliant experiments often exhibited by lecturers on Chemistry, are those showing with what great energy phosphorus, sulphur and iron will burn if heated in an atmosphere of oxygen gas. It has been recently shown, that when the gas is thoroughly dried all these substances can be introduced into it in a highly heated state without combustion taking place.

Effects of Floods.—F. L. Oswald, in an article published in *Littpinnott's Magazine*, calls attention to the destructive effects of floods on the fertility of a country by the washing away of the productive soil. This effect he regards as largely increased by the destruction of the forests on the mountain slopes, which formerly detained much of the rainfall by their roots, &c., and thus made the drainage more gradual and less hurtful.

He estimates that within historical periods, "along the shores of the Mediterranean alone, some seven million square miles, once blest with abundant fertility, have been changed into worthless deserts." "With the disappearance of the forests began that era of denervation which has almost sealed the door of the 'dying continent,' and which has wasted the peninsulas of southern Europe. The melting snows, now no longer absorbed by the sponge-like carpet of moss and tangled roots, run off the hill-slopes like rain from a tile-covered roof."

Cyrenacia (the modern Tunis) had once a population of 10 or 12 millions; but the reckless destruction of the forests continued till 95 per cent. of the lowland area had been reduced to

absolute sterility. The same process is going on in southern Europe.

Lion-Hunting in Algeria.—A writer in *Chambers's Journal* describes the effort made by one of the hill tribes in Algeria to destroy a family of lions which had made their home in a cave among the rocks, and were rapidly decimating the herds on which they subsisted. "Night after night dire havoc was made by these fierce marauders, and the time had come when a determined stand must be made to avert utter ruin. Young and old, all indeed capable of bearing arms turned out; some few were handling long smooth-bored guns; but by far the greater part had only spears and yataghans.

"A large circle of spearman was now formed, and the men received instructions to converge gradually toward a rocky ledge in front of the cave. Amid much shouting and clash of arms, the lines were drawn closer and closer, while all of us who had firearms made as strict as possible for the cave. Before we had got within range, an enormous male lion showed himself; for an instant, shook his mane and vanished, to appear again when we had arrived at a distance of about 1,000 yards.

"A brisk but harmless fusillade was opened upon him by our Arab friends, and with a roar of defiance he withdrew once more into his stronghold; nor did he show himself again as we drew nearer and nearer, until we came to a halt about 200 yards from the cave. The narrow ledge leading up to it was separated from the hillside on which we stood by a deep gorge more than 40 feet wide. Above the ledge, toward a precipitous height, and every cleft or gully in the rocky wall around bristled with the arms of our spearman, having scope in every direction. Loud shouts and clamor were raised to draw forth our royal foes, but all in vain. After brief consultation, one dauntless youth volunteered to creep along the ledge, close to the cave, collect a heap of dry brushwood and fire it, so as to smother the lions out. A few moments, and the fire blazed up, sending a column of smoke into the cave. The effect upon the inmates was instantaneous and startling. Two mighty roars mingled in one, and lion and lioness bounded forth, one after the other. At first glimpse of them, my companion and I fired; but the movements of the mighty beasts were so rapid and incessant that both of us missed. Our Arab friends were peppering away with their firelocks, but also to little or no purpose.

"Suddenly, while the lioness charged down upon us along the ledge, her consort, with one mighty bound, cleared the gully, alighting in the very midst of the Arabs at his brink, and for the moment carrying all before him. We aimed carefully this time, as the lioness sprang upon us, and both our bullets took effect; but it needed a second dose of lead out of our breech-loaders to stretch her lifeless at our feet. We then hastened to the assistance of our allies. What a scene met our eye! Bleeding profusely from many wounds, but yet far from disabled, the furious male was making sad havoc among the crowd, as we drew near to finish him with our rifles. At that very moment the spearman were likewise upon him, and half a dozen lances were now plunged into him simultaneously, bearing him to the ground at last. He had killed five Arabs outright, and wounded fourteen more.

"Two young cubs, scarcely six months old, were found inside the cave half smothered by the smoke. These were sent to Algiers for sale."

Items.

Meeting at Parkerville, Chester Co., Pa.—Under an appointment made by the Committee assigned to the Western Quarterly Meeting, a meeting was held on Friday afternoon, Eighth Month 11th, at Friends' meeting-house at Parkerville. Some other public meetings were held in the neighborhood on the same day, which probably attracted some who would otherwise have been present. But the meeting was well attended, and was a season of Divine favor. The character of the vocal services in it showed that an earnest concern had been felt for the spiritual welfare of the people in that neighborhood; and fervent were the exhortations delivered, tending to stir up the audience to greater diligence in working out their souls' salvation, through the assistance of the Grace of God, without which nothing can be done.

Summer Outings.—The *Christian Advocate* says that many who make a profession of Christianity when at home, when they go into the country for the summer rest, live precisely as their neighbors who make no profession of religion. They go to no place of worship, but sit all the morning of the First-day of the week on the piazza, talking fashionable or political gossip, or reading the "Sunday paper" or the last novel; and in the afternoon will spend the time in sleep, or in strolling through the woods or along the shore; and do not utter a word or perform an act that would lead any one observing them to suppose they were Christians.

Friends' Books in Australia.—The Australian Friend, in speaking of Hobart, says:—"We have been much gratified by the receipt of a valuable shipment of Friends' Books from warm-hearted Friends in Philadelphia. They were sent to the care of the Editor A. F., for presentation to the Meeting Library, and are a very acceptable addition to our shelves. It is a real encouragement to receive such evidence of the kindly feelings of our distant brethren, and our best thanks are due to the donors.

Christian Chinamen.—There are about one thousand Christian Chinamen in California and Oregon. They contribute \$2,500 a year for Home Mission Work, and have sent two missionaries to China.

Tract Distribution.—A Friend, whose attention recently was turned to an encampment of soldiers, near the City of Philadelphia, felt drawn to distribute among them some tracts, the reading of which might make profitable impressions on the minds of some of the 600 men thus gathered together, with little to occupy their time. He was courteously received at the camp, and found efficient help in making the distribution. The tracts appeared to be well received. About 300 were thus put in circulation. What good results may follow is known only to Him who controls all things; but the servant, who was faithful in doing what he believed to be a required duty, we doubt not had the feeling of comfort which attends obedience to the calls of the Head of the Church.

THE FRIEND.

EIGHTH MONTH 24, 1859.

Those members of the Society of Friends who are endeavoring to graft upon its system the foreign and inharmonious element of a *paid* ministry, so far as they are successful will entail upon their successors difficulties with which heretofore we have been in a large measure free.

Although a man may really desire to promote the cause of Christ and the salvation of souls, yet when the question of pecuniary gain enters into his consideration, there is danger of it having an improper influence in deciding upon his course. Of this those who have been connected with churches which employ persons to preach for them, are perhaps more sensible than Friends are, who have not had the same experience.

A recent number of the *Christian Advocate* (Methodist) has an article on this subject, from which the following paragraphs are extracted:—

"When ministers seek certain positions from mere mercenary and worldly motives their course is unworthy, and their usefulness will be greatly abridged. It is to be feared that there are talented ministers in nearly all the denominations who have sought and found rich churches, large salaries, refined society, and great reputation, and by so doing have wasted their lives. They have their reward. Their career has been marked with splendor, their harvest is 'nothing but leaves.'

"There is a suspicion in certain quarters, which is no longer a secret, that the commercial element enters too largely into the ambition of certain ministers. No one is so bold as to say that the average minister is too well paid, but it is positively asserted that not a few ministers consider the amount of salary the measure of their grade. Some preachers who have been able to command high salaries make this point prominent when they are interviewed by committees with reference to prospective pastorates. They insist that they must have so much; they have never preached for less, and do not intend to, and that to accept less would be to decline in grade. It would be sad if the number who exhibit this spirit were large. Probably it is not. But it is a great evil, even though limited to a few, and will be sure to grow unless great grace shall interpose and prevent. That a minister's grade should be thought to depend on the amount of his salary is an alarming symptom of church life. That a minister whose talents enable him to do so should demand a certain amount on the ground of sensitiveness about grade is a shame. The sooner such peculiarly talented men seek employment for their great abilities outside of the pulpit, the better for the cause of Christ.

"Churches have a right to prefer one minister before another, but the wisdom which cometh from above is required in order to make a wise choice. The minister who possesses the most shining and popular qualities is sure to be sought after, but he may not be more useful than another whose gifts appear to be less popular. A preacher of far more than ordinary ability, who had toiled faithfully and successfully in his Conference for twenty-five years, said: 'When I see how churches bid for mere brilliancy in the pulpit, and underestimate solid work done by plain men, I feel like giving up the ministry.'"

SUMMARY OF EVENTS.

UNITED STATES.—Chief Mays, of the Cherokee Nation, has sent an answer to the letter of the United States Commission, discussing the proposition that the Indians shall cede a portion of their land. He asks for a proposition that the people can understand, and says the matter will be laid before the Council at its regular session in Eleventh Month next. The Commission has sent a suitable reply, stating the position of the Government more fully. The negotiations are practically suspended for the present, and the Commission, after a few days' rest, will go to the Chickasaw country.

The first bale of new crop upland cotton was delivered at Live Oaks, Florida, on the 13th inst., for shipment to Savannah. It was from W. R. Wilson, of Tallahassee, Fla. The business is chiefly in the hands of Hollanders.

The farmers of Warren and Sussex counties, New Jersey, say that the peach crop is half ruined, and the melons are almost totally so, owing to the heavy rains.

Georgia expects her fruit crop this year to be the largest in the history of the State.

Deer are reported exceedingly plentiful in Aroostook County, Me., even around the large towns.

Rich gold deposits are claimed to have been found along Bean Blossom Creek in Brown County, Indiana.

The forest fires in Montana have attained alarming proportions, hundreds of thousands of dollars' worth of timber having been destroyed, according to a Helena despatch.

Extensive forest fires are reported from Portland, Oregon, that city having been enshrouded in dense smoke for the past two or three weeks. Several farm houses have been burnt, and on the 12th inst. the settlement of Cedar Mills was wiped out, the people in some instances having barely time to escape.

Deaths in this city last week numbered 389, a decrease of 103, as compared with the previous week, and of 50 with the corresponding period of last year. Of the foregoing 100 were males, 199 females; 195 were under one year of age; 45 died of cholera infantum; 37 of consumption; 35 of marasmus; 24 of inflammation of the stomach and bowels; 22 of diseases of the heart; typhoid fever, 17; old age, 14; inanition, 13; cancer, 13; convulsions, 12; pneumonia, 11; debility, 11, and inflammation of the brain, 11.

Markets.—U. S. A's, 118, reg. 106½; coupon, 107½; 4's, 125½; currency 6's, 41's, 130.

COTTON was firm under small supplies; middling uplands 11½ cts. per pound; winter choice, \$13.25 a \$13.50; do, medium to prime \$12.4 a \$13.

FLOR and MEAL.—Western and Pennsylvania super, \$2.65 a \$2.90; do, do, extras, \$3.00 a \$3.30; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, \$3.25 a \$3.55; roller milled, \$3.45 a \$3.75; western winter, clear, \$4.10 a \$4.50; do, straight, \$4.50 a \$4.75; winter patent, \$4.90 a \$5.25; Minnesota, clear, \$3.50 a \$4.00; do, straight, \$4.50 a 5.00; do, patent, \$5.25 a \$5.75. Rye flour was quiet and firm at \$3 per barrel for choice.

GRAIN.—No. 1 white corn, 43½ cts. No. 2 mixed corn, 43 a 43½ cts. No. 2 white oats, 30 a 30½ cts. BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4 a 4½ cts.; medium, 4¼ a 4½ cts.; common, 3¼ a 4 cts.; Texas, 3¼ a 4 cts. SHEEP.—Extra, 5½ cts.; good, 5 a 5½ cts.; medium, 4 a 4½ cts.; common, 3¼ a 4 cts.; culls, 2¼ a 3 cts. Lambs, 4 a 7½ cts.

HOGS.—Good light western, 6½ cts.; heavy western, 225 to 250 pounds, 6 a 6½ cts.; extra heavy western, 225 to 250 pounds, 5½ a 6 cts.

FOREIGN.—Attorney General Webster announced in the British House of Commons, on the evening of the 14th inst., that the Government had decided to amend the Tithes bill by accepting the opposition's proposal to have the tithes assessed on the occupiers, liable for the payment of tithes. This announcement was greeted with cheers by the Liberals.

Sir William Vernon Harcourt expressed his gratification. This announcement, he said, proved that the patience and arduous exertions of the Opposition had been successful. He said that the bill was now equivalent to the introduction of a new bill. The principle for which the Liberals had contended had been recognized. It implied an entire change of the whole system of tithes, involving immense interests and millions of money. He said that the Government's change of front the Liberals must ask to see, scrutinize the bill, when placed upon paper, before committing themselves to its acceptance.

Smith, the Government leader, admitted that it was desirable to postpone discussion on the bill until the next session.

On the 14th inst., the French Senate Court found Count Dillon and Henri Rochefort accomplices of General Boulanger in a felonious attempt against the safety of the State. It also decided by a vote of 100 to 67 to have the Senate Court rule against the accused, in connection with the Presidential crisis in 1887, constituted a treasonable attempt.

The Court found General Boulanger guilty on the charge of embezzling public funds, and refusing to appear at the Court. Under the circumstances the Court then sentenced General Boulanger, Count Dillon and Henri Rochefort to be deported to a fortified place.

A despatch from London, dated Eighth Mo. 16th, says: A manifesto signed by General Boulanger, Count Dillon and Henri Rochefort is published. It calls the action of the Senate Court a violation of arbitrary rule, calumny and mendacity, and declares that in spite of fresh coups d'etat preparing in the dark, the signers have continued to participate in the electorate of France.

A Berlin despatch of the 15th inst., referring to a recent battle a few days previously, says: "All the ac-

counts of the experiments with smokeless powder at the Spandau shan fight, concur in saying that no smoke was visible at a distance of 300 yards, and that no sound was heard beyond a slight tapping. A strange effect was produced by the spectacle of a large mass of troops, who were seemingly inactive, but really pouring forth a deadly fire.

A despatch from Crete says that Chakir Pasha, the Governor, has proclaimed martial law.

The onion crop of Bermuda, the chief export of the island, Consul Beckwith reports to our Department of State, has been so abundant this year that it has proved disastrous to the farmers and brokers. In consequence, money is scarce, and the outlook for the winter most unpromising. Potatoes, beets and tomatoes added nothing to the general prosperity. Trade in arrowroot is falling rapidly, and the growing of the root lilies for export to the United States is increasing.

The war in Hayti between the rivals Legitime and Hippolyte, is growing more and more bloody, and begins to look like a war of extermination. Prisoners are slaughtered like so many cattle. Hippolyte is steadily marching toward Port au Prince, the capital of the South and Legitime's stronghold, and the inhabitants of that town expect to see if an entrance is forced.

Petroleum in large quantities has been discovered in the State of Chiapas, Mexico.

RECEIPTS.

Received from Jacob Maule, O. N., \$2, 63, and for Asenath Bailey, \$2, vol. 63; from Daniel Williams, Agent, O., \$38, being \$2 each for Jacob Holloway, Asa Branson, W. Branson, O. Sidell, Edwin P. Robinson, Joseph Bailey, David Branson, William L. Ashton, Mary J. French, Maria Walker, Thomas Corow, Mary Chagler, Juliann H. Branson, Margaret Hobson, John C. Hodge, Mary Ann Holloway, Sarah Purviance, A. G. Holloway, Charles Stratton, and Henry Smith, \$2 each, for William Maria, Pa., \$2, vol. 63, from Joshua B. Hillman, N. J., \$2, vol. 63; from Lloyd Balderston, Md., \$2, vol. 63, and for George Balderston and Levi H. Atwater, \$2 each, vol. 63; from Benjamin Hinshaw, Lo., \$2, vol. 63, from Mary Ann Sharpless, E. Va., \$2, vol. 63, from Sarah B. Con, N. J., \$2, vol. 63, from Amey Roberts, Philad'a., \$2, vol. 63, for Hannah R. Hopkins, \$2, vol. 63; from Susan J. Yerkes, Fk'd., \$2, vol. 63; from Priscilla M. Lippincott, N. J., \$2, vol. 63; from John S. Lowry and Edward S. Lowry, Philad'a., \$2 each, vol. 63; from Dr. Edward Maria, Philad'a., \$2, vol. 63; from William Maria, Pa., \$2, vol. 63; from Thomas E. Smith, Agent, Io., \$20, being \$2 each for Jonathan Briggs, Evan Smith, George W. Mott, David Holloway, Albert Emmons, Elmina Mott, Chalkley C. Bates, Edward Edgerton, Benjamin L. Winters, and Joseph Edgerton, vol. 63; from Mary Wist, W. Va., \$2, vol. 63; from Lydia Roberts, Io., \$2, vol. 63; from Nathan Satterthwait, \$2, vol. 63; from David D. McCrewe, Agent, Io., \$8, being \$2 each for Sidwell Hedges, Ole T. Sawyer, Sigornth T. Rosdale, and Ole Tostenon, \$2 each, vol. 63; from John S. Lowry, \$4, to No. 32, vol. 63; from Mary S. Wood, N. Y. City, \$2, vol. 63; from Elwood Comfort, Mich., \$2, vol. 63; from Mary J. Foster, R. I., \$2, vol. 63; from Jane Baldwin, Kans., \$2, vol. 63; from Amelia Smith, O., \$2, vol. 63; from Elizabeth L. Roberts, N. J., \$2, vol. 63; from John M. Roberts, Pa., \$2, vol. 63; from George C. Fk'd., \$2, vol. 63, and for Marianna Eastburn, N. J., \$2, vol. 63; from Sarah Huestis, Agent, O., \$20, being \$2 each for Elizabeth Bowman, Elwood Dean, Thomas K. Smith, Harriet Rhoads, Ann Smith, David Smith, Fleming Smith, and John Sharpless, vol. 63, and \$2 each for James Edgerton, vol. 63; from George Satterthwait, Agent, Pa., \$20, being \$2 each for himself, Morris Cope, Isaac Good, Margaret Maule, Emily Pusey, Robert Lewis, Margareta J. Mercer, Hannah N. Edgerton, John Sharpless, and John P. Sharpless, vol. 63; from Josiah B. Roberts, Pa., \$2, vol. 63; from Edwin Fogg, O., \$2, vol. 63; from Pennell L. Webster, Pa., \$2, vol. 63; from Rowland Evans, Pa., \$2, vol. 63; from Phineas Pickett, Ind., \$6, to No. 52, vol. 63; from Almida B. Wroe, Io., per David Mills, \$2, vol. 63; from John S. Lowry, \$2, vol. 63; from Frank Leeds, Cal., \$2, vol. 63; from Joshua Brantingham, Agent, O., \$8, being \$2 each for Benjamin Kite, John Hoyle, Joseph Winters, Charles W. Satterthwait, Robert Harris, Joseph Masters, Uriah Price, Edwin Fogg, John H. Hapton, Ann Bowman, Geo. Edgerton, John S. Lowry, John S. Lowry, Geo. M. G. Mearl, Joseph Stratton, Beldia Stratton, Mary L. Test, Joshua Coppock, J. E. Bailey, Alfred Brantingham, Cyrus Brantingham, and William Brantingham, vol. 63; from Edwin Thorp, W. Town, \$2, vol. 63; from Achsah S. Reeve, N. J., \$2, vol. 63, and for Enoch S.

Zolley, \$2, vol. 63; from Sarah B. Haines, Philad'a., \$2, vol. 63; from Hannah P. Rudolph, N. J., \$2, vol. 63, and for Sarah A. Longstreth, Philad'a., \$2, vol. 63; from Charles De Con, N. J., \$2, vol. 63; from Emma Jones, Gtn., \$2, vol. 63; from Hannah Day, Io., \$2, vol. 63; from Thomas C. Crawford, O., \$24, being \$2 each for himself, Hannah Brantingham, Lydia Warrington, Edwin Holloway, Sarah Stanley, Joseph Lynch, Robert Elyson, Milton Cameron, Eliza Ann Fogg, Margery Crew, Mary Woolman, and Abner Woolman, vol. 63; from Richard Paxon, Io., \$2, vol. 63; from John Akins, Pa., \$2, vol. 63, and for Lett Akins, and John Akins, Jr., \$2 each, vol. 63; from Elisha Roberts, N. J., \$2, vol. 63, and for David Roberts, Joseph H. Roberts, and William H. Roberts, \$2 each, vol. 63; from Joel Benn, Cal., \$2, vol. 63; from John A. Wood, \$2, vol. 63; from Alexander C. Wood, N. J., \$2, vol. 63, and for Margaret R. Wood, and Rachel Cooper, \$2 each, vol. 63; from William P. Churchill, N. S., \$2, vol. 63; from C. I. Hayes, O., \$2, vol. 63; from Margaret Krowtne, Mo., per Gilbert Rowntree, \$2, vol. 63; from Job Bacon, N. J., \$2, vol. 63; from Keuben Satterthwait, Del., \$2, vol. 63; from Mary B. Clement, N. J., \$2, vol. 63; from Edwin A. Hoopes, Pa., \$2, vol. 63; from Anna M. Warrington, Pa., \$2, vol. 63, and for T. Francis Warrington, Gtn., \$2, vol. 63; from Jesse H. Garrett, W. Town, \$2, vol. 63; from John A. Wood, \$2, vol. 63; from Mary M. Applegate, N. J., \$2, vol. 63; from Joseph J. Hopkins, Pa., \$2, vol. 63; from Seth Shaw, Agent, O., \$28, being \$2 each for himself, Abner Allman, Barak Ashton, Charles Blackburn, Daniel Blackburn, Hannah Blackburn, Nathan Blackburn, Sarah J. Caldwell, Rachel Cope, Benjamin C. Cope, \$2 each, vol. 63; from John Lipsey, and Theophilus Morlan, vol. 63; from Elwood Cooper, W. Philad'a., \$2, vol. 63; from James L. Evens, N. J., \$2, vol. 63; for Dillon Haworth, Jacob N. Symonds, Esther C. Bales, Phebe George, and Wilbur F. George, \$2 each, vol. 63; from Mary M. Applegate, N. J., \$2, vol. 63; from Deborah Paxson, Pa., \$2, vol. 63; from Eliza E. Paxson, \$2, vol. 63; from Thomas F. Scattergood, Ann M. Woodward, and Mary E. Forsyth, \$2 each, vol. 63; from Amy S. L. Exton, N. J., \$2, vol. 63; from Henry B. Leeds, \$2, vol. 63; from Mary M. Applegate, N. J., \$2, vol. 63; from Leeds, David Comfort, and Ebenezer Roberts, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

WESTWON BOARDING SCHOOL.—The Winter or Long Term will open on Third-day, the 3rd of Ninth Month, 1859.

Conveyances will be at Westwton Station on the West Chester and Philadelphia Railroad on that day, to meet the trains that leave Philadelphia for Westwton of the Pennsylvania Railroad Company, at Broad and Filbert Sts., Philadelphia, at 7.09, 8.55 A. M., and 2.53, 4.55 and 5.51 P. M.

The Union Transfer Company will send for baggage to any place in the United States, and the following notice is left either at No. 338 Chestnut St. at the South East corner of Broad and Chestnut Sts., at the Baggage-room, Fifteenth Street, above Market, or at Market St. Ferry (north side); and will deliver it at the Broad St. Station of the Pennsylvania Railroad Company, at a charge of 25 cts. per trunk to be paid either when the order is given, or when the trunk is called for. For the same charge they will collect baggage from any of the other railroad depots, if the railroad checks held for such baggage are left at one of our offices at the Union Transfer Company above designated. In all cases it must be stated that the baggage is to go to Westwton Boarding School, Westwton Station on the West Chester and Philadelphia Railroad.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TENNESSEE.—A Friend and his wife wanted to take charge of the institution and farm, as Superintendent and Matron.

Friends who may feel a call to this service, address Ephraim Smith, 1110 Pine Street, Phila.

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, EIGHTH MONTH 31, 1889.

No. 5.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORSTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 186.

EARNESTNESS OF PURPOSE.

The energy and force displayed by a man who is thorough in earnest, and roused by some strong motive to the exercise of his full powers, is graphically described in the following narration: "There was a sea captain in command of an English vessel lying at Alexandria. He had left at home a wife and one child, a little invalid, Lucy. One day they brought him a telegram from England. He opened it leisurely thinking it was an ordinary message from his employers. This is what it said: 'My dear, I think it right to tell you that Lucy's worse.' At once all was bustle on board; all hands got orders which made them work their hardest. Goods not on board were left. Passengers flew to their places. Officers, sailors—all rushed from duty to duty, amazed at the pace of their captain's commands; and in a time which seemed incredibly short the ship was out of the harbor, and at their greatest speed the engines drove her to sea. All wondered what had happened. They did not know that into their captain's heart had entered those dreadful words, 'Lucy's worse.'

"The wind arose and the waves rolled mountains high, but amid the storm he kept the ship to her course. Malta was reached; but, to the moment, Malta was left again. 'Why this haste?' thought the Malta workers as they put cargo on board. It was those dreadful words, 'Lucy's worse.'

"The soldiers on the rock at Gibraltar, and the light-house man on Point Finisterre, wondered at the rate at which the ship passed out of the range of their glasses. 'She must have splendid engines.' But it was not the engines alone that made her glide so swiftly along; it was the fact that Lucy was worse. Away steamed the ship up the Channel, through the Dover Straits, round the Nore, up the Thames—till London was reached and the ship moored. That moment the captain was gone. Next day the papers announced the 'Wentworth' from Alexandria as having had bad weather, but having made the shortest voyage on record. They did not add the reason; had they done so it would have been a short sentence about a frail child—'Lucy's worse.'

"If John Foster had met with this incident

before he wrote his celebrated essay on Decision of Character, it might have furnished him with an additional illustration of that impulsive force which overcomes all obstacles, and presses forward to the accomplishment of a design to which every power of mind and body are for the time made subservient. Of the effects of such a strong motive, or "Ruling Passion," this writer says: "The utmost powers of the man are constrained into the service of the favorite cause by this passion, which sweeps away, as it advances, all the trivial objections and little opposing motives, and seems almost to open a way through impossibilities." As an instance, he narrates the case of a young man, who wasted in two or three years a large patrimony in profligate revels with a number of worthless associates, who called themselves his friends, and who, when his last means were exhausted, treated him with neglect or contempt.

"Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan, too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention, was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labor; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer, and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued course of his life; but the final result was that he more than recovered his lost possession, and died an inveterate miser, worth sixty thousand pounds. I have always recollected

this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary effect which, according to general laws, belongs to the strongest forms of such a character."

The philanthropist Howard furnishes an example of equal decision, but directed to far more worthy objects. "The moment of finishing his plans in deliberation, and commencing them in action was the same. The law which carries water down a declivity was not more unchangeable and invariable than the determination of his feelings toward the main object."

There is something very elevating in contemplating the exercise of great decision of character, especially when it is governed by obedience to the Divine will, and directed towards the highest objects which can claim the attention of man,—the eternal interests of himself and of his fellow-beings. How many hearts have felt the force and dignity of the language of Paul, when he said to the elders of Ephesus,—"I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." And afterwards, when at Caesarea, the disciples endeavored to dissuade him from the prosecution of his journey, he replied, "What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

The history of the martyrs, who have sealed with their blood their testimony to the religion of Christ, furnishes many examples of this decision of character. Some of these witnesses for the truth, may not naturally have possessed much force of character, and may have been timid and shrinking; but being animated by the Spirit of the Almighty, and strengthened by the sure hope of eternal happiness, they "could do all things through Christ," their strength and their Redeemer; and rose superior to all the persuasions, threats and violence of those who endeavored to persuade them to desert their testimony.

In reading the annals of the early members of the Society of Friends, how often have our spirits been animated by the undaunted courage and unshrinking devotion to the cause of Christ, which were displayed by those humble, yet noble followers of a crucified Redeemer—to whom may properly be applied the language of the apostle—"of whom the world was not worthy." Such an one was William Dewsbury, who went to prison as cheerfully as to a palace, and esteemed the bolts and bars of his dungeon as jewels. Such were those faithful servants, who, in obedience to the Lord's commands, went to Boston to renebrate with those in authority there, against the barbarous laws which had been enacted against Friends and others, and who were hung by the persecuting magistrates.

Such were hundreds of others, who suffered long imprisonments rather than violate their testimony to the freedom of Gospel ministry by paying tithes for the support of the priests; who refused to take an oath, because Christ had commanded not to swear; and who went to their religious meetings even when they expected that they would be transferred from them to the jail.

In speaking of those times, George Whitehead explains how it was, that he and his friends were enabled to endure their multiplied afflictions. He says:—"In those days prisons and jails were made sanctuaries, and places of refuge and safety to us, from the fury of the tumultuous mob; although we met with but mean treatment and hard usage in those places of severe confinement, many times among notorious criminals; and although I suffered both in tumults and imprisonments, by hard usage in them, the Lord helped and sustained me by his Divine power and goodness, so that I was not weary of his service, nor my spirit faint in suffering."

During a long and unjust imprisonment in Edmundsbury Jail, he and his companions suffered much personal abuse, being often beaten by the jailor and his officers and by the prisoners, when drunk with the ale sold to them by the jailor; because these Friends refused to buy themselves, and protested against selling such liquors to the other prisoners. But, of that time of outward suffering, George Whitehead says: "In the comfortable enjoyment of the Lord's glorious Divine power and presence, several of us have often been made to sing aloud in praise to his glorious name; yea, his high praises have been in our mouths oftentimes, to the great amazement and astonishment of the malefactors shut up in the same ward with us. When walking therein, our hearts have been lifted up in living praise to the Lord, often for several hours together, with voices of melody. Oh! the sweet presence and power of the Lord our God, how precious to be enjoyed in prisons and dungeons, and strait confinements."

After being released from this confinement by order of the Protector, Oliver Cromwell, he was in a few months after taken out of a religious meeting and most unjustly ordered to be publicly whipped as a vagrant, under an old law. This was executed with great severity, the strokes of the whip tearing the skin and shedding blood, so that many of the bystanders wept to see the cruelty of the officers. Of his own feelings he says, "It is very memorable to me, how the Lord, by his Divine power, supported me, even while they were inflicting their cruelty and punishment upon my body; that even then my spirit was raised, and my mouth opened to sing aloud in praises to the Lord, my God, that He counted me worthy to suffer for his Name and Truth's sake."

Of many of the worthies of that day it may be said, as Thomas Ellwood did of George Fox, "He was valiant for the truth, bold in asserting it, patient in suffering for it, unwearied in laboring in it, steady in his testimony to it; immovable as a rock," J. W.

WHEN men refuse to hear the Gospel from the lips of a gracious but uneducated preacher, they remind us of the Spaniard in South America, who suffered severely from the gout, but refused to be cured by an Indian. "I know," said he, "that he is a famous man, and would certainly cure me; but he is an Indian, and would expect to be treated with attentions which I cannot pay to a man of color, and therefore I prefer remaining as I am."—*Spurgeon.*

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 27.)

VISIT TO THE MEETINGS IN IRELAND.

In 1866, I laid the burden of my spirit before Friends to visit meetings throughout Ireland. I was brought very low under this exercise; but I reverently and thankfully believe the presence of the Comforter was near to sustain and support me. When I mentally inquired, "How shall I proceed?" the answer from Him was, "I will open thy way before thee;" and it was carried out to the very letter.

I passed over the Channel with my husband; the day was beautifully clear, and the sun rose and retired to rest without a cloud. We were met at Kingstown by a woman Friend, at whose house we lodged two nights. On Seventh-day we journeyed northward, and reached the house of J. P. to dinner, after which they kindly conducted me to the meeting-house, it being the Meeting of Ministers and Elders at the commencement of the Quarterly Meeting for Ulster. I wended my way into the cloak-room where I felt that I was alone and unattended. Presently, I heard a woman Friend (Rachel Barnes) say to another, "Ann Watkins was expected," &c., and turning quickly said, "O here she is," and addressing me, asked, "Where didst thou spring from?" I replied, "I am here;" and feeling strength in the inward life, said, "I am come to visit the meetings in Ireland, and art thou willing to accompany me?" She replied, "I have thought of it, if Friends are willing." I marvelled in myself but said nothing; so unexpected an incident I had not in the least foreseen, and I was much humbled at the goodness and mercy of our Heavenly Parent to me, a poor worm. I was very cordially received by this meeting, and R. Barnes was approved as a fitting companion. This dear Friend was of a meek and quiet spirit, a true elder and helper in the work and service of the ministry, and was well acquainted with Friends and their meetings in Ireland. We were referred by the Quarterly Meeting of Ministers and Elders to her Monthly Meeting, which set her at liberty; and we travelled together and visited every meeting, with the exception of a very few which my sister, S. Kirkham, visited with me, she having come over to attend the Yearly Meeting in Dublin.

In view of this great work and my own littleness and insignificance and the smallness of my gift, I did feel a great shrinking from so arduous a service; but again was the language mentally heard, "Behold, I have given thee a witness in every place whithersoever thou goest;" and I felt as if I dared not neglect the opening of duty wherever it was felt with clearness, although I often felt myself as the least (if indeed worthy to be accounted such) in the Father's house, by the side of so many dear, valued and experienced Friends, from all of whom I received great kindness and tender sympathy. There were those who did not so regard me, but Divine Grace was near to sustain me, and when any opposition was manifested, a word of encouragement from a valued Friend, or otherwise an ability to study to be quiet and mind my own business, was a means of helping me to rise superior to these. I passed through a variety of experience; the spiritual condition of some I met with presented a phase quite new to me, and was only to be met by having a single eye to the gift in me, the power whereof was at times past expression; and I believed I understood in measure

the language, "My little children, for whom I travail in birth the second time until Christ be formed in you."

Although I was much united to Friends, I felt a fear and caution to rest upon my spirit in my walk amongst them. In one of their social gatherings, a Friend came to me and desired me to reprove a brother for using too strong language in conversation. I replied that as she had felt the burden, she was the right person to administer reproof, and encouraged her to do so. She followed my advice, and I was told by the individual reprov'd that the counsel was useful and effective.

How deeply did I regret the abundance of words sometimes used, as if they thought the Kingdom of God could be entered thereby! I remember at one Quarterly Meeting, a friend said to me at the close, "Words, words, abundance of words." I felt thankful she was so impressed, as it seemed a little to lighten my burden.

I returned home after an absence of eleven weeks, and found my dear husband and family well, and outward things prospering. "Behold, I have given thee a witness in every place" was a language that saluted my inward ear before I left home; and in the retrospect of this engagement these words present, "Thy Word was as a fire in my bones," "I passed through the land in Thy fear," "I have witnessed Thy preserving power." All the praise and the glory be rendered unto Him who leads forth, calls by name, and gives ability to follow.

The following particulars of the journey are principally drawn from letters.

At Cabra "we mingled with the poor of this world, twelve in number. I had an open time amongst them. After meeting, called upon an invalid, an aged man, to whom I spoke plainly, and hope the word found entrance; then upon a woman Friend, almost blind, living by herself in a cabin, but near a relative; she had passed through much. One circumstance by which comfort was administered when she was of a sorrowful spirit she spoke of with tears. She told us that one night she fell asleep, and that she awoke with hearing her name called, and believing it to be the voice of her Saviour, she became very cheerful and happy. By one of these families we were provided with a good tea, and afterwards the channel of communication flowed freely in the love of the Gospel toward two younger members of the family; it was truly a tendering time, and when we parted the blessing of the old man was very precious. The poor of this world, rich in faith and heirs of the kingdom: it is sweet to have fellowship with them."

At Mountmellick, she says, "the abundance of expression and the many appearances were remarkable to me. I expressed a few words, but I soon felt my enlargement and sat down. After that there was an effusion of no small length about the simply looking to Christ as all-sufficient, which R. Collins had before stated would not avail without a change of heart. How different my experience of to-day to that at Cabra. Surrounded by kind friends of many classes (as to outward position) I feel like a dry stick, not permitted that refreshment which my soul craves; but I am comforted in believing that some have been favored, and may I be willing to be so humbled as to be fitted for further service, if indeed any to be required.

"The evening meeting was, I think, quite as

painful as the morning, except that in my own particular I received help to enable me to testify to the work of the Holy Spirit, to show the nature of true repentance and of true living faith. Met with a deeply tried and concerned Friend after meeting, who accompanied us to the school reading, which was an interesting opportunity. I observed silence; some Friend kindly asked if I was clear; I replied, 'Yes, I think the poor children must be tired.'

At Cahir "the professors were for the most part gay and well-to-do, as regards the outward; and my service seemed somewhat contradictory to appearances, as I was led to minister to a deeply tried and afflicted state. It was a time of labor and of going down into the depths. Afterwards I reasoned with myself concerning the way I was led; but remembered there is often a great deal hidden from outward observation."

From the notes preserved by a Friend, of her sermon at Dublin, the following is extracted:

"My soul longs to encourage all those who sit alone and keep silence because of the desolations of Zion. For I verily believe that in a day to come there will be a gathering, even a flocking, to the standard. But it must be, my beloved friends, through individual faithfulness. For the Lord would have his people—his servants—to uphold his standard in a pure testimony."

"It is the *obedience of faith* that is required. Many have chosen their own way to their own destruction. But the Lord speaketh to thee by his Spirit in thy heart, calling thee to give up all and follow Him. And if thou be willing to follow Him in the way He would have thee to go, then shalt thou know thy faith strengthened; then shalt thou know, if thou art obedient to the manifestations of the Holy Spirit, as thou art able to bear them—thou shalt know a being led step by step, and shalt experience in his time an advancement in the way of holiness; but it will be by divesting thyself of that on which thy heart is set. Therefore, be thou willing now in the day of the Lord's power to give thy heart entirely unto Him, let the consequences be what they may, even though thou may have to say with Job, 'Though He slay me, yet will I trust in Him.' And He shall bring forth thy judgment as the light, and thy righteousness as the noon-day (Psalm xxxvii. 6), and shall set thee in a large place (Psalms xxxi. 8, cxlvii. 5); and thou may have in days to come, if thou yield obedience to the requirements of his Holy Spirit (and be enabled), to magnify the name of the Lord thy God."

Of Dublin Meeting she says: "It was very large, and several spoke, one or two at great length. How I long to hear Quaker doctrine preached in its fulness, its freeness and its wholeness. How much more do I value those precious effusions of the Spirit which do minister to the soul, than a long and eloquent address with discrepancies which cause suffering. Surely, hundreds are thirsting for the water of life, and are glad to catch at anything that looks pure, but may be only comparable to the standing pool, rather than to that which flows from under the threshold of the sanctuary. We dined at S. M.'s, and had an agreeable visit."

At the conclusion of her visit to Ireland, she remarks: "My heart is very closely united to many up and down in this land, to whom the precious cause is dearer than even life itself. These have the discerning eye, and do see and

mourn over that which is of a spurious character and tendency. The prayers and tears of these are as under the altar, and do arise, and will appear as a memorial in due time. There is much that will have to pass through the sieve, and, by the active measures of some, many additions are made that will have to undergo this operation; but how unspcakably precious is the declaration that not a grain of the precious wheat shall fall to the earth.

(To be continued.)

Political Economy in the Kitchen.

"Don't burn up those strawberry baskets." said a young political economist the other day. "And why not?" queried the wife, "I can get nothing for them, and they start the fire nicely."

"It is a wrong to the community," said the young man; "you destroy the fruits of labor wantonly. If you get no further good from them as they are, some one else may, and the body politic will be just so much richer by your saving them. Send them round to our grocer, give them to him, just for the principle of the thing, if nothing more."

On this same principle rags of all sorts should be saved and turned over to rag gatherers, even though the price paid for them is paltry. Paper manufacturers are embarrassed for want of suitable material for making the better grades of paper.

A writer in *Harper's Magazine* some months ago made an urgent plea to American housekeepers to save their paper and rags for the good of the public, if not for their own special profit. Old linen is often wasted when hospitals would be glad to make use of it; old cotton likewise. Newspaper that would amuse and entertain the sick and the poor who are not able to buy, are burned and thrown away.

Material that, if kept, will harbor moths or breed disease must be promptly disposed of, but it may often be so disposed of as to be a source of increment to the general good rather than an absolute waste. The cats in the back lot can make use of stray bits from the table; they must be kept alive, or a plague worse than their nightly concerts will multiply upon us, as we learn from the sufferings of our Dakota neighbors. What we cannot turn into the flesh of beasts, or by the chemical and vital principles of the soil and of vegetation transform into growths of various sorts, we may with a clear conscience commit to the flames and send it forth, reduced to its original elements, to begin a new cycle of beneficent activity.

Every cook, every housekeeper, is a political economist, whether she knows it or not, and she who is capable of taking an interest in the public welfare will not willingly waste anything that can be of use to anybody.

It is those who cannot and dare not do of themselves, that the Holy One will make use of, to do by and to do for, as seemeth good in his sight. The whole building or work is his; there is no tool to be lifted up upon it, but his own hand is to do it both immediately and instrumentally; and when that instrument knows and keeps its place, in lying by and keeping still till He take it in hand, and then minds the turning of his hand, the notions of his Spirit, in beginning, and in going on and in leaving off, then his wisdom and glory are the most manifest, and that servant lies down in most safety and peace.—*Lydia Lancaster.*

Address of the Yearly Meeting of Friends of Philadelphia in 1789, to President Washington.

TO THE PRESIDENT OF THE UNITED STATES.

The Address of the Religious Society called Quakers, from their Yearly Meeting for Pennsylvania, New Jersey, Delaware and the Western parts of Virginia and Maryland.

Being met in this our Annual Assembly for the well-ordering the affairs of our Religious Society, and the promotion of universal righteousness, our minds have been drawn to consider that the Almighty, who ruleth in heaven, and in the kingdoms of men, having permitted a great revolution to take place in the government of this country, we are fervently concerned that the rulers of the people may be favored with the counsel of God, the only sure means of enabling them to fulfil the important trust committed to their charge; and in an especial manner, that Divine wisdom and grace vouchsafed from above, may qualify thee to fill up the duties of the exalted station to which thou art appointed.

We are sensible thou hast obtained great place in the esteem and affections of people of all denominations, over whom thou presidest; and many eminent talents being committed to thy trust, we much desire they may be fully devoted to the Lord's honor and service, that thus thou mayest be an happy instrument in his hand, for the suppression of vice, infidelity and irreligion, and every species of oppression on the persons and consciences of men, so that righteousness and peace, which truly exalt a nation, may prevail throughout the land, as the only solid foundation that can be laid for the prosperity and happiness of this or any country.

The free toleration which the citizens of these States enjoy in the public worship of the Almighty, agreeable to the dictates of their consciences, we esteem among the choicest of blessings; and as we desire to be filled with fervent charity for those who differ from us in faith and practice, believing that the general assembly of saints is composed of the sincere and upright-hearted of all nations, kingdoms and people; so we trust we may justly claim it from others, and in a full persuasion that the Divine principle we profess, leads into harmony and concord, we can take no part in carrying on war on any occasion, or under any power, but are bound in conscience to live quiet and peaceable lives in conscience to one another, and peaceable lives in conscience to live quietly amongst men, contributing the freely our proportion to the indigences of the poor, and to the necessary support of civil government, acknowledging those who rule well to be worthy of double honor; and if any professing with us, are or have been of a contrary disposition and conduct, we own them not their establishment as a religious society, with fomenting or countenancing tumults or conspiracies, or disrespect to those who are placed in authority over us.

We wish not improperly to intrude on thy time or patience, nor is it our practice to offer adulation to any; but as we are a people whose principles and conduct have been misrepresented and traduced, we take the liberty to assure thee, that we feel our hearts affectionately drawn towards thee, and thy Presidency may, under the blessing of Heaven, be happy to thyself and to the people; that through the increase of morality and true religion, Divine Providence may condescend to look down upon our land with a

propitions eye, and bless the inhabitants with a continuance of peace, the dew of Heaven, and the fatness of the earth; and enable us gratefully to acknowledge his manifold mercies. And it is our earnest concern, that He may be pleased to grant thee every necessary qualification to fill thy weighty and important station to his glory; and that finally, when all terrestrial honors shall fail and pass away, thou and thy respectable consort may be found worthy to receive a crown of unfading righteousness in the mansions of peace and joy forever.

Signed in and on behalf of our said meeting, held in Philadelphia by adjournments from the 28th of Ninth Mo., to the 3rd day of the Tenth Mo., inclusive, 1789.

NICHOLAS WALN,
Clerk of the Meeting this year.

The ANSWER of the President of the United States to the Address.

Gentlemen,—I receive with pleasure your affectionate address, and thank you for the friendly sentiments and good wishes which you express for the success of my administration, and for my personal happiness.

We have reason to rejoice in the prospect that the present national government, which, by the favor of Divine Providence, was formed by the common counsels, and peaceably established with the common consent of the people, will prove a blessing to every denomination of them;—to render it such, my best endeavors shall not be wanting.

Government being, among other purposes, instituted to protect the persons and consciences of men from oppression,—it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations to prevent it in others.

The liberty enjoyed by the people of these States, of worshipping Almighty God agreeable to their consciences, is not only among the choicest of their blessings, but also of their rights. While men perform their social duties faithfully, they do all that Society or the State can with propriety demand or expect, and remain responsible only to their Maker for the religion or mode of faith, which they may prefer or profess.

Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say, that (except their declining to share with others the burden of the common defence) there is no denomination among us who are more exemplary and useful citizens.

I assure you very explicitly, that in my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to the protection and essential interests of the nation may justify and permit.

GEOR. WASHINGTON.

It is the Spirit of Truth [which leads the believers into all truth] that giveth a right understanding, and leadeth to a right use of the Scriptures. This Spirit was man's guide before the Scriptures were written: by it men were made holy before they gave forth the Holy Scriptures; this is the key which openeth them, and leadeth to a right use and application of them; but they whose minds are gone astray from this Spirit, who have not and do not learn of it, these do worst the Scriptures to their own destruction.—*Wm. Gibson, 1678.*

For "THE FRIEND."
Saving Christianity.

I believe that a heart-changing Christianity is the only religion that will save us. For it is with the heart that man believeth unto salvation; while it is only from the head or mouth that confession is often made, which may spring from self-exaltation, and lead away from salvation. For it is the spirit that quickeneth and gives life while the flesh or the head profiteth nothing in relation to spiritual things. And by a continued disobedience to the quickening spirit or will of Christ, His Spirit will cease to strive. For His Spirit will not always strive with man. He came to his own outwardly, and as many of them as received Him, to them gave He power to become the sons of God, even to them that believed on His name, so as to become co-workers with Him. And now He comes to his own, spiritually; and as many as thus receive Him inwardly so as to become co-workers with the striving of His Spirit for their salvation, to them He gives power to become his sons. But what good does the power that He gives us do, unless we use it: first in working out our own salvation, and then in working, in the ability that He gives, for the salvation of others around us. And as we thus work for Him in obedience to his will, we become partakers of the inheritance of the saints in light. But if a man does not work outwardly, he has no right to eat, and we might say the same spiritually. But in both cases of failure to eat, death is the result. And as the spiritual man wants to grow strong in the Lord and in the power of his might, that he can work for the Lord, so he must feed on heavenly things. And the Apostle says, "Ye cannot drink of the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and the table of devils." So if we want to be partakers of the cup of salvation, and eat of the bread of life, we must go to the table of the Lord. Or we have no spiritual life in us.

We cannot serve two masters. If we prefer the wisdom and power and glory of God, and comply with the terms, we can have salvation. But if we prefer the wisdom and power and glory of man, God will leave us to our choice, but send leanness into the soul. And in this leanness, and barrenness, we do not relish heavenly food—the appetite being depraved by the worthless rubbish of the world. But such as hunger and thirst after righteousness are fed from the table of the Lord. For it is the willing and obedient that shall eat the good of the heavenly land. Though they may be as a tried remnant; and like our blessed Redeemer was, despised and rejected of men, and at times can hardly find a place to lay their heads: while the multitude around them are faring sumptuously every day, and rejoicing in the works of their own hands.

When we enter a meeting for worship, with a hungering and thirsting multitude before us, where are we looking for a supply? Are our expectations turned to God? Are we looking to Him, and secretly craving that He may bless and break a portion of the Bread of life for our own refreshment? And if He should so command some one or more to hand a small portion to the hungering and waiting multitude, it would abundantly satisfy, if first blest by Him.

But are not far too many suffering their minds to wander to and fro in the earth in search of something to feed themselves or others on. And some are hunting through their Bibles or song books for something to amuse the multitude, But do we find vital Christianity in any of it?

We might just as well seek the living in the sepulchres of the dead. For we find nothing for the hungry soul to feed upon that will satisfy the cravings of the heavenly-minded man.

We have a great deal of religious activity—a variety of organizations, associations and agencies for doing good and saving souls, as some call it. All right, if we are led right. But are we not in it all, losing hold of the precious testimonies which we have long held to the spiritual nature of true worship? If we, in our missionary labors and meetings, depend on the leadings and guidance of the Holy Spirit, why should we be ashamed to wait for his mind as to the part we should take in helping to carry it forward? But if we join with others in their way of carrying on the revival and other meetings, where is the time or inclination for silent worship? Some seem to think that as they are so busy in saving souls, as they call it, that they will be excused without wasting much time in waiting upon God.

Our Christianity, if a saving one, must be in our accepting and using the activity of the Spirit and carrying it out in the ability that He gives. Then, as the activity of man, and the activity of the Spirit work together, it will all tend to the glory of God, and to the salvation of souls. And it will lead us away from the world's worship, and from all singing by note or tune, as a part of worship. And also from a one man, and a paid ministry, and from set prayers and all formal services under the cloak of worship. Then we will have more of an ear to hear what the Spirit saith unto the churches.

But while I believe in the sufficiency of vital Christianity, and that Christ within is our main hope of glory, and that silence is an essential part of true worship, yet I believe that a silence without the quickening influence of the Holy Spirit, is barren and dead; so I might say about all the formal, noisy worship. But a humble, vital Christianity, that is not only in word, but also in deed, is what we should depend on for salvation. D. H.

DUBLIN, IND., Sixth Month 25th, 1880.

SELECTED.

A HYMN FOR SUMMER.

We hail the gladsome sunshine,
The flow'rs bright and gay,
The streams that leap and sparkle,
Rejoicing on their way.
We bless the gracious Giver
Of all things bright and fair,
Who decks the earth and sky
With beauty every-where.

We hail the rich abundance
Of corn-fields far and near,
Of crops which soon will ripen,
The hearts of men to cheer,
We bless our great Provider,
Jehovah-Jireh still,
Who thus his ancient promise
To man doth now fulfil.

We hail the silver moonbeams
Which shine through peaceful night,
The stars which deck the heavens
In silent splendor bright;
We bless the great Creator,
The Lord of earth and sky,
Who reigns enthroned above them
Eternally on high.

We hail the name of Jesus,
The name that speaks of peace;
Of sin no more remembered,
Of joys which ne'er will cease.
We bless our great Redeemer,
Our Prophet, Priest, and King,
And with the holy angels,
His endless praise we sing.

IN DIRECTUM.

BY MARY E. C. WYETH.

Press on, dost thou complain, "The way is strait?"
 Ah, sweet, my love, 'tis love that made it so;
 Love worketh all this way, and 'tis the way,
 And rugged, flint-lined, sharp with many a thorn
 To tear thy garment, pierce thy skin, and aye
 To vex and weary thee from night till morn,
 As, pressing on, thy steadfast footsteps go
 Along the narrow way shut in by the strait gate.
 Yet O,

Press on. Though tears shall dim thy way,
 Though thy feet falter, though thy limbs are weak,
 Though few walk with thee, yea, though thou alone
 Of all thy kindred tread the narrow path
 That leads, ah! heavenly love, that leads his own
 To Him who ever ruddy and faithful footstep hath
 Trodden before them—yet press on, and seek
 The strait way's end, life's everlasting day.

Press on. And, pressing on, take heart of grace,
 Bless God, the way is strait, that thou may'st be
 Hedged in and safe from all maraudingills
 That throng, in various guise, the devious way,
 So broad and smooth, whose scum and laughter thrills
 Through all the moments of each sun-bright day
 And mirth and pleasure join in minstrelsy,
 Beguiling to the end of death's mad, heedless race.

Press on. Though few there be that hurying the gate
 Or strive to enter, though the furring crowd
 Through the broad way, O love, no step retrace,
 Turn not aside, do valiantly, be true.
 The toilsome journey ends at last, and grace,
 All grace of beauty lacking here, in new
 And tender radiance, will be near—embrowed,
 Thou'lt find where angel bands by coming wait.
 —Illustrated Christian Weekly.

MY KINGDOM AND MY QUEEN.

My kingdom has no dazzling throne,
 No palace grand upon it
 Yet 'tis as bright as e'er was known,
 Or sung in loyal sonnet.
 I've travelled east, I've travelled west,
 'Mid scenes of wealth and splendor,
 But this one spot I love the best,
 With all its joys so tender:
 No place so dear I've ever seen,
 For peace reigns here, and Love is queen.

Two subjects in my kingdom dwell:
 One has an eye of azure,
 And smiles upon her fair face tell
 Of pure and perfect pleasure;
 And one has hair of raven hue,
 And eyes of hazel beauty,
 And whate'er he may strive to do
 He always does his duty;
 And faithful they have ever been
 To her who is my household queen.

And as life yields me newer joy,
 And hope divine and humao,
 I see one now no more a boy,
 And one almost a woman.
 The bright days come, the bright days go,
 And each brings some new pleasure,
 And no spot on the earth I know
 Is richer with heart-treasure.
 Nor happier subjects e'er were seen
 Than in my home where Love is queen.

By no high-sounding, royal name
 Or title they address her,
 As cheerily, their eyes aflame
 With love, they kiss and bless her;
 But with a voice of gentle tone,
 Which joy gives rise to each other,
 They call her by one name alone,
 The hallowed name of mother;
 A name the sweetest known to man
 Since time and love their course began.

—Youth's Companion.

I HAVE no doubt but that the light and unfeeling manner in which the discipline in many instances has been exercised, has been an inlet to very great weakness in the church.—J. Edgerton.

Gibraltar.

As we approached Gibraltar by sea it was enshrouded in mists, and for a long time was barely discernible, when suddenly the vapors dispersed and the great mass, rising to a perpendicular height of fourteen hundred and thirty feet, came into view. It is about three miles long, of irregular width, about six miles in circumference, and rises from the ocean, and from a level plain scarcely five feet above the sea, at the head of the Straits of Gibraltar. These Straits are about forty miles long. Beyond them, at the west, is the Atlantic, and at the east the Mediterranean. Landings are extremely difficult, and we descended from the vessel into a small row boat which conveyed us on shore outside the gates, for Gibraltar is a fort, and the town an accident to it. The gates are shut every night at sundown and not opened until sunrise, in each case a gun from the fortress announcing the time. As the time of sunset changes each day, notice is placed upon the outer gates of the time of closing upon the evening of that day. No admittance can be obtained after the gates are shut, at least not without special permission secured with great difficulty. The first thing we had to do on landing was to obtain a permit to enter, which was good only for that afternoon. We were required to state how long we intended to remain and a general permission to stay and to pass in and out of the gates during the hours of the day was issued without expense. Formerly it was necessary for foreigners to exhibit their passports, but nothing was said to us upon that subject.

While upon the steamer, and even in the small boat, the harbor was stretched out before us, a scene of beauty. The most interesting object to us was a steamship flying the American flag, a rare spectacle in the harbors of Europe. We subsequently learned that it was one of our naval vessels, the *Enterprise*, an old wooden ship belonging to the fleet which is kept cruising in the various waters of Europe to protect American interests, and to give the officers the opportunity of learning and reporting what is going on in the naval world. It is managed in such a way as to make the positions of those assigned to this duty a prolonged excursion of the greatest luxury to the finest ports and watering places of the continent and adjacent islands. This ship had just returned from a summer cruise in the vicinity of Norway and Sweden and St. Petersburg, and after staying a few weeks at Gibraltar expected to repair to Villa Franca, near Nice, and within a few minutes' ride of Monte Carlo, to spend the rest of the winter.

The elevation of the rock of Gibraltar is so great that the town built upon its sides, at a short distance, looks much more like a painting than an actual assemblage of houses. They rise above each other in very steep terraces, and the direct approach to the various streets is by stone steps. The time taken in landing was so prolonged that we could enjoy these views very leisurely.

Gibraltar contains about twenty-five thousand inhabitants, of whom seven thousand are English soldiers; indeed, more than three-quarters of the entire population are connected with the garrison and military and other establishments of Great Britain. Many of the people were born on the rock, and those that were not (among the commoner sort) apply to those who were, the nickname of "scorpions." This is generally taken in good humor, and one citizen concerning whose native place we made inquiry responded that he was a "scorpion." Somewhat surprised at the

frank confession of what most persons would resent, I inquired what that meant, and thus ascertained the *was loquendi*.

Red-coated soldiers are seen everywhere, sometimes marching through the town under the command of their officers in larger or smaller companies; but when off duty they fill the cafes, go in and out of the liquor saloons, and are seen walking and standing like other citizens, giving a picturesque aspect to the place by the brightness of their uniform and their erect, military bearing. Barracks are in different parts of the limited portions of Gibraltar that are suitable for building purposes, so that wherever one wanders he is likely to meet soldiers or come upon vast military establishments. They are generally white-washed. The drilling ground is at the entrance of the Alameda. The people resort in large numbers to this magnificent garden, which is laid out in the English style, and filled with trees and flowers of every kind. As it is elevated some above the water, and at its background is the stern face of the rock, it is equally beautiful as a view-point and as commanding the bay, the shipping, the barracks, the town, the opposite coast of Spain, and the boundless expanse of waters to the westward, while it forms one of the most enchanting prospects from the deck of an approaching vessel.

The general trade of Gibraltar is said to have declined in recent years, but it has come into great importance as a coaling station. In 1886 four thousand seven hundred and six steamers entered the port, with an average tonnage of about a thousand, many of them being of the largest dimensions. In 1887 a half-million tons of coal were sold to them. In the month before we visited it four hundred and ninety-four steamers had touched at the port. As this coal is all brought over in ships the harbor presents a very lively appearance. In every direction great steamers are seen moored by the side of immense hulls loaded with coal.

While private gardens exist at Gibraltar, many plants common to the south of Europe, others to the north of Africa, some to Asia, and a few indigenous to the rock grow there, and great strength of vegetation is seen on the naked summits and in the interstices of the rocks which were once covered with vast forests. As a general statement it may be said that nothing necessary to support human life is produced in Gibraltar, so that the markets are of great importance. Fruits and vegetables come from Spain and Africa; beef chiefly comes from Barbary. It is amusing and instructive to visit the markets. The Moorish market is chiefly devoted to poultry. We passed through it, and on entering were greeted by the Moors with many signs of interest; but as soon as they discovered that we wanted none of their fowls they left us with a grunt similar to that uttered by the American Indian when he is slightly disgusted. In the general market there were displayed all the fruits with which we are familiar at home, and many others; among the rest, some very fine apples. The salesman perceiving us, called out in as good English as he could command: "Apples! fine apples. As we passed on he exclaimed: "American apples." This did not show that he discerned us as Americans, but was simply the compliment paid all through Europe to American apples. We have seen in France and Spain apples more beautiful and symmetrical in shape than are often found in America, so finely polished, and of such a peculiar form, that one would be tempted to affirm that they were wax. Indeed, a gentleman, travelling

with us, supposed they were wax, and did not touch them until investigation at a second repast made clear the fact that they grew on trees; but in flavor and juiciness they were far below any one of a score of varieties which can be found widely distributed through New England and the Middle States.

In these markets the most curious thing to be seen is the crowd: "Moors, Turks, Greeks, Jews, the Spanish smuggler, the Catalan seller, the red coat of the English private, all mingled together, bawling, disputing, bargaining, and cheating in their different tongues, ways, and gestures." A large number of Maltese have recently settled in Gibraltar, and they can be seen everywhere. They are somewhat disorderly and dangerous element. When in Malta, which is under British control and discipline, they are orderly enough, but away from that point their fiery, daring, and revengeful disposition shows itself. A few days before we arrived one of them killed a man and seriously wounded another, and was captured; a very easy thing to do in Gibraltar, it being impossible to escape except through the gates. These mingle with the notably concourse in the markets and add to the din and confusion of tongues. In the Alameda, which is the fashionable promenade, the contrasts of populations is equally striking.

Among the animals native to the rock, and still to be found, are the hares and rabbits. Monkeys of extraordinary size still exist in the inaccessible fastnesses. Visitors are very anxious to see them, and often have the privilege, except in cold weather. They have no tails, are harmless, but come down and rob the gardens when they can. They live on the roots of the palmettos and the fruits of the prickly pear. There are not more than twenty-five of them. They are a species to be found in Northern Africa, and there has been much speculation whether they originally existed there or were brought in by the Arabs. Those who hold that the rock was once connected with Africa make an argument out of the existence of these Barbary apes on Gibraltar in favor of that view. Andalusia was the Tarshish of the old times, and there was the descendants of the apes for which Solomon sent, as described in 1 Kings x. 22: "For the king had at sea a navy of Tarshish with a navy of Hiram; once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks." A native of Gibraltar told us there was one peculiarity in the habits of these apes, that no dead body or skeleton of any of them has ever been found. Whether they conceal them in caves or throw them into the ocean none can tell.—*J. M. B. in Christian Advocate.*

FOR "THE FRIEND."

Occultation of Jupiter.

If the evening of the 3rd of Ninth Month shall prove to be clear, the readers of THE FRIEND will have the opportunity of observing a very interesting and somewhat unusual occurrence. The moon will, in her easterly motion in her orbit, pass between us and the planet Jupiter, which, being nearly in opposition to the sun, and nearer than he often is to the earth, is shining brightly in the southern sky. As the moon enters her first quarter on the 2nd, she will of course present the appearance of a little more than a half moon, and the dark edge of our satellite will first enter upon the planet, and will gradually hide it entirely from view, the disappearance lasting nearly an hour.

While the sight may be watched with interest

with the unaided eye, it will be found that the use of a telescope, even of an ordinary spy-glass or field-glass, will add greatly to the pleasure of the observation. And if the spy-glass is mounted upon a stand, or screwed to a post or window frame with a clamp-screw (which may be obtained from the opticians) it will render it so much more steady than when held in the hand, that the satisfaction in the observance is greatly increased. The obscuration begins at 10 minutes before 10 o'clock.

W. EVANS.

Natural History, Science, &c.

A Derelict.—Nothing is more menacing to vessels on the high seas than a "derelict." Government and private charts may locate the exact position of reefs, rocks and treacherous shoals; but a drifting derelict is at the mercy of wind and waves, and its whereabouts can seldom be ascertained. The term "derelict" is applied to vessels that have been abandoned at sea, and left to sink or swim. All wrecks thus deserted do not sink so soon as the frightened sailors imagine. A volume of air is frequently confined in the hull, which is sufficient to float the wreck, with her decks just above or below the surface of the water. A portion of the cabin and hull is full of water, probably helping to confine the air in the lower holds.

Vessels loaded with light cargoes that will not sink are often abandoned after becoming water-logged. These make the most dangerous kind of derelicts. They float around, with their decks just awash, and form treacherous reefs for passing vessels to be wrecked on.

The great raft of logs, known as the Joggins timber raft, which broke loose on the Atlantic a short time ago, was practically a derelict of gigantic proportions. It was far more dangerous than all of the reefs and rocks along our New England coast.

Our Government a long time ago recognized the danger to which vessels were exposed from drifting derelicts, and every precaution has since then been taken to prevent any accident from them. About the only thing that can be done is to sink them. All government ships are under strict orders to do this, no matter where or when the wreck is found. All that is necessary to send the craft to the bottom, if she is held up by confined air alone is to send a solid shot through her sides. Sometimes several shots are required before the right place can be reached. If she is a water-logged lumber vessel something more than an ordinary shot will be demanded. Torpedoes are then usually resorted to, and the abandoned craft either blown out of the water or split in two below the surface. The lumber then floats away, and the dangerous wreck quickly finds its way to lower depths.

The courses which derelicts have taken in their aimless voyages over the ocean have been traced and published now and then by the Hydrographic Office. Passing vessels would meet the wrecks and report their discovery on reaching port. Government vessels sent out to find the derelict and destroy it would search around vainly, making wide circuits around the point indicated. Storms and winds would, however, carry the wreck far away in the meantime, and when next reported from she would be thousands of miles away. A chase after a derelict is thus a blind one, and often an extremely lengthy race. She zigzags around before the blind forces of wind and current until thousands of miles are often covered.

In former times the number of derelicts float-

ing about on our oceans were far more numerous than to-day. Wrecks that occurred along our coast then were allowed to drift out to sea before they could be secured. But to-day such abandoned ships are detected and destroyed before the wild forces of nature have swept them far beyond the ordinary cruising-ground. When once swept out into the remote sea, however, they are as dangerous to-day as they ever were.

A few years ago a derelict was discovered in the South Pacific, which gave cause for considerable amusement. It was during the time of the sea-serpent epidemic, when nearly every sailor returning to port had some story to tell about that monster. Several accurate and trustworthy reports came in along with the rest from the South Pacific Ocean. Here the monster had been seen, floating quietly on the surface of the water. The captains of several vessels had surveyed him through their glasses on calm days, when there was no possible chance of being deceived. The serpent was apparently sleeping in every instance, for there was no motion about him, excepting such as was made by the action of the waves. He was about three hundred feet long, with a tremendous head, and a long, tapering tail. It was finally discovered that these reports were not altogether erroneous. One captain was more daring than the rest, and on discovering the huge monster he directed his ship toward it, intending to learn more about it or die in the attempt. As he approached the monster the sailors became frightened, but the doughty captain would not turn back. He ran the ship close up to the side of the serpent, and got a good view of the terror of the ocean.

A little investigation had the effect of greatly relieving the frightened sailors. Instead of a sea-serpent the huge object was a derelict, strangely dressed up with sea-weed. The wreck had evidently been floating around for a long time. The decks were completely covered with seaweed, and trailing behind her for a hundred or more feet were great masses of this sea-grass, forming, as it were, a long, tapering tail. At a little distance off it had very much the appearance of a huge sea monster, and it did not seem so strange the sailors had mistaken it for one.

Another curious incident about derelicts was told recently by a naval officer, who had been stationed for many years in the south Atlantic. While cruising around in the ocean one day the vigilant eye of one of the officers discovered a derelict in the distance. The steamer's course was immediately changed, and her prow headed toward the wreck. A boat was soon put off and a crew sent out to examine the abandoned ship before blowing it up. As the rowboat approached the side of the floating wreck dozens of birds rose from it with loud cries and screams; others were perched on the broken spars and masts, and refused to fly until the men began to climb up the sides of the ship. Then they rose on heavy wings, and joined the rest in circling around the heads of the men.

The officer could not understand the meaning of the strange actions of the birds until he finally stepped on the vessel's deck. Then everything was easily explained. The birds had not only taken possession of the abandoned wreck for a roosting-place, but had also made it their breeding-place. In dry spots on the decks, and even in the cabin, were nests, containing either eggs or young ones. The birds had collected seaweed, hair, cotton and old rags, with which to make their homes comfortable. They had also been wise enough to construct their homes in

such works that the ordinary rolling of the vessel would not throw the eggs out. The derelict had really been the home of a colony of guilts, terns, and other oceanic breeding birds for some time. The officers sympathized with the poor birds, but their orders were to destroy all derelicts, and they were forced to blow the wreck up, nests and all. A stranger breeding place for birds was never before discovered.—*G. E. Walsh in The Independent.*

Items.

Exemption from Military Duty.—The *Herald of Truth* (Memphis) states that the Territorial Convention at Helena, Montana Territory, adopted a clause exempting the Mennonites (who are conscientiously opposed to war) from military duty. The *Herald* rejoices in this, partly because of the security it gives to their people in case of war; and partly because it places continually before the legislators and executives of the land the fact, that there is a class of citizens in the United States who are conscientiously opposed to bearing arms. A request was made by the Mennonites to the convention at Sioux Falls, Dakota, for a similar exemption, but was refused.

Will you give up your Wife?—The following anecdote is related by John W. Ray, a Methodist of Indiana, of his grandfather, John Ray, who became a travelling preacher among the Methodists in 1790. After preaching for ten years in Virginia and North Carolina, he made up his mind to marry and go West, which then meant into Kentucky. Among the stopping-places of the young itinerant was the home of a wealthy widow, the owner of a large number of slaves and the mother of an attractive young lady who made such a deep impression on him that he determined to make her his bride, never having thought of the possibility that it might not be easy to secure her consent. One evening he had a conversation on the subject, and she finally handed it to her: "Are you under obligations to any man?" "Are you in the spirit of slavery?" "Will you go West?" "Will you go with me?" Instead of giving him the desired response immediately, as he expected, she folded the paper carefully, left the room, and did not appear again until morning. To the surprise and perplexity of her lover, she then returned with a different air, and with a merry and indifferent air as though nothing unusual had occurred. When the suspense had become exceeding embarrassing he got the opportunity to ask her if she would now answer his questions. She asked for further time, but he insisted on an immediate response, as he was about to leave.

"Well," said the young lady, "I will give you no questions." "Will you give up your wife?" "Will you give up your wife?" Surprised and piqued by this inquiry, the young clergyman with an air of conscious importance replied, "No, not for the best woman on earth." "Then you can have my answer once for all," she said; "I will never marry a man who thinks more of his pipe than of me." This way of putting her feelings into a reflection, and the way of turning from his meditations to the lady and said: "Well, Elizabeth, if it is to part with you or my pipe, I give up the pipe forever." Elizabeth went West with him, the slaves were manumitted, and the pipe permanently abandoned. It is not improbable that many a young woman would take a similar stand if the gentleman with the smoking habit she seeks to marry should make her home his stopping-place for a few weeks before proposing marriage.

Martin Luther's Wedding-Ring.—When Martin Luther, who had been a monk, married Catherine Von Bora, who had been a nun, the very pious and "much married" king of England, Henry VIII., said it was "incest," and the Papal forces throughout Europe either denounced the marriage in wrath or jeered at it in derision. Times have changed and opinions have changed, and last month at a brilliant wedding in the city of New York, in the Roman Cathedral, the wedding ring of Catherine Von Bora was placed on the finger of a bride, and Archbishop Corrigan blessed the union so symbolized. The

bridegroom was John V. Dahlgren and the bride was—Drexel. The ring is an old heirloom in the Dahlgren family, whose ancestors were Swedes and Lutherans, though in later years some of the members have been converted to Rome. How this ring, which is a plain ring of silver set with a ruby, came into the possession of Dahlgren is not known, but it is asserted that it has been in the family for two hundred and sixty-four years. It is a genuine Protestant symbol. "I will bear witness to the gospel," said Luther, "not by my words only, but also by my works. I am determined in the face of my enemies, who already exult and raise the cry of victory, to marry a nun, that they may see and know that they have not conquered me."—*Propheterin.*

THE FRIEND.

EIGHTH MONTH 31, 1889.

Considerable labor has been expended by concerned Friends during the last year or two, in various parts of the territory occupied by Philadelphia Yearly Meeting, both among its own members and those who are not connected with it, tending to spread a knowledge of the truths of the gospel, and to awaken all to a renewed concern for their own growth in religious experience, and in a saving knowledge of Christ and his work on their souls.

We regard it as an evidence that the visitations of Divine love are still extended to this people, that the Lord has thus moved on the hearts of his servants, awakening a sincere concern for the good of others, pointing out to them lines of labor, in which it is his will they should engage, and accompanying their efforts with his blessing, without which their labor would be in vain. The recent sittings of the Western Quarterly Meeting, held on Fifth and Sixth days (Eighth Month 22nd, 23rd), were particularly cheering, both on account of the precious solemnity which prevailed in them, and from the earnest travail of spirit which was manifested, that the members of that Quarterly Meeting, and the people in those parts generally, might come under the government of Christ, and live in obedience to and communion with Him, so that they might be able, with joy, to draw water out of the wells of salvation.

In order that this Heavenly visitation should have its due effect, it was felt that the concern for the spread of the Redeemer's kingdom should not be confined to those in the station of ministers, or to others who might stand as it were in the foremost ranks of the people, but should descend to the hidmest of the flock—so that all might be united in watching over themselves, and in longing and praying for the increase of righteousness, and the growth of religion in the hearts of the people. As such a concern spreads and prevails in a neighborhood, there is reason to hope and believe that the Lord Jesus Christ, the blessed Head of the Church, will continue to bestow on his people the precious spiritual gifts which He dispensed in former years; both those gifts which are needed by each one for his own safety and growth, and those of a more public nature, for the edification of the Church.

At the meeting of the Committees of the Yearly and Quarterly Meetings, at London Grove, on the 22nd, a proposal for some further labor in the way of holding public meetings was made. No objection to the proposition appeared, but as several members of the Committees were absent, it was thought safest to defer the decision respecting it to a future meeting of the Com-

mittees. Comparatively few meetings for the outside public have been held during the past few weeks—partly, perhaps, because the hot season was not thought a favorable time for such gatherings. At present, we understand, one or more of such meetings are appointed to be held in four of the Quarterly Meetings. In entering on such services, it is very important that the true ground of all right religious labor should ever be kept in view—i. e. the moving of the Spirit on the mind, impressing it with a feeling that such labors are duties required by Him who has the right to order his servants as seemeth good unto himself. For it is the Lord alone who can make these opportunities spiritually profitable; and unless He qualify and strengthen his instruments, the most earnest labors of men can do nothing to promote his kingdom. Nay, we may go further, and express the belief that if our members and ministers drift into the habit of engaging in works and services of a religious nature, in accordance with their own inclinations, or influenced by a popular feeling that may prevail at the time, but without being led thereto by the force of the Spirit of Truth, drawing them to fulfill the Lord's requirements; their spiritual eyesight will be dimmed, and they will no longer be able to walk in the way cast up for the redeemed of the Lord to walk in.

But while believing in the reality of this danger, we desire that our members may be furnished with such clearness of vision, and such holy confidence in the Lord's leadings, that they may not commit the opposite mistake of withholding more than is meet, which teneth to poverty; but may honestly and faithfully cultivate that portion of his vineyard, which the Lord has entrusted to their care.

THOMAS A. CRAWFORD is appointed Agent for THE FRIEND, in place of Jehu Kite. Address, Damascus, Ohio.

SUMMARY OF EVENTS.

UNITED STATES.—Intelligence has been received that the revenue cutter, Richard Rush, seized the British schooner, Ennetta, with 600 skins, on Seventh Month 31st. The seizure of the Pathfinder and the Minnie is confirmed. The Pathfinder was the only vessel placed in charge of an American officer excepting the Black Diamond. The American schooner James G. Swan, was seized in Behring Sea on Seventh Month 30th, with 625 head of seal animals. The vessel's documents, firearms and skins were taken aboard the Rush and she was ordered to Sitka to be turned over to the American authorities. The captain, being without charts, and unacquainted with the Alaskan coast, proceeded to Port Townsend and surrendered his vessel to the cost of a cable line from San Francisco to New Zealand, by way of Honolulu and Tutuila, at \$10,000,000. It is suggested that the United States Government grant a subsidy for the purpose to the extent of guaranteeing 3 per cent. per annum on an investment of \$10,000,000 in bonds to be issued by a company incorporated under the laws of the United States.

It will be some time before settlers can go upon the Sioux reservation lands. Congress must ratify the agreement with the Indians before the President can proclaim the lands open.

Very early in the morning from San Diego, Cal., is carrying from 10 to 15 tons of honey.

The forest fires in Montana were checked and at many points extinguished by a heavy rain on the night of the 18th instant, which was general throughout the Territory. The 625 head of seals in over two months, fell over South Dakota, on the same night, relieving the anxiety of the farmers, who now say "corn is safe for a good crop."

The Washington Territory Constitutional Convention has adopted woman suffrage as a separate proposition, to be submitted to the people with the Constitution.

Governor Hutchinson, Attorney General Kellogg, Chief Justice Hildreth, and Supreme Justice Vinton and Johnston, of Kansas, have furnished for publication statements declaring that woman suffrage at municipal elections in Kansas has proved such a great public benefit that they advise other States to adopt it.

The Prohibition State Convention of Nebraska, which has closed its sessions in Lincoln, was of one mind in everything but the adoption of a resolution on the platform relating to the Non-partisan Amendment League, which evoked considerable discussion and some sharp personalities. A plank expressing sympathy with the movement was in length adopted.

A train containing Grand Army veterans and their friends, bound for the Milwaukee encampment, was wrecked near Streator, Illinois, on the morning of the 26th inst., by spreading rails, and six cars were thrown down an embankment, a distance of about 40 feet. About 50 persons were injured, many of them dangerously.

The captain of the steamer *La Gasconne*, which arrived at New York on the afternoon of the 26th inst., reported that, on the morning of the 21st, at 3 o'clock, in latitude 25°S, longitude 83, his vessel narrowly escaped colliding with a number of icebergs, the largest of which was 150 feet in height.

A telegram from Johnston, dated the 26th inst., says the water in the rivers there is getting very low, and a great deal of pestilence is reported as being exposed. The stench along the river bank is becoming unbearable; especially along the point and near the stone-bridge are the odors very nauseating. There are quite likely many dead bodies in the sand along the banks.

Deaths in this city last week numbered 126, an increase of 37 over the previous week, and a decrease of 28 from the corresponding week of 1888. Of the whole number 225 were males and 191 females: 145 were children under one year of age; 45 died of marasmus; 43 of cholera; 25 of typhoid fever; 25 of pneumonia; inflammation of the stomach and bowels; 21 of inanition; 20 of diseases of the heart; 18 of typhoid fever; 17 of old age; 13 of convulsions; 12 of pneumonia; 12 of old age; 11 of congestion of the brain; 10 of cancer, and 4 of paralysis.

Markets.—*U. S. 4's*, reg., 106; coupon, 107; 4's, 123; currency 6's, 115 a 130.

COTTON was in small supply and firm at 11½ cts. per pound for middling uplands.

FEED—Winter bran, choice, \$13.25; do, medium to prime \$12 a \$13.

FLOUR AND MEAL—Western and Pennsylvania super, \$2.65 a \$2.90; do., extra, \$3.00 a \$3.30; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, \$4.00 a \$4.25; Pennsylvania roller process, \$4.25 a \$4.50; winter flour, clear, \$4.10 to \$4.50; do., do., straight, \$4.50 a \$4.75; Minnesota, extra, \$4.50; do., straight, \$4.50 a 5.00; do., patent, \$5.25 a \$5.75.

GRAIN—No. 2 red wheat, 82½ cts.; No. 2 mixed corn, 42 a 42½ cts.

WHEAT—No. 2, 81 a 82½ cts.

BEEF CATTLE—Extra, 44 a 45 cts.; good, 44 a 45 cts.; medium, 44 a 45 cts.; common, 3 a 3½ cts.; Texas, 3 a 3½ cts.; fat cows and heifers, 2½ a 3 cts.

SHEEP—Extra, 5 cts.; good, 4 a 4½ cts.; medium, 4 a 4½ cts.; common, 3 a 3½ cts.; culls, 2 a 2½ cts.

LAMBS; extra, 6½ a 6½ cts.; good, 5 a 6 cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.

HOGS—Good light western, 61 cts.; heavy western, 275 to 290 pounds, 61 a 63 cts.; extra heavy western, 275 to 290 pounds and over, 61 a 63 cts.

WHEAT—On the morning of the seizure of Canadian vessels in Behring Sea the *London Daily News* says: "Secretary Blaine is in a manner committed to a policy of unfriendliness toward England. There are many signs, however, that in the present dispute he will not go so far as to close our ports as well as ours." The *London Spectator* says: "No nation has more strenuously denied and resisted the right of search than America, and there is none which has resisted it more successfully. In the present case, unless the United States will consent to a search of the American coast, which no one has yet asserted, it is not conceivable how the right to interfere can even plausibly be claimed."

The Nonconformists consider the collapse of the Times in Parliament as another step toward the disestablishment of the Church of England and the

application of the tithes to national purposes, instead of to one particular ecclesiastical body.

Parliament has ordered the appointment of a Sanitary engineer to inspect the prisons of Ireland, which are notoriously filthy.

James O'Brien and James Gilhooly, members of Parliament for Cork, have been convicted of holding a Nationalist meeting which had been proclaimed by the Government. O'Brien has been sentenced to two months, and Gilhooly to six weeks imprisonment, upon hard labor. Upon expiration of their sentences they will be asked to give bonds to keep the peace for six months. In the event of their refusing to give the required bonds they will be sentenced to two months additional imprisonment.

The London dock laborers have struck for higher wages and labor. Upon expiration of their sentences they will be asked to give bonds to keep the peace for six months. In the event of their refusing to give the required bonds they will be sentenced to two months additional imprisonment.

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Despatches from Egypt say that a famine prevails at Khartoum, Kassala, Tokar and other river towns. The survivors are said to be feeding upon the bodies of the dead. About twenty deaths from starvation daily are reported at Tokar.

Orders have been given to place military cordons around the towns.

On the 20th inst. the City of Paris was visited by a violent storm. A thunderbolt struck the Eiffel Tower.

An influential German company has formed with a capital of 30,000,000 francs to complete the Simplon tunnel. The company has acquired two Swiss railroads from Lucerne. Italy will find 15,000,000 francs to possess one end of the tunnel.

A Vienna correspondent writes that the Austrian grain yield has decreased as follows: Wheat, 15,000,000 hectolitres; barley, 12,000,000 hectolitres; rye, 11,000,000 hectolitres; oats, 21,000,000 hectolitres.

A severe earthquake shock was felt throughout Greece on the 26th. Serious damage was done in several places.

There is every probability, says a financial contemporary, that Japan will shortly become entirely independent of other countries as regards its coal supply, since vast coal fields have been recently discovered in the island of Kyushu.

The Credit Bank, which the Russian Government established in 1886 to advance loans to the nobility on mortgages, has foreclosed on two thousand estates, which must be sold at auction at the end of the year.

Advices from Hayti of the 24th inst., report the end of the rebellion. King and Queen, and the Prince of Port-au-Prince on a French gun-boat, and on the 22nd inst. General Hippolyte's army occupied the capital. The U. S. steamer *Galena* has been ordered to Hayti for the protection of American interests, and sailed on the 26th, from New York for her destination. She will take the place of the *Kearsarge*, ordered home.

RECEIPTS.

Received from Hannah H. Savery, Pa., 10, being \$2 each for herself, Stephen H. Savery, George S. Melcher, and Thomas B. Taylor, Pa., and Thomas H. Savery, Del.; 63; from William Penn Evans, Cal., 56, being \$2 each for himself, Abraham Cowan, and Allen T. Lee, vol. 63; from Elizabeth Hunt, O., \$2, vol. 63; from Jane De Cou, N. J., \$2, vol. 63; from M. D. D. D., N. J., \$2, vol. 63; from John H. Ballinger, N. J., \$2, vol. 63; from John E. Darnell, N. J., \$2, vol. 63; from John S. Kirk, Pa., \$6, to No. 52, vol. 63; from George B. Allen, Pa., \$2, vol. 63; from William Bettle, N. J., vol. 63; from John H. Waring, Conn., \$1, to No. 52, vol. 63; from Samuel Conard, Gen., \$2, vol. 63; from Penelope Gardner, Kans., \$2, vol. 63; from Benjamin F. Starbuck, Agent, O., \$22, being \$2 each for himself, Elisha B. Steer, Lindley B. Steer, Israel Steer, Lindley B. Fracklin, Lindley Hall, Israel Sidwell, Martha B. Walker, and William H. Waring, N. J.; from Nathan Steer, vol. 63; from Mary Merrellfield, Pa., \$2, vol. 63; from John H. Ballinger, N. J., \$2, vol. 63; and from Edward H. Jones, \$2, vol. 63; from John Hall, England, £1, 10s., being 10s. each for Jane Hall, John H. Walker, and William H. Waring, N. J.; from Elizabeth Wixom, N. Y., per Aaron Mekeel, Agent, \$2, vol. 63; from Noble Dickinson, Agent, Can., \$18, being \$2 each for Henry Stout, Joseph Waring, George Pollard, Joshua Clayton, Joseph Henderson, Henry S. Moore, Jesse Stever, Amy Coboc, and Sarah J. Stringham,

vol. 63; from Neal Madson, Io., \$4, being \$2 each for Joseph Armstrong and Benjamin Elyson, vol. 63; from Hugh D. Vail, Cal., \$2, vol. 63; from Henry N. Hoxie, Pa., \$2, vol. 63; from S. C. Roberts, Pa., \$2, vol. 63; from Clarkson M. Gifford, Mass., per Isaac P. Wilbur, Agent, \$2, vol. 63; from Hepseith C. Hussey, N. Y., \$2, vol. 63; from Uriah Barton, N. J., \$2, vol. 63; from Jonathan E. Rhoads, Del., \$2, vol. 63; from Joseph Pennell, Pa., \$2, vol. 63, and for Elizabeth B. Bacon, Philad., \$2, vol. 63, and for Henry H. Elkinton, \$2, vol. 63; from Samuel Allen, Philad., \$2, vol. 63; from Henry Trimble, Philad., \$2, vol. 63; from Jesse Dewes, Agent, O., \$19, being \$2 each for David Masters, Patience Fawcett, Jason Penrose, Robert Wilbur, and John H. Waring, N. J.; from Henry H. Llewellyn, Thomas Dewees, Jr., and Jesse Dewes, vol. 63; and for Thomas Dewees, Kans., to No. 52, vol. 63; from James W. Oliver, Mass., \$2, vol. 63, and for Owen Dame and Mary Page, \$2 each, vol. 63; from Henry Newton, England, 10s., vol. 63; from Dillon Gibbons, Pa., \$2, vol. 63, and for Ann Case and Dorcas Price, \$2 each, vol. 63; from Albert M. Cope, Pa., \$2, vol. 63; from Samuel S. Cowgill, Cal., \$2, vol. 63; from William H. Moon, Pa., \$2, vol. 63; from John Blackburn, Agent, O., \$4, being \$2 each for Wilson Hall and G. Elna, vol. 63; from Charles C. Zook, Pa., \$2, vol. 63; from Josiah W. Cloud, N. J., \$2, vol. 63; from Hetty B. Garrett, Gtn., \$2, vol. 63; from George M. Nichols, Agent, Io., \$6, being \$2 each for John Williams, Samuel Wilson, and George Standing, vol. 63; from Deborah Baldwin, Pa., \$2, vol. 63, and for Mary A. Gibson, and L. J., vol. 63; from Charles Stokes, Agent, N. Y., \$10, being \$2 each for Joseph C. Allen, Richard Haines, Benjamin J. Wilkins, Joab Wills, and Daniel Garwood, vol. 63; from Parker Hall, Agent, O., \$34, being \$2 each for himself, Hannah Hall, John W. Smith, Joseph F. Bins, Jonathan B. Hays, Henry Trams, Thomas H. Waring, Mary T. Hall, Josiah Hall, Lewis Hall, Gilbert McGrew, Richard Ashton, Lewis Taber, Elwood Whinery, Nathan R. Smith, Robert Smith, O., and William Edgerton, Io., vol. 63; from Josiah Wistar, N. J., \$2, vol. 63, and for Sarah W. Abbott and Pebe Carpenter, \$2 each, vol. 63; from George H. Jones, Pa., \$2, vol. 63; from M. Panoast, Pa., \$2, vol. 63; from John Hutchinson, N. J., \$2, vol. 63; from Asa Garretson, Agent, O., \$56, being \$2 each for himself, Joseph W. Douda, Robert Plummer, William Picket, James Steer, Jonathan T. Sidwell, and Elizabeth Steer, Joseph E. Douda, G. Hall, Jesse K. Livezey, Ann Williams, Hannah Stanton, Aaron Frame, Sarah M. Bailey, Barclay Smith, Albert H. Hoyle, Jesse Bailey, Samuel Walton, Beulah Roberts, William Stanton, Mary Davis, John Bundy, Elizabeth Bailey, Joseph Cowgill, John Bailey, Elizabeth Steer, and Lewis Taylor, O., and John G. Hoyle, Kans., vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

WESTWON BOARDING SCHOOL.—The Winter or Long Term will open on Third-day, the 3rd of Ninth Month, 1889.

Conveyances will be at Westwonton Station, on the West Chester and Philadelphia Railroad on that day. To meet the train for Philadelphia, passengers for Westwonton of the Pennsylvania Railroad Company, at Broad and Fifth Sts., Philadelphia, at 7:09, 8:55, A. M., and 2:53, 4:45, and 5:51 P. M.

The Union Transfer Company will stop for baggage to Westwonton places in ticket-booking parlors. If notices be left either at New Chestnut St., at the South East corner of Broad and Chestnut Sts., at the Baggage-room, Fifteenth Street, above Market, or at Market St. Ferry (north side); and will deliver it at the Broad St. Station of the Pennsylvania Railroad Company, at a charge of 25 cts. per trunk to be paid, either when the order is given, or when the trunk is called for. For the same charge they will collect baggage from any of the other railroad depots, if the railroad checks held for such baggage are left at one of the offices of the Company above designated. In all cases it must be stated to the baggage station to go to Westwonton Boarding School, Westwonton Station on the West Chester and Philadelphia Railroad.

DIED, on Seventh-day, Seventh Month 6th, 1889, in Potstown, Penna., at the residence of his son-in-law, Edgar S. Cook, EDWARD BAILEY, in the 65th year of his age.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, NINTH MONTH 7, 1889.

No. 6.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 187.

UNEXPECTED RESULTS.

We are so unable to penetrate the future and foresee the results of our actions, or the consequences that will flow from the circumstances which surround us; that not only do we need a wisdom higher than our own to guide us, but we may be induced to complain of inconveniences which are really part of the designs of Providence for our protection or welfare.

A story is told of a merchant who was returning from market on horseback, with a sum of money in a valise behind him. The rain fell with such violence that he was wet to the skin, and he was ready to murmur at the weather and the discomfort it occasioned. He reached the borders of a forest, and to his terror beheld a robber by the road-side with a gun levelled and aimed at him. But the same rain which had wet him, dampened the powder that the gun did not go off; and putting spurs to his horse, he escaped the danger. When he found he was safe, thankfulness for the rain which had caused his preservation took the place of the complaining feelings in which he had before indulged.

Dr. Dwight, in his travels in New England, states, that soon after the county of Litchfield began to be settled by the English, a strange Indian arrived at an inn, and asked the hostess, as the evening was advancing, to provide him some refreshment; at the same time observing, that from failure in hunting he had nothing to pay, but promising compensation whenever he succeeded.

The plea was, however, in vain; the hostess loaded him with opprobrious epithets, and declared that it was not to throw away her earnings on such creatures as himself, that she worked so hard. But as the Indian was about to retire, with a countenance expressive of severe suffering, a man who sat by directed the hostess to supply his wants, and promised her full remuneration.

As soon as the Indian had finished his supper, he thanked his benefactor, assured him that he should remember his kindness, and engaged that it should be faithfully recompensed when-

ever it was in his power. The friend of the Indian had occasion, some years after, to go into the wilderness between Litchfield and Albany, where he was taken prisoner by an Indian scout, and carried to Canada. On his arrival at the principal settlement of the tribe, it was proposed by some of the captors that he should be put to death; but during the consultation, an old woman demanded that he should be given up to her, that she might adopt him for a son who had been lost in the war. Accordingly he was given up to her, and he passed the succeeding winter in her family, amidst the usual circumstances of savage hospitality.

While, in the course of the following summer, he was at work alone in the forest, an unknown Indian came and asked him to go to a place he pointed out on a given day; and to this he agreed, though not without some apprehension that mischief was contemplated. His fears increased, his promise was broken. The same person repeated his visit, and after excusing himself in the best way he could, he made another engagement, and kept his word. On reaching the appointed spot, he found the Indian provided with ammunition, two muskets, and two knapsacks; he was ordered to take one of each, and he followed his conductor, under the persuasion that he had intended him injury he might have despatched him at once. In the daytime they shot at game that came in their way, and at night they slept by the fire they had kindled; but the silence of the Indian, as to the object of their expedition, was mysterious and profound. After many days had thus passed, they came one morning to the top of an eminence, from whence they observed a number of houses rising in the midst of a cultivated country. The Indian asked his companion if he knew the ground, and he eagerly said, "It is Litchfield." His guide then recalled the scene at the inn some years before, and bidding him farewell, exclaimed, "I am that Indian! Now I pray you go home."

A young man of Norwich, England, had been told by an old woman who pretended to tell fortunes, that he would live to see his children, grandchildren and even great-grandchildren growing up around him. How far he believed her prediction cannot be told; but in musing over it, he thought that if he should live to such an advanced age, he would be likely to become a burden to his family, unless he stored his mind with interesting and profitable incidents and thoughts, which would enable him to interest the young people by their narration. This peculiar motive induced him to go that very evening to listen to the celebrated Whitfield, who was to preach that night.

The text selected by Whitfield was the language addressed by our Saviour to the Sadducees and Pharisees, "O, generation of vipers, who hath adorned you to flee from the wrath to come." In the course of his sermon, he stopped abruptly, and lifting up his hands exclaimed with great emotion, "Oh, my hearers! the wrath to come! the wrath to come!" The young man,

in describing the effect, said, "These words sunk into my heart, like lead in the waters. For days and weeks I could think of little else. They would follow me wherever I went." The issue was, that he soon after made a public profession of religion. The chain of events which followed from his going to listen to Whitfield were probably as unexpected to him, as the reward received for his kindness to the Indian was to the inhabitant of Litchfield.

A fable is related of a hermit and his olive tree, which illustrates how difficult it is for shortsighted man to know what really is best for him; and how wise it is in all things to be submissive to the will of God, and leave ourselves in his hands. The fable says: An aged hermit planted an olive tree near his cave; and then, thinking it might want water, he prayed to God to send rain. So, the rain came down and watered his olive tree. Then he thought a little warm sun would do it good; so he prayed for warmth and sunshine, and the sun shone, and it was very hot. Then, as the sapling looked somewhat feeble, the hermit thought, "What it now wants is a little frost to brace it." Accordingly he prayed for frost, and that night the hoar-frost covered the ground. But the olive somehow did not seem to thrive, so he thought that possibly a warm southerly wind might help it on; and he prayed that the south wind might blow upon his tree, and the hot south wind blew, and the olive died! Some days after, he was visiting a brother hermit, and he noticed that he had a remarkably fine olive tree. "Why, brother," said he, "how do you manage to get your olive tree to thrive so well?" "I don't know that I did anything specially to it, but I just planted it, and God blessed it, and it grew." "Ah, brother, I planted an olive tree, and when I thought it wanted water I prayed God to give it rain, and He sent rain; and when I thought it wanted sun I prayed for it, and the sun shone; and when I thought it wanted bracing I prayed for frost, and the frost came. God sent me everything that I prayed for, as I thought it wanted it, but my tree died!" "And I," replied the other, "just simply prayed that God would take care of my tree, and then left it in his hands to arrange the how and the when, because I felt sure *He knew what was best for my tree*, better than I did!"

Richard Cecil, riding with a friend one windy day, and the dust being very troublesome, his companion wished that they could ride in the fields, where they would be free from dust; and this wish he more than once repeated. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. He now complained of a new evil. "Ah!" said Cecil, "when you were in the road the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the flies were there. Now this is a true picture of human life; and you will find it so in all the changes you make in future. *We know the trials of our present situation*; but the

next will have trials, and perhaps worse, though they may be of a different kind."

In illustration of the fact that, in the ordering of an overruling Providence, a comparatively slight incident may produce results of great importance to us, John B. Gough relates the following incident that befel his father:—

"During a retreat of the English army, when closely pursued by Marshal Soult, about the year 1809, my father, then about 30 years of age, was a soldier in the Fifty-second Light Infantry. He had been slightly wounded in the chest, and though his wound was not considered fatal, it was painful and irritating. The army had suffered fearfully from exposure, famine, and the heavy fatigues of an active campaign. I well remember my father saying to me, 'John, you will never know what hunger is till you feel the two sides of your stomach grinding together.' In that campaign, men mad with hunger fought like wolves over the half-decayed hough of a bullock; and often when one of these poor animals, overcome with weakness and starvation, was staggering as if about to fall, the ready knife was applied to the throat, and the fainting soldiers, eagerly catching the blood in their hands, and hardly waiting for it to congeal, made it take the place of food. In this retreat, my father threw himself out of the ranks, under the shadow of a large rock to die: he could go no farther. Lying there, he took from his inner pocket a hymn-book (which I have to-day with all the marks of its seventy years upon it), and began to read the hymn in which is the verse—

'When in the solemn hour of death
I own thy just decree,
Be this the prayer of my last breath:
O Lord, remember me.'

He made die—it seemed inevitable—though far from home, in a strange land. Suddenly a large bird of prey, with a red neck growing out of a ruffle of feathers, came swooping along, almost brushing my father's body with its wings; then circling up, he alighted on the point of a rock, and turned his eye on his intended victim.

As my father saw that horrible thing watching, and waiting to tear him in pieces even before life was extinct, it so filled him with horror and disgust, that he cried, 'I cannot endure this: it is too terrible. When I am unable to drive that fearful thing away, it will be tearing my flesh!' He rose to his feet and fell, then crawled and struggled away, till at length he crept into a poor hut, found safety, and soon after joined his regiment. Though he was very, very ill after that frightful episode, he recovered, and died in 1871, at the remarkable age of 94 years."

The celebrated engineer, Telford, stated to a friend, only a few months before his death, that for some time previous to the opening of the Menai suspension-bridge, his anxiety was so great that he could scarcely sleep, and that a continuance of that condition must have very soon completely undermined his health. We are not, therefore, surprised to learn that when his friends rushed to congratulate him on the result of the first day's experiment, which decisively proved the strength and solidity of the bridge, they should have found the engineer on his knees engaged in prayer. A vast load had been taken off his mind; the perilous enterprise of the day had been accomplished without loss of life; and his spontaneous act was thankfulness and gratitude.—*Smiles.*

Extracts from the Memoranda and Letters of Ann Watkins.

(Continued from page 35.)

During a visit in Lancashire and Cheshire, A. W. writes:

"Fifth of First Month, 1867. We went over the water on Fourth-day, and met Friends at Birkenhead at half-past nine o'clock. No voice was heard save mine, and I thought a little help was afforded to testify to the inward and spiritual appearance of Christ, at the same time subscribing to the record of his outward appearance. This has been my principal business the last three days in the meetings of Birkenhead, Liscard, and Southport; at the latter place a number of Friends were very loving and tender; at the two former, I thought Truth rose into dominion, but the hindering things produce coldness."

On the 15th "we drove to the meeting-house at Crawshawbooth, which is situated in a beautiful vale, and is a very pretty, romantic spot. It and the cottage adjoining were built in the year 1716, and cost £60. The workmen were paid two-pence a day as wages. But neither the antiquity of the place, nor the remembrance of good Friends that had preached there, nor any of the good deeds performed there of which we talked, could at all assist us for that occasion, and we had fresh to be still and labor for a piece of bread. I thought we were refreshed together, and we left the place under a fresh sense of the unmerited blessing."

"Hyde, First Month 26th. Since I last wrote I have attended the meetings of Stockport and Hyde, and am intending to go to Wilmslow this afternoon. [Speaking of the Friends with whom she stayed at Hyde, A. W. says,] He and his wife are convinced Friends, and have not received a school education amongst us. The husband appears to have a very unbiassed mind as regards the state of things amongst us, but is seeking to live near to the Principle, and believes, as we individually do so, and lead others to do the same, that things will be set right sooner than by any other course. I feel glad to have crossed the path of these Friends, as I think they are amongst the honest-hearted. "Let the postherds of the earth strive with the postherds of his Maker.' How great the need for us to mind our own business, and to seek to come under the regulating Power that we may be as the prepared vessel, fit for the reception of the heavenly oil; otherwise the work will be marred, the vessel injured, and not being able to receive the gift, loss will be the consequence. Oh! how I long that every one may be driven home, that here, we may be first muddled, mended or repaired, and then the service of each one will be helpful to the body, and there will be no room for jarring or jangling; no exaltation, but a standing still in the resignation, or a moving forward in the current of Divine life, in the healing virtue of whose waters many would be made perfectly whole."

In the year 1867, A. W. visited the meetings in the Quarterly Meetings of Buckinghamshire, Northamptonshire, Bedfordshire, Hertfordshire, Berkshire and Oxfordshire, and appointed several public meetings in different villages. In the course of the journey, she writes, under date of 2nd of Eleventh Month: "As regards the outward appearance, the state of things is truly discouraging, but I trust the principle is spreading. I feel encouraged in this belief, and see,

or think I see, through the vista of a few fleeting years, a flocking to the standard."

On 30th of Eleventh Month, she says:—"It was a beautiful morning, the sun shone brightly, and the hoar frost lay upon the ground; all that was outward and all that was inward appeared attuned to praise the goodness of the beneficent Creator, interrupted at intervals by a sense of much weakness and timidity, to be hushed again in the silence that reigned around, which preached an example of confiding trust; and the language did arise in my heart in the fulness of feeling,

What Thou dost to-day provide

Let me as a child receive;

What to-morrow may betide

Calmly to Thy wisdom leave;

'Tis enough that Thou dost care,

Why should I the burden bear?

We arrived at Thame about half an hour before the time of meeting at the house of Wm. Wheeler, a man advanced in years, habited in the garb of a Friend; his wife and daughter enlightened Wesleyans. We met in W. W.'s parlor, and were twelve in number, including D. B., S. K., and myself. Among those present were R. R., a member of our Society, a poor man but rich in faith, and, I believe, an inheritor of substance; B. M., one who appears to have passed through much in his early experience, but seemed to me to have taken up rest by the way, yet there felt to be a visitation and much of hope; and W. H., an original character, who came in his brown paper cap and coarse apron, has been drawn experimentally to faith in the doctrine of Divine Light or immediate illumination, and has been gathered from a dead practice to a living service. There was also a young woman who appeared tender. When we sat down I felt cast into an inward exercise, in which I humbly trust desires were raised, which, through continued mercy, found entrance in the ears of the Lord of Sabaoth; and in this inward exercise and travail I was engaged to labor with heart and soul amongst them, and I reverently believe the feeble effort was owned."

"In 1870, with my sister Susannah Kirkham and eldest son, I visited Scotland, and had liberty to attend some meetings in the North of England. I speak in deep humility, but I reverently believe the everlasting Wing of the Almighty was extended and a way was made for us to my great admiration. May I not ascribe all praise to Him who condescends to aid those who endeavor to serve Him, though we be as poor worms of the dust?"

[The following letters were written during this journey:—

"Penrith, 6th of Eighth Month, 1870. We have been favored to pass through Westmorland with a good degree of comfort and peace, holy help having been mercifully extended from day to day. Last Seventh-day we visited the Hall of Swarthmore. We noticed one room in particular (used now as a parlor), where Judge Fell used to sit with the door open and hear what Friends said in their gatherings; also the place where once was a balcony from which George Fox used to address the people. All is silent and still, but there yet meet together a small remnant who profess to testify to the Power which raised us up to be a people. The meeting-house stands at some distance from the hall, a neat and rather commodious building. Here we saw the chair once occupied by George Fox, and another once used by Robert Withers. The old Bible, with the chain attached to it, pleased me much. Our friend J. C. turned to

two passages of Scripture somewhat differing from ours.—Is there no treacle in Gilead, and I commend unto thee Phebe, our sister, a minister in the congregation at Cenchreae." On First-day we met at this house in the morning, and at the Temperance Hall in the evening."

"Guardsale is a meeting that has been reopened, about eight miles from Bridgfalls. Here we met with primitive Quakerism, minds drawn off from words into pure stillness. It was a memorable day, and our hearts were, I humbly believe, united together in the best of bonds. I rejoiced in Him who has given such power unto his poor, his lowly ones."

"Aberdeen, 12th of Eighth Month. We had a comfortable journey to Edinburgh, resting at Carlisle for some time, and had a lunch dinner. W. M. met us on the platform and kindly conducted us to his house, where we were very kindly entertained. I was led into a conversation which occasioned me some after conflict. I do feel it exceedingly incumbent as we pass along, much to suppress the freedom of the natural mind, and seek so to dwell near the Fountain of Life that even our conversation may be refreshed, as with heavenly dew."

"On First-day the meeting was very small, and there felt but little of an animating character; but my mind was humbled in the service of the day, as I was led to labor hard to testify to the Divinity of Christ and the inward and spiritual nature of his kingdom, and of the need there is of being broken to pieces in order to experience for ourselves that kingdom to be set up in our hearts. There was a reading meeting directly after the evening meeting, which, though good in itself, was, I thought, rather inappropriate so immediately after the solemn engagement of worship."

During her visit in Scotland she met with several evidences that the Spirit of God was working on the hearts of the people, and drawing some into a practical acquaintance with the spiritual religion professed by her own Society. In one case, "after a public meeting had been held, several of the villagers asked R. B. to allow them to meet in his barn in a usual way to wait upon God. Consent having been given, at the first meeting between fifty and sixty attended, but the steady attendance amounts to twenty, sometimes ten to fifteen more. They have been used to meet in R. B.'s kitchen in the winter. There is no reading or other preliminaries, but they simply sit in silence. One woman, who has suffered much for her adherence to what she believes to be right as a Christian, even in her views with regard to language and dress, without knowing anything of Friends, is a very remarkable instance of immediate teaching. She was in the practice of visiting the sick, and on one occasion, when calling on one who was near death, the clergyman was asked to pray, he answered that he had not got his book. The reply was made, 'If you need a book, here is one.' It was used, but the impressions received were not favorable to book prayer, and Nancy Ritson's mind was greatly exercised. She went home and came to the conclusion when visiting the sick, to seek to draw near in spirit unto God by the observance of solemn stillness. This was at first difficult, but she put aside other means and was blessed in her deed. She is now a member of our Society and occasionally speaks in this interesting gathering. We met in the barn on the evening of Fifth-day, about thirty-five present."

She remarks, in reference to the people of

Scotland—"I am satisfied there is a good seed in this land, and that there may be a noble testimony borne to the Truth; but perhaps the time is not fully come for its development."

(To be concluded.)

FOR "THE FRIEND."

A Visit to a Nelumbium Pond.

On the second of Eighth Month, I accepted an invitation to accompany some friends on a visit to a mill pond on Salem Creek, near Sharpstown, N. J., where that curious and beautiful plant, the Lotus or Sacred Bean (*Nelumbium luteum*) grows luxuriantly and in great abundance. A few years ago, a party who went there on a similar occasion, agreed to unite themselves into a very informal association called the *Lotus Club*, which at the proper season should annually meet at the place of their growth, and enjoy the sight of these magnificent Water-lilies. In the afternoon of the day the company assembled in the school-room at Woodstown, and listened to a talk or lecture on botanical subjects from some one of the party.

The Nelumbium grows also in a mill-pond near Woodstown, on the same creek; and at the meeting held this year, a committee was appointed to see whether arrangements could be made to lease the use of this pond, so as to protect the plants growing there, and also to introduce other kindred species, especially the pink-flowered East Indian one *Nelumbium speciosum*, held sacred by the Buddhists of India, and associated with ideas of Buddha, who is represented as reclining on a leaf or flower of the Lotus.

As we approached the pond, we saw a large expanse, probably acres, of its surface thickly covered with the great round leaves of the Lily; there were hundreds of the large yellow flowers in full bloom, and thousands of the buds and seed-vessels in various stages of development. Taking a small boat we pushed out among them, though they were growing so closely together that we could do little more than skirt the edges of this natural flower bed. The water was 3 or 4 feet in depth. The tubers and rootlets were sunk in the mud at the bottom, and the stems of the leaves and flowers were of corresponding length. Many of the leaves were floating on the surface of the water. They were of different sizes, but mostly about 2 feet in diameter, round, and with the stem attached to the centre. The dark green color, and the smoothness of the surface, rendered them almost as attractive as the flowers. Owing to some peculiarity of the upper surface of the leaves, water will not wet them, but, if thrown on to them, gathers in globules and rolls off, leaving the leaf as dry as before. This effect is produced by a coating of microscopic hairs or down, which, by retaining a film of air over the upper surface, prevents it from being wetted, when water is poured upon it. The Hindoos have a proverb founded on this peculiarity of the leaves, to the effect that the good and virtuous man is not enslaved by passion, nor polluted by vice; for though he may be immersed in the waters of temptation he will rise uncontaminated by them.

The long leaf stems were a little over half-an-inch in diameter, and at the point of juncture with the expanded portion of the leaf, divided into ribs which diverged from this common centre and supported the wide expanse of the leaf. I counted 23 of such ribs on a leaf, and observed that as they approached the border, they were subdivided into small branches; and that there were numerous cross branches connecting the main ribs. This structure is similar,

though on a smaller scale, to what is shown on the much larger Lily of South America—the *Victoria Regia*—which has such circular leaves from 6 to 12 feet in diameter, with the border of the leaf turned up for two or three inches, so as to form immense flat trays or saucers. The leaves of the *Nelumbium* have no similar up-turned edge, but lie flat on the water. As the stems lengthen, they gradually raise the leaf from the surface of the water into the air. Those thus elevated assume a somewhat dish-shape, being depressed in the centre.

The stems of the leaves and flowers contain many tubes running lengthways, as is the case with those of some other water plants. On breaking a piece of the stem and drawing the two fragments apart, a number of very delicate, white spiral threads are drawn out, to the length of a foot or more, before they part. These I suppose are spiral vessels, which have been coiled on the inner surface of the tubes which abound in the stems, making a kind of inside lining of them. They are quite numerous, and it is said in India they are carefully extracted, and used as wicks to burn before the idols in the temples.

The kindred species, *Nelumbium speciosum*, is no longer met with on the Nile where it formerly grew, but is found in various parts of Asia and Australia. Sculptured representations of it abound among the ruins of the Egyptian temples, and many circumstances prove the veneration formerly paid to it by the votaries of Isis. In India, Tibet, China and Japan, the plant was deemed sacred, and indeed is still employed in religious ceremonies.

On the upper side of the Nelumbium leaf, a light-colored spot may be noticed at the centre, which is destitute of the green color that prevails on the rest of the top surface. This is filled with breathing pores, which connect with the air-vessels in the stem. These pores are found in no other part of the leaf; although in most plants they are abundantly scattered over the surface.

The flowers of the Nelumbium have many petals or floral leaves. When these are expanded, they make a circular flower from 6 to 10 inches in diameter, of a yellow color, not unlike the shade of rich Alderney cream. The germ in the centre of the blossom is in shape, an inverted cone, on the flat top of which the fruit seeds are arranged. This central portion enlarges as the flower matures and passes away; and it becomes the seed-vessel, with a separate cavity for each seed, which finally lies loose in it—with its point projecting through a hole, reminding one of a pepper-box. These seeds are edible, and were an article of food among the Indians, as well as the tubers or root-stocks, which contain considerable starch.

The soft mud and the still water of the pond evidently suit the Nelumbium, for it grows so rapidly and spreads so much, that the owner of the mill had men at work at the time of our visit mowing off the leaves and flowers in a part of the pond, so as to check its growth, and keep open a channel for the waters, which he feared might be closed by the spreading of this plant.

In striking contrast with the huge leaves and flowers of our water-lily, was a small, delicate, white-flowered plant, belonging to the Parsley-family (*Umbelliferae*), which grew on the margin of the pond. The leaves were dissected into bristle-form divisions, not thicker than ordinary sewing thread. One of the stont, circular leaves of the Lily would have furnished enough material to have supplied a hundred plants of this Mock Bishop Weed (*Discopleura capitata*.)

After returning to Woodstown and dining, we spent an hour in the Academy building, listening to some interesting historical accounts of several plants, which produce substances that are largely used in medicine or for other purposes. Among these were Quinine and its allies, Indian Hemp, Cocaine, Opium, Cocoa, Patchouly, &c. The lecturer seemed to be full of information on his subject, so that he could with little effort pour upon his auditors a steady stream of valuable and interesting information.

J. W.

FOR "THE FRIEND,"

The True Wisdom.

I often feel, with much sadness of heart, that many who are "not far" from the kingdom are resting in the belief that all they have to do is to be quiet, and in God's own time all will come out right. I fear there are many who rest on the feeling that if they are to be saved, the Holy Spirit will do the work in his way and time. That they have nothing to do with it. Stop a moment, dear heart, and think. What saith the Scriptures? "Make your calling and election sure before ye go hence to be seen of men no more." "Woe to them that are at ease in Zion."

I know full well that the work is the Lord's, and the power is his to regenerate the heart of man, and to bring it from the state of a barren waste to that of a fruitful garden. And while the work of the Holy Spirit is thus the essential thing, He requires our co-operation; conviction is not conversion. We may be fully convinced of our sinfulness, but unless we yield, salvation full and free can never be ours. Very true is it that we cannot save ourselves, or in any way merit salvation. It is the knowledge of this fact which leads us to prostrate ourselves before Him who alone is able.

In another sense there is something we must do. It is for us to submit to that pleading voice. It is for us to seek after the true way; and those that seek shall find. It is for us to ask for knowledge and wisdom to rightly judge and rightly follow our Guide. It is for us, in all earnestness to say, "I will forsake sin and give my heart to thee." It is for us to say to Him, "I will let thee in, Lord Jesus."

The prodigal was a long time in want, with perfect knowledge of his sin and his need, but it was the action on his part that brought him home to his father's house. When he was ready to say, "I will," his father was ready to meet him. Oh, how many have been feeding for years on the husks, when they could have been nourished at their Father's table. There must be a definite surrender of the heart to God's control; and a true child of God should live under the daily realization that this surrender had been made; and that now, and henceforth, he or she does not live unto himself or herself, but unto Him who gave himself for them. Thus being made sensible by the witness within us, that "old things have passed away, and behold all things have become new, and all of God!" we are to realize that we have become indeed dead to sin, and therefore are to live no longer therein, but to be alive unto righteousness and true holiness. If, then, through the power of God and through the mercy of God, we have taken this step and yielded our hearts to Him, what does He say He will do? "Whosoever will come, may come," and "him that cometh to Me I will in no wise cast out." Having submitted our will to Him in loving confidence, we shall realize our peace to flow as a river, and his salva-

tion to be within us as a "well of water springing up unto everlasting life."

Arise! then, thou listless one: thou doubting one; thy Lord is waiting to bless thee. Arise! as did the poor prodigal; and say, "Thy face, Lord, will I seek." Let no one think, "I am too young;" the Master loves an early surrender; and the sooner thou comest to Him the longer thy life of Christian joy and trust will be. Come now, and give thy life, thine all to Him who hath done so much for thee. Thou wilt surely find that not one of his promises will fail thee, and that to trust Him in all life's journey, is sweeter far than all that earth can give.

J. H. Y.

SELECTED.

WHEN MY SHIP COMES IN.

BY ALICE WILLIAMS BROTHERTON.

Somewhere on the distant seas
Driven on by tide and breeze—
Blow soft, winds, and aid her
On her way to win—
There's a good ship sailing on
From the rosy gates of dawn,
Oh, what joy will fill my heart,
When my ship comes in!

Treasures richer far than gold,
Or than gems, my ship doth hold!
Half the store of wealth to tell you
I can scarce begin.
But with me, friends, you shall share;
There will be enough to spare—
Enough for one and all.
When my ship comes in.

When I sit (as here to-night)
Dreaming in the ruddy light,
In the embers of the hearth fire
I can almost see
Shape of every sail and mast
Of the ship that's sailing fast,
Drawing nearer, ever nearer,
On her way to me.

So what matter if to-day
I am poor and sad (I say),
Just a little longer waiting—
Till the day will bring my ship—
And I'll hasten to the shore;
All my sorrow will be o'er
As she sails across the harbor bar,
My own brave ship!

"But if (I hear you say)
Not to day, nor any day,
For all your hopeful waiting, friend,
Your ship should come?"
Oh, then, what will you do
When you find that unto you
Nevermore, across the ocean,
Will your ship come home?"

She will come, or soon or late,
Well I know it; I can wait,
For my captain's sailing orders
Are from One most wise.
So I sing as I sit here,
Every moment brings me near
The happy hour my ship will greet
My wistful eyes.

She will come! Ay, it may be,
When the summons comes to me:
"Earthlife here is ended, soul!"
Rise! Another life begin!"
When I take the angel's hand
And go downward to the strand,
I may see, then, first, across the bay
My ship come in—

Come in, and waiting stay,
While a voice on board shall say:
"Hasten, all is ready now,
We but wait for thee."
Swiftly then I'll board my ship,
And her moorings she will slip,
And we'll sail out on the ocean
Of—Eternity.

The Independent.

NO ROOM FOR JESUS.

O pleading life, crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working with patience rare,
Problems of worldly loss or gain,
Thinking, till thought becomes a pain;
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woe a share,
Yet human loves each power inthral,
And sorrow treasures fill it all;
No room for Jesus there.

O sinful soul! thus to delude
The being God doth spare!
Blood-bought, thou art all more his own.
Heart, brain, life, all are his alone;
Make room for Jesus there—

Least soon the bitter day shall come
When vain shall be thy prayer,
To find in Jesus' heart a place;
Forever closed the door of grace.
Thou'lt gain no entrance there.

Confessing Christ.—For a Christian to confess his relation to Christ before men boldly is safer as well as more becoming than to attempt to conceal it. Dr. George F. Pentecost says that the next morning after he gave his heart to God he went to the office, where he was engaged in the study of law. In the hurry and confusion of getting certain papers ready for the court, an ink-bottle was overturned on the open pages of a court book. His old temptation to use profane language arose, but remembering what he had done the night before he found grace to overcome. He got the papers ready, sat down and cut the ink-stained pages out of the book and rewrote them. Others in the office looked on with surprise, and one of them said, "Well, you do take that cool," while the head clerk drew his spectacles down over his nose and offered to wager that Pentecost had attended the revival meeting the night before. Then came the crisis, and the young man answered: "Yes, gentlemen, I was there, and you who know me best know what need I had to go." The old clerk, an ex-judge, said: "Young man, that is right; I wish I had had the strength to do as you have done when I was young." Such a crisis comes to every one who becomes a Christian. The temptation to deny Christ before men will arise. He who yields in the slightest degree will sustain an incalculable loss. Happy the man who is not ashamed of Christ. Sinners will respect even though they may oppose him, and he will secure an immense advantage for the spiritual contests yet to come.

MATTHEW HALE, the great English jurist, was accustomed to retire to his closet for an hour of solitary communion with God before he took his seat upon the bench to try a case in court. He had learned that he wore the ermine as Christ's servant.

Abraham Lincoln said of himself, when he stood at the helm of state in the storm: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day." He had learned that the directing of the affairs of a nation is a sacred function in which he had a right to ask for Divine guidance and support.

The Outlook.

SELECTED

BY RICHARD H. THOMAS, M.D.

It has been said that not to understand the past is to remain always children. In order to understand and to meet the needs of the day intelligently, we must watch the tendencies of present movements, and the result of similar movements in the past. It is important, also, to remember that the consequences of what we do, depend not upon our motives, but upon the nature of our actions. For example, many a man has poured cold oil on a slow fire to make it burn brighter. The intention was good, but the resulting explosion was just as disastrous as if the design had been evil. This fact applies to the movements among Friends to-day, and to no subject more emphatically than to that of the support and character of the ministry. The changes that have been introduced in some parts have been to a large extent promoted by men who in their feelings have been thoroughly loyal to the Society. In the reported discussion which preceded the adoption by Iowa Yearly Meeting of a minute advising particular meetings to support ministers as pastors, it was clearly stated, by those who favored the measure, that nothing was further from their intention than to do anything to hinder the free exercise of the ministry in meetings for worship by anyone on whom the Lord might call. They even hoped the result of this action would be to develop the exercise of this freedom, and referred to cases where this had been the result. The minute was passed as something that was needed in the present state of the meetings. These explanations and statements are doubtless perfectly true. What then? The end is not yet.

This step is simply the last one thus far taken on the road to a professional ministry, and that is why it is specially mentioned. If any deny that it is a step in this direction, church history, as well as the recent history of Friends, justifies me in my assertion. Look at the progress of the movement in our Society. We have one particular meeting after another, supporting some minister among them without secular labor, who is regarded by that meeting as its pastor, and who is expected to do pastoral work.* We see a number of our ministers assume the clerical dress, and some of them already allow themselves to be styled "Reverend." We find reports of committees in various Yearly Meetings speaking of the need of stationed pastors, and we now have the recent action in Iowa. In the meantime, one of the leading organs in our Society is teaching that a call to the ministry involves, generally at least, a call to leave off secular employments, and that it is as much our duty to support such as are called, as to pay clerks in our offices. Finally the importance of an intellectually trained ministry is insisted upon, and in certain places initial steps looking to this end have been undertaken. Is not all this sufficient to show the goal toward which we are advancing? Could the advance have been more rapid than it has been? And because the customs and doctrines of 200 years have not already been upset in every place where the new pastoral system has obtained, are we justified in saying they will not be overturned? Or are we to wait till everything is swept away before we protest? A little boy in Holland was able, by thrusting his hand into a little break in the dyke, to keep out the ocean until assistance came. Had he let that

little stream of water from the ocean flow on while he went to the village for help the whole country would have been flooded. We see our position. Every new step taken has been one away from the position of Friends, and of the early Church on the ministry, towards a professional clergy. We are not concerning ourselves with the motives or the reasons for these steps, we are dealing with the facts of the case.

Church history teaches the same lesson. Pastors, in the modern sense of the word, were unknown in the early days of Christianity. The separation between clergy and laity was then, as it is now amongst us, a gradual process. Again, Barclay of Beigate, in his recent work, points out that, in the time of the Commonwealth in England, other Churches besides Friends held that liberty of prophesying should be allowed to church members, and might be exercised fully in the congregation. Friends alone have retained this freedom. Why? Because they alone kept clear of professional ministers and outward "sacraments." Let us accept either or both of these, and we have seen the last of the true freedom of the Gospel ministry. It may survive for a time, but its fate will be sealed.

A line of separation between a regularly supported ministry and a professional ministry cannot long be maintained, if indeed it exists. If I am supported to do a certain work, that work becomes my business, and however earnest I may be in it, the fact that I am supported changes my relationship to those who support me. I am in a business sense become responsible to them for the service. Now, however much generous minds may rise above it, the introduction of a business or professional element is an injury to the work of preaching, both to the preacher and the congregation. While externally it enhances the minister's authority, it lessens his influences as a man, which is far more important than authority. It tends to make him less dependent upon Divine enlightenment for each occasion, and more dependent upon human preparation. It crushes out, as we have seen, the exercise of small gifts in the congregation, and, therefore, it would only be a question of time before the natural succession in the ministry would cease, and theological seminaries be absolutely required, and then the fully-developed professional Quaker clergyman result. What effect all this will have on the ministry of women remains to be seen. The indications are that it would have a discouraging one.

Such are the tendencies that are in active progress in certain parts of our Society. It now remains for us to answer the question: Are we to preserve our meetings for worship on their original basis? that is, are we to continue to hold them in dependence upon the Lord to choose whom He will to speak to us? We cannot long do this under any conceivable system of stated and supported pastors. As we value the one we must flee the other. But the maintenance of the freedom of the Gospel ministry must depend upon the faithfulness of all the living members. Every member who conscientiously disobeys the call of the Lord to service, either in meeting or out of meeting, is doing his or her share towards the pulling down of the free and spontaneous, and the setting up of the professional system. Every worker who teaches his hearers to look to him for their supply of spiritual food is doing the same thing. If we desire to take our proper place among the tribes of the Lord's people, the best thing we can do is to have sufficient faith in the truths we profess to apply them practically and consistently. Where

this is done we have the best example of division of labor in spiritual things with the smallest amount of machinery possible for the carrying on of the work. Numbers and wealth are of small moment. "Where there are three there is a church." I have known a congregation of but little more than three grow without a pastor to thirty, with very little outside help. The effect on the spiritual growth of the individual, when placed in a position of responsibility proportionate to his spiritual experience, is wonderfully helpful. According to the Quaker system which in this resembles that of the early Christians, every living member realizes this responsibility, and looks to the Lord for guidance in carrying it out. From the first also a vigorous life is encouraged, by teaching the converts that there is no man over them to lead and feed them; but that, while all are to be subject to and help one another, no one is to depend on the other, but on the Lord. We want strong Christian characters more than anything else; and shall we leave off the best means for developing them, because it is a means that requires for its right administration a life of special nearness to God? Shall we not rather live near Him and see whether that system of spontaneous work, which has always proved so successful when carried on by men imbued with the Spirit of God, will not again be shown to be of Him?

FOR "THE FRIEND."

George Fox's Gift of Land to Philadelphia Friends.

It appears from several letters written by Thomas Lower, of London, (step son-in-law of Geo. Fox) to Joseph Grown of Philadelphia in 1698, 1699 and 1700, that William Penn in 1681 granted to George Fox 1250 acres of land to be located in Pennsylvania; in consequence of which he was entitled to two lots in the city, and twenty acres of land in the city Liberties. Several years before George Fox died, he wrote to Friends here that he gave them his said lots and Liberty land for the public service of Friends, but he never received any answer to his letters.

Thomas Lower also sent to Joseph Grown an extract from George Fox's writings, expressing his mind and will respecting his temporal concerns (which writing was dated Eighth Mo. 2nd, 1686), as follows:—

"I do give my land in Pennsylvania, or above one thousand acres, unto Jos. Rouse, Thomas Lower, Daniel Abrahams, and their children, to be equally divided among them. But only sixteen acres of it I gave to Friends there, ten of it for a close to put Friends horses in when they come to the meetings, that they may not be lost in the woods, and the other six acres for a meeting house and burying place." This writing was not a part of George Fox's will, but only a memorandum. A copy of his will is printed in the "Fells of Swarthmore Hall."

In the Sixth Month, 1701, the above clause was read in the Monthly Meeting in Philadelphia, and a committee appointed to get the land confirmed to Friends in a location as near the centre of the city as possible, to answer the purposes proposed by the worthy donor. Wm. Penn returning to England soon after, nothing was accomplished before his departure; but Thomas Lower again took the matter up in England, and obtained from William Penn a promise that he would not fail to see George Fox's will performed to the utmost, and also locate the grant as near the town as the plan of the city would admit of.

* Now in 1889, there are said to be sixteen "pastors" in the limits of one Yearly Meeting.

In 1705 the Commissioners of William Penn granted to Trustees appointed by the Monthly Meeting in satisfaction of this claim, a tract of land in the city Liberties, containing twenty acres of ground, near Fair Hill meeting house; a lot on the south side of High Street, between Third and Fourth Streets, 33 feet front and 306 feet deep; a lot on the west side of Front Street between Sassafras (Race) and Vine Streets, 25 feet front and 426 feet deep to Second Street, and a lot on the east side of Front Street opposite the last named, 25 feet front and 250 feet deep to the Delaware River.

In 1758 a certain Godfrey Laycock arrived from England with a Power of Attorney from George Fox, of Polesworth, a descendant of John Fox, the eldest brother of George Fox (the founder) authorizing him to take possession of all lands in Pennsylvania which the latter had owned. Under this Power of Attorney Laycock attempted to act, but in the meantime a revocation of the power was procured from England, and the matter was dropped.

Some years afterwards John Fox and Tynningham Palmer came from England and produced a deed from George Fox of Polesworth and other descendants of John Fox, under which they claimed the real estate above referred to, and in 1765 issued a writ of ejectment against the tenant in possession of one of the lots. Efforts were made to compromise with the claimants, which proved unsuccessful, and the matter was about to proceed to trial, when the latter proposed arbitration—which was accordingly undertaken under a rule of the Supreme Court of Pennsylvania. Under this rule, if the arbitrators found that the claimants had a valid claim, and that in justice they ought to sell the same to the defendants, they were required to estimate the value of the same, and award the amount thereof to be paid by the defendant to the claimants in full satisfaction of the said lands. The referees found that the title to the lands was in the claimants, but that the defendants had an equitable title therein, and that in justice and equity the claimants should make conveyance of the lands to the defendants, upon payment of the sum of £500, lawful money of Pennsylvania; and that the deeds should contain covenants of warranty against the grantors and their heirs, and the heirs of George Fox, the original purchaser.

By deed dated 24th of April, 1767, Fox and Palmer executed a deed for the real estate in question to the trustees appointed by the Monthly Meeting, and to certain persons who had become purchasers from them (among whom was Benjamin Franklin), and thus this remarkable case was finally settled.

In addition to the £500, which the Friends were required to pay to grant the title to those proprietors, £45.6 were paid for expenses, making the total amount £545.6

G. V.

Natural History, Science, &c.

Sand Showers.—A paper recently published by Denza, an Italian astronomer, treats of the sand showers which occur frequently in Southern Europe. In many parts of the Ligurian Alps and of Lombardy a short time ago, not only the vegetation but the roofs of houses, terraces, etc., were strewn with fine particles of dust after the occurrence of showers. This dust is readily collected. The writer's protracted observation of the phenomenon confirms the opinion already advanced by him, that the sand showers have

their origin in the North African deserts, whence they are borne by strong southern gales as far north as the Alps. Two cases observed support this conclusion. About the beginning of May, atmospheric waves of low pressure advanced from West Africa across the Mediterranean to Southwest Europe, causing a heavy rainfall as far north as the British Isles. In Sicily and Piedmont the showers were mixed with sand, and in other cases the foliage was covered by a layer of dust. On May 12th a violent sand-storm raged in the North Sahara, and this was soon followed by sand showers in Northern Italy.

June Bugs.—At the instance of the Government, the peasants living near the Tuchel-lands in West Prussia, have been waging war on the June bugs, which appeared by the million in the fir forests of that region a short time ago. Altogether 480,000 litres of the bugs were killed and collected. As every litre contained some 480 bugs, the total number gathered by the peasants was about 230,000,000. For every dead bug the Government paid one-thirtieth of a pennig, less than one-one-hundredth of a cent.

The Bite of Serpents.—Let us observe what happens when the rattlesnake means mischief. He throws himself into a spiral, and about one-third of his length, carrying the head, rises from the coil and stands upright. He does not pursue, he waits. Little animals he scorns unless he is hungry, so that the mouse or the toad he leaves for farts unnoticed in his cage. Larger or noisier creatures alarm him. Then his head and neck are thrown far back, his mouth is opened very wide, the fang held firmly erect, and with an abrupt swiftness, for which his ordinary motions prepare one but little, he strikes once and is back on guard again, vigilant and brave. The blow is a stab, and is given by throwing the head forward while the half-coils below it are straightened out to lengthen the neck and give power to the motions which drive the fangs into the opponent's flesh; as they enter, the temporal muscle closes the lower jaw on the part struck, and thus forces the sharp fang deeper in. It is a thrust aided by a bite. At this moment the poison duct is opened by the relaxation of the muscle which surrounds it, and the same muscle which shuts the jaw squeezes the gland, and drives its venom through the duct and hollow fang into the bitten part.

In so complicated a series of acts there is often failure. The tooth strikes on tough skin and doubles back or fails to enter, or the serpent misjudges distance and falls short, and may squirt the venom four or five feet in the air, doing no harm. I had a curious experience of this kind, in which a snake eight feet six inches long threw a teaspoonful or more of poison athwart my forehead. It missed my eyes by an inch or two. I have had many near escapes, but this was the grimmest of all. An inch lower would have cost me my sight and probably my life.

A snake will turn and strike from any posture, but the coil is the attitude always assumed when possible. The coil acts as an anchor, and enables the animal to shake its fangs loose from the wound. A snake can rarely strike beyond half his length. If both fangs enter, the hurt is doubly dangerous, because the dose of venom is doubled. At times a fang is left in the flesh, but this does not trouble the serpent's powers as a poisoner, since numberless teeth lie ready to become firmly fixed in its place, and both fangs are never lost together. The nervous mechanism

which controls the act of striking seems to be in the spinal cord, for if we cut off a snake's head and then pinch its tail, the stump of the neck returns and with some accuracy hits the hand of the experimenter—if he has the nerve to hold on. Few men have. I have not. A little Irishman who took care of my laboratory astonished me by coolly sustaining this test. He did it by closing his eyes and so shutting out for a moment the too suggestive view of the returning stump. Snakes have always seemed to me averse to striking, and they have been on the whole much malignig.

Any cool, quiet person, moving slowly and steadily may pick up and handle gently most venomous serpents. I fancy, however, that the vipers and the copperheads are uncertain pets. Mr. Thompson, the snake keeper at the Philadelphia Zoological, handles his serpents with impunity; but one day having dropped some little moccasins a few days old down his sleeve while he carried their mamma in his hand, one of the babies bit him and made an ugly wound. At present the snake staff is used to handle snakes.

I saw one October, in Tangiers, what I had long desired to observe—a snake charmer. Most of his snakes were harmless; but he refused, with well-acted horror, to permit me to take hold of them. He had also two large brown vipers; these he handled with care, but I saw at once that they were kept exhausted of their venom by having been daily teased into biting on a bundle of rags tied to a stick. They were too tired to be dangerous. I have often seen snakes in this state. After three or four fruitless acts of instinctive use of their venom, they give up, and seem to become indifferent to approaches, and even to rough handling.—*Dr. S. Weir Mitchell, in the Century.*

Items.

Effects of Intemperance.—The London correspondent of *The Presbyterian* relates the following striking and suggestive incident:—

"A lady has written a letter to a minister on the danger of the use of any wines. She painfully illustrates her views in the following manner:—'I was five persons—three brothers and two sisters—the children of intemperate parents. A sister had unfortunately inherited the craving, and before she was fourteen had taken to drink. The others became converted and did all in their power to cure their sister, but it was of no use. The sister at length married a good man, and children were born. But the cravings for drink were greater and greater, and at length she was sent to a home for inebriates, where she stayed a year. She left apparently, said the sister, a changed woman. Soon after, however, her husband caught a severe cold, and before going one morning drank a glass of hot whiskey, taking care, however, not to do so in the presence of his wife. Then, as his custom before leaving, he kissed his wife. At once the fumes of alcohol passed into her and in an hour she was a drunk and roaring woman. She went from worse to worse, and at last she left her husband and her children, one of them a cripple, through her drunkenness. The husband died a few years ago a white-haired and worn-out man, though not more than forty years old. Need I add, my dear sister, in how many ways he became her? Her story is that of Annie Chapman, one of the recent Whitechapel victims. That was my sister.'"

Ministerial Supply.—The Christian Worker says, Kokomo Monthly Meeting, Indiana, has appointed a committee on the supply of the meeting in that city with a pastor. For a few weeks visits are expected from different ministers, and in time they hope some one will be found, whose mind will be one with that of the church, to remain permanently with them.

It seems to us that both meeting and moisters must have widely departed from the principles of Friends as to ministry, before either could consent to such an arrangement. We will not some of the members of the meeting, who were invited to listen to the preaching of a candidate for the position of pastor, feel as George Fox did—who says, "When I heard the bell toll to call people together to the steeples house, it struck at my life; for it was like a market-bell to gather the people together that the priest might set forth his ware to sell!"

American Friends in Europe.—Samuel Morris and Thomas P. Cope, accompanied by Louisa Morris and Peter Puggell, visited Sovde, where, as usual, provision has been made for lodging them at the expense of the meeting. We were invited to listen to the food which they carried with them. On First-day, Sixth Month 30th, two good meetings were well attended, the house being full and some people standing outside. They also paid several visits to aged and infirm Friends, and on the following day had an opportunity of meeting with members only, whom they could then address more personally than was suitable in a mixed company.

After holding their Quarterly Meeting the Friends adjourned in a body to the Quay, where the time was profitably spent whilst our Friends named above were waiting for the steamer to take them back to Stavanger.

S. M. and T. P. C. also visited the island of Idso, going in the boat *William Tanner* thence to Iredt, where they were met by about 650 feet to visit an aged Friend, after which they were bound for Stakland, which would take three or four days. One dear old Friend had badly crushed two of his fingers, and whilst the doctor was dressing them his one fear seemed to be that he would be forbidden to go in the boat with our American Friends: the doctor did forbid it, but the brave old man would not be deterred by that, and he was sitting in the row—only to steer; all feel such confidence in his seamanship that it is a pleasure to have him.

On Seventh Month 4th the school examination was held at Stavanger. The children will not be likely to forget the occasion, as they were treated to cake and chocolate by our Philadelphia Friends.—*London Friend.*

Gambling on Ocean Steamers.—Ocean gambling notwithstanding public protest at various times, still continues on many vessels. A case has lately come to notice that calls for attention to the practice, and shows the need of decided action upon the part of owners and commanders of passenger steamers. The offence occurred on board of the *Etruria* during a late trip from New York to Liverpool. It appears that there was on board an "Egyptian manager of a New York insurance office," who inveigled a New York fruit merchant of Spanish birth into a game of chance, and at a single sitting succeeded in robbing him first of about seventy-five dollars and next of about five hundred dollars. The Spaniard saw neither luck nor skill in the operation and accused him of cheating. This caused a disturbance, which was, however, quieted by submitting the matter to a court selected from among the passengers. A regular trial was instituted, but the Spaniard was acquitted, and the case was "Proven." The accused man, nevertheless, felt the weight of public indignation, and was subject to such a severe and scornful boycott during the remainder of the voyage, that as soon as the steamer touched the Queenstown harbor he most unceremoniously and hastily left it. Were all who indulge in voyage-gambling held up to public scorn and derision as soon as they are seen, the practice, known, it would have a deterrent effect upon the sharps. But a truer and better way would be for the officers in charge to do their duty and protect those under their care against this species of robbery. They have the power and should exercise it. The companies should see that it is done. Gangs of gamblers are now pursuing their gains in various business, to regularly cross and recross the ocean, as is done, with the purpose of preying upon unwary victims.

Home Mission Work in Berlin.—The investigations into the condition of the people of Berlin have developed some remarkable facts. One of these re-

lates to a family of criminals, starting from two sisters, the oldest of whom died in 1825. The descendants from these were 834 in all. Of these, 799 had died on the criminal list. In this list were 106 illegitimate births, 154 were prostitutes, 17 keepers of houses of ill-fame, 142 were beggars, 61 were in almshouses, 76 had become hardened criminals, who had been sentenced to a total of 116 years of imprisonment. It was figured out that this family cost the state two million marks. Another city missionary found a family consisting of three generations of whom all, grandparents, parents and grown children, without exception, had been imprisoned for crime. Another missionary reported that during the past two years a certain tenement block had been peopled by about 2,000 persons. Of these, 65 had lived in unlawful wedlock, 230 were criminals, for the most part thieves, 80 were prostitutes, 120 were illegitimate children, and 25 cases of bigamy. Without correct statistics, could, no doubt, by a similar system of rigid investigation be duplicated in Paris, London or New York.

THE FRIEND.

NINTH MONTH 7, 1889.

The charges of bribery and corruption in connection with the Presidential election of last fall, were unusually numerous and positive—so much so, that we cannot avoid believing that there was some foundation for them. The *Public Ledger* of Philadelphia, which is neutral in politics, and cautious in its statements, sent out a correspondent prior to the election, to examine into the probabilities of its result. Its issue of Eleventh Month 5th, contained a letter from this correspondent, written from Indiana, which says, that in that State there were a large body of men, termed "floaters," "who hold their votes as so much merchandise, and who bargain for their sale with a brazen effrontery." These "floaters" are not confined to the ignorant and depraved. I have heard from men of both parties of instances where farmers possessed of property to the value of \$15,000 would dicker for the sale of their votes with the same earnestness that they would exhibit in the sale of their farm produce. These men prefer to obtain money from their own party. They claim attachment to one or the other party, and believe they have conscientiously performed their duty when they have first presented themselves to the managers of that side to which they lean. Many of them are reputable church-going men. Having ascertained the price being paid for votes, they proceed to realize, first applying to their own side. The managers of both parties are, of course, fully aware of this condition of affairs, and both make assiduous efforts to secure as many "floaters" as possible. The party newspapers and orators cry out against it, and charge criminality upon each other, while they are secretly aiding and abetting the villainy.

In reference to bribery in elections, Justice Daniels of the Supreme Court of New York, published a letter, in which he says:

"The vice—or crime, as it may be more correctly denominated—is one of appalling magnitude, having a direct tendency to undermine the foundation on which the national and state governments must be maintained, if they are to be maintained in the future, for they can scarcely stand only on the intelligence and political integrity of the voters themselves. If that is to be corrupted by the use of money in elections, then ultimately, and at no very distant period, the wealthy will buy the prominent and important offices. Men of moderate means, or without

means, and still possessing intelligence, experience, ability and unwavering integrity, must in that event retire from the political field. They will be as completely ineligible as though declared to be so by the Constitution, both state and national; and that will hand the Republic over to an aristocracy as surely as it would be if in legal theory it had been placed on that foundation."

It was probably a general conviction of the real existence of this "crime" against the State, which led to an effort in several of the Legislatures of the States, during last winter, to introduce a secret-ballot plan of voting, in hopes it would check the practice, as in that case those who paid for the votes would have no security that they would be cast in their favor, and thus would be discouraged from spending their money in that way.

It is righteousness that exalteth a nation—and the tendency of sin ever is to debase and destroy. A republican form of government cannot long exist and be carried on successfully, without there is among the citizens a good degree of religious principle, which will enable them to submit cheerfully to the restraints of government, and to reject everything which tends to lower the standard of truth and righteousness. A belief in this principle makes us uneasy with the evidences of corruption that are brought to light in the political conflicts of the nation; and leads to the desire that our well disposed citizens may not only keep themselves free from any participation in such transactions, but may unhesitatingly and openly condemn every thing which is tainted with corruption, no matter on what side, or in whose favor it is practised.

SUMMARY OF EVENTS.

UNITED STATES.—The statement issued by the Treasury Department, shows that the increase of the public debt during the Eighth Month amounted to \$6,076,622. Total cash in the Treasury, \$633,275,215.

The Agricultural Department has received a cable despatch from its agent in London, reporting that the international grain market, in session at Vienna, estimates the wheat crop of Europe lower than was expected. The crop of Russia and Hungary is reported to be especially bad.

The chemists of the Department of Agriculture have completed an investigation of baking powders. The result, among other things, shows that American people pay at least \$25,000,000 a year for baking powder, and that the cost of it to the manufacturers is less than a third of that amount.

The steamship City of Paris, which arrived in New York on the 28th ult., improved her own best time from Queenstown by 3 hours and 49 minutes. Her actual time reckoning by Greenwith time from Queenstown to Sandy Hook Lightship was 5 days, 19 hours and 18 minutes. She left Queenstown at 2.09 p. m. (Greenwith time) on the 23d. Her run for the first day was 432 miles; for the second, 433; third, 502; fourth, 505; and fifth, 508. The run from 2.09 p. m. (Greenwith time) on the 28th to 9.27 A. M. (same time) to Sandy Hook Lightship was 346 miles. The total distance travelled was 2788 miles.

Governor McLeate has issued a proclamation ordering an election to be held by the people of the proposed State of North Dakota, for the first, Third-day in Fifth Month, next, for the usual State and local officers, and for the adoption or rejection of prohibition, as well as the Constitution as a whole.

The schooner Landseer, the first of the Iceland fishing fleet, arrived at Gloucester, Massachusetts, on the 27th ultimo, with 155,000 pounds of fletched halibut. She reports that the summer on the Iceland coast was the finest ever experienced there. American vessels were not permitted to land fish with Gyver for it. The schooner Ben Hur also arrived at Gloucester from the Grand Banks with 200,000 pounds of codfish. Three other vessels brought an aggregate of 265,000 pounds.

The cigarette habit is sadly on the increase. The

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, NINTH MONTH 14, 1889.

No. 7.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND,"
Incidents and Reflections.—No. 188.

BUSINESS.

Our blessed Redeemer commanded his disciples to lay up their treasures in Heaven rather than on earth; adding as a powerful reason for following this advice, "For where your treasure is, there will your heart be also. Our 'treasure' may well be understood to mean, that which is most precious, most desired and sought after by our hearts. He who lives under a continual feeling of the supreme importance of heavenly riches; and who is earnestly longing for a growth in grace and an experience of the saving work of the Spirit of Christ, will not allow the needful attention to outward business to so absorb his time and thoughts as to prevent him from seeking first that which is of the greatest value.

It is recorded of Stephen Grellet, that he was diligent in attending all his meetings at home, as they came in course; and, as he sought for the Lord's direction in the management of his outward concerns, and depended on Him alone for a blessing on his exertions, he felt it to be his duty to make way for his assistants in business also to attend their places of worship. He was in the practice of closing his store during the hours of meeting, making the needful arrangements on the previous day. In reference to this, he said, "I believe I never lost anything by that practice; on the contrary, I was often made sensible, that it was blessed to my soul, at least."

It was in accordance with the same righteous concern, that he declined to engage in various lucrative and extensive concerns in business, which were presented to his notice under very promising aspects, "feeling restrained," as he says, "by the limitations of Truth, from entering into any temporal pursuits which were likely to occupy his attention beyond a very limited period." In his case, these limitations were probably the more closely drawn because it was the design of his Master that much of his time should be spent in his service in travelling abroad to proclaim the truths of the Gospel, and to persuade men to submit to the visitations of the Lord's Spirit. But every one, who is desirous of being a servant of Christ will feel a limitation placed somewhere, and will feel that he is not his own master, but that he has been bought

with a price, and that it is his duty to glorify God by obedience to his requirements.

The custom of the Society of Friends of holding a meeting for worship in the middle of the week has often been a means of testing the degree of zeal of its members. Many of these have borne testimony, that even in outward things they lost nothing by faithfulness in the discharge of this duty; and there have been many cases in which disappointment has overtaken those who sacrificed it for business considerations. When I was in Ohio, in 1884, I met with two Friends living near Salem, who related to me their experience in this respect. One of them said, that on one occasion he was so busy, that he thought he could not spare time to go to week-day meetings. So he remained at home; but hurt himself so badly that he was laid up for three weeks unable to work! The other Friend told me that one year, during corn-planting time, he felt so hurried with business that he staid away from a week-day meeting, in order to attend to it. But having occasion to use his team, one of the animals, which was young, became excited, and ran off, so that his time was wasted.

So absorbing in many cases does the pursuit of business become, that it is always pleasant to meet with cases of those who endeavor to keep it in its proper place, and to remember the command of our Saviour to seek first the kingdom of heaven, and the righteousness thereof. A few years ago a Friend residing in Baltimore related to me an instance of this kind.—

At the time of a famine in Ireland, Friends in Baltimore took an active part in collecting funds and shipping provisions for the relief of the sufferers. A roughly dressed man, came one day into the office of the Friend who gave me the relation, and handed him \$30 in gold as a contribution to this object. It seemed almost more than it was proper for such a person to give, judging from his appearance. My friend explained to him that the money would all be used for the purchase and shipment of provisions; that the movement was under the charge of Friends; and that all the labor connected with it was being performed without charge. The man then took out his purse, and handed him \$30 additional. His name and residence were asked; and it was found that he was engaged in opening and packing oysters—a business then in its infancy.

A few days after my friend received a letter from Chicago, enclosing an order for \$300 worth of oysters; which his correspondent wished him to hand to some one whose business it was to pack and ship them. He accordingly went in pursuit of his new acquaintance, whom he found living in a humble house, with a shed or building in the yard in which his business was carried on. He arrived there about half past twelve o'clock, and on inquiring for the proprietor, was informed he could not be seen for about half an hour. On representing that he wished to give him an order for goods, &c., he was told the oyster dealer daily appropriated the hour from 12 to 1 o'clock for private communion with his

God, and that nothing of a business nature was allowed to interfere with this.

This explanation induced my friend to wait until he could be admitted. He said this man was very liberal in his donations to good objects; and that the Divine blessing rested on him and his business.

While many persons are in danger of having their time and thoughts too much absorbed in the prosecution of outward business, yet there is no doubt that sufficient employment of this kind is often a great advantage. It furnishes mental occupation, and makes it easier for the mind to avoid unprofitable thoughts. This idea was expressed by the late Elizabeth Evans in the remark,—"The earth helps the woman"—alluding to what is said in the Revelations, that the earth swallowed up the waters which the dragon poured out of his mouth. John Thorp, in one of his excellent letters, gives some advice to a correspondent which presents the same idea. He says, "To be pretty constantly employed in any way useful, according to thy ability, would make time less tedious, and the attempts of Satan less grievous. Improper, distressing and wandering thoughts, will not, I think, long afflict those who are usefully employed, and turn away from them. We can no more help wandering thoughts, than we can prevent the birds from flying over our heads; but we can prevent them from making nests in our hair." Somewhat similar must have been the feeling of the poet Cowper, when the sight of the thrasher plying his flail suggested the lines, which however refer more to the physical than the moral advantages of labor,

"See him sweating o'er his bread
Before he eats it. 'Tis the prime curse,
But sotten'd into mercy; made the pledge
Of cheerful days, and nights without a groan."

It is more an evidence of presumption than of faith, for a man to neglect a proper attention to his outward business in the expectation that his want of care will not be followed by its natural consequences. It is related that the celebrated Welsh preacher, Christmas Evans, was once discussing the potato question with his thrifty, diligent wife, and perhaps in a playful, but still in a characteristic way, said to her, "Catherine, you never mind the potatoes; put your trust in Providence and all will be well." "I'll tell you what we'll do, Christmas," replied Catherine, "you go and sit down on the top of Moelly Goe, waiting for Providence, and I'll go and hoe the potatoes; and we shall see to which of us Providence will come first."

Yet we must remember that where religious duty and outward prosperity seem to conflict, the former must ever have the precedence.

J. W.

THOSE only who are spiritual, who are in a good degree under the government of Christ, can to advantage be made use of in restoring such as may have been overtaken in a fault.—
Jos. Edgerton.

Extracts from the Memoranda and Letters of Ann Watkins.

(Concluded from page 43.)

In the year 1876 her husband died. She says—"He longed for a full evidence of acceptance, not so much for himself, he said, as he had this hope, but that we might be comforted concerning him. This evidence was mercifully granted before his death. About three days before he died he said to me, 'I feel quite clear' (meaning not mentally confused), 'for which I am thankful, and I have an evidence that, through the mercy of God in Jesus Christ, there is a place prepared for me in the kingdom of heaven. I am quite sure of this,' he added, 'or I should not feel as I do,' and he looked upon me with inexpressible tenderness. My soul was bowed within me, and I felt that a victory through Grace had been won over death, hell, and the grave."

To this loss, she alludes under date of Ninth Month 2nd, 1876, "Now, too, that my dear husband is removed, I feel renewedly the need of a preparation for eternity, and surely the best preparation is a life of holiness. Oh! for greater purity of heart and a more Christian life. Help me, O my Saviour, in the humble endeavor daily to pursue practical piety."

"Attended meeting this morning. I was exercised in spirit, lest the work of religion be not sufficiently that depth which gives an experimental knowledge of the nature and necessity of the new birth. I was led to speak upon the subject, and rather to urge amendment and holiness of life. I thought the testimony was received, but I felt poor and low, yet measurably sustained. The nature of true ministry appears to me of a momentous character. To be clothed with the Spirit of the dear Redeemer—to speak in his name in the life and authority of the Gospel—all seem needful qualifications for such service. O gracious Father, qualify for thy own work, preserve my mind from looking outward, and help me to draw near and to dwell near to Thee, the Fountain of everlasting strength."

"God is Light, and in Him is no darkness at all. 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.' The Spirit of God moves on the minds of little children. As they are turned to the principle of the Light of Life within, they are accustomed to look at it as a testimony of the Love of God to their souls; and as they are obedient unto it, they receive a seal to that testimony, but if they reject it they are brought under condemnation for evil. In so far as I was able to receive it, this Light of Christ was made plain to my understanding when I was a little girl about five years old, at a meeting of the Society of Friends, when I was sitting by the side of my honored father."

"The Apostle John very clearly sets forth, in condensed form, how that from the beginning of the Word of God (the Light of Christ) shone into this world of ours, how that He shined in darkness and was not comprehended, but to us as many as received Him, to them gave He power to become the sons of God, that they might have life through his Name, which is his Power. As this Light, or working of God's Spirit, was co-operated with, it was the power of God unto salvation. We have many instances in the Old Testament where this was the case; and we may reverently believe many not recorded were partakers of the like salvation. The human mind,

ever intent to set up its own wisdom in Divine things, has put into words and invented a way; but it arrives not at the mystery, because it is a form without the power. But the work of the Spirit of God is an individual work; there must be an attention to this Light. He shineth in our dark hearts; He reproves for sin; He brings us under condemnation, less or more, according to the knowledge of his will. If we turn from sin, willingly to submit to his reproof, we shall be thoroughly purged through the sufferings, death and mediation of our blessed Lord and Saviour."

Second Month 18th, 1881. "The humble, depending soul, conscious of its own weakness, frequent by prayer, watching and waiting, in its inhalings of the Divine Spirit, gradually grows and is nourished by the Divine Life."

Second Month 25th. "In commending my soul, and the souls of those that are with me, to the care and keeping of our Heavenly Shepherd after retiring to rest, I felt more ability to pour out my complaint; but felt it needful to watch, even in the offering of prayer, and sought after silence, conscious that the all-seeing Eye would have respect to my condition without lengthened petition; and the comforting words of the Psalmist arose upon my spirit this morning, 'Cast thy burden upon the Lord and He shall sustain thee.'"

First Month 17th, 1882. "I remember when a child being not unfrequently called a good child. My understanding quickly testified, I am not good. What was it, O child! that was thus quick to correct and instruct thee? Was it not the Spirit of God? Was it not the Witness for Truth in thy conscience? What is his teaching now in thy sixty-ninth year? Is it not that in the flesh dwelleth no good thing? The gift of his Grace can alone help thee to walk before God in well-pleasing. He alone can help thee to maintain the watch, to continue the warfare. For Jesus Christ's sake, O Father! be Thou my help and my salvation, my rock of defence, my high tower during the remainder of my life."

Twelfth Month 31st. In looking back over the past year, I have to pen the gracious dealings of our Heavenly Parent. Much has transpired to commend Him to our notice as a good and bounteous Giver. With the exception of dear A., we have been favored with much help and comfort. Since last spring my own health has been tolerably equal; and some enlarged view of the Comforter has been granted; faith and confidence have been from time to time renewed, and a humble trust felt that, through the atoning Sacrifice all my past delinquencies have been covered. I do feel, deeply feel, that the work must go forward with fear and trembling, not unconscious, however, of the Ocean of Infinite Love."

Second Month 8th, 1884. Last evening I reproved my housemaid. These opportunities are very painful to me, lest I should hurt or wound unnecessarily the feelings of a dependant. This morning the enquiry has arisen, Is there anything in my conduct or conversation that could really prove a stumbling-block to those under my care? The question is a wide one. I am sensible of much imperfection; I have, therefore, need of unbounded charity. Gracious Father, illumine my understanding and direct my spirit. Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me from time to time the joy of thy salvation, and uphold me by thy Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto Thee.

Third Month 9th. And I will pray the

Father, and He shall send you another Comforter, who shall abide with you forever. The Light of our present Helper covered my mind this morning, and my spirit was bowed in adoring gratitude for this manifestation of the Divine presence."

Third Month 14th. Oh! the wondrous love of God, in that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life; and this life is in his Son. Will we not give up all to obtain this gift? Will we not yield our hearts to an entire surrender, that we may live through Him! By so doing, the gift is rendered two-fold—the life that now is and that which is to come; for the gift of God is eternal life, through Jesus Christ our Lord.

First Month 15th, 1885. In magnifying the mercy that has followed me during the past year, and in retracing the Lord's goodness and dealings with me, my feelings are comprised, according to my small measure, in the 23rd Psalm, though I feel able but to lip the praise and the grace of the Heavenly Shepherd, and in a very limited degree to define that even which is within my heart. The care of the Shepherd over his flock comprises every kind of nurture. The grassy slopes, the barren wastes, the gentle streamlets, the restoring and the healing, the rugged and the thorny, the dark recess and the death-like vale, all help to portray the wise care and the benevolent oversight of an Almighty Protector. The flowing strain of Addison, beginning with life's earliest dawn, passing summarily through time and through eternity, perhaps will comprise, in addition to the Psalm (the type of my blessed Saviour) the whole of my spiritual experience, and my earnest longing for a joyful and never-ending consummation."

This was the last entry made in her journal. During the ensuing summer her health and strength declined, and during the last few weeks of her life she suffered much from weakness and nervous exhaustion, and her mental faculties declined with her bodily strength, though to the last she was generally able to recognize her children; and through all the wanderings of her mind, her sweet and happy state was often so apparent, and the theme of the wondrous love of God, through Christ, her Saviour, was so often on her lips, that it was felt to those who waited on her to be a pleasure and a privilege to be in her room.

The last few days of her life she was too ill for much expression, but would at times make remarks which showed that she was in the same calm, sweet state of mind. She appeared to be sinking all day on the 27th, and only roused a little sometimes at the sound of a voice she knew. She lingered in a quiet, almost unconscious state through the night, and passed away very peacefully on the morning of the 28th of Seventh Month.

A correspondent of *The Presbyterian*, in commenting on the assertion that "there is no absolute proof for any religious truth," after denying the truth of such a proposition, adds: "Because I saw no man make it am I to hold that the maker of a McCormick reaper must be entirely a matter that cannot be proved? When did it become illogical to assume that an effect must have an adequate cause; that no law has been self-producing? It seems to me that too much logic is making fools of some people in these days."

FROM "THE LONDON FRIEND."
A Trip to the Farnes Islands.

The Farnes Islands are a group of 17 islets and rocks lying between two and five miles from the mainland, off the east coast of England, opposite the county of Durham.

Here the steamer *Fofarshire* was wrecked in 1838, when nine persons were saved by the heroism of the light-house keeper and his daughter Grace Darling.

"The Farnes seen by Nature wonderfully adapted for bird-life; they consist of a cluster of numerous rocky islets, several of which have their tops covered with sea or bladder campion, which on our visit was in full flower and luxuriance, and a kind of sea grass, or strong herbage which, above high water-mark, makes a good shelter for the various species of tern; whilst others are chiefly bare rocks, ribbed in clefts and rifts, with but little herbage, and that chiefly small tussocks of grass exactly suiting the black-backed gulls and eider-ducks. Then there are two or three islands, as the Wames, which have a shallow top stratum of mould and heather, honeycombed with the burrows of the puffins. Then, again, there are the tall Pinnacles, four high rocks rising perpendicularly out of the sea at the south end of the Staples Island, peculiar and unique in themselves, inasmuch as their tops afford a wonderful nursery for the guillemots, hundreds of which covered every possible place, whilst, from their being so near to the next island, a fine vantage position is to be obtained for witnessing all their habits and ways. On these high precipitous cliffs small ledges exist, which are chosen by the kittiwakes for their nests, so that the observer has unequalled opportunities in such a position, of taking notes of this beautiful and interesting gull.

As may be imagined, this wonderful naturally constructed bird-land, being within an easy distance by steamer from several of our larger towns, would soon be rifled of all its bird-treasures, were it not that many gentlemen and naturalists, seeing and knowing this danger, have formed themselves into an 'association' for their protection; and in looking over a list of those who, for this purpose, have taken a lease of these islands, we were pleased to see the names of many prominent Friends. Four keepers (and two boats) are now maintained upon the Farnes, whose duty it is to preserve the wild-fowl, to note the number of rare nests, and to prosecute anyone who lands, or disturbs, or shoots, during the nesting and egg-season, unless he has a permit from the agent at North Sunderland.

Armed with such a document we paid two visits to these islands, one on the 20th and the other on the 24th of Sixth Month. The weather was lovely and the birds in perfection. There are lighthouses and other interesting objects to be seen around, and the memory of Grace Horsley Darling, and her heroic deed in saving the men from the *Fofarshire* steamer, hangs like a graphic picture over all that you see; but for the present article we have one absorbing topic to interest ourselves with, and that is, the birds themselves and their nesting.

We first landed upon the Home Island, and thence passed over to the Knoxes, and afterwards to the two Wide-Opens. These seemed chiefly inhabited by the various species of tern and eider-ducks; they were low rocks, which had a considerable crop of vegetation on their summits. As soon as we neared them, and the sound of our oars in the rowlocks reached the birds, they rose in one dense flock from off their nests

and eggs, a cloud of screaming terns, most beautiful in their easy flight, as in their agitation they surveyed us. It was difficult on these islets to avoid breaking the eggs with our feet as we walked amongst them, their color is so protective, and their nests only a slight dip in the shingle or sand. On these three islands the keeper told us there were over sixty eider-ducks' nests, and we found about forty more were distributed upon the Outer Farnes, so that over one hundred broods of this fine duck will help to repay some of the trouble and expense of protecting them here. Their nests are generally placed in a clump of grass under a boulder, and consists of about a large capful of beautiful dark eider-down, in the middle of which lie three, possibly four, creamish-colored duck eggs. Many broods were hatching, some were hatched, and some were swimming about off the point with the old birds, the old drakes in their fine plumage looking very handsome. Four couples of shielrakes and their young interested us much. As soon as they saw us in the distance they commenced making a peculiar sort of piping call; one parent going before, and one following after the brood, the young scuttling over the sand and rocks as fast as their little legs would carry them, whilst the old ones, as we drew nearer, threw themselves upon the ground, dragged their breasts along, trailed their wings, struggled and panted, and as they got into the water made all the appearance of drowning, so that they drew our attention towards them, whilst the little mites of ducklings hastened on, and at last, like little balls of down, were seen sailing out to sea—one old bird leading on, and the other protecting the rear, with the proud consciousness of having deceived us and saved their little family. A very fine brood of eider-ducklings we saw protected on the rocks in the same way, each one hiding in a cleft until clobbered off by the agitated mother and conveyed safely out to sea.

The study of the different young seabirds is very interesting. Perhaps the young kittiwakes form, as to beauty and loveliness, the exact opposite to the young of the cormorant; for they are delicate buffish white little chicks with an appearance of great innocence about them, whilst the young cormorants have a most uncanny look, devoid of feather, their skin like black india-rubber stretched over their little frames, and their eyes most wicked-looking. Milton compares Satan to a cormorant. The young terns and gulls each have a sweet beauty of their own—drab-looking, mottled, fluffy little balls, with the most intelligent eye, which makes you fall in love with them at first sight.

We now turned our boat's head for the Outer Farnes, and gave ourselves up to patience, and dreamland, for the wind would not blow, and our progress was slow; but as there is a termination to most things, so we found ourselves gradually crossing the next channel, which is about one-and-a-half miles wide, and nearing the Long-stone lighthouse, and the Harcar rock, upon which the ill-fated *Fofarshire* struck, in the tempestuous night of the Ninth Mo. 7th 1838. We landed on this rock, exactly where Grace Darling did. This is a grand rock for the lesser black-backed gull (there are also a few herring gulls), and here we experienced a new sort of pleasure and sensation, that of meeting with a foeman worthy of our steel. The proud and vigorous carriage of this bird, when its haunts are invaded, gives a wild impressiveness to the wild scenery around. There appeared to be hundreds of their nests about, chiefly in depressions, or forks on the ridges and furrows of the

rocks; a scanty bed of straw or dried stalks, on which lay in all their beauty, generally three eggs, dullish olive-brown blotched with black. We tried to gauge the nearness of the bird's approach to us, as he made his swoop at our heads, and concluded he frequently came within a yard; indeed the man assured us that his cap had been struck off his head on some occasions. Making a detour round you, and pausing a moment like a huge hawk about you, with a wicked leer, and a loud whirr, down he comes with a swift descent just swerving and rising again, as he apparently strikes you. To see them when fishing, or at rest, buoyantly sitting upon the water, gives you no idea of their great power of wing and exultant tones when irritated. On the Harcar we saw some oystercatcher's nests and one dotterell's. There must be oystercatcher's nests on the other rocks, but the men did not know of them. Like the wild cry of the curlew, the wild pipe of the oystercatcher adds much to the charm of solitude. From the Harcar rock to the two Wames is not far, and here we fell in with our friends the puffins, and saw them to perfection. Crossing over these two islands, our feet sinking through the turf at every step, we had ample opportunities of studying this beautiful, but comical little creature. All the earth seemed burrowed by them, and we were not long in disturbing many of their eggs, which were mostly at the end of the hole, not deep down, but about a foot under the surface, the burrows undermining the grass in all directions. The sea all round seemed covered with the old birds' fishing, whilst not a few anxiously surveyed us from the outskirts of their warren.

The Brownsan, Staples, and Pinnacles, were now severally visited, and certainly tend to keep up the interest of our visit; indeed we felt, like St. Cuthbert, that we could have given up our town-life, and gone to live among his ducks. The celebrated Pinnacles, as we have before said, are very unique, standing sheer out of the water, about forty or fifty feet high, very conspicuous, their summits whitewashed by the birds, and their utmost capacity covered with the guillemots, and a few razor-bills. The noise was most extraordinary, like the distant hum of some confused multitude. It is impossible to get upon these perpendicular rocks except by a long ladder, which has to be brought with much difficulty from a distance, planted upon one of the great spur rocks at the base of the Pinnacle, affording a precarious wet foothold to proceed on these Having ascended one rock, the ladder is drawn up and laid across to the next, the adventurous climber crawling over on hands and knees. Our companion informed us that only two ladies have ever been on the Pinnacles within the memory of man, and that these were two—Peases; but that, although they ascended one rock by the help of the ladder, they did not venture across to the next. On gaining the top of the Pinnacle, it was found impossible to place the feet anywhere without first removing the guillemot's eggs, which completely covered the head of the rock. Close by the Pinnacles on the high island cliffs from which they have been detached, the numerous kittiwakes build, making the air resound with their strongly articulated cry; and to watch these in their nesting processes gives you a wonderful sense of that Providence which preserves them. The kittiwake chooses and forms its nest on the steepest and boldest cliffs, in the most exposed situations, and on the smallest projections. There a little dry herbage is stuck, and there the eggs are laid and the two or three delicate little gulls are

reared. One inch over the edge of their awfully-placed home must consign them to destruction, and yet they are never killed, but sit and perform all their baby-life in the most perfect safety; whilst their first cousins, the young black backed gulls, as soon as they can walk, are waddling and staggering about over the low rocks which form their home, the object of wonderment and affection of all their fathers and mothers round about, who stand screaming at them in the most ludicrous manner, no doubt admiring their infant steppings.

Reluctantly leaving this enchanting spot, with the sea covered with our friends, we turned to the last object of our visit, the Megstone, inhabited by the cormorants, a rock which stands a good deal out of the group of the other Farnes, so that it is not so often visited as the other isles. It is a large lowish rock, with great stones all round, down to the water, and not very easy land upon, whilst in the centre, running from north to south, is a whitened high ridge rising up to some little height above the bare rocks all around. This ridge is the home and nursery of the cormorant, and certainly Nature has here exactly fitted a place for this uncanny sea-bird to rear its young. Jumping out of the boat upon the slippery stones and following our guide over the wet boulders, after some little difficulty we found ourselves underneath the rocky crest. Up we went, the effluvia and whitewash getting stronger and thicker at every step; we found ourselves at last, by a few vigorous leaps, surrounded with the young cormorants of all ages. The top of the rock was bare of vegetation, and on every little projection was a sort of nest, in which were two or three young birds, the larger ones, as we passed, striking at our trousers and looking very vicious, the smaller ones looking very ugly. But after a little acquaintance with them, and as we walked between their serried ranks, and fondled them, and put our fingers and hands into their open mouths, we thought if they had been a cleaner bird we could have made pets of them; perhaps they did not like our appearance, there is often a great deal of misunderstanding in our not being used to one another. Our guide told us that there were over one hundred and twenty nests all round us; a pretty little voracious dinner party, each of whose maws could take in at a gulp a considerable sized plaice or other fish, and whose digestion seemed as rapid as their open mouths and throats were capacious. We noticed on the Megstone several herons, some shags, and a few oystercatchers. The old cormorants kept well out to sea whilst we were on the rocks.

EDMUND CAPPER.

Seventh Month 2nd, 1889.

Walking with God.—Go to God as Enoch went, believing that He is, and that He is accessible, believe that He is not far off, but nigh. Believe that He is not hostile, but propitious. Admit Him into your house, that he may hallow it. Admit Him into your hourly occupations, that He may elevate and expedite them. Admit Him into your happy moments, that He may enhance them; and into your hours of anguish, that his presence may tranquilize and transform them. Let his recollected presence be the brightness of every landscape, the zest of every pleasure, the energy of every undertaking, the refuge from every danger, the solace in every sorrow, the asylum of your hidden life, the constant Sabbath of your soul. Learn, with all reverence for his greatness, but with equal reliance on his goodness—learn to

make the eye that never slumbers the companion of your nights and mornings, and the ear that never wearies the confidant of your weakness, your solitude, your ecstasy and your woe. Learn to have not one life for God and another for the world; but let your life be divinely devoted and divinely guided. Let every footstep be a walk with God.—*Selected.*

FOR "THE FRIEND."

PROVIDENCE.

As waves the grain-field in the breeze,
Or sway the lofty forest trees,
As passing winds across them blow;
So seems uncertain joy or woe.
Yet through creation's works there's still
A force, subservient to the will
Of Him who feels the flames of day;
Or lights the glow-worm's glimmering ray;
That guides the storm that waxes the wood;
Or leaves the breast, or swells the flood.
The sparrow flies at nature's call,
An eye Divine discerns its fall;
The lofty waves in freedom flow;
Thus far no father can they go;
If waves and sparrows are his care,
Shall I with them not claim a share?
Nebø shall stoop, and Bell bow down
Before the sceptre and the crown,
Of Him who kneels his people forth,
And carried Israel from his birth;
Who watched him in old age with care,
And brought him on to hoary hair.

Unto the Lord in faith they cried,
He did for all their wants provide;
And placed secure his care around them,
Whilst they sincerely trusted Him.
Affliction did their lot befall,
But He still brought them safe through all.
Behold them in the trying hour
Dependent on Almighty power,
Hemmed in by wilderness and sea
And Egypt's conquering cavalry:
Bold on their flank Balthazzer stood;
Before them rolled the Red sea's flood;
With On's dread chariots in their rear,
And Zerah's host approaching;
No earthly hand give them aid,
Or raise for them the dire blockade.
Onward the conquering armies came,
Around on every side the same;
Terror and anguish filled the host,
In human weakness hid no man
Had Egypt then no graves, they cry,
That thou hast brought us here to die?

Stand still, Oh Israel, and behold
What God to thee will soon unfold;
Yes, rest assured the Lord on high
The mightiest armies can destroy,
And shortly these that trouble thee
No more forever shalt thou see.
No cause is there for thee to fear
The glittering tall Egyptian spear;
The chariot, the horse, the proud
Neath Mars Kubru's woe shall lie,
Before another sun shall bring
His glory on their harnessing.

In awful doubt they could but wait,
So certain seemed approaching fate;
Whilst Pharaoh's host quiescent lay,
As certain of their trembling prey;
These proudly trust in shield and sword;
Those humbly looking to the Lord.
He opened wide the swelling wave
On which they stood so proudly;
But closed the way for Israel's sake,
On those that followed in their wake.
And can He then no longer hear?
Are his eyes dim with time and care?
Or why is not his power the same,
As wrapped Mount Sinai's summit in flame?
Has He no torch, no guiding hand,
As o'er Arabia's desert sand,
He led of old his chosen band?
Yes, those who do his holy will,
Can have the true Shiloh's sign;
To guide them safely on the road,
Through burning sands or boisterous flood,
Unto the Canaan of their God.

S. C. COPE.

WEST CHESTER, Pa., Eighth Mo. 26th, 1889.

ABDING.

I need not care
If days be dark or fair,
If the sweet summer brings delight,
Or bitter winter chills the air.

No thought of mine
Can penetrate the deep design
That forms afar, through buds and bloom,
The purple cluster of the vine.

I do not know
The subtle secret of the snow
That hides away the secrets of the violets
Till April teaches them to blow.

Enough for me
Their tender loveliness to see,
Assured that little things and large
Fulfil God's purpose equally.

How this is planned,
Or that, I may not understand;
I am content to know, in faith,
That all my times are in Thy hand.

Whatever share
Of loss or leniency or care,
Falls to my lot, it cannot be
More than Thy will for me to bear.

And come the less,
Whatever sweet things come to bless
And gladden me, Thou art its source
And sender of my happiness.

Add this to me,
With other gifts so free,
That I may never turn my face
In any evil hour from Thee.

Not on the sand
Of shifting faith and feeling stand,
But wake and sleep with equal trust,
Knowing my times are in Thy hand.
—Boston Journal.

True Loveliness.—A New York newspaper lately contained an account of a young girl in that city who, in attempting to give her hair, which was of a dull blue, a golden lustre, burned the flesh of her head with acid, and injured her sight for life. Another young woman in New Orleans, following the directions of some flashy society paper, in endeavoring to remove the moles upon her face, poisoned the flesh and died in great agony.

The use of certain hair dyes containing lead, in many instances has brought on affections of the brain. A well known American writer attributes an attack of typhoid fever, which left her an invalid for years, to her use of a popular anti-fat system of diet and violent exercise. She lost sixty pounds of flesh in a few weeks, but the sudden weakening of the tissues rendered her susceptible to the poison of typhoid, and unable to resist it.

How many of our girl readers have pored eagerly over the "remedies," prescribed by unscrupulous writers for ugly young women, and have been tempted to try lotions, the severe protracted fastings, the bandages, medicines, or screws, which are to remove their defects or large bones, leanness, or fatness, pimples, moles, crooked eyes or wide mouths? In no case is it necessary, according to the advertisements, to seek the advice of a physician; yet most of the remedies suggested are of the most dangerous kind in unskilled hands, and likely to increase deformity and to produce ill-health.

But putting aside the question of the utility of remedies to remove natural personal defects, an ugly girl should know that the surest way to keep her homely features or awkward figure in the remembrance of others is for her to constantly remember them herself. Self-consciousness is

disagreeable in a beautiful woman; in an ugly one it is intolerable.

Are those girls with dull eyes and large noses, then to give up all hope of pleasing their companions? By no means. A woman who for many years lead the highest social life of Pennsylvania, had neither fortune nor a remarkable intellect. She was stout, red-haired, small-featured and freckled; but her voice was sweet and low, her heart big enough to take in all the world, her sympathies wide, her tact infinite. She was simple, genuine and as unselfish as an innocent child. The ugly girl who cultivates such charms as these needs no iron braces to compress her large joints, nor diet of acid fruits to remove her plump cheeks, to make her lovely and beloved.—*Youth's Companion.*

The Highway.

BY H. B. TRI-STRAM, CANON OF DURHAM.

The idea of a highway such as we know and enjoy in Western lands is non-existent in the East. The only roads are tracks, winding deviously up and down the hills, or by the sides of the winter streams, the only engineers of which have been the laden asses and camels, who, for centuries treading each one in the footprints of its predecessor, have worn steps in the most slippery rocks, or beaten a hard path on the sands. Fences, of course, there are none; and should a boulder or even a clump of thorn-bushes, stand in the way, no one has ever dreamed of clearing one or the other, but the track simply turns round the obstacle. Along the plains, however, a ditch is frequently cut by the side of the path, which drains the water in winter, and the earth from which has slightly raised the track above the soft surrounding plain. It was not so in Roman times. Those mighty builders engineered and paved their roads even into the recesses of the Arabian wilderness. But these are all abandoned now, and the dislodged and upturned paving-stones render it impossible to use the highways along which the chariots dashed and the imperial legions tramped for centuries.

But it would ill consort with the Oriental idea of a monarch's dignity that a ruler of men should have to turn aside for any obstacle; and, when a royal progress is contemplated, heralds precede the cavalcade several days in advance, accompanied by hundreds of laborers requisitioned from every neighboring tribe or village. Twice it has been my fortune to see such preparations. Once the imperial heir of Austria was to visit the Pasha at Jerusalem. At that time there was not, as now, a carriage road from Jaffa (which is still the only passable track for a wheel conveyance in the country), and heavy rains had washed the road into a mere rugged water-course. A crowd of laborers and Turkish soldiers were sent forth to level the track with their mattocks and shovels; and their officers, prancing about on horseback, might be seen pointing to the heaps of detritus as they passed, and calling out, "Gather out the stones!" Thus the road was made straight and smooth for the time, but all to be washed away again by the next thunder-storm.

On another occasion the Wali of Damascus was about to make a state progress through his province towards Aleppo. A cloud of Bashibazouks (irregulars) pouched out in advance, a few hours before his highness was to start on his richly caparisoned steed, proclaiming with trumpet and kettledrum the advent of the great man. His tent equipage accompanied them,

and the tents were pitched, and the cooking-fire kindled at the appointed spot long before the shades of evening closed in. Though the road had been thus prepared, a further mounted body-guard immediately preceded him, heralding his approach, and forcing every traveller to stand aside till he had passed. One poor man, with his laden ass, was forced into the ditch (this was on the plain of Hamath). The kindly Wali saw the incident, halted, and ordered his people to help the man out. Then, looking round, and seeing a Moslem cemetery, with its tall grave-slabs, hard by, he bade them take two long stones and lay them across the ditch, to prevent the recurrence of such an accident. Some one deferentially remonstrated that they were gravestones, and would thus be put to a secular use. "Man," was the reply, "they cover the bodies of the faithful; and I am a believer, and await the resurrection. Their removal will lighten the labor of the faithful on whom they lie heavy when they are bidden to rise, while here they may save another son of the faithful from falling into the pit."

Thus unchanged are Eastern fashions since the day when Isaiah proclaimed, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—*S. S. Times.*

FOR "THE FRIEND."

Light and Darkness.

SECOND COR. VI. 14.

The Apostle asks the question, "What communion hath light with darkness?" And we might say none. Because spiritual light is from Christ, while darkness is from antichrist. And there is no fellowship between righteousness and unrighteousness. And as the darkness does not comprehend the light, so it does not believe in it. And what part has he that believeth, with an infidel? So light and darkness cannot dwell together, as they are contrary one to the other. So discord and confusion prevail, and every evil work, until a separation is made. And this separation is made only by God himself, who commanded the light to shine out of darkness, and who now shines in our hearts. But there is such a mixture now, since the fall, that the natural man, unaided by grace, fails to comprehend the light; or he may close his eyes against the light, and "call evil good and good evil, and put darkness for light, and light for darkness."

But "light is sown for the righteous and gladness for the upright in heart." While the way of the transgressor is hard, because while he walks in darkness he may stumble and fall. But the righteous have the glorious privilege of reaping the fruit of that light which is sown for them. And of walking in the highway of holiness where nothing will hurt or destroy. But to such as prefer darkness rather than light, the darkness becomes so great that the things which belong to their peace are hid from their eyes. While to such as receive it, and are obedient to it, it will shine more and more to the perfect day. Then as we walk in the light, as our holy Head is the light, we shall have fellowship one with another, and witness the blood of Jesus Christ to cleanse us from all sin; as that darkness and death and sin which separated us from God, are taken out of the way; being nailed to the cross, and crucified and slain: that the law of the spirit of life in Christ Jesus might rule and reign in us. But the intellectual light, or light of reason, which might be compared to the changeable light of the moon, is still left with us

for our use—though it should never be substituted for the true spiritual light which was designed to rule in God's eternal day. We have abundance of Scripture to prove that there is a false light as well as a true, and an outward or natural darkness, and an inward and spiritual darkness, which has now abundantly come upon us by our suffering mundane things to intervene between us and the Sun of righteousness, so as to eclipse the brightness of his shining.

But it is from Him that we receive our light and vitality and growth in grace; yet the god of this world is blinding the eyes, for it does look to me as if gross darkness now, is covering the minds of many who profess to believe. But Christ was sent to be a light to enlighten the Gentiles, and designed to be for God's salvation to the ends of the earth; whereof many are made ministers and witnesses. Paul was sent to the Gentiles, to open their spiritual eyes, and to turn them from the darkness within to the light within; and from the power that Satan has over us, to the power of God, that we might receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in Christ; but not by faith that is in man, nor in the wisdom and power of man. So we have light and darkness both before us. The one comes down from the Father of lights, in whom there is no variableness or shadow of turning. The other from the prince and power of the air; from whence spring all the vain and airy imaginations of man. We may spend years in fruitless search of fancied happiness, and never find it, but still remain in darkness unless we follow the leadings of Him who is the light and life of men; and who said I am the way, walk ye in it.

I believe that all the redeemed children of the Lord, have times of darkness and destitution permitted to come upon them, to try them, so as to prove whether they are on the sure foundation or not. For Christ said to his disciples, "in this world ye shall have tribulation," but He said to them, "be of good cheer, I have overcome the world." And I believe He will enable all his dedicated children, who are still somewhat in darkness, to overcome, as He overcame. But if our deeds are so evil that we prefer darkness rather than light, we shall be left in darkness, and die in our sins. So where He is gone, we never can go. For light has no communion with darkness. But I have a comforting hope that in the midst of a crooked and perverse generation, there is a remnant left, in most of our meetings, and in the different denominations around us, that are weeping when they remember Zion in her primitive brightness. But they are kept much upon background, and trodden, as it were, under foot by the wise and prudent of the world; and, like our holy Redeemer was, when He was personally on earth, despised and rejected of men; or like his dedicated and persecuted followers were, counted as the off-scourings of all things. But to such as these his language will apply, "Be of good cheer, I have overcome the world. And though they may have, for a long time, sat in darkness, yet now upon them his light has shined, and given them the light of God's glory, in the spiritual appearance of Jesus Christ, our crucified but risen Redeemer. D. H.

DUBLIN, IND., Seventh Month 4th, 1859.

THE external performance of religious duties will never make a Christian. A man may be baptized, like Simon Magus, and yet be in the bond of iniquity. A man may preach, like Balaam, and yet die among the enemies of God.

Railway Construction in Australia.

As I presume few of your readers know much about the details of railway construction, I will make some general remarks as to how it is carried on here.

The men are divided into gangs of from three or four to forty or fifty men, according to the nature of the work. Each gang has certain work to do, and does that only, moving camp as may be necessary. Thus, after the line is surveyed and pegged out, a piece-work gang is sent on, to form such of the banks and cuttings required as can profitably be done with barrows; also to take up the surface stone for concrete and ballast.

A concrete gang will next be sent to do any concrete work required, such as bridge abutments, culverts, &c.

Then a horse and dray gang, to do any portions of the line that may be too heavy for barrows.

Then follow the plate-layers, to lay the rails; the bridge-gang, to build the bridges; the pit-men, to fill the trucks with ballast, for the gangers-out, who distribute it along the line.

After that, the various other trades—carpenters, masons, &c.

Dams are formed, and water laid on, cuttings fenced, station buildings and cottages for the line repairers erected, until, at last, the repairing gang of three or four men are installed in their block of three cottages, and commence their solitary life, with about eight miles of the line to keep in repair. Their nearest neighbors being perhaps sixteen miles away, their sole connection with the world is the train, which usually travels past them, only slackening speed sufficiently to throw out their provisions, and to take any letters, which, attached to a hoop or stick, are held out for the guard to catch as the train passes.

Once a fortnight the "pay train" stops. The store-keeper and butcher travel with the paymaster, so as soon as the men are paid, they are on hand to receive their dues; and if from any cause the men are unable or will not pay, the general rule is that there will be no provisions sent for them during the next fortnight.

Last Twelfth Month, when I arrived at Warina, the present site of "head camp," it was a bare, flat, stony plain, about two miles long by one mile, bounded on three sides by a dry creek, with a few gums and wattles growing in it, and on the fourth side by a range of low sand-hills, and intersected by the rails which were just being laid. It is situated a few miles from the Peake Telegraph Station, and in about the same latitude as Brisbane.

Here now we have telegraph communication with the world; mails two or three times a week; many have their wives and little ones with them; the butcher and baker call daily; the doctor is within call; a library supplies us with literature; a religious service is held on First-day evening, and a literary and debating club meet on Seventh-day. Dancing-classes, cricket and tennis clubs provide an outlet for surplus energies, and the savings bank will take care of surplus cash. You will thus see that at head camp we form a little world of our own, and are yet in touch with the civilized world; or a few of us may be camped at some isolated spot, shut off from the world, our only communication being the train as it runs by, or if ahead of the rails, the visits of the inspectors and storekeeper.

For about eight months of the year, the climate

is, I think, very pleasant, the nights cool and generally calm, the days bright and warm. I have sometimes seen frost, but that is rare, and even on a frosty morning by 9 o'clock, one is glad to dispense with a coat. But the other four months are hot; for days and weeks the thermometer will range from 90 degrees to 120 degrees in the shade, and I have known it to be 127 degrees in the tents—but we do not seem to feel the heat as much as I have elsewhere. Both in Melbourne and Adelaide I have had to leave off work on account of the heat, yet I never have here, and I never heard of any of the gangs doing so. Some individuals may, but even on the hottest day the work goes on as usual. Why this is I cannot say. I suppose it is on account of the extreme dryness of the atmosphere. One might expect that during the summer the hours of work would be altered so as to avoid the heat of mid-day, but that is not the case, and the men would be against such a change. We feel the heat less while at work than when idle, and there is no shade for the majority of the men to rest under; the Government tents not being provided with "flies" (viz: awnings, forming a second roof over the tent) are like ovens. Trees are scarce, and such as there are throw little shade. One could here appreciate the "shadow of a great rock."

St. storms are of occasional occurrence, sometimes so bad as to stop work, while on the still summer days, when there is little or no perceptible breeze, whirlwinds, as we call them (that is, small whirlwinds), are frequent. I have often seen over a dozen of these columns of dust in sight at the same time. Flies are very troublesome, except in the hottest weather, when they disappear for a while.

On the whole the health is good, the essentials seem abstention from intoxicants, generous diet, and the best water that can be procured. Of course among from 600 to 1,000 men, besides women and children, some illness is to be expected, hence the existence of the hospital, to the support of which twopence in the pound is deducted from all wages, and all employees are entitled to advice and medicine free. And as our doctor is a great believer in "kitchen physic," he orders the men into the hospital on the slightest pretext, where they are well cared for.

One of the most fruitful sources of sickness among the men is poor living. Many men either can not or will not go to the boarding-houses—they cook for themselves as best they can. It is not every man who knows how to cook, and even those who can do not feel inclined to do much cooking after a hard day's work, so they make anything do, and get run down before they know it.

Intemperance is either directly or indirectly the cause of the bulk of the sickness among the men. But for the women and children the summer is very trying, the more so as adequate shelter from the burning sun cannot be provided, and many comforts that would make life easier for them are unobtainable, so that from one cause and another a few have passed away, and in travelling along the line a feeling of sadness comes over one at the sight of the lonely graves of those who had been laid to rest in these vast silent plains.

Bad water was at one time the cause of much illness, but at and north of Anna Creek we have had very fair water. It is all more or less hard, and contains a considerable amount of mineral salts, but nothing like some the men are obliged to use south of Anna Creek. We often drink from

one to four gallons of water per day, besides our tea at meals, so it can be easily understood that where that water contains up to 400 grains of mineral salts to the gallon, as some does, it must be very injurious. It is all very well to say we should not drink so much, but it seems necessary, and on the same principle as the water bag, the evaporation keeps us cool. Oatmeal is supplied in summer to mix with the water, and that seems the most suitable drink. The boarding-houses took to making sugar beer, but the sale of even that supposed harmless liquor is now strictly tabooed on, I believe, the doctor's orders.—A. S., in the *Australian Friend*.

Natural History, Science, &c.

The Slyness of the Crawfish.—"I recently observed," writes a correspondent of *Forest and Stream*, "a very cunning and ingenious trick of the crawfish (or crayfish) for catching flies. Sitting on the bank of a muddy pond, or 'borrow pit,' over the surface of which many small flies were swarming about, I observed that the crawfish came to the surface near the water's edge, and turning over on the side, the tail probably touching bottom, with claws and legs 'sprudling' about in the water, he assumed the exact semblance of dead creatures floating on the water. In a few seconds flies would alight on the apparently dead crawfish, and as soon as one got into the proper position there was a sudden and instantaneous flip, when the fish and flies would disappear together under the water. In a few seconds more he would again appear on the surface and go through the same manoeuvre with the same result. There were, perhaps, two or three dozen of them in sight at the same time, and all industriously engaged in the fly-catching game."

Eggs of Cod-fish.—"Of late it has been discovered that the cod and many other 'pelagic' fishes possess spawn that rises in the water instead of sinking as spawn usually does. But if it rose to the surface without some means of protection, the seaweed and the innumerable oceanic animals that live near the top or rise in calm weather only, would destroy the race of the cod in its billowy cradle. Nature has foreseen this, and given to the eggs of these fishes the very convenient property of invisibility. In other words, they are so transparent, so like a clear drop of water, that they deceive the eyes of bird, fish, and pelagic beast. It is only at a later stage, when the fry has emerged, that color enters into its make-up. But even then, all but a few of the most important inner parts are transparent, so that the infant cod has many chances of escape. In a week it has absorbed the yolk sack on which it feeds, assumed an upright position, grown two much longer fins than it would seem to need, and developed swiftness and intelligence enough to escape many of its foes. It remains near the surface and feeds on the immature young of the creatures that live on the sea-bottom.

A Plague of Flies.—Dubuque, Iowa, has suffered from an invasion by Mormon flies. The pests gathered about the gas and electric lights in great swarms, and people were compelled to abandon the streets. The flies came from the sand beds along the river, and are sometimes called sand flies. They are about an inch long, with broad wings. It is said that in many places along the street they were three inches in depth, where they had fallen dead. The stench was unbearable, and the health authorities employed several wagons in removing them.

Recovery of a Lost Ring.—The strange history of a ring was related at a fishing resort last week, and the story was investigated by a reporter of the *New York Sun*. It appears that in 1874 General Grant visited Greenwood Lake to fish. One afternoon he was fishing for pickerel, when he hooked a large eel. The slimy creature knotted itself with the leader, and in removing it a beautiful horse-shoe ring slipped from the General's finger and fell overboard. Banker J. Rithmelander Dillon visited the lake some weeks afterward, and killed a large pickerel. The idea occurred to him that he would like to taste a fish just out of the water, so his guide cleaned it, and they were about to row to shore to cook it, when the guide picked up the entrails, preparing to throw them overboard. To his surprise he discovered a ring, which proved to be the very ring which General Grant had lost some weeks before. So many apocryphal fishing stories are told, that the reporter called upon J. R. Dillon to inquire about this one. He was wearing the ring, and confirmed the story. He said that when he found that the ring had belonged to General Grant, he wrote to the family about it. Colonel Fred. Grant had replied that the family wished him to keep the ring he had so strangely found.

A Singular Explosion.—George Faheland and Thomas Hayes were recently dumping rock on the Luke Fidler culm bank, near Shamokin, when Hayes glanced down the bank, which is 150 feet high, and almost lost his senses on beholding a myriad of flames leaping high in the air from the centre.

Then a vast upheaval of blazing rock and dirt shot 50 feet heavenward. A beautiful transformation scene followed when a three foot thick and 50 foot wide stream of fire flowed down the bank like a stream, taking its course from the base through the lot and on toward the house of Patrick Boney, 100 feet distant, and in which were his mother, wife, and five children.

The dense volumes of smoke at this period obscured everything from sight for miles around for a minute, and when it passed away a mass of fire surged and tossed around Boney's home. As the flames were about to destroy the house another monstrous slide of dirt occurred and followed the path of fire until it reached the first mass.

The flames consumed the dirt rapidly, but a stream of rocks finally covered the fire, and together with a heavy rain, extinguished the flames. The inmates of the house were almost smothered with smoke and gas. The bank was fired several years ago by spontaneous combustion. For four months past wet dirt has been dumped just over the spot, where it now appears a fire has been smouldering for some time, and has eaten out a very large cavity, which was filled with gas. When the dirt became dry the gas escaped, causing this unprecedented explosion. The people are fearful that many other banks herabouts will explode and great loss of life ensue.—*Public Ledger*.

Items.

North Carolina Yearly Meeting convened on the 8th of Eighth Month, at High Point, N. C. L. L. Hobbs was appointed Clerk, and J. E. Cartland and Josiah Nicholson assistants.

The answers to the Queries represented that from 20 to 50 per cent. of the members attended the meetings for worship and discipline. Reading the Scriptures in their families was reported to be practised in about one-fourth of the families.

An appeal was made to be liberal in supplying money for Church purposes and for home mission work. One Friend thought there was no member of North Carolina Yearly Meeting who thought pay for services was unjust. Another said, he would, that if any minister did preach for a salary he ought to be turned out of meeting.

By the report from Guilford College, it appears that 191 students had been in attendance during the year, of whom about one-half were Friends.

Of the 2,368 persons attending First-day schools, 1,190 are Friends.

A discipline was agreed to so as to have the paragraph on Temperance read, "And also to refrain from selling in any manner, either through an agent or otherwise, fruit or grain to those who buy for the purpose of distilling spirits therefrom; and from the grinding as millers or mill-owners, any grain which they know to be for distillation; and that any who cannot be convinced of their error in the above-named offences should be disowned."

A new Quarterly Meeting was directed to be set up from Deep River Quarterly Meeting, to be called Yadinik Valley Quarterly Meeting.

A minute was adopted designating members of the Society from being employed in the collection of revenues for the government from the manufacture, sale and use of alcoholic liquors.

Much tenderness of feeling was manifested at the close of the Yearly Meeting, which took place with open shutters.

Russian Intolerance.—Largely separated from the contacts and interminglings of other nations, Russia has not caught the liberal ideas and tendencies of the age. Far in the rear of the march of the nineteenth century civilization, she concerns herself with her own aggrandizement, and is governed mainly by inherited principles of past generations. One in language, and one in religion are the rallying cries heard throughout her borders.

It was in 1870 that the late Emperor Alexander II. announced the national policy of bringing the entire population "under the same civil and religious laws and conditions." Ever since the trend of governmental action has been toward this accommodation.

Among the greatest sufferers from this Russian intolerance and oppression are the German Colonists in the Baltic provinces. Here are 2,500,000 Protestants, mostly Lutherans, under the persecutor's ban, who by all honorable and fair regard to covenant rights and privileges deserve immunity from governmental interference in their religious convictions and worship.

To understand the situation it is well to go back one hundred and twenty years. At that time it was thought needful to introduce a better class of settlers into the empire for the improvement of the peasantry. Accordingly the Empress Catherine, anxious to secure as many Germans as possible, guaranteed immunities to them and to their descendants, and their children were not to interfere in their religion and worship, and exemption from military service. Encouraged by these solemn stipulations many German Protestant peasants and others settled in considerable numbers "in the Baltic provinces, and on the Steppes and valleys of the Volga and other streams in the interior, and as early as the year 1760. Their numbers, their energy, thrift, enterprise and intelligence, rapidly increased in numbers and influence, and became a valuable part of the population of the Russian Empire. Up to 1870 they enjoyed their immunities without much molestation, except that occasionally some military duty was exacted of them. Then came the decree of Alexander II., annulling the original compact with the exception of ten years, when they must conform with the rest of the Russian people to the same educational, military and religious codes of the government.

This act of abrogation of covenant privileges aroused the just indignation of those who upon the strength of them had come into the empire, and who, at great sacrifice and at high cost, had secured farms, established industries and acquired homes. Seeing no possibility of redress, thousands disposed of their property at a great loss and found homes and freedom in our western States. But others,

unable to do so, have been subjected to a degree of repression and oppression on the part of the government and of the National Church galling to worthy manhood and Christian faith, and at war with Christian civilization as well with pledged governmental faith. The first telling move of Russia against the Lutherans was the prohibition of the German language in their schools. This was followed by "a suppression of various institutions of learning." Now comes the final crushing blow, announced in a despatch, Seventh Mo, 12th, from St. Petersburg, that "the government has totally suppressed the Lutheran Church in Russia."

The Independent, in speaking of this subject, says, "At bottom it is not a religious, but a political or rather nationalizing movement on the part of the Russian Government. It is an attack upon the German element of the three Baltic provinces. It has taken its shape and form from the fact that the Lutheran Church is the greatest conservator of the traditional language, customs, manners, spirit and character of the people."

THE FRIEND.

NINTH MONTH 14, 1889.

A recent letter from a Friend in the station of a minister, who resides in Indiana, expresses his views respecting the condition of our Society. They are quoted here in the hope that they may prove strengthening to some else-where, who at times feel weary of a continuous struggle against doctrines and practices inconsistent with the views of Friends, and are almost tempted to give up the conflict. The writer says:—

"There is much in our Society, especially in the West, of which I cannot approve, in this manner of conducting our meetings for worship. This has to me been a cause of much concern; and I believe, has had a tendency to the superficial rather than to the inward and heartfelt religion of our Saviour.

"But I have been more concerned because of some doctrinal teaching mainly on conversion and regeneration ('justification and sanctification.') Because I have no doubt many have been made to believe that they had attained entire a complete sanctification by one single act of faith, and that therein, every tendency to evil, or every vestige of human depravity (which is confounded with the 'carnal mind'), has been consumed, destroyed, or removed by the baptism of the Holy Ghost; but after a little they find themselves as human beings, very much as they were before; and finding themselves deceived, they turn away and become indifferent, or sceptical, or both. This has become the more popular teaching of late, but I cannot accept it, though having been an object of persecution on account of it for ten years; and in that time have not asked my Monthly Meeting for a minute for any service.

"It seems strange that our friends cannot judge a little by fruits or results. These who have been prominently instrumental in advocating this 'patent holiness doctrine' are the same men who have given so much trouble about the ordinances, and I suppose they will give Society no rest until they revolutionize it, or provoke a separation.

"The requirements of the discipline seem extensively neglected or ignored. In my own meeting, of over four hundred members, we have Masons, Odd Fellows, Grand Army of the Republic, Sons of Veterans, 'Women's Relief Corps,' and Daughters of Rebekah. Now how

stands our testimony against war, oaths, and secret orders?"

"Well, I did not intend to make so dark a picture, for there is some light. Out of the abundance of the head the pen writes."

SUMMARY OF EVENTS.

UNITED STATES.—On the 31st instant, forty car loads of seal skins, in three separate trains, making passenger line, passed through Cheyenne from San Francisco for the States. The seals were the first catch of the Alaska Fur Company for last year, and is bound for England. The time agreed upon for the delivery at destination is 18 days from San Francisco.

It is said that the largest bar of gold ever cast in the world was turned out at the United States Assay Office at Helena, Montana, on the 4th of this month. It weighed 500 pounds, and is worth a little over \$100,000.

While digging a well in the town of Ishpeming, Michigan, on the morning of the 9th instant, a man struck blue hematite ore at a depth of ten feet. The vein is said to be of extensive extent, and is considered a most prominent mining company who the mineral right of the land where the discovery was made.

The descendants of Benjamin Talbot, colored, lay claim to about 640 acres covering the central portion of the city of Logansport, Indiana. Talbot, while a slave, settled at Logansport 32 years ago, with McBane and his family, from Yellow Springs, Ky. He bought from the Government 640 acres of land, and lived on it until the passage of the Fugitive Slave law, when he abandoned his property and fled to Canada. He never returned to the United States, and spoke of it to his children, but long ago one of them put the matter into the hands of attorneys, who, upon examination, found Talbot's title indisputable. It is said the Wabash and Eel River Railroad, with valuable buildings on the Talbot ground, have already been conveyed. The entire property is estimated to be worth several millions.

The local option law was repealed in Floyd County, Georgia, last month, and the Prohibitionists claim that there was fraud in the election and have prepared a contest.

Great forest fires are reported in the Big Horn Mountains of Wyoming. Several ranches have been destroyed, and the loss is estimated at \$500,000. Two lives have been lost.

S. Austin Allibone, late of this city, died at Lerner's, Savannah, on the 24th instant. He was the author of the celebrated "Dictionary of English Literature," published twenty-five years ago; a work of such acknowledged correctness and fulness, that no effort has been made to supersede it.

Arrests for drunkenness in this city on the first day of the week, have largely increased since the election on the Prohibition question, on the 18th of Sixth Month.

The Atlantic coast of New Jersey, Long Island and Rhode Island, was visited by a severe storm of wind and rain, on the 24th instant. At Atlantic City the water was broken in several places, and some of the hotels were surrounded with water. Many of the electric lines were thrown down, and the city left in darkness. Damage was also done to some of the bath-houses.

It was estimated that there were 34 deaths reported in this city last week—175 males and 168 females—being 67 less than last week, and 22 less than the corresponding week of last year. Of the whole number 46 died of consumption; 26 of diseases of the chest; 25 of marasmus; 19 of pneumonia; 10 of cholera; 10 of typhoid fever; 10 of bowels; 16 of cancer; 15 of typhoid fever; 12 of cholera infantum; 12 of indigestion; 10 of pneumonia; 10 of apoplexy, and 9 of age.

Markets, &c.—U. S. 4½, 105½; 4s, reg, 127; coupon, 124; currency 76; 130.
COTTON was firm and in light supply. Small sales of middling uplands at 11½ cts per pound.
FLOUR AND MEAL.—Western and Pennsylvania flour, \$2.50 a \$2.75; do, do, extras, \$2.85 a \$3.25; No. 2 extra family, \$3.40 a \$3.75; Pennsylvania family, \$3.40 a \$3.75; do, extras, \$3.80 a \$4.00; stone ground, \$4.00 a \$4.50; western winter, clear, \$4.00 a \$4.50; do, do, straight, \$4.30 a \$4.50; winter patent, \$4.50 a \$5.00; Minnesota, clear \$3.50 a \$4.00; do, straight, \$3.50 a \$4.00; do, patent, \$3.80 a \$5.00. Rye flour is firm and in 125 barrels choice sold at \$2.00 per barrel.

GRAIN.—No. 2 red wheat, 79½ a 80 cts.
No. 2 mixed corn, 41 a 42½ cts.
No. 2 white oats, 26 a 26½ cts.

BEEF CATTLE.—Extra, 4½ cts; good, 4½ a 4½ cts; medium, 4 a 4½ cts; common, 3 a 3½ cts; Texans, 3 a 3½ cts; fat, 6 a 6½ cts.

SHEEP.—Extra, 5½ a 5½ cts; good, 4½ a 4½ cts; medium, 4 a 4½ cts; common, 3½ a 3½ cts; culls, 2½ a 3½ cts.

LAMBS.—Extra, 6½ a 7 cts; good, 5½ a 6½ cts; medium, 5 a 5½ cts; common, 4 a 4½ cts.

HOGS.—Good light western, 6½ a 6½ cts; heavy western, 6 a 6½ cts; extra heavy western, 5½ a 6 cts.

FOREIGN.—The strike in Liverpool ended on the 4th instant, the employers having conceded the advance demanded.

On the 23rd instant, Cardinal Manning, the Lord Mayor, the Bishop of London, and Sir John Lubbock conferred with the officials of the dock companies and shipping merchants of London. As a result of the conference, the dock directors agreed to consider a proposal for a sixpenny rate, to begin in First Month next. This time is fixed in order to allow a readjustment of charges to meet the added outlay.

The strikers' committee consented to advise the men to accept this proposal. After Burns and Tillett had held a consultation with the Strike Committee, the latter issued a manifesto stating that the strikers had rejected the compromise. Consequently the situation remains unchanged, though it must be recognized that the expressed willingness of the companies to accept on the first of First Month their employes' wage scale was a signal victory for the latter.

On the 23rd instant, a colliery explosion resulted in the death of 50 miners, only 14 of the 64 men at work in the pit having been rescued. The scene of the disaster was Pencuick, a small town within 10 miles of Edinburgh.

The Bishop of Marseilles, France, has issued a formal protest against the circular recently issued by the Minister of Justice, in which the Minister reminded the clergy that they are prohibited by law from taking part in elections. The Bishop affirms the rights of priests to intervene in elections and other political matters.

On the 6th instant, a large number of dynamite cartridges exploded in a cartridge factory in Antwerp. The latest report places the number of killed at 106, and of wounded at 79. Portions of the Bourse were struck by burning fragments and set on fire, causing a panic in the market. The explosion was caused by many persons passed the night in the open air, dreading to remain in their homes, owing to the explosions of petroleum, which occurred at intervals until next morning. The village of Austruyn, inhabited by about 1000 persons, was destroyed for hundreds of yards, and in its vicinity a building was blown away. All parts of the city show more or less damage, and portions have the appearance of having been bombed.

A decree has been issued in Pekin, ordering the beginning of work on the proposed railway to Hankow.

RECEIPTS.

Received from Richard Wistar, Philad'a, \$6, being \$2 for himself and \$2 for Richard M. Acton, N. J., vol. 63; from Elizabeth C. Evers, N. J., to No. 14, vol. 63; from Richard W. Hutton, W. T. to No. 6, vol. 64; from Ezra Engle, N. J., \$6, being \$2 each for himself, Josiah P. Engle, and Mary M. Wilkins, vol. 63; from Joel Thompson, Del., \$2, vol. 63; from Jonathan Wood, Agent, O., \$12, being \$2 each for Jonathan Brown, Elizabeth C. Evers, and Anna Vaughn, Jane Walker, and William Taylor, vol. 63; from William A. Fulghum, Ill., \$2, vol. 63; from William Robinson, Agent, Ind., \$14, being \$2 each for himself, Susanna Cox, Joel Hinshaw, Phariba Hill, E. J. Bardsley, Pickvay, and Elijah Peacock, vol. 63, and \$1 each for Thos. Gilliland, and Wm. C. Peacock, to No. 27, vol. 63; from Josiah L. Haines, Philad'a, \$2, vol. 63, and for Amy Middleton, N. J., \$2, vol. 63; from Samuel Fogg, Philad'a, \$2, vol. 63, and for Sarah Ann Rudolph, Pa., \$2, vol. 63; from Stewart Arnold, Pa., \$2, vol. 63; from Isaac W. Stokes, N. J., \$2, vol. 63; from Benjamin P. Brown, Agent, N. C., \$17, being \$2 each for Eli C. Copeland and E. Thomas Seip, vol. 62; \$1.50 each for Jesse W. Jessup and William J. Brown, to No. 52, vol. 62; \$2 each for William C. Evers, to No. 27, vol. 63, and \$2 each for William G. Snipes, James C. Chapman, Dr. John L. Outland, and Albert W. Brown, vol. 63; for Joseph Kirk, O., \$2, vol. 63; from Samuel L. Smedley, Jr., W. Philad'a, and William P. Smedley, Pa., \$2 each; from Joseph Evans, N. J., \$2, vol. 63; from Joseph Taylor, Pa., \$2, vol. 63; for Mark B. Taylor, Philad'a,

\$2, vol. 63; from William H. Pennell, Pa., \$2, vol. 63; from Joseph N. Taylor, Ind., \$2, vol. 63; from Joseph Passmore, Pa., \$2, vol. 63; from Sarah Huestis, Agent, O., \$4, being \$2 each for Hannah Ann Vanlan and Belinda Schofield, vol. 63; from George S. Bacon, N. J., \$2, vol. 63; from Ann W. Fry, Philad'a, \$16, being \$2 each for herself, Elizabeth Woolton, William H. Pennell, and Henry K. Jackson, and Charles W. Leeds, Philad'a, Margaret E. Lee, and Dr. George Wright, Pa., and Susanna R. Leeds, N. J., vol. 63; from Rebecca K. Masters, W. Philad'a, \$2, vol. 63; from Margaret P. Warner, Pa., \$2, vol. 63; from William H. Newbold, Pa., \$2, vol. 63; and for Thomas H. Newbold, Pa., \$2, vol. 63; from Josiah Taylor, Mich., \$2, vol. 63; from Martha Mickle, N. J., \$2, vol. 63; from James H. Moon, Pa., \$2, vol. 63; and for Everett Moon, Minn., \$2, vol. 63; from Lewis Forsythe, Pa., \$2, vol. 63; from Samuel Baker, Philad'a, \$2, vol. 63; from Benjamin G. Reeve, N. J., \$2, vol. 63; from Grace Williams, Gtn., \$2, vol. 63; from George W. Sheppard, N. J., \$2, vol. 63; from Eliza G. Sheffield, Conn., \$2, vol. 63; and for Nathaniel Greene, R. I., \$2, vol. 63; from Elizabeth H. Richie, N. J., \$2, vol. 63; from Elizabeth Marriott, N. Y., \$2, vol. 63; from Parker Hill, W. T., \$4, being \$2 each for Edw. Wood Thomas and William Atkinson, vol. 63; from Joseph Eastburn, Pa., \$2, vol. 63; from Anne W. Boone, Canada, \$2, vol. 63; from John D. Haines, N. J., \$2, vol. 63; from David Wallace, O., \$2, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' SELECT SCHOOLS.—These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will be held at the residence of Mrs. Thomas 140 N. 16th Street, above Arch, on Second-day, Ninth Month 16th, 1859.

The department for Boys continues under the care of John H. Dillingham; that for Girls in charge of Anna Walker; and both of them will be assisted by a corps of committed instructresses.

The Boys' and Girls' Primary Departments, will be in charge of Elizabeth W. Warner and Elizabeth N. Woolman.

The new School-house is well adapted for conducting a first class school, and great pains have been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully attended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of a Reading Library, within the same enclosure as the School-house.

Children not members of our Religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages which appertain to many other seminaries. We earnestly solicit our members and our members who find the charges burdensome may be fully relieved.

The School-house will be open daily, on and after the ninth of Ninth Month, from 9 A. M. to 12 M., and from 2 P. M. to 4 P. M., teaching will be in attendance to give information and receive applications for admission.

All applications, whether for members or others, to be made to the Committee on Admissions.

Edward Maris, M. D., 1106 Pine St.
Caleb Wood, 914 Pine St.
S. Mason McCollin, M. D., 1823 Arch St.
Sarah E. Smith, No. 1110 Pine St.
Margherita C. Sheppard, 459 Marshall St.
Juliana R. Tutum, 2123 Arch St.

FRIENDS' EVENING SCHOOLS FOR COLORED ADULTS.—Teachers are wanted for these schools, to open Second-day, Tenth Month, 1859.

Edward S. Lowry, No. 2220 Pine St.
Howard E. Yarnall, No. 1027 Filbert St.
Willow Cooper, No. 322 N. Fortieth St.
Thomas Woolman, No. 555 Marshall St.

DIED, on the 13th of Third Month, 1859, at her residence in the city of Watertown, N. Y., MARY T. BOLIDGE, aged 83 years, a beloved member and elder of 3rd M. Meeting, West Lake, Quarterly Meeting and Picking Year Meeting of Friends, in Canada. We trust our loss is her eternal gain.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, NINTH MONTH 21, 1889.

No. 8.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."
Incidents and Reflections.—No. 189.

DREAMS.

In a social gathering in the City of Philadelphia, in 1851, at the home of that valuable minister, Sarah Hillman, the conversation turned upon the instruction which it pleases the Almighty sometimes to convey through the medium of dreams. Sarah related one which had visited her sister E.

E. dreamed that she and her sister Sarah had to cross a very wide river, and there was no means of doing so but by fording it. Her courage was entirely unequal to the task; so Sarah proposed to pass over before her, to show that it could be done. E. stood upon the shore and watched her sister, as she waded in the water getting deeper and deeper so as to hide progressively more and more of her person, till at last she was entirely hidden from view. E. then ran up the bank, so as to get a better view of the river, but could not see anything of her sister. After a time, however, her head began to show itself, and then her shoulders, and gradually more and more of her person came into view, as she steadily pursued her way; and E. soon had the satisfaction of seeing her sister safely landed.

She was far from being encouraged by what she had seen, and determined to find some more favorable place for crossing. So she wandered a long way beside the river, anxiously watching the waters; but to her dismay, the further she journeyed the more difficult and dangerous the passage appeared. She therefore concluded to go back to the place where Sarah had crossed, and make the attempt there, resolving to follow as nearly as she could in her sister's footsteps. Upon making the attempt the waters seemed to divide, so that she was mercifully enabled to cross the dreaded stream dry shod.

There were contained in this dream a caution against seeking some easier way to Heaven than that pointed out by the true Guide; and also encouragement to the wanderer to return to the right path, with the assurance that He who can make hard things easy is still mercifully disposed to make a way for his obedient children where they can see none; and to fulfil the promise, "When thou passest through the

waters, I will be with thee; and through the rivers, they shall not overflow thee."

In a letter to Richard Shackleton from John Thorp, is the following passage—"I have a mind to tell thy daughter a dream; for he that has one, thou knowest, the prophet says, may tell it, though I have told this to very few. It is a dream I had the night before I first appeared in a few words in a meeting. I thought I was intently engaged with some others, in some outward business, when, all on a sudden, a message was communicated by Divine authority, but I knew not well from whence the voice proceeded; however, the words I heard distinctly to this purpose: 'Cease, or thou must cease, from the business thou art now engaged in; there is another work for thee to do; for the Lord is about to work a more thorough reformation in the earth than any which has hitherto taken place;' to which I thought I answered—'Alas! how is it possible I can be of any service in, or contribute to this work, being so exceedingly poor, and destitute of every degree of strength and ability to do it;' and indeed I thought I felt myself so, when I spoke it, as much as ever in my life; unto which I thought the voice replied,—"Thy strength and ability will not be required; this work can only be effected by the strength and power of God.' Perhaps this may be some little encouragement; it is with that view I write it, that we should not sink under the feeling of our own insufficiency and weakness, but, in a state of humble dedication to the Fountain of our help, have our whole dependence and expectation from Him, whose is the work, 'of the power, the kingdom, and the glory.'"

In the *Occident* was published a few years ago, what was stated to be "a strictly truthful sketch," of a dream of a wealthy and intellectual woman, who related it to an intimate friend. She thought in her vision, that a form as gray and intangible as though made of fog, stood by her side and bade her follow. It made no audible sound, but was so intelligent and responsive that it seemed like a visible mind. "I was transported," she says, to the beach of an ocean, a long, low, sandy beach, with three waves almost mountain high, and as black as darkness, rolling in rapidly. Their surf touched my feet. The form, which had not left me, said, or seemed to say, for it never spoke:

"You have to enter these waters."

"I cannot," I replied, shivering with an awful fear.

"But you must; there is no escape," it said.

"Alone! Will no one go with me? I asked, with a dim consciousness that it must be as it said.

"Look and see," was the reply.

"I turned my back upon the water, and there, as far as my eye could reach, stood in various groups all the people whom I have known throughout my life. Faces of which when awake I had no conscious recollection now appeared, and with them all the associations of our ac-

quaintance. There seemed a multitude, and all were my friends. In some I saw the pensioners upon my bounty; in others, those bound to me by ties higher and more unselfish than those of mere gratitude; and a few were there whom I thought I loved as I did my own soul. Surely, some of all these would go with me. Accompanied by the form, I went up and down through this aisle of human beings, looking eagerly the question which all seemed to understand. None responded. Some hung their heads, others dropped their eyes as I approached, or turned aside. One friend with eyes like those of a pitying angel, looked full into mine, then stooped and enfolded her little boy, standing near, as though she said:

"But for him I would go with you."

"A dreadful heart-sickness overwhelmed me, and I said, 'Can it be that in all these years I have made no friend or lover who will now go with me?'"

"Then a reaction came. Pride seemed to give me the courage to say, as I addressed the form:

"I'll go! I'll go alone!"

"'Stop! think! Can you get none to accompany you? There is Jesus, the Christ, ask Him,' was the reply."

"'No, I have long since rejected Him, and now, in this great trouble to call upon Him would be contemptible in me. I cannot thus humble myself,' I answered."

"The form instantly vanished, and I plunged desperately, in the first wave and buffeted it. I came up nobly, and felt encouraged. As the second engulfed me I came to the surface, hoping, as I cast one sweeping look over the beach, that some one had relented and would join me, but to my amazement it was deserted. I was entirely alone. Then my courage left me. All hope was gone, and as the third wave rolled toward me I dropped into it helplessly, without a struggle—and awoke."

In early life she had given her heart to God, and had then "rested in his love like a confiding child in the arms of its mother." After her marriage, her husband became a political leader, and skepticism developed into infidelity. Her own convictions gradually yielded to the unfavorable influences to which she was exposed. Her husband died; and God, who had once been so near to her as a loving Father, had gradually become only a Great First Cause, to be recognized by and received in the higher region of the intellect; and the works of Renan, Strauss, Voltaire and Hume were read with avidity.

The friend who wrote the narrative says: "Four weeks after my last interview with her, there came a brief note to me saying:

"My precious mother has just died suddenly. I am in the first wave, and the horror of the darkness is awful."

"A violent nervous prostration followed, and with her family she went to the seashore for a summer's residence. Two months later I received another note, which read thus:

"Perhaps you have heard it all. My precious

boy! My loving little Donald was washed off a rock while fishing in the bay and drowned! The second wave has encompassed me, and I am in the blackness of despair."

"During the two years that succeeded, there was a struggle between her pride of intellect and stubborn will, and the never-ceasing wailing of the 'still small voice' which always said, 'Come unto Me and ye shall find rest.'"

"A few days ago she was my guest, and no one was ever more welcome. An aura of peace and perfect content emanated from her, and her smile was radiant with the light of a joy from within. Our friendship had long outgrown the barrier of conventionalty, so she said, in answer to my look of inquiry:

"It is all over. I have ceased to struggle. The finite against the infinite is an unequal contest at best, and such as I will ever be worsted in the conflict. The third wave—my utter helplessness—has confronted me ever since Donald's death. Last week I plunged into it with the despairing cry, 'Lord, I believe, help my unbelief!'"

In submission to the Divine will, she was favored to feel a measure of that peace of God, which passeth all understanding.

A missionary in China, while travelling in a Chinese boat, was much impressed with some remarks on Pride, which she met with in a book she was reading. They were probably instrumental in coloring a dream which presented itself to her mind soon after falling asleep in the evening.

She thought she was transported to Heaven, and the scenes of the Judgment-day were passing before her.

"Before us had risen a building which was made up of the actions, thoughts and words of a life, and beside it stood the person whose life is represented. In very conspicuous places were large bundles of good deeds. Indeed so many and so large were these that I felt a thrill of pleasure for the person standing there, and was surprised on looking at him, and then upon the faces of those near me, to see no pride or exultation, nothing but a most profound expectancy. As I wondered at this, the structure was in a blaze, and from the many places where had been the good deeds, the person himself appeared. Here, there, everywhere, he was visible; sometimes pushing himself almost entirely out of the fire, trying by every possible movement and contortion to make himself seen. It was perfectly evident that he did not fear the fire, but his every motion said, 'Here am I, look at me.' The mass blazed on and soon was all consumed—only a few ashes remained. All attention was soon turned upon the same spot again, where had risen another building much smaller than the first, and this too, was soon ablaze. The person of whose life-deeds it was composed was standing beside it, and I remember how sorry I felt for him that his life seemed to have amounted to so little. But as the fire burned on, the pile became a mass of burnished gold, and really seemed to increase in size and beauty as the flame became hotter. Then the fire died away, having accomplished its work, leaving gold and precious stones in such loveliness of arrangement as only heaven itself could furnish.

"And now pile after pile rose in quick succession, by each one of which the person whose life it represented immediately appeared, and then the fire applied its test. Larger or smaller as the buildings might be, I soon learned not to judge its real worth from its first appearance.

The saddest part of the test was the burning of those deeds which were to be seen of men, when the door by all possible contortions, strove to show himself in the burning mass. Often a small, unpretending structure loomed up into beautiful proportions as the fire burned on, and stood afterwards a grand testimony to the grace of God. Often a large, imposing mass of seeming good works showed, on the test of the fire, only the deformities of the doer of them, and at last there would remain little or nothing of it at all."

For days after awaking from her slumber the impression of the dream remained very fresh on her mind. It furnished an illustration of what the Apostle said to the Corinthians—"The fire shall try every man's work of what sort it is." J. W.

Women Working in Silesia.

From the report of the factory and mill inspectors, it appears that the number of women engaged at hard work, manual labor in mines and furnaces in Silesia, instead of diminishing, is actually increasing. In upper Silesia in 1887, seven hundred and eighty-seven more women were employed at furnace work than in 1886, while in textile factories the number of female employees had decreased. The inspectors consider the propriety of continuing to employ women at some of their present occupations in mines and the metal industries as at least questionable. In zinc furnaces they are employed in removing the product and the refuse; but this work, although better suited for men, is mainly in the open air and not injurious to health. In the morning, however, the women must tend the ovens while the place is filled with dust and zinc vapors, and their severe physical labor is performed in an overheated atmosphere, tempered only by dangerous draughts.

In the ore mines the women are employed mainly in the hoisting shafts and at pushing cars. At a depth from twenty-two to twenty-three yards the task of four girls is to hoist eighty tubs, containing from one to one and a half hundred-weight of ore each, to the surface in a shift of eight hours. That the work-women, in spite of the low wages, prefer this severe labor to domestic service is probably owing to their dislike of the restrictions placed on the house servants and their long hours of labor, whereas, in the mines, sixteen hours out of the twenty-four are entirely their own.

In the foundries, steel-works, and rolling-mills women perform day-laborers services, such as are not considered specially injurious by the overseers.

Doubts are expressed of the advisability of continuing to employ women in beet-sugar mills and refineries, inasmuch as their work is carried on near the centrifugal machines and in the centrifugal rooms, and is morally and physically injurious. In the Breslau and Liegnitz districts fewer women are employed now than formerly in sugar mills. In the sugar factories the long separation of the sex has at least been accomplished.

But the condition of female laborers in mines, furnaces and factories, although in some instances more degrading, is yet not so deplorable as that of the women and girls who endeavor to earn a livelihood by hand-labor in this city [Breslau, Germany]. As shown by the inquiries concerning women's wages set on foot by the city statistician, the earnings of girls in many branches of industry are not more than seventy-two cents to one dollar and nineteen cents per

week, while their average weekly expenses are not less than one dollar and fifty-cents, as follows:—Lodging, twenty-four cents; dinner, forty-two cents; breakfast, lunch and supper, fifty-three cents; contribution to sick fund, four cents; clothing, shoes, washing, fire and light, medicine, and various other necessities, thirty-two cents.

Unmarried women who live with their parents may be able to defray their personal expenses with an income of from seventy-two cents to one dollar and nineteen cents per week, but those who cannot depend on parental assistance must reduce their living expenses to the starvation point. In fact the inspector declares that the most of these working girls live in summer on black bread, cheap sausage, and herrings, with one properly cooked meal on Sundays. Whether this menu permits them to live on their earnings is at least questionable; at all events, it is not proper nourishment.—Henry Dittmar, U. S. Consul.

SELECTED.

I have been humbled this morning under a fresh sense of my many short-comings and transgressions; yet without hope in the Lamb of God, who taketh away the sin of the world, and has power to speak the cheering and consolatory words, "Be of good cheer, thy sins be forgiven thee." I trust amid my manifold frailties, there is a holding fast to the foundation. Even when the little bark is firmly anchored to the Rock, the tumultuous winds and waves will toss and sorely threaten it; but if the cable which fastens it to the anchor of holy hope, is that living, all-conquering faith, of which Jesus Christ is the only Author and Giver, the vessel will not be shaken loose or lost. In our daily avocations and intercourse with the world, there often arise trials and temptations which agitate and ruffle the mental currents, but where the soul is anchored on Christ, it is the surface only that is disturbed, and when the flurry subsides the anxious mind is often given to see, that underneath in the deep recesses of the heart, the stream of heavenly love and allegiance has been steadily and calmly flowing onward and upward to the gracious Author of all good. May the abounding mercy of the dear Redeemer animate me to watch and pray more earnestly against all that would agitate or disturb unprofitably, even the surface of the mental current, which should ever tend towards heaven and thing Divine.—Thomas Evans.

SELECTED.

Third Month 27th, 1841.—Felt this morning, on first waking, the comfort of the consideration that the Christian religion is a religion of hope; and that it is the merciful design of the great Head of the Church that we should cherish hope, both as respects ourselves and others. The discouraging views some religious and devoted people seem to think they are called upon continually to hold up, do not appear to me calculated to help themselves or the body. I have often been instructed in observing how little the first preachers of Christianity dwelt on their own trials; on the contrary, how they endeavored constantly to stimulate those to whom they wrote to look toward the mark for the prize of their high calling. That discouragements abound we cannot doubt; and they will thicken upon us in every direction if we are always poring over and magnifying them. Oh for more of the lively and efficacious faith that can remove mountains! for more of the spirit of love and of a sound mind! —Maria Fox.

FOR "THE FRIEND."

Notes on Geology of Delaware County, Pa.

Through the kindness of a friend, I have recently had the opportunity of visiting several of the quarries and other exhibits of the rocks of Delaware County. The first of these excursions was on the 6th of Eighth Month. Entering the carriage of my friend at Swarthmore Station, we went to the more southern part of the county. The Baltimore Central Railroad at Swarthmore and for some distance before reaching that spot, skirts the base of a high ridge or terrace of land, which overlooks the lower country to and beyond the Delaware River. This elevated land has the appearance of being the ancient shore line of the Delaware, or of the ocean, which in former ages may have washed its feet. The country lying between this and the river, is generally level, except where the streams of water have washed out valleys in it; and is covered with a few feet of clay, underneath which lies a bed of gravel. In the depressions of the valleys we come to the underlying beds of rock, exposed by the washing away of the clay and gravel which were deposited upon them when these low-lying lands were covered with water. In such localities were situated the quarries we visited—one of the largest of which was that known as Leiperville quarry. The rock was a Gneiss—similar to that found in many parts of southeastern Pennsylvania, composed of Quartz, Feldspar and Mica, and showing the layers or strata which distinguish it from Granite.

These quarries have been worked for a long period. Their proximity to tidewater has facilitated the shipment of the products, and the stone itself is of superior quality.

Some interesting minerals are found in this quarry, generally in places where the uniform texture of the rock has been disturbed by the effect of crystallizing forces acting with greater energy than usual, or under different circumstances. Where veins or layers of a different texture and appearance from the general rock present themselves, it is a hopeful indication of the presence of mineral forms, which will interest the mineralogist. The foreman of the quarry had felt interest enough in such matters to save such specimens as came in his way; and from him we obtained some interesting specimens. Among these were garnets, similar to those described in the notice of a visit to the quarries at Avondale, in Chester County, in a previous number of THE FRIEND (No. 37 of vol. lxi.); some large crystals of Tourmaline which had the appearance of having been broken across, and afterwards mended by a cement of quartz filling the fracture and joining the faces which had been separated. I was still more interested in finding among the curiosities of the quarry some specimens of Sulphuret of Copper (Copper Pyrites), not having before supposed that this mineral was to be met with in such situations.

Our intelligent guide pointed out the location of the old King's Road, which had been laid out from Philadelphia southward, keeping just far enough from the Delaware River to cross the different streams that enter it, above tidewater, so that they could be forded in days when bridges were not so abundant as at present.

Our next excursion was made on the 27th of Eighth Month. The principal point to be visited was an outcrop of Enstatite rock, in Marple Township, a few miles to the north of the railroad. On our way we came to a newly opened quarry of gneiss rock, which, from the abundance and whiteness of the Quartz and Feldspar in it, furnished a beautiful building stone.

The country north of the ancient shore line of the Delaware River is much more rolling in its character than that southeast of it, showing that it has been exposed for a longer period of time to the wasting effects of the elements, especially of the rains, which have hollowed out valleys in various parts of it and left a series of rounded hill-tops with depressions between them.

Another proof of the changes which this land has undergone, is found in the beds of gravel which exist wherever the elevation is above 400 feet. This gravel appears to be of the same character as that found in Southern New Jersey, and was probably deposited at the same time, at an age long subsequent to the formation of the rocks which underlie it. Originally, it probably spread over almost the whole of Delaware County; but in the changes which have taken place, it has been removed from all but the higher portions. As the area it covers is now comparatively limited, much of the surface must have been removed by the elements.

We found an additional proof of the wearing away of the strata in the lumps of Quartz rock which abounded in some places. It is a common occurrence in quarries of Gneiss, or in the strata which are exposed in railroad cuttings or on hill sides, to see veins or layers of Quartz intersecting or interposed among the general strata. Where flint-stones (Quartz) abound in the field, they must have come from such veins in the strata that formerly existed. These strata have yielded to the corroding action of the chemical and mechanical forces of air and water, and been washed away, leaving behind them in loose fragments the more indestructible Quartz, which formerly existed in veins.

In such observations and reflections we found entertainment and instruction, till we reached our destination about noon. Our guide turned into the yard of a comfortable looking farmhouse, and obtained permission to put his horses in the stable, while we explored the wood hill where the Enstatite rocks protruded from the surface. The man at the barn said it was the law of the place that no horses were to be put in the stable without being fed; and so he hospitably took care of the animals which had been doing us good service.

Enstatite is a mineral somewhat similar in composition to Serpentine, which is a compound of Silica [Quartz] Magnesia and water. Enstatite differs in not having water, so that it is composed of Silica and Magnesia. The specimens we procured showed it to be principally a mass of flattened tabular crystals, very coarsely intermingled, and of a dark gray or black color. It was probably owing to this intermingled structure that it was very difficult to break; and it required a vigorous use of the hammer to detach suitable specimens. It appears well able to resist decomposition, and this accounts for the manner in which it is left projecting in the air—the more easily decomposed rocks which originally surrounded it having been removed, while it remains. The remarkable mass of projecting rocks, called Castle Rock, on the upper waters of Crum Creek, is Enstatite, and its prominent appearance is due to the same cause.

Many of the loose rocks which had been scattered on the side of the hill had been gathered into broad stone walls, and on the top of these were piled smaller stones. Among these were some interesting specimens of cellular and crystalline Quartz, such as are often found accompanying serpentine deposits. From their appearance, one would suppose that waters holding quartz in solution had penetrated crevices in the

serpentine, and there deposited the quartz— which sometimes appears in delicate plates as thin as paper, and at others in a more massive form lining the opposite sides of a cavity, the centre of which is occupied with beautiful groups of small crystals, often in small rounded masses, like bunches of grapes. As specimen after specimen was transferred to our carpet bags, we found it was easy to load ourselves with as much weight as it was convenient to carry.

J. W.

William Grover.

William Grover, the son of William and Elizabeth Grover, was born at Brighthestone, in Sussex, the 15th of the Eleventh Month, 1752. Very few particulars are known of his early life. After leaving school, he was placed as an apprentice with Edmund Rack, a Friend, who was a retail country shopkeeper, at Bardfield, in Essex. Soon after the expiration of the term, he engaged himself as an assistant to Samuel Day, who was also a member of our religious Society, and in a similar business, and who lived at Stansted Mount-Fitchet, in the same county. After serving him with diligence and integrity for several years, he became a partner in the concern, and resided there during the remainder of his life. He inherited some paternal property, his father having died when he was young; but, at the same time, he found it necessary to pursue his engagements in business, and was esteemed an upright tradesman, of kind and respectful manners; one who was careful, in all things to act as becomes a member of our religious Society. He continued in trade until within a few years of his decease; and though diligent in attending to these, the necessary cares of life, he was not engrossed with them; possessing a well-regulated and pious mind, he may be said to have pursued the concerns of time with eternity steadily in view.

He was very exemplary in the fulfilment of his duty to his Maker, by a constant attendance of religious meetings, when of ability; in which his solid deportment indicated great reverence of spirit and fervency of desire to gain access to the Fountain of all Good; and, on these occasions, we believe that his mind was often enriched with the incomes of Divine love and peace.

He was a great lover of retirement and meditation. The frequent reading of the Holy Scriptures was also a source of instruction and comfort to him; and this practice he was often tenderly engaged to recommend to others, as one of the means by which they might be strengthened and encouraged to advance in the Christian path.

Perhaps few have been so much favored with the prevalence of love: it seemed to be the constant clothing of his mind, and was evinced towards all classes of society. The youth, especially, were the objects of his tender solicitude, for whose early attention to the proofs of instruction, and their growth and establishment in the Truth, he felt an unremitting concern.

Highly valuing the care which our Christian discipline provides, and manifesting a deep concern for its being rightly and impartially exercised, he at the same time discovered much caution and tenderness in cases of delinquency, cherishing feelings of love and compassion, when judging of the errors and weakness of others. He was very anxious that all the meetings, established for transacting the affairs of our Society, should be held under the influence of Christian love, and in the fear of the Lord:

being convinced that, were this the case, they would often be times of solid instruction.

Believing, as he did, that our predecessors had been called to uphold a pure and perfect standard of Christian doctrine, he was deeply solicitous that this might in no way be lowered by Friends of the present day; and that they as individuals, and the Society as a body, might endeavor so to act, as to bring others to see and to acknowledge the consistency of our profession with the Gospel dispensation.

Our dear and honored friend was particularly pleased with the society of young persons; and to many of this class he was endeared by the sweetness and affability of his manners, conversing with them in a way which secured their confidence and esteem. He felt tender solicitude for them, in thinking of the temptations to which they were peculiarly exposed; and whether any hints which he offered to these, were designed to encourage them to persevere in the right way of the Lord, or to check the early appearance of a departure from Christian simplicity, they were expressed with so much love, that they have found a ready entrance into the heart. Highly valuing the approved writings of our Society, he often recommended them to the attention of those in early life. He promoted also their perusal of works of literature and useful information; but saw a danger in the young and inexperienced entering much into the religious opinions of others. Yet he was far from being illiberal in his views, often gratefully acknowledging his belief, that sects and distinctions are lost in the Divine sight.

Whilst believing, as he did, in the Divine authority of the Holy Scripture, he was very desirous that these records should be properly designated, and that men should not confound the possession and distribution of the Bible, and the mere knowledge of its contents, with the partaking of those living waters which flow immediately from Christ, the Fountain of Life—of that bread which cometh down from heaven, and which, when received with a lively, operative faith, enables us to work out the salvation of the soul with fear and trembling.

The expressions of a religious nature, that our late dear friend uttered towards the close of life were not numerous; but they all partook of that humble, yet confiding and peaceful character, that distinguished him when in health, and bespoke a mind looking towards heaven, of which he said, he had "had a pleasant view, particularly of late;" and that he was "favored to feel very little condemnation." At different times he thus expressed himself: "The prevailing desire of my mind has been, for many years, that I might close in peace. I have had many blessings, many temptations and many trials in my time, but have been mercifully helped through them." At one time, evidently under great tenderness of spirit, he observed, "The shadow of Divine mercy is very broad," and at another, when conversing about his illness, he said, "It is a source of great consolation to know that He who formed us is near."

In the afternoon of the day preceding his decease, he expressed himself to the following effect: "There is nothing so precious, whether in youth or in age, sickness or health, as a sense of the Divine presence and love. I have had great cause thankfully to believe, that the protecting arm of kind Providence has been with me all my life long, from my youth up;" and after a pause, added, "It is my greatest desire that my sun, which now seems nearly set, may go down in brightness, without a cloud;

relying only upon the goodness of the Almighty, who can change a life of suffering for one of comfort and endless happiness—who can make a deathbed as a bed of roses. Yea, I bless thy holy name, thy presence and love can make a deathbed as a bed of roses." Afterwards he said, in nearly these words: "My life seems fast closing, and my afflictions nearly at an end. I have been greatly afflicted, [alluding probably to his illness], but doubt not that it has been unspoken, unerring wisdom, that I have been thrown, again and again, into the furnace, which is no doubt, designed for my further refinement. Oh! may all the purposes of the Almighty be fulfilled. Oh! what a precious state is that, where nothing is wanted but the celestial gate to be opened. All praise I ascribe unto the Lord's holy name."

He was enabled to bear, with great patience and Christian fortitude, the extreme sufferings which he endured within a short time of his death; but, for a few hours before the close, he was mercifully relieved from all pain, and his end was remarkably peaceful. He died the 11th of the Tenth Month, 1825, in the seventy-third year of his age.

(To be continued.)

THE BELL OF JUSTICE.

BY ROBERT L. BANGS.

There was a king long years ago;
His name historian doth not know.

He lived beneath Italian skies,
A noble monarch, just and wise.

That he might serve his people well,
In a high tower he hung a bell.

He who was wronged had but to ring
The bell of justice, for the king

Was bound to make the humblest prayer
The subject of his royal care.

At first men rung it every day,
Rotted at last the rope away,

And, growing shorter by degrees,
Swayed lightly to each passing breeze.

For many a month it idle hung,
No longer needed. No one rung

For justice; men had learned to fear,
And dreaded now the bell to hear.

At length a wandering grape-vine clung
Tight to the rope that idle hung.

And firmly held it, sweetly grasped,
As if one hand another clasped.

A starving horse, turned out to die,
One summer day was passing by,

And browsing where the grape-vine hung,
The bell of justice loudly rung.

Straightaway a royal herald came,
And saw the horse, half-starved and lame.

He told the king who rung the bell,
The monarch answered: "It is well.

"The brute for justice doth appeal;
For starving brutes I pity feel;

"Go seek his owner out for me,
And tell him this is our decree:

"On long as he lives this horse must fare
On oats and grass of his. Beware!

"If he again for justice call,
My wrath shall on his owner fall."

Would God to-day there were a bell
That brutes could ring, and thereby tell

The story of their cruel wrongs,
And win the justice that belongs

To every creature, great and small;
For God their Maker loveth all.

LITTLE ACTS OF KINDNESS.

Little acts of kindness
Trifling though they are,
How they serve to brighten
This dark world of care!
Little acts of kindness,
O, how potent they,
To dispel the shadows
Of life's cloudy day!

Little acts of kindness,
How they cheer the heart!
What a world of gladness,
Will a smile impart!
How a gentle accent
Calms the troubled soul,
When the waves of passion
O'er it wildly roll!

You may have around you
Sunshine if you will,
Or a host of shadows,
Gloomy, dreary, chill.
If you want the sunshine,
Smile, though sad at heart;
To the poor and needy
Kindly aid impart.

To the soul-despairing
Breathe a hopeful word;
From your lips he only
Tones of kindness heard.
Even give for anger
Love and tenderness;
And in blessing others
You yourself will bless.

Little acts of kindness,
Nothing do they cost;
Yet, when they are wanting,
Life's best charm is lost.
Little acts of kindness,
Richest gems of earth,
Though they seem but trifles,
Priceless is their worth.

HARVEST.

BY MARGARET E. SANSTON.

We said, when the spring was late,
And the bitter winds were chill,
It were vain in hope to wait
For the leafage on vale and hill.

We were fain to mock at ruthless fate,
And were slow the fields to till.

We thought, when the summer rain
In floods from the rifted skies,
Was sweeping the upland and the plain,
Aslant before our eyes,
Our labor hard is a waste, and vain
Each needless sacrifice.

But to-day, O fools and blind!
There are purple grapes on the vine,
And the smell of the fig on the warm south wind
Is sweet as the breath of wine,
And the sheaves the reapers go forth to bind
Are a gift from the Hand Divine!

We never had need for fear,
We had only need for trust;
Ever our lives to our Lord were dear,
And ever his ways were just;
If our faith had but been strong and clear,
We had scorned the moth and rust

Of our shivering doubt and dread—
Nor all on our way had come,
With, many a time, a drooping head,
And lips for sorrow dumb.
Dear Lord, we are humbly comforted,
In thy harvest's splendid sun.

Pardon our trick of grief!
Give us faith to be glad and gay
In the seedtime as in the time of the sheaf;
Make us joyful every day.
For alas! alas! in our unbelief,
It shames us when we pray.

FROM "THE CHRISTIAN ADVOCATE."

Burnham the Astronomer.

BY W. S. B. MATHEWS.

One of the most curious examples of success that has come under my notice is that of the Chicago astronomer, S. W. Burnham, now of the Lick Observatory. The narration reads like a romance, but it is strictly true. About the close of the war Burnham was in New Orleans as a correspondent of a Chicago newspaper. He happened to be strolling along the street one day, when he passed an auction store where the seller was offering books. Stepping in with his companion, Burnham negligently bid twenty-cents for a lot of books then up. The entire lot was knocked down to him at this price. It consisted of school-books, and among them an atlas and geography of the heavens. Burnham knew nothing about astronomy beyond the meager notions of ordinary graduates of the public schools, but the pictures in the atlas took his attention, and he carried this part of his purchase home with him. He presently began to devote a part of his evenings to the work of identifying the constellations visible in that latitude. Soon he bought a little telescope of one inch aperture, by the aid of which he materially improved the accuracy of his observations, and enlarged the field of his studies. He bought other books upon astronomy, and soon found himself where he needed the higher mathematics. These he got up, and exchanged his one inch glass for one of an inch and a quarter. He was now back in Chicago, occupied daily in Court stenography, and carrying on a short-hand business of general reporting—the firm being Burnham & Root.

The Clarks were erecting the great eighteen-inch telescope for the Dearborn Observatory. Burnham lived within two blocks of the place, and he did a great deal of hanging around and asking questions during the process. Finally he asked Alvin Clark what he would charge for a six-inch glass. The price was cut as much as possible, the amount being about \$800, I believe. Burnham ordered it, and in due time received it. This must have been somewhere in 1872. It used almost all his money to pay for the glass, leaving little or nothing for mounting it and adding the various appliances needed for making it valuable as an instrument of precise observation. He procured a large stick of timber, which he set in the ground of the back-yard like a post. Upon this he mounted his glass. He bought two wooden cisterns for holding rain-water. Placing one of these above the other, and cutting a door in the floor of the upper, he had a two-story observatory about thirteen feet high, which only needed a practicable dome to make it available for astronomical purposes.

Librarian Poole has told me of the curiosity he felt regarding the meaning of this queer structure in his neighbor's back-yard across the street, when he took a house in Groveland Park, some time in 1878. The boys of the family found out that the strange man who lived there used to spend a large part of his nights in the tower. One day the dome happened to be left with its opening turned toward Dr. Poole's house, and the mystery was solved. From this grew his acquaintance with Burnham.

It would far outrun my space if I were to describe the queer contrivances which Burnham improvised for taking the place of expensive apparatus needed but beyond his means; for example, he could not afford a sidereal clock,

and it was therefore impossible for him to keep his glass on a star without continual adjustments. He met this difficulty by a contrivance as ingenious as it was homely. Procuring samples of the different kinds of quicksand, of which Chicago has no lack, he selected one which suited his purpose; and taking a large tube, he filled it with sand, placed it vertically, and regulated the flow of sand from the aperture below by means of a little gate. At first he caused this sand to turn a little water-wheel of shingle and twine; this in turn was geared into another, which moved the glass slowly and evenly, like a clock. Later, however, he simplified the matter by causing a lead-plunger to follow the sand in the tube. This was connected with the point of the telescope and moved it with the star.

The results of Burnham's original observations were immediate and astonishing. In 1873 he sent a list of 81 new double stars to the English Royal Astronomical Society, and they figure in the *Astronomical Journal* for March, 1873. In May there are 25 more; in June, 1874, 47 new stars; in all, about 300 new double stars were discovered in the first two years' use of this six-inch glass. Burnham began to be celebrated everywhere but at home. He was made honorary member of the English Royal Astronomical Society, the German, Italian, and one after another of nearly every prominent astronomical society in the world.

While Burnham was becoming so celebrated abroad he was almost unknown at home. He was refused admittance to the Dearborn Observatory, on the ground of ignorance, at the time when, for more than two years his discoveries had made him an honorary member of the chief astronomical societies of Europe, and when he was in close correspondence with the leading astronomers of the world, and when, as *The Times* very properly said, the great Dearborn telescope was doing no more for the cause of science than two joints of stove-pipe in an attic.

Perhaps one of the most curious things about this part of Burnham's career is the success with which he concealed his mental preoccupation from those who were about him every day in Court and on the street. Two anecdotes will illustrate this better than anything else. Dr. Arthur Edwards told me that his first acquaintance with Burnham dated back to 1872, or thereabouts, when he engaged him to send a shorthand man to Detroit to report a sermon by Bishop Simpson. The acquaintance grew, and he saw Burnham frequently and talked with him about almost everything but astronomy, upon which nothing at all was ever said. This went on for four years or more. Meantime the *Northwestern Christian Advocate* had reprinted from the English reports frequent lists of double stars discovered by a Chicago astronomer named Burnham, without the least hint of its being this Burnham. At length it happened one night that Dr. Edwards and wife occupied seats at one of Proctor's astronomical lectures next those of Mr. and Mrs. S. W. Burnham. Just as Proctor arose to speak, the identity of the names flashed across Dr. Edward's mind, and he leaped over to Burnham in great excitement, and said:

"You don't mean to say that you are Burnham the astronomer?"

Burnham was equally excited, and at the close Proctor said to Dr. Edwards:

"I am dying to know what it was that you whispered to Burnham, just as I began to speak, which excited both of you so much."

Dr. Poole, of the Newberry library, gave me another, in which General Leake, late District-Attorney here, was the person concerned. One day after Burnham began to be celebrated, General Leake said to Dr. Poole:

"How does it happen that knowing almost everybody in the city of any prominence, I never happen to meet Burnham the astronomer, whose name I see so often in the papers?"

Dr. Poole replied, "You do know him, and see him every day."

Upon denying it, he reminded him of the wry little stenographer in Judge Drummond's Court.

"What, *our* Burnham!" exclaimed General Leake. "I have known him for twelve years, and we have talked about almost every other subject under the sun, but I never heard him say a word about astronomy. I never dreamed of such a thing."

Mud Pies.—The fascination mud pies have for children is very great and by no means unaccountable. The material is abundant, cheap, obedient to the touch, and possibly there is a subtle attraction of like to like, for of dust and ashes are we all compounded.

If mud were not dirt, if it didn't soil the faces and hands and stain the clothes of the little devotees, the objections to letting them play in the dirt would be very much lessened. Those mothers who wish to indulge their children in making mud pies without soiling themselves can easily do so if they will procure a number of pounds of potters' clay from the nearest pottery. It can be used over and over again, and will afford unlimited scope for inventive genius and childish fancy. The children using it should have a box or table under some shelter out-of-doors, for half the charm of making mud pies is that it is done "*sub Tere*"—under the open sky. A calico or linen apron over their clothes will be sufficient protection.

City children who cannot find any mud to make pies of may make clay pies to their heart's content in a corner of the back-yard or of the house-top, with an awning over them to protect them from the hot sun. From mud pies they will aspire to higher forms of plastic art, and imitate in clay the various objects with which they are familiar.

It is a great injustice to children to keep them dressed up in fine clothes and within conventional bonds when they might, in suitable attire be free to roam through the woods and pastures, climb trees, wade in the streams, pick berries, and taste the delight of wild life. They are far happier in making the acquaintance of birds and rabbits and squirrels and insects in their native haunts, so far as such acquaintance can be made, than in reading about these things in the most elegantly illustrated books written in the most enchanting style.

Let them, boys and girls, get unburned and scratched with briars; let them go barefoot, if they will, and stub their toes; let them get bruised and banged up to a degree. It won't hurt them. A few days in the house will bleach their faces white again, the scratches will get well, the joys will heal, the bruises will go away, but the joyous memory of the good times they had in these days of freedom with nature will never leave them, and the vigor they gain by being brought close to the embrace of mother earth will help them, as it did Anteus in his battle with Hercules, to renew successfully their struggles with the tasks put upon them at school.—*Selected.*

A Quaker Meeting-house in Wales.

AN OLD STRUCTURE NEAR THE ORIGINAL BRYN MAWR FARM.

Two centuries ago the religious teachings of William Penn reached the inhabitants of these secluded glens, were examined, believed, and accepted by a sufficient number to form a Society and to build a meeting-house. Witnessing for truth and righteousness and growing in numbers aroused the persecuting spirit of the clergy of the established church, who secured the aid of the civil magistracy to suppress the pestilent heresy and the godly example of these true and faithful disciples of Christ, a thorn in their flesh, and a swift witness against the prevailing vices and ungodliness of the times, which they made no special and effectual effort to discourage or suppress. Suffering from persecution, many of these Quaker families emigrated to Pennsylvania and settled near Philadelphia.

In an old and interesting book, "A Collection of Memorials Concerning the People Called Quakers," printed in Philadelphia originally, but reprinted in London, 1788, loaned by a friend, I find many facts illustrating the principles, character and sufferings of those good people who lived in the vicinity of this town; and by a personal visit to their old meeting-house and cemetery my interest has been deepened. Following an up-hill and winding road three miles, we reached, on the mountain side, a farmhouse called "Tyddyn-y-Gareg" (rock farm) an old, antiquated, dilapidated building, where two hundred years ago a Quaker family lived, and near which is the old Quaker graveyard, surrounded by a stone wall five feet high. The graves are unmarked, but there are several head-stones of recent date, with Welsh inscriptions. The last Quaker burial was some fifty years ago. The meeting-house, 30 by 25 feet, of rough stone, gray with age, is a little distance from the graveyard. It is now called "Tabor," and is used as a house of worship by the Congregationalists.

Between this sacred spot and the town is a hill farm called "Bryn Mawr" (great hill), where an ancient and esteemed Quaker named Rowland Ellis lived. He was born in 1650 and "convinced of the truth" in 1671, united with the Quaker Society, and on account of his testimony suffered five years of imprisonment. In 1680, this true disciple of William Penn, because he would not violate his conscience by taking the oath of allegiance, was arrested. The judges before whom he appeared and stoutly refused, condemned him to suffer a long imprisonment, and said, "That in case the Quakers refused the second time to take the oath, they should be proceeded against as traitors, the men hanged and quartered and the women burned."

Rowland Ellis, released from prison in 1686, went to Pennsylvania, brought land a few miles out of Philadelphia, and came back for his family. He called his new home after the farm on which he had lived in Wales, "Bryn Mawr," which is now the name of a station, with beautiful surroundings, a few miles out on the Pennsylvania railroad. Rowland Ellis was a minister, distinguished for his piety and service, an able advocate for civil and religious liberty, the doctrine and discipline of Society, and the best interests of humanity. He died at the house of his son-in-law, John Evans, in 1729; was buried at the Plymouth burying ground, and of whom it is said, "He rests, enjoying the reward of the

righteous, and his works follow him."—*Dolgelley Letter in Cincinnati Commercial Gazette.*

The foregoing, cut from a secular paper seems to have been written by a correspondent who was travelling in Wales. It is interesting as giving some account of a district in that country whence many of the early settlers of Pennsylvania came.

It may be added that the house which Rowland Ellis built in Merion in 1704, and in which he resided till his removal to the east side of the Schuylkill, is still standing about as it was in his time, and in good condition. In early days the religious meetings of Friends in that part of Merion were held in this house, and in some instances marriages were solemnized there. It afterwards became noted for being the residence of Charles Thomson, Secretary of the Continental Congress. He occupied it for a great many years during the latter part of his life, and died there in 1824, at an advanced age.

It was in this house that that eminent man performed the work of translating the Bible from the Septuagint, the first translation ever made in America. It was published about the year 1809, and is esteemed a most valuable work. G. V.

BRYN MAWR, Ninth Month 6th, 1889.

FROM "THE WESTERN FRIEND."

Many people realize that it is a time of business depression, so great as to constitute what is often called "hard times." To a very large number the cause of this seems to be a mystery; but there is no mystery to those that are willing to see the things that now operate to produce this state of affairs. The annual expenditure of the people of this nation for tobacco is six hundred millions of dollars, and for alcohol liquors, nine hundred millions, or one thousand five hundred millions of dollars, expended as a *useless* waste for articles which require the smallest amount of capital and labor to produce of any others in all the lists of articles manufactured in our country. If this waste was expended in the purchase of clothing, food, books, or in building and furnishing homes for the people, the increased demand for everything in these lines of manufacture would be so great that every laboring man in this nation would find employment at good wages. It would add an impetus and volume to trade and manufacturing in this nation, and put money in circulation equal to a great war.

For twenty years this *waste* on alcohol and tobacco has gone on increasing in this nation, until its grand total has reached the considerable sum of more than twenty billions of dollars; and yet men affect to be surprised at the present "hard times." It is the legitimate result of this national folly. This is the great economic side of the temperance reform that both business men and laborers must comprehend before times can get much better. If these "waste bills" could be saved to the legitimate avenues of trade and manufacture, prosperity would smile upon this nation. But the law is fixed that a man cannot have his money and spend it at the same time, and it is equally true that he cannot *waste* it for tobacco and liquor and have it to spend for needful improvements and necessities of life.

With a large number of people this business aspect of the temperance reform is of more weight than the moral aspect, as a means of arousing interest in the prohibition of the liquor traffic, and in the tobacco reform, and we believe it ought always to be kept in view along with

the moral. It seems clear that until this people are aroused to see these results of the wastefulness of the tobacco and liquor evils, and use the power which our Government has put into their hands for their own relief, by the prohibition of the liquor traffic and the checking of the tobacco habit, that their punishment is both just and unavoidable; and it will continue to increase with every coming year until this power is exercised. The influences that operate for evil, both moral and economic, are so many and so great, that the time has come when no one rightly concerned for the cause of truth and the prosperity of the people can longer be indifferent about these things. Henceforth the whole weight of our numbers and influence should be cast with no uncertainty on the side of prohibition and the reform of these evils.

Natural History, Science, &c.

Sycamore Blight.—The *Journal of Mycology* states that the blight which has been so abundant on the sycamore tree in various parts of our country during the past three years, is caused by a fungus. In some cases the trees have been killed by it, and in many others the growth of the early part of the year has been completely destroyed. The sycamore is extensively planted as a shade tree, and its wood is used extensively for making tobacco boxes. It is stated that one mill on the Embarras River, in Southern Illinois, has within a few months received orders for 11,000,000 feet of sycamore lumber.

Smut Fungus on Grain.—Among the preventive measures against this enemy of grain is the steeping of the seed in diluted copper sulphates, which poisons the delicate filaments springing from the spores of the fungus before they can penetrate the substance of the seed.

A Lion Lamed by its own Claw.—The fine lion Jupiter, at the Clifton Zoological Gardens, Bristol, which is nearly eleven years old, having been cubbed in the gardens in the year 1877, was noticed last week to have a claw on the left fore paw growing into the flesh of its foot, which was gradually laming the animal. The lion was evidently in pain, and it was deemed advisable to remove the claw. The novel operation was performed on Seventh-day morning, when a close travelling cage was introduced into the den, and placed against one of the sliding traps in the partition. The animal having been introduced to enter the cage, it was removed to the floor of the building and another cage, but of different construction composed solely of iron bars, placed endways to the door of the first cage, and the two firmly lashed together. After some little trouble, the animal was got into the second cage, which was so narrow as not to admit of its turning round. Heavy inch-and-a-half planks were then inserted between the bars, and the lion tightly wedged in. Up to this point he had submitted quietly, but on the introduction of the planks he spluttered them up as easily as though they had been matchwood. At last he was firmly wedged in, and a little time was given him to cool down. A favorable opportunity for the operation occurred in a few minutes, his paw being partly through the bars. The head keeper, Blunsden, who was waiting with a powerful pair of nippers, seized the opportunity, and the offending claw was promptly removed. The operation, which was conducted by Dr. Harrison, treasurer of the gardens, was absolutely necessary, as the claw had already grown more than half an inch into the foot, and would probably have killed the animal.

Hard Woods.—The relative hardness of woods is calculated by the hickory, which is the toughest. Estimating that at 100, we get for pignut hickory, 86; white oak, 84; white ash, 77; dogwood, 74; scrub oak, 73; white hazel, 72; apple tree, 70; red oak, 69; white beech, 65; black walnut, 65; black birch, 62; yellow and black oak, 60; hard maple, 56; white elm, 58; red cedar, 56; cherry, 55; yellow pine, 53; chestnut, 52; yellow poplar, 51; butternut and white birch, 43, and white pine, 35. According to this formula, woods possessing a degree of hardness equal to only about 40 per cent. or less than that of hickory should not be classed as hard woods. Such woods are, however, limited in quantity, and are not of sufficient importance to justify a classification, and the trade will continue to construe hard wood to mean everything except white pine.

One cord of air-dried hickory or hard maple weighs about 4,500 pounds, and is equal to about 2,000 lbs. coal. One cord air-dried white oak weighs about 3,850 lbs., and is equal to about 1,715 lbs. coal. One cord air-dried beech, red oak, or black oak, weighs about 3,250 lbs., and is equal to about 1,450 lbs. coal. One cord air-dried poplar (whitewood), chestnut, or elm weighs about 2,350 lbs., and is equal to about 1,050 lbs. coal. One cord air-dried average pine weighs about 2,000 lbs. and is equal to about 925 lbs. coal.—*Scientific American.*

Overthrowing a Chimney.—By an ingenious method, a chimney one hundred feet high by ten feet square on the Gasnold mills property, New Bedford, Mass., was recently thrown down. It was undermined by knocking out the bricks on two sides and shored up by planks placed in the apertures. These planks were liberally strewed with tar and kerosene. When the time arrived for felling the chimney, the planks were set on fire. As they became sufficiently burned to cease to support the chimney, the mass settled out of the perpendicular, and then cracked and fell with a crash to the ground. The bricks at the top were scattered over quite an area, but masses of brick for a length of two feet or more to the height of sixty or seventy feet clung together and did not break up.

The Lady Bug.—The State Board of Horticulture of California have imported Australian lady bugs to fight the cottony scale which is now doing so much damage in the orange gardens of that State. The scale is the bug's chief article of diet, and this method of saving the orange trees has succeeded where all others have failed.

Butter Extractor.—A Swedish inventor has patented an application of the centrifugal system of separating cream from milk, by which the butter can be obtained at the same operation. This he effects by introducing into the churn where the milk is placed, a trundle-wheel which agitates the cream so as to allow the butter particles to separate from the milk in which they are entangled; and the butter is thus delivered free of impurities.

Items.

The Cause of Peace among English Clergymen.—At the gathering of the Canterbury Diocesan Conference, held in the Seventh Month, Canon Westcott introduced a discussion on the Church's duty to promote the peaceful settlement of international disputes.

The Archbishop of Canterbury said, "It is the duty of the Church to promote on earth a real spirit of peace, and to use every means at its disposal to

spread that spirit, in order that the practice of it may also spring up."

Canon Westcott spoke of the *brotherhood of nations*, and said: "It follows that every duty which is recognized in our private dealing with another, every virtue which ennobles the intercourse of man with man, every aim which gives dignity to personal effort, every aspiration which brings enthusiasm to personal sacrifice, all the sweetest and illuminating and noblest and most analogous place in international relations. And again, every vice which we indignantly condemn among ourselves—arrogance, deceit, overbearing violence, self-seeking—remains a vice, however imposing may be the scale on which it is displayed. As Christians, then, we oppose war not simply as a means of evil and fertile in suffering—for truth's sake we could bear our own sacrifices and greater pains—but because it hinders what has been made known to us as the Divine counsel, for the progress of man, both in its methods and in its results. It tends to give sanction to modes of action universally condemned in private life; it encourages virtues with unworthy or, at least, questionable motives; it is the form of self-assertion maintained by force; it leaves behind a sad heritage of discontent to the vanquished and of arrogance to the victor; it separates with a legacy of bitterness those through whose generous co-operation the end of creation must be reached."

A Non-conformist in Church.—The vicar of Farlam, Cumberland, England, invited a Primitive Methodist minister to preach in his place of worship in the Fifth Month last, on a special occasion. For this he has been taken to task by his bishop, who tells him, it must not happen again. The vicar pleaded as an excuse that the sermon was not delivered from the pulpit, but from the lecture or reading desk. But the bishop decided that it was out of order to admit any dissenting minister into one of the meeting-houses of the Established Church.

Dispute about Consecrating a Burying Ground.—A new cemetery having been laid out near Huddersfield, England, the Burial Board objected to having it "consecrated," on the ground that such an act would give to the rector of the Established Church the right to excommunicate persons, opening graves, &c. The rector contended that it was compulsory under the Burials Act to have a portion of the ground "consecrated."

Mennonite View of Camp Meetings.—The *Herald of Truth* (Mennonite) says:

"Mennonite Camp Meeting.—In an exchange we read the notice of a camp meeting under the above caption, and herewith enter our protest against the use of the word in this connection. The camp meeting is a thing unknown among orthodox Mennonites. It is a discipline of the church does not recognize anything of this kind, and is absolutely prohibits it. And it sounds very strange indeed, to hear any one speak, or to read of a Mennonite camp meeting. The Mennonites have houses wherein they worship, and so have most other bodies, and it would be well if all the houses of worship of the Mennonites as well as of other denominations, could be well supplied with such a service. There was a time when it was necessary for people to hold their worship in the woods, in caves, or some hidden, out-of-the-way place, in order to avoid being discovered by the persecutors. That necessity does not now exist, and he who desires in quietude and in the fear of the Lord to edify himself, and enjoy communion with God and with his fellow saints, will rather seek the quiet service of God's house, than the boisterous and exciting scenes that usually accompany the services of the camp meeting."

African Revival.—We have seldom heard, says the *Indian Witness*, of a more striking illustration of the power of vital Christianity than is found in the news which reaches us of a great revival among the Boers of South Africa. It is not merely that a religious revival has taken place among them; the miracle reported is that the Boers have learned how to love the Zulus, and that the two races worship together and work in harmony. It is truly a miracle not only to make a Boer regard a Zulu or a

Kaffir as a man, but to love him as such and join him in serving the common Father of all.

THE FRIEND.

NINTH MONTH 21, 1889.

The following extract from a letter from an aged Friend in Ohio, it is hoped may prove an encouragement to some of those who are endeavoring to labor in the Lord's cause.

"I have from season to season read accounts in THE FRIEND, of the appointment of meetings in various places throughout your land—some amongst those who are not members of our religious Society—and the accounts have been encouraging. If such committees are appointed under a right and living exercise, and are livingly concerned to seek for a qualification by the Head of the Church, I do not fear that it will run into the fast lane.

I feel very much interested in the welfare of Philadelphia Friends, and according to my measure have craved for your Yearly Meeting that it may be preserved and kept as a shining light in the world, and to all other bodies of Friends. I do, however, look upon such an appointment, as above alluded to, as a very responsible one; and I surely believe neither ministers nor others can labor in the Church availing for gathering into the true fold, only as they themselves experience the fresh anointing from on high, according to the declaration of our holy Redeemer, "Without me ye can do nothing." I have craved that those who may feel the truth to be precious, may be faithful to do their whole duty; so that they may be found clear in the Divine sight. Some of us are now far advanced in life, and according to the course of nature cannot remain much longer on the stage of action, which brings solemn reflections on my mind, and my desires are that the mantle may fall upon the young and rising generation, that thus there may be a succession of faithful standard-bearers raised up in the militant church, in the places of the fathers and mothers who are passing away from works to rewards."

SUMMARY OF EVENTS.

UNITED STATES.—Prof. C. H. F. Peters, of Litchfield Observatory, Hamilton College, discovered an asteroid on Eighth Month 25th. The new planet ranks as No. 287 in the asteroid group. The first computations appeared to show a perhaps unprecedented path in astronomy—that a portion of the new asteroid's orbit was within a portion of the orbit of Mars. An Associated Press reporter who interviewed Professor Peters at his observatory on Seventh-day, found him engaged on a second computation of the new planet's orbit. The Professor was of the opinion that when this was completed it might show that asteroid No. 287 had, after all, an orbit entirely outside that of Mars, although it is, perhaps, the nearest asteroid to the sun yet discovered.

Captain Marshall, of the schooner *Landsker*, which has just returned to Gloucester, Mass., from a fishing voyage to Iceland, reports the finding of new fishing grounds, 28 miles northeast by east of Skagastrand, and 30 miles north-northeast from Siglofar harbor. They are from five to six miles wide, and 14 to 16 miles long. The water varies in depth from 35 to 50 feet.

Samuel S. Cox, a distinguished member of Congress from New York City, died on the evening of the 10th instant, aged 65 years.

The storm on the Atlantic coast continued with much severity until the 12th instant. At the Delaware Breakwater and in its vicinity, 29 vessels were driven ashore, and about 40 lives lost. At Atlantic City, many of the bath houses and considerable of the beach walk, were swept away. The damage at this place is estimated at \$200,000.

A despatch from Hot Springs, Yellow Stone Park, received on the 12th inst., says that during the last two or three hours there have been great convulsions of nature, and subterranean commotion was followed by tremendous explosions of gas and steam in the upper geyser basin. As a result, all the system is in active outbreak, the large geysers being especially depressed. The Giants and Gigantes are vigorous activity, as are many others which have long lain dormant, and were supposed to have been extinct. Scientists explain that all of this phenomenal outburst is directly traceable to and connected with the atmospheric and submarine concentrations of the great electric current that prevailed along the Atlantic coast simultaneously.

The great retail dry goods and notion house of Bamberger, Bloom & Co., in Louisville, Kentucky, was destroyed by fire on the night of the 15th. The loss is estimated at nearly \$1,000,000. Six firemen were killed by falling wall.

It is estimated that the 80,000 Americans who have visited Europe this season have paid to the companies for passage both ways upwards of \$10,000,000.

It is said that the new four masted ship, *Ellsworth*, bound for the California coast, will carry 1,031,900 gallons of refined oil, valued at \$292,872, carries the largest cargo of oil ever sent at this port (Philada) in a sailing vessel.

The Philadelphia Market Company, which is about to apply for a charter, has, it is stated, acquired title to the site for a fair on the west side of the Schuylkill River between the river and Thirtieth, Chestnut and Market streets, and intends to put up an immense market-house for wholesale and retail dealers and housekeepers generally.

Deaths in this city last week numbered 352, which is 9 more than during the previous week, and 6 less than during the corresponding period last year. Of the foregoing 202 were males and 150 females: 40 died of consumption; 27 of marasmus; 23 of diseases of the heart; 19 of typhoid fever; 18 of pneumonia; 14 of cholera; 13 of inanition; 12 of apoplexy; 11 of old age; 11 of cholera infantum; 10 of debility, and 9 were drowned.

Markets, &c.—U. S. A's 130s; 106; 4; reg. 127; compon, 128; currency 67s, 11s 4/10.

CORFUS is in small supply and firm, at 11 1/2 cts. per pound for the following brands:

FEED—Winter barn, choice and fancy, \$13.50 a \$14.00; do fair to prime, \$12.50 a \$13.00.

Flour and Meal.—Western and Pennsylvania stone, \$2.50 a \$2.75; do, do, extras, \$2.85 a \$3.25; No. 2 extra, \$2.75 a \$3.25; Pennsylvania family, stone ground, \$3.70 a \$4.00; Pennsylvania roller process, \$4.00 a \$4.40; western winter, clear, \$4.00 a \$4.25; do, do, straight, \$4.25 a \$4.50; winter patent, \$4.50 a \$5.00; Minnesota, clear \$3.50 a \$4.00; do, straight, \$4.25 a \$4.85; do, patent, \$5.00 a \$5.55. Rye flour was scarce and in fair demand, at \$3.00 per barrel for choice.

GRAIN.—No. 2 red wheat, 79 1/2 a 80 cts.

No. 2 mixed corn, 41 a 24 1/2 cts.

BEEF CATTLE.—Extra, at 47 cts; good, 44 a 45 cts; medium, 34 a 41 cts; common, 24 a 34 cts; fat cts; 41 cts; 2 a 3 cts.

SHEEP.—Extra, 5 a 6 1/2 cts; good, 4 1/2 a 4 7/8 cts; common, 3 1/4 a 3 1/2 cts; culls, 2 1/4 a 3 1/2 cts; lambs, 4 a 4 1/2 cts.

HOGS.—Good light western, 6 1/2 a 6 3/4 cts; heavy western, 6 1/4 a 6 3/4 cts.

FOREIGN.—Through the intervention of Cardinal Manning and the Lord Mayor of London, the great dock strike in London was ended last week; and most of the men have resumed work the present week. The wages demanded by the men are to be paid, commencing on the 15th inst.

It is estimated that the cost to London as a whole has been not less than \$10,000,000, and the consequent depreciation of the various dock securities amounts to \$5,000,000 more; but this huge loss represents the purchase of a most valuable and every vital lesson to ship-owners and merchants generally, who are the real backbone of London's commerce.

John Burns, the most prominent leader of the strikers, has refused to contest the Dundee vacancy in Parliament for the coming year, and has revealed to be the true one, that if he did successfully, it would look like claiming and accepting a reward for his efforts on behalf of the dock laborers; this is considered to be thoroughly characteristic of the man. It is stated that his later speeches to the strikers after their success was assured, were full of intelligence and value, and that his exhortations to them to treat the episode as a turning point in their

existence and to devote themselves hereafter to better lives, and greater attention to their wives and children, and the making of brighter homes, were received with more earnest cheering and cries of "We will!" than had greeted any of his earlier utterances of defiance.

A scheme is announced for the construction of a ship canal to connect Edinburgh and Glasgow. The capital is placed at £7,000,000.

Another expedition is about to leave England in search of sunken treasure. This expedition, which has the recognition of Lloyd's, is to proceed to the west coast of Africa to attempt to recover the specie, gold dust and ivory, which went down in the African steamer Gambia some twelve years ago. The valuables were in the steamer's main room and safe, and it is the belief of the promoters of the expedition that the safe is intact with the money, &c. Inside. A diver is expected to have recovered a few years ago, about \$10,000 worth of ivory from the vessel.

The latest Government report concerning the wheat crop of France, shows that 7,160,000 hectares were sown this year, against 6,975,134 hectares last year. The crop is estimated to be 11,111,215 hectolitres against 98,740,758 hectolitres in 1888.

Estimates of the loss by the recent fire in Antwerp, range from 25,000,000 to 35,000,000 francs. No public buildings was injured. The damage to the Bourse is insignificant. Corvillain, the proprietor of the cartridge factory, has been arrested for the recent disastrous explosion occurred, has been arrested.

The *Mouvement Geographique* states that Henry M. Stanley is marching toward Mombasa, after fighting his way through the hostile country of the Umjoro and Uganda tribes and conquering the natives. He has been authorized by the British Government, the British East Africa Company over the country from the upper Nile to the East coast. The paper declares that it is doubtful if Emin Pasha, to whose relief the Stanley expedition was originally sent, is accompanying him. Several proceedings that were begun in 1490, in Poland, to decide the ownership of 40 acres of land, have just been concluded.

The entire bench of Judges, district and circuit, of Riga, have been arrested for using the German language after they had been ordered to use the Russian.

RECEIPTS.

Received from Abel Walker, Kan, \$2, 63; from Thomas Driver, Cal, \$2, 63; from Ezra Stokes, N. J., \$2, 63; from Levi S. Bowles, Agt, \$2, 63; from John Ames, N. Y., \$6, being \$2 each for himself, Joel C. Paxson, and Phebe Humphrey, vol. from Russell Taber, Io., \$2, 63; from Hannah 2, Twitcheil, O., \$2, 63; from Sarah W. Bacon, N. J., \$2, 63; from Maria C. Newkirk, Philada., \$2, 63; from Richard Mott, Agent, \$10, 10; \$2 each for John W. Mott, Thomas E. Mott, John W. Wood, and William P. Young, vol. 63, and \$2 for John Hampton, to No. 27, vol. 64; from Mary P. Smith, Kan, \$2, 63; from Susan F. Hoxie, Mass., \$2, 63; from William C. W. Jr., Phila., \$2, 63; from George Briggs, Io., \$2, 63, and for Ole Watland, \$2, 63; from Thomas McNichols, Kan, per Levi Bowles, Agent, \$2, 63; from William Penn Evans, Cal, \$4, being \$2 each for J. William Patterson, and Caroline Cope, \$2, 63; for Dr. F. E. Stewart, Del, \$2, 63; from John W. South, Philada., \$8, being \$2 each for herself, Edward L. South, Walter South, and Robert Burton, vol. 63; from William Harvey, Agent, Ind., \$12, being \$2 each for William A. Sully, Sally Allen, Ashley Johnson, Mahlon Johnson, Esther Betts, A. K. Van, Stanton, and Henry E. Deas, O., \$2, 63; from Rebecca P. Brooks, Philada., \$2, 63; from Millin Cooper, Philada., \$2, 63; from Thomas Waring Md., \$6, being \$2 each for himself, William Waring, and Lydia Waring, vol. 63; from Samuel Deas, \$2, 63, and for Henry E. Deas, O., \$2, 63; from Margaretta M. Cooper, N. Y., \$2, 63; Whitson, W. Philada., \$2, 63; from Thomas W. Fisher, Pa., \$8, being \$2 each for himself, John G. Haines, Levi S. Thomas, and Charles Grimshaw, vol. 63; from Samuel W. Stanley, Agent, Io., \$4, being \$2 each for Rebecca P. Brooks, Philada., \$2, 63; from Rebecca P. Brooks, Philada., \$2, 63; from Millin Cooper, Philada., \$2, 63; from Thomas Waring Md., \$6, being \$2 each for himself, William Waring, and Lydia Waring, vol. 63; from Samuel Deas, \$2, 63, and for Henry E. Deas, O., \$2, 63; from Margaretta M. Cooper, N. Y., \$2, 63; Passmore, \$2, 63; from Mark H. Buzly, N. J., \$2, 63; from George Blackburn, Agent O., \$12, being

\$2 each for Robert Miller, Edward Stratton, Miriam French, Sarah S. Winder, Rachel C. Stratton, and Eliza French, vol. 63; from Jane H. Pickering, N. J., \$2, vol. 63; from Sarah T. Warrington, N. J., \$2, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

RACHEL MARY THOMSON having removed from West Philadelphia to 1319 Wynkoop Street (above Spruce) Philadelphia, wishes to inform her friends that she will be glad to undertake type-writing of any kind or hand copying, and will endeavor, by care and attention, to secure the confidence of those to whom she may entrust her with her work.

Envelopes for advertising or other purposes addressed promptly and on reasonable terms.

If any of our Quarterly or Monthly Meetings should have on hand a surplus of the "Extracts from the Minutes of the Yearly Meeting for 1889" will they please return them to Friend's Book Store, 304 Arch Street, in care of Jacob Smedley?

FRIENDS' SELECT SCHOOLS.—These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will re-open in the new School-house 140 N. 10th Street, above Arch, on Second-day, Ninth Month 16th, 1889.

The department for Boys continues under the care of John H. Dillingham; that for Girls in charge of Anna Walton; and both of them will be assisted by a corps of competent instructors.

The Boys' and Girls' Primary Departments, will be in charge of Elizabeth W. Warner and Elizabeth N. Woolman.

The new School-house is well adapted for conducting a first class school; great care having been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully attended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of Friend's Library, within the same enclosure as the School-house.

Children not members of our religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages attending tuition to many seminaries. The terms are moderate, and Friends who find the charges burdensome may be fully relieved.

All applications, whether for members or others, to be made to the Committee on Admissions:

- Edward Maris, M. D., 1106 Pine St.
- Caleb Wood, 614 Pine St.
- S. Mason McCollin, M. D., 1823 Arch St.
- Sarah E. Smith, No. 1110 Pine St.
- Rebecca C. Shoppard, 459 Market St.
- Juliana R. Tatam, 2123 Arch St.

DIED, on Sixth-day evening, Eighth Month 27rd, 1889, of his late residence, 404 North 40th street, Canada, ADAM SPENCER, in the 75th year of his age. Deceased had been a minister among Friends for forty years, and during that time had travelled a great deal in that capacity. By the removal of his dear Friend, a great loss is sustained, both by the Church, which is deprived of one of its most earnest workers, and by the family, which has been bereft of a devoted husband and father. Throughout his illness he was very cheerful and bore the extreme suffering, accompanying his disease, with patience and resignation. During the last few weeks he had been able to say, "He had no choice whether to die or to live; he left it to his Creator to do as He deemed best." His conversation was chiefly of Heaven, and he departed this life, leaving with all the full assurance that his end was perfect peace.

At his late residence, 404 North 40th street, West Philadelphia, on the 7th of Ninth Month, ELLIS PENNINGTON, son of Daniel and Letitia A. Pennington, of West Grove, in the 46th year of his age. He was a member of the Monthly Meeting of Friends of Philadelphia, for the Western District. He bore his long and painful illness with patience and resignation, and his relatives and friends have the consoling hope, that through Infinite love and mercy, he has been permitted to enter a mansion of peace and rest.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, NINTH MONTH 28, 1869.

No. 9.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 190.

"SEEK PEACE WITH ALL MEN."

A few years ago an intimate friend related to me some of the experiences of a cousin, a Presbyterian woman, who had spent several years during or after the civil war, in the employment of a Missionary Association, mostly in different parts of the Southern States, looking after the interests of the freedmen and Indians, and conducting schools for their benefit. One of these narratives so interested me that I requested my friend to procure it for me in a written form. She accordingly wrote to her cousin, who sent a reply dated Eighth Mo. 23d, 1883, from which the following is extracted.

I will cheerfully comply with thy request; but how that little request carries me back to the past! I cannot begin to tell thee how many things are recalled. After reading thy letter I seem to see myself "way down South." I fancy I can almost hear the thunder of cannon, and see many sights too terrible to think of. Strife, fire and sword, blood and carnage, all about me; or rather like a fearful "Panorama" passing before me, in which I see the ripest fruits of many battle-fields, ambulance, stretchers, hospitals with their long rows of cots, all filled with suffering, sick, wounded, dying and dead. Oh what pen picture can describe the sighs, the groans, the agony of those sufferers; or how can mere words convey to the present generation even a faint idea of the terrible times and scenes of 1861-64—ruined cities, desolated homes, destitute widows, starving orphaned children: Oh it was terrible. Even now I shudder, and tears unbidden start as I recall some of the terrible scenes I witnessed.

At last the enemy surrendered, the war was over, but its effects were still felt; and I find myself trying to make my way over and among the ruins of over three thousand buildings which, before the war, were a part of Atlanta, the "Gate city" of the South; hundreds of the families—crippled, limbless men, destitute widows, helpless children, had returned to find their former homes in ashes, nought but a portion of the chimneys left standing, and here they had camped. White and colored were here, all equally destitute; but to the colored race freedom had come, that was

a boon they had long been praying for, and were rejoicing though they scarcely knew what the word freedom meant—still they were hopeful and happy; and it was cheering and pleasant to see their bright faces and listen to many of their experiences.

The incident there mentioned occurred in Atlanta, Georgia. Uncle Billy was a good old man, a Baptist preacher; Sue, his wife, was much younger, and was a *shouting* Methodist; each thought their way the *right* way, and each labored to convert the other. Uncle Billy was quite proud of his young good-looking wife. Sue was equally proud of her old gentleman (as she always called him), for he was a leader in the Baptist Church; he could not read, but could quote Scripture for almost every occasion. Sue had a high temper, but uncle was very patient with her. He feared his dear Susan would be lost, not on account of her temper, but for want of true baptism (immersion). We often heard him praying for her. He would say, if she *would* not be buried in baptism (go under the water) with Christ, how could she expect to rise to glory with the Lord. We often heard warm discussions on baptism between them. For several weeks Sue had been very kind to a poor cripple, who used to crawl to our gate when hungry. On a rainy day, I told Sue to have him come into the kitchen by the stove, while he ate the fragments saved for him. He came in, and when his plate was empty he put it on the stove-herd. Sue was cooking dinner, and as he shuffled himself away, a cover fell off of one of Sue's boilers, fell on the plate and broke it. I heard the racket, and went out. Sue was in a perfect rage. She said he broke the plate: he said he did not. She said, if he said he did not it was all the same as saying "she told me a lie"; and that made her terribly indignant, so much so, that she threatened to kill him if he ever came into the kitchen again. I tried in vain to pacify her; her indignation was too great for her to bear anything. Weeks passed by. The cripple would not venture inside the gate—a plate of fragments was carried out to him.

Then came a Sabbath morning when Sue told me they would have communion that day, and she asked for a quarter to put into "De Treasury of de Lord." We had tried to have a reconciliation between them, which had thus far only seemed to increase the bitterness on Sue's part. This morn I talked to her again, but she said, "Bless your dear heart, I would if I could. Sometimes I think I will forgive him, but every time my eye lights on him I think, 'dat black nigger call me, a preacher's wife, a liar.' I get so mad again, and so I jest cluded I will not look at him: *no more* I will." After some further talk with her, I read portions of the 18th chapter also of the 5th chapter of Matthew, to her. She left me, saying "Bless you honey, I would if I could, but I wont *never* look at him again."

During the next hour I was surprised to see Sue coming up the street in a full run. She rushed into my room all in a perspiration, saying "Oh honey, please give me 'nother quarter,

quick please, fore meetin's out, and de debil comes. I tell you all 'bout it when I come home. Glory to God!" She was so excited and *happy*, and out of breath, that I did not know but she would get to shouting, so I asked no questions, gave her the quarter, and she went away on a run.

After the meeting was over, she told me that as she went to meeting, "She seen dat *poor* cripple lying on the commons; and as she passed near him, she turned her back on him; and *right off* something said to her, 'Sue, what for you turn your back on dat poor black cripple?' An look all round, and wonder who dat speak so to me, nobody round me, I begin to feel *soarey*. Then I try to listen to de preaching; but *no*, dat poor black cripple, dat broken plate and angry Sue, stand fore my eyes all the time, and my quarter getting so hot it most burn my hand; and then I hear something say, 'Sue, jest so Jesus will turn his back on you.' And I almost screamed out, and bless you, honey, I *jest* remembered what you read to me; and I say, *I'll do it*, an I jest run out of meeting to find the cripple. Then I run fast to him, and say, 'Benny, I see sorry, forgive me, and here is a quarter for you; and to-morrow you jest come to the mission-house, I give you good dinner, and we'll splane it all.'

Accordingly, the next day we had a long conference in our kitchen. Just before I left them, the cripple said, "Aunt Susan, you a good woman, what for you get so mad sometimes?"

"Dunno, Benny, 'pose de debil gets so big in my heart sometimes, I can't help it."

"Yes, I spose so; but, Aunt Susan, if you didn't open de doa (door) he could'n't get in."

"Dats so," said Uncle Billy, "always remember to keep de doa shet, and de debil will not trouble you."

I left them in the midst of Uncle Billy's lecture on watching and praying, in order to keep the devil at a distance.

Surely it was the blessed influence of the Spirit of Christ operating on the heart of this quick-tempered woman, that enabled her to see that she must not cherish hardness and ill-will towards any; and so humbled her, that she could ask forgiveness of the poor cripple whom she had driven from her presence. Those who have yielded submission to Divine requirements which were greatly opposed to their natural wills, can understand somewhat of the joy and peace which followed her submission to the same constraining power.

The "peace of God, which passeth all understanding" is bestowed by Him only on those who are willing to lay all upon his altar. A writer in *The Evangelical Visitor* says: "I well remember when I first set out in the service of God, He demanded a small thing of me in the way of changing my dress; but I was not willing. It seemed to haunt me wherever I went, until the Spirit of God spoke to my heart on this wise: 'If you were to come to Heaven's door, and it should be said to you,—because of your

unwillingness in this small thing you cannot enter—what would you then give to come back and do your work over again?"

The *Christian Advocate* recently published a communication from one of its contributors which shows how much an unacknowledged offence may interfere with happiness and mental peace. It says:—

"My mother frequently sent me to the store on small errands. She would give me just the amount of money the articles cost, so that in coming back I would only have the parcel to take care of without having my attention diverted from it by the change.

"In time I became quite expert in such work, and would let myself loiter in at store windows to see the goods displayed; of course, wasting mother's time while I did so. As temptation to do worse follows the commission of a sin, and as looking at what is out of reach goes before the desire to have, and the resolve to possess. I saw candy for sale, my mouth watered for it, and my fall followed quickly after. I reflected that when I went for some sugar, getting that at a cent a pound less than mother told me to get, would leave some change. So I entered the grocery store, bought seven cent sugar, instead of that at eight cents, and came out with the change in my hands. The strength of my desire for the candy was more powerful than the fear of being seen going in or out of the candy store, or of having the candy found in my possession. I succeeded so well the first time that I repeated the theft and the purchase several times. Sin is hard work. I had to choose candy that had not a strong flavor, as mother might detect me by the smell, and it had to be of a kind I could eat quickly, and it must be eaten carefully, else my general sickness might betray me.

"I was never found out, but the burden of concealment grew very heavy till one day I thought it would be as easy to take some pennies out of mother's purse. As I knew this was stealing outright, I soon reached the conclusion that I was a thief. Part of my difficulty was gotten over by my honest spending the money I was trusted with just as I was directed. Mother was pleased that she got a better value for what I spent than had lately happened, while I kept my guilt secret to myself. It was several years before the load was removed, when I found peace with God in Christ, and only then my mother was told. How gladly she would have forgiven me at the time had I confessed it then! And what trouble I would have spared myself! The knowledge of that guilt of mine was as heavy upon my childish heart as is that of a hidden crime, committed in darkness by one whom the world believes to be honest."

J. W.

"The religious education of youth goes to the very foundation of character, and mothers have largely delegated it to any young person who happens to teach a Sunday class; thus resigning the sweetest and strongest part of their influence—that part which, when their children are old men and women, will keep them in the way they should go, or bring them back to it. Sunday-schools for poor neglected children are a heavenly thought, but no Sunday-school can take the place of a good mother, who gathers her children around her knees and, out of the fulness of her love and the worship in her heart, teaches them what is good and what is evil. Better far for a man or a woman to be so taught than to sit at the feet of a Gamaliel."—*A. E. Barr, in North American Review for Fifth Month.*

An Address to the Youth.

FOR "THE FRIEND."

Once I was young like you are, but now I am old, yet my interest for the rising generation has not left me. You are now entering upon the busy scenes of life: the world with its many snares and cares is spread out before you. You have already seen that good and evil are both in the world; and that there is right and wrong in human actions, and I believe that you have often found that there are two contrary spirits striving in you; the one inclining you to that which is good and right, the other to that which is evil and wrong. So that when you have good, evil is present with you. But you have the power of choice as to which you will be led by. So you have constant need to watch and pray that you enter not into temptation. But the power that inclines us to good, is over all the powers of evil, and we become servants to whichever we yield ourselves servants to obey.

The good teaches us to deny all ungodliness and worldly lusts. The evil leads us to follow the lusts of the flesh, the lust of the eyes and the pride of life, which are not of the Father, but of the world that lies in wickedness. The good spirit leads us through the cross into the strait and narrow way of life: while the evil spirit permits us to go in the broad way of the world, and to comply with its ways in worship, dress and language. And also in its ostentatious shows and vain amusements.

And now, my dear young friends, I speak from a degree of experience, being now near 88 years old.

"I've passed through many a wild extreme,
That youth and youthful folly knows;
And tasted deeply of the stream
That round the shrine of folly flows."

But never found the joys of God's salvation there. But my preservation has been in God's great and unbounded mercy, and is marvellous in my eyes. So let me entreat you while in the younger walks of life, to use the grace that is given, and make straight paths for your feet, lest that which is lame and ready to fall be turned out of the way, but let it rather be healed. Strive to follow peace with all men, and holiness, without which no man shall see the Lord.

"Let all bitterness, and wrath, and clamor, and evil speaking be put away from you." And the God of grace will be with you that when the conflicts of this present world are over, you may have an inheritance among the saints in light. But beware of what the world calls fun. It fills the mind with that which kills the growth of righteousness, and leaves no room or relish for heavenly things. Also beware of too much self-indulgence, or an inordinate gratification of the flesh, which was against the soul. But let innocent amusements and a friendly sociability have their proper place and encouragement, as they belong to the pure nature in man.

The prophet says, it is good for a man that he bear the yoke in his youth. He often sitteth alone and keepeth silence because he hath borne it upon him. And Christ says, "Take my yoke upon you, and learn of me; and ye shall find rest to your souls." So if we take his yoke upon us, and learn of Him, all will be well. He will teach us what to indulge and what to deny. And we will find that his ways are often ways of pleasantness, not of sadness; and that his paths are paths of peace. But the way of the transgressor is hard; and has only the promise of the life that now is, which is temporal, while the righteous have the promise of the life to

come, which is eternal. So let me now, in all tenderness and good will, further warn you against the many snares of the enemy, and one which perhaps the most deceives the professors of Christianity, and which has of late entered largely among us as a people, is the fascinating effects of music, which tends to lure the emotional part in man, and exalt it above the simplicity of the Gospel, and above the true knowledge of God; and to please the creature more than the Creator. But it is evident that there are two kinds of singing, and two kinds of music,—the one is from earth, and the other from heaven. The one which originates from earth is only a counterfeit of the true, and is put to tune and note by the wisdom and art of man, and is played or sung by the unsanctified children of mirth, which makes artificial music of it all, instead of the spiritual music of heaven. And I find no authority for using it in worship, either in the New Testament, or in the writings of our forefathers.

But it was abundantly used under the old outward dispensation, which was a figure of that which was to come in Spirit and in Truth. While the singing of the heart which we sometimes witness in the silence of all flesh, is without audible sound, but a sweet and refreshing melody of the heart. Though it may, at times, break forth in audible words to the tendering and refreshing of those who are hungering and thirsting after righteousness, and may be outwardly sung, when Divinely called for, by saints on earth. But it is a song which no man can learn except those who are redeemed from the earth.

So now, my dear friends, especially those who are in the slippery paths of youth, let us all seek to learn this heavenly song, or melody of heart, which breathes peace on earth and goodwill to men. But let us not be deceived, God is not mocked. I greatly fear that a large portion of the customary singing which we now hear, and which is claimed to be from the Spirit of God, is only from the spirit of man, and tends to the gratification and exaltation of man, and not to the glory of God.

D. HUDDLESTON.

DUBLIN, IRE., Seventh Month 10th, 1889.

FOR "THE FRIEND."

Balm—Treatle.

I was interested in Ann Watkins' account of her visit to Swarthmore, particularly her note of "George Fox's" chained Bible.

The translation which gives us the word "Treatle" seems somewhat strange to modern readers, but the matter will be found simple enough when we look up the meaning of the word. Its original meaning was "An antidote against the bite of serpents, or against poison."

The word *Balm*, substituted in King James' version, has nearly the same meaning, "An aromatic ointment, used for soothing pain or healing wounds." If we will turn to the chapter in Jeremiah in which treatle or balm occurs, we will see the full meaning of the use of these words.

"Moreover I will send cockatrices and serpents among you, which will not be charmed, and they shall bite you, sayeth the Lord."—*Jerm. viii. 17.* Wycliffe's rendering is "werst corderes."

George Fox's big Bible was the Bishop's Bible—printed by order of bishop Parker—in Queen Elizabeth's day. This Bible is often quoted from in our early Friends' writings.

W. KITE.

FOR "THE FRIEND."

Westtown.

The first long session, following the experiment of a summer vacation has just commenced, it is thought, under favorable auspices.

There were entered for admission 123 boys and 126 girls, but it is quite probable there may be a few who may fail to get there, on both sides of the house; there being quite a number from other Yearly Meetings.

The interest in Westtown and for its proper management is manifestly undiminished among the members of Philadelphia Yearly Meeting. The number of applicants for admission on the gratuitous fund, both in our own and from other Yearly Meetings, is considerably in excess of the income of that fund to pay for, but in some instances a part of the expense is paid by the applicant, which is a relief to the fund, and makes more to be admitted.

The wardrobes sent with some of the pupils are not infrequently found to be quite unsuitable to be worn in a school where plainness and simplicity is the rule, and when some articles have to be taken away, it causes painful feelings to the children as well as to those who have this delicate but important duty to perform. If parents and others would refer to the printed rules sent out with each paper of admission, and comply with the recommendations contained therein, it would avoid many uncomfortable feelings.

The improvements now being made of enlarging the building containing the electric light works, the teachers' residence at the foot of the lane, and the construction of the Telford road to the station on the railroad, very much absorb the time and attention of the Superintendent and the available working force of the neighborhood; as soon, however, as it can conveniently be accomplished, it is contemplated to have walks made through the girls' grounds, some 10 feet in width and of sufficient elevation to shed the water freely on both sides, so as to invite outdoor moderate exercise even in inclement seasons. As the principal session is now to commence in the autumn, and gathering nuts is a favorite occupation with the young, it is proposed to provide a variety of nut-bearing trees, both by planting new ones and grafting upon those already growing upon the grounds.

Whilst, however, these additions, designed to increase the physical comfort of the large and interesting family gathered there are being carried out, it is very important the original concern so clearly felt and manifested by our forefathers in the establishment of Westtown, viz., that of a religious, guarded education should be held first in view. We undoubtedly believe that all of our testimonies have their foundation in the unchangeable and everlasting Truth, the use of the plain language and simplicity in dress included. Very earnest is the desire of those charged with the responsibility of watching over its welfare, that all these testimonies shall be maintained there in their original purity and completeness. This is the only safe ground to stand upon; just as soon as watchfulness in these particulars is relaxed, and they not maintained, we descend to the level of other institutions of learning, if indeed, we do not fall below them. True charity towards others does not imply a weak conformity to the world.

Some ninety years have now passed away since Westtown was opened as a boarding school for the children of Friends, during which period more than 11,000 pupils have passed out from under its sheltering care. It is an interesting

circumstance to observe among the pupils, the value of some who, justly appreciating the children of their own education there, desire their children should be so trained, although they themselves, in their intercourse with the world, have departed widely from our testimonies in regard to plainness of dress and language. It is cause for reverent thankfulness that during that long period there has been raised up in each generation those who were qualified to watch over and rightly conduct its affairs with discretion and satisfaction. That it may long continue to be, "as a garden enclosed;" and that those now charged with this responsible trust may be enabled through Divine assistance to hand it down to their successors, unimpaired in its usefulness and unshorn of its strength, is very earnestly desired; and this can only be done by watchfulness unto prayer unto Him who has so manifestly cared for it, from its first inception down to the present time.

A valued minister, member of another Yearly Meeting, in writing of Westtown and its usefulness to the Society, expressed in substance, "the belief that the unwearied enemy was endeavoring to undermine the standing of Philadelphia Yearly Meeting, and that his approaches were being made through Westtown Boarding School."

W. P. T.

WEST CHESTER, Pa., Ninth Mo. 7th, 1889.

FOR "THE FRIEND."

In the introductory chapter to a work recently published, entitled, "Lives of the Fathers," by Frederic W. Farrar, one of the most celebrated dignitaries of the Church of England, the author, in the course of a most interesting account of the Catacombs at Rome, in which he refers to the many inscriptions and symbols remaining in those subterranean excavations, the work of early Christians, uses the following significant language—language which evidences how much of what is claimed to be of early origin in some of the Christian denominations, of the present day, is really only the invention of comparatively modern times.

"I have not mentioned the cross, because if the cross occurs at all in the catacombs, it is only in the disguised forms of the gammadias and the monograms of Christ. The earliest certain Latin cross is on the tomb of the empress Galla Placidia, A. D. 451. Nor is there any realistic picture of the crucifixion till the ninth century, at the earliest; nor any certain crucifix till the sixth; nor any portable crucifix (it is said) till many centuries later. From the representations of the Dead Christ the early believers shrank as from an impiety. To them He was the Living not the Dead Christ,—the triumphant, the glorified, the infinite, not the agonized Christ in that one brief hour and power of darkness, which was but the spasm of our eternal glorification. 'It is Christ that died; yea, rather that is risen again, who also maketh intercession for us.' 'I am He that liveth and was dead, and behold I am alive for evermore.' To them the atonement was not only the crucifixion but the whole work of Christ from the incarnation to the session at the right hand of God. To them the predominant conception of their Lord was ever that of 'the Incarnate Word, the Present Friend, the Prince of Peace on Earth, the Everlasting King in Heaven.' What his life is, what his commandments are, what his judgments will be,—these things occupied their thoughts more than his earthly humiliation. Their contemplations were turned less exclusively to what He once did, than to what He is doing now, and what

He requires us to do. And without going so far as to say, with a great living writer, that 'the fall from that faith, and all the corruptions of its abortive practice, may be summed up briefly in the habitual contemnation of Christ's death instead of his life, and the substitution of his past sufferings for our present duty;' we may truly say, that the thought of the dead Christ in his agonized humanity, can never be accepted as a complete or exclusive view of Him; can never, without deep harm, be dissevered from the thought of Him in his eternal triumph and glorious majesty in the heavenly places."

William Grover.

Continued from page 69.

Extracts from some "Meditations and Reflections" left by William Grover.

Fourth Month 12th, 1792.—Oh! for a sincere love and attachment to that pure and undefiled religion, which stands in a filial devotedness of heart to do the Lord's will, and in a reverent, holy travail of soul, to be made truly acquainted with what his will is; that so we may not be deceived, under an apprehension that we are fulfilling the Divine will, when we are rather frustrating it by doing our own. This, I believe, may be the case, even in things which may have a good-like appearance.

Sixth Month 13th, 1799.—I believe it is good for young men to make a point of devoting a small portion, at least, of every day, to read a little in the Bible, and endeavor after a little calm and quiet in their minds. Something may be presented to the minds in these short seasons of inward calm, which may a little nourish and cherish the Divine life in the soul, and make room for the love of God to prevail a little; and so, as this love is cherished and found to grow, the love of the world, and earnest desire after it, will lessen, and the soul be prepared to take its chief delight in something spiritual and heavenly.

I think I see a great danger in Friends getting into easy circumstances: it renders them not so strong and able to endure hardness as good soldiers. I believe all we have must be at the Divine disposal, and so felt by us, before we can be fully qualified to endure all things that may be required of a disciple of Christ, in filling up his lot in the militant church.

First Month 25th, 1812.—It is a precious thing to have a belief and feeling produced in our minds, that we are under the Divine gracious care and protection. Perhaps I have not sustained more loss, or religious disadvantage, any way, than I have for want of more diligently minding the very gentle intimations or calls to inward stillness. A feeling of a connection with the Fountain of Good, is, above all things, to be prized; and this feeling is utterly out of our control or command, and consequently to be accepted with reverence and cheerfulness, whenever vouchsafed. We cannot prize it too much: it is a treasure in prosperity; it is a treasure in adversity; it will be emphatically a treasure when the awful moments arrive for us to bid an eternal farewell to the things of time and sense.

Fourth Month 1st, 1814.—How many ways to involve the mind in a continual something that seems plausible; and so not keep it up just in readiness to hear the call, to hearken to the voice, or yield to the gentle, inclining influence of Divine love; an influence often so soft and silent as to be very, very easily put by, quashed, lost, forgotten.

Fourth Month 27th, 1818.— ———— Covers-

ing this morning on the politics of Europe, concluded with this beautiful sentiment: "that there is nothing substantial and satisfactory but the *Supreme Good*; in it, the deeper we go, and the more largely we drink, the better and happier we are; whereas, in outward acquirements, if we could attain to the summit and perfection of them, the very possession and enjoyment palls."

Eighth Month 1st, 1824.—It is a great comfort, when past seventy, to be pretty well, so as to enjoy the bounty of kind Providence and endeavor to improve the further portion of time allotted; so that we may, through mercy, be ready for the final, awful change, when it comes.

Tweelfth Month 8th.—How unspcakably worthy our love, our allegiance, our seeking after, and our more frequent communion, is the Spirit of Truth. How ought it to be [sought after] from day to day, and through the day, so as to raise and bear up our minds above the things of time, even whilst we are necessarily engaged in them; seeing they are all very uncertain, and we may be taken from them, or they from us, very unexpectedly. In such case, to have our minds previously well acquainted with Divine love, and, as it were, enwrapped with it—what a treasure!

Third Month, 1825.—This morning I have a somewhat luminous view of the nature and preciousness of the Gospel ministry and other rightly religious exercises. God is the inexhaustible fountain of all good; there is no goodness but what comes from Him, consequently nothing for poor human nature to plume itself upon. This Divine power goes forth in such manner, time, and degree, as is consistent with its own infinite wisdom and goodness; in displays of beneficence, mercy, and blessing to its creatures: sometimes in immediate communications of light, life, and Divine virtue and sweetness to the souls of individuals, for their own advancement in the path of salvation; and sometimes in precious gifts of qualification, for the benefit of others, the edification of the church, and for other religious services.

By how many and how various means do we get broken down, and gradually prepared for our eternal separation from this frail and uncertain state of being; and how exceedingly is it to be desired that we may all so improve the time of health and bodily ability, as that, when sickness, pain, and affliction are measured out to us, we may be favored with that sweetness and peace which bear up the mind above the waves, and enable us to say, the rod as well as the staff of the Lord's goodness, are our comfort and our rejoicing.

(To be continued.)

SOME men are dreaming of an ideal condition of government and society in which systems of trade and education and domestic life will be complete, and labor and capital properly adjusted, and no one will be able to infringe on the rights and privileges of others. Some one has written a book in which this state of things is described. Many expect this social and political perfection to be attained by some sort of machinery of government, and to be maintained by the enforcement of law. But the outward life of individuals and communities will never rise higher than the inner life of character and manhood. The ideal condition hoped for will take form where ideal men and women have been developed. So soon as the masses know what is right, and have the disposition to do right, the wrong will vanish, and no sooner.—*Selected.*

FOR "THE FRIEND."

Extract from the Life of William Allen.

At a meeting on First-day, it opened to my mind, that as the Supreme Being is a Spirit, so all communication with Him must be spiritual; and as we cannot command the times at which He may be pleased to open, it is our duty to wait for them, and to cherish them when so favored; but if we turn away our attention to outward and visible objects, these openings will close, and we shall be left to ourselves, barren and poor: happy for us if we feel our loss, and patiently look out for the next opening, and strive to make a better use of it.

It also appeared to me, that those who are carnally-minded have no idea of the inward life; they are wholly absorbed in outward objects, and when these please them they feel a momentary joy, but no true peace. Riches, life and health are uncertain, but a little assurance that we are on that foundation which cannot be removed, and that none of the storms and vicissitudes of life can separate us from the love of God, which is in Christ Jesus our Lord,—this adds a luster to all that is beautiful in creation, and sweetens every bitter cup, and it even enlightens the darkest scenes with a gleam of peace and hope.

FOR "FRIENDS' QUARTERLY EXAMINER."

"VENI, SANCTE SPIRITUS."

(A PARAPHRASE FROM THE LATIN.)

Come, Holy Spirit, to Thine own;
With heavenly light and fire come down,
Assume possession of Thy throne.

Come, Father of the outcast poor;
Come, Giver of a homeless store;
Come, Light of hearts for evermore.

Of all consolers, Thou the best,
Sweet Dweller in the yielded breast,
Dear Calmer of all minds distressed.

We need Thee as our Rest in care,
Our Shelter from the noontide glare,
Our Song and Solace in despair.

Thrice blessed Light, do Thou reveal
The sin we from ourselves conceal;
Search Thou our hearts that Thou may'st heal.

Without Thy smile, Thy quickening breath,
Despair our labor answereth:
And every pathway leads to death.

Each thought that seeks not Thee purge out,
Let streams of grace dispel our drought,
And Love heal all the wounds of doubt.

For self-will give us humbleness;
Warm the cold heart with Thy cares;
Make halting footsteps Godward press.

Reign Thou in us: Thy Throne is bright;
We need no sun, we fear no night,
For where Thy Throne is, there is light.

Grant us through life to feed on Thee;
Grant us in death Thy love to see;
Grant us Thyself eternally.

—Richard H. Thomas.

MOTHERS.

One mother, once by her encircling arm
Grew powerless to shield her child from harm,
Wove a frail basket of the trembling reed,
And, strengthening it with loving art, she laid
Him helpless, thus, beside the river's brim,
Trusting that God would keep and care for him.

Since then all mothers, taught by her, have known
God's care is larger, better than their own.
They weave their trembling faith into an ark,
And strengthen with their prayers the tiny bark,
And trust their growing children thus to Him
Who saved the lad beside the river's brim.

—Sunday School Times.

BESSIE BELL.

Dear mother, why do all the girls
Love little Bessie Bell?
I've often thought it o'er and o'er,
And yet I cannot tell.
My favorite cousin always was
Dear gentle Cousin Bess;
But why the others love her so,
Indeed I cannot guess.

They hear her gentle voice, my child,
And see her mild, soft eye,
Beaming around on every one
With love and sympathy;
They see her striving every hour
For others' happiness;
These are some reasons why the girls
So love dear little Bess.

Her widowed mother's heart she cheers
With love and tenderness,
And by her daily walk with God
And growth in holiness;
Sweet Bessie is a Christian child,
She loves the Saviour dear;
One of the lambs of his own flock,
She has no want or fear.

Money which other children spend
In candy, toys, or cake,
She carries to the poor and sick—
She loves them for Christ's sake.
Poor old blind Dinah down the lane
She reads to every day,
And ne'er forgets it, though dear Bess
Is very fond of play.

And now, my little daughter dear,
Would you be loved like Bess,
Go, ask of God to change your heart
From pride to humbleness.
Better than beauty, rank or gold,
To be like little Bess,
Clothed in the spotless garment of
The Saviour's righteousness.

—Golden Songs.

A Cure for Moths.

WE were examining our wardrobe after the summer, and found, to our surprise and grief, many of our choicest articles of apparel sadly damaged by the moths. In the midst of our trouble, and the discussion as to the modes of protection against moths, which had been handed down by tradition in our family, Aunt Julia came in.

"Aunt Julia, how do you keep your winter clothing from the moths?" we both asked eagerly, as that good lady proceeded to lay aside her handsome shawl, which looked as fresh as ever after seven years' wear.

"I used to suffer from moths as much as any one," replied Aunt Julia, taking her knitting from her little basket and sitting down, "but I found a recipe in an old-fashioned book which has relieved me of much solicitude on the subject. It was many years before I could be persuaded to try it. In my young days money was not quite so plentiful as now, but provisions were cheap, and a farmer's daughter began her married life better supplied with linen, blankets and bed quilts, than many a jewel-decked city belle. As I was an only daughter, and was not married too young, a noble pile of blankets, feather beds, bed quilts, &c., became my portion. For many years after we removed to the city I used to dread my summer work of airing beds, and packing very fine, home-made blankets, and quilts stuffed with the softest down. I tried snuff, tobacco, camphor, pepper and cedar chips, and yet, as we changed our place of residence several times, some colony of moths—old squatters among the beams of the garret, or in some unobserved scrap of woolen cloth—would encamp on my choicest possessions."

"Why, Aunt Julia, I thought you had a cedar closet."

"Yes, when we moved into our new house; but by that time my closet was too small for my increased wealth, and till I used this recipe I seldom passed a year without some moth holes; but now I have not seen one in nine years."

"What was it, Aunt? Have you the book? or can you repeat it from memory? It is too late to save these things, but I will write it down, and try it next spring." So saying, Anna took out her little recipe book and pencil, while Aunt Julia prepared to recall the moth preventive.

"The book was an old one, with the title obliterated, and the title-page torn out by some careless child; but the directions were these:

"Lay not up for yourselves treasures upon earth, where moths and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"Oh! Aunt Julia, is that all? How does that help the matter?"

"Wait, Anna, and hear my story out. One day as I was mourning over my choicest blankets, eaten by the moths, and airing my down bed-quilts and feather beds, which had been rendered obsolete by the introduction of spring mattresses—as I stood ready to cry with vexation to see my choicest articles eaten in the most conspicuous places, as you have experienced to-day—my eye rested on an old Bible, which lay on the top of a barrel of pamphlets in the garret. I opened it, and almost unconsciously read the recipe for avoiding moths which I have given you to-day. I then recollect that they seldom troubled the clothing in frequent use, and that the articles which caused me such care were not needed twice a year. I then thought of Sophy Baker, with her large family and sick husband. They had been burned out the spring before, and were just entering upon a cold, long winter of poverty. I sat down, and writing her a note, sent two feather beds and four blankets, and an old-fashioned 'cover-lid,' that very day; and two more blankets I despatched to a poor old rheumatic neighbor, whose destitution had never occurred to me before. I then began to breathe freely; and before another week two more blankets were gone to comfort tired limbs and aching hearts. The cast-off coats, cloaks, and all pieces of carpeting which had long lain in my garret, were given to the deserving poor. A bag of woolen stockings and socks, which had been kept for cleaning brass, were sent to a charity institution, never again to become a temptation to the moths. I inquired particularly the next year, and found the beds and blankets were in such excellent preservation that I cheerfully laid out more of my surplus property 'in heaven,' and out of the way of moth and mould. My cedar closet and trunks hold all I wish to preserve, and, when they begin to run over, I commit more articles to the keeping of my widowed and fatherless acquaintances."

"But, Aunt Julia, yours is a peculiar case. You had a home-made outfit of a rich farmer's daughter, and could not expect to make use of it; besides, the Bible don't encourage wasting our goods extravagantly."

"I do think the Bible leans to what is called the extravagant side. The rest of the chapter following the verse I have quoted gives little encouragement to much forthrighting, either in food or raiment, and in another place says, 'He that hath two coats, let him impart to him that hath none.' This rule leaves very little to pack

away in a cedar closet. In my opinion, God's providence is far from encouraging extensive accumulation either of money or possessions, especially among Christians. Fire and flood, drought, mildew and moth stand ready to rebuke that spirit of covetousness which the Lord abhorreth."

"Surely, Aunt Julia, you wouldn't have me give away the new furs you gave me yourself last winter."

"No, my child; but let us examine for a moment this moth-eaten pile. Here are three coats of your husband's which he never could wear again."

"Those are for fishing, Aunt."

"How often does he fish?"

"Once in four- or five years, perhaps," said Anna.

"Well, here is a bag of outgrown, shrunken socks and stockings, and these old dresses of Ada's, and those overcoats of the boys, that I heard you say were unfit for wear, even in the playground; and besides, I think you remarked that the whole difficulty originated in an old carpet, which has been harboring moths many years, when it might have been out of harm's way upon some poor widow's floor."

"Well, aunt, I believe you are half right."

"Try my rule, Anna; not after your property is ruined, but when you find you can spare it, even at the risk of sending some of your treasure to heaven before you have obtained all you could from its use. Many an old garret have I known to be infested with moths, ruining many dollars' worth of valuable articles, when the whole evil might be traced to an old coat or carpet, selfishly or carelessly withheld from the poor. We are God's stewards, and our luxuries are not given us to feed a 'covetousness which is idolatry,' but are talents which may be increased ten times before the great day of final account. When people ask me how to prevent moths, I always long to say, 'Lay up your treasures in heaven,' because I have found from experience it is a sure and convenient way."

"Well, aunt, I own I never thought much about it before as a matter of Christian duty. I will try, before another year, to confine my care to the articles I need, and shall hope for better success.—*The Episcopal Recorder.*

An amusing incident occurred lately in a Baltimore street car. Several quite well known ladies, meeting on their way to or from the shopping quarter of the city, were talking in rather a loud manner about preachers and their wives. They finally came to speak of the wife of a prominent pastor of one of the Methodist churches. All kinds of things were said—some truthful, others the boldest imaginations. All said they had never seen the lady; but they had heard she was a blonde, and all said they would like to see her. All in the car enjoyed the talk; none more so than the lady talked about, who happened to be sitting opposite them. When she arrived at her destination, she pulled the bell to stop the car, and, having a sense of the ludicrous, went to the gossippers and said: "Ladies, you have expressed a desire to see me. Here I am. Let me give you a piece of advice. When next you gossip in a street car don't do it in such a loud manner; it may be heard by some one who will not enjoy it as I have. Good day." The gossippers showed great astonishment and chagrin, while the other passengers laughed immoderately at the proceedings.

The Boy in the Hardware Store.

"We have had a good many boys with us from time to time," said Mr. Alden, the senior member of a large hardware establishment on Market street, Philadelphia, "as apprentices, to learn the business. What may surprise you is that we never take country boys, unless they live in the city with some relative who takes care of them and keeps them home at night, for when a country boy comes to the city to live everything is new to him, and he is attracted by every show window and unusual sight. The city boy, who is accustomed to these things, cares little for them, and if he has a good mother he is at home and in bed in due season. And we are very particular about our boys—and before accepting one as an apprentice we must know that he comes of honest and industrious parents."

"But the best boy we ever had is now with us, and a member of the firm. He is the one man in this establishment we couldn't do without. He was thirteen years old when he was apprenticed to us, and he was with us for eleven years, acting for several years as sub-man. When he first came we told him that for a long time his wages would be very small, but that if he proved to be a good boy his salary would be increased at a certain rate every year, and as it turned out, when according to agreement we should have been paying him five hundred dollars a year, we paid him nine hundred, and he never said a word himself about an increase of salary. From the very outset, he showed that he had an interest in the business. He was prompt in the morning and if kept a little over-time at night, it never seemed to make any difference with him. He gradually came to know where everything was to be found, and if information was wanted, it was to this boy, Frank Jones, that every one applied. The entire establishment seemed to be mapped out in his head and everything in it catalogued and numbered. His memory of faces was equally remarkable. He knew the name of every man who came to the store to buy goods, what he bought, and where he came from. I often used to say to him 'Jones, your memory is worth more than a gold mine!' How do you manage to remember?"

"I make it my business to remember," he would say. "I know that if I can remember a man and call him by name when he comes into the store, and can ask him how things are going on where he lives, I will be very likely to keep him as a customer."

"And that was the exact case. He made friends of buyers. He took the same interest in their purchases as he took in the store, and would go to no end of trouble to suit them, and to fulfill to the letter everything he promised."

"Well, affairs went on in this way until he had been with us eleven years, when we concluded to take him into the firm as a partner. We knew that he had no extravagant habits, that he neither used tobacco, nor beer, nor went to the theatre. He continued as at the beginning to board at home, and even when his salary was the very lowest he paid his mother two dollars a week for his board. He was always neatly dressed, and we thought it very probable that he had laid up one or two thousand dollars, as his salary for the last two years had been twelve hundred dollars. So when we made him the offer to become a partner in the business, and suggested that it would be more satisfactory if he could put some money into the firm, he replied:

"If ten thousand dollars will be of any object I can put in that much. I have saved out of my

salary nine thousand four hundred dollars, and my sister will let me have six hundred."

"I can tell you that I was never more astonished in my life, than when that fellow said he could put ten thousand dollars, and the most of it his own money. He had never spent a dollar, or twenty-five cents or five cents for an unnecessary thing, and had kept his money in bank where it gathered a small interest. I am a great believer in the Bible, you know, and I always kept two placards in big letters up in the store. On one was this text: '*He that is faithful in that which is least, is faithful also in that which is much*'; and on the other: '*He that is diligent in business, shall stand before kings and not before mean men*.' And Frank Jones' success was the literal fulfillment of those two texts. He had been faithful in the smallest things as in the greater ones, and diligent in business. That kind of a boy always succeeds," concluded Mr. Alden.—*Mary Wager Fisher, in Wide Awake.*

"Oh, That can be Done at any Time."

The house in which I live was new when I moved into it. On the day that the last workmen left, the man who had charge of the building came to me and said the house was ready to be occupied. I was simply a renter of the property, not the owner, but he asked me to go over the house with him to see that everything was in order. We found it complete, with one trifling exception. Through some oversight the carpenter had neglected to put on the inner door of the vestibule the little knob which turned the latch. When I called the agent's attention to this, he replied, "Oh, that can be done at any time, and you can use the outer door for a few days."

I have been in the house two years to-day, and that little knob is still missing.

I know a minister who has a friend; a lawyer. Almost every time they meet, the clergyman says, "I want you to come and take tea with me some day. I'll send for you soon." The next time they meet he says, "You have not been to tea with me yet; but you must come some time. I'll fix a day when I see you again."

This has continued for years, but the lawyer has never sat at his friend's table.

Both these men were sincere. The agent would have felt insulted if I had replied, "Two years from now that door will be without a knob." The minister would have thought it strange if the lawyer had responded, "You will never send for me."

Yet anyone as wise as the swallow in the fable could have foretold the failure. A swallow had built her nest under the eaves of an old tumble-down woodshed. One day her brood were thrown into great excitement by hearing the owner say to his son, "Upon my word, William, some day we must tear down this unsightly shed and build a new one." Telling this to their mother, they begged her to take them away at once. "What time did he set for the work?" she asked. They replied, "Some time." "Then be easy, my children," said the mother, "for some time means any time but the present. When, however, you hear him fix a definite day, then we must be flying."

How many good deeds which we purposed have we consigned to a tomb from which there is no resurrection, with the words, "Oh, I can do that at any time." The date on the headstone of that grave is "Some time."

Ye who intend to repent, fix a date. If you refuse to fix a day, your intention is deceptive.

You leave the time uncertain with a purpose—that purpose is to provide a way for avoiding rather than for performing the duty.

If you sincerely try to set a day for that duty, you will find no day so suitable as to-day. The present time is our own. To-morrow no man ever saw. We must not, dare not, put off this matter of repentance and turning to God, for a future that may never be ours. God's time is now—"to-day." "Now is the accepted time, now is the day of salvation."—*Friendly Visitor.*

FOR "THE FRIEND."

We wish to recommend everyone who is interested in the maintenance of the principles of the Society of Friends, to a careful perusal of an article in No. 6 of THE FRIEND, headed "The Outlook." It gives a clear and forcible showing of the consequences of a "pastoral" system, if introduced into our meetings for worship. One worthy Friend to whose notice it was brought, had read it, but not so as to leave any clear impression on his mind; re-reading it, he was highly pleased with its utterances.

It seems to us the time is at hand when Friends' eyes and ears and mouths should be opened to protest against the departures from the faith and following of Christ, as "once delivered to the saints," and revived by our worthy predecessors in the unchangeable Truth.

MARSHALTON, PA.

M. F.

Natural History, Science, &c.

Plants Protected by their Juices.—When a drop of the juice of sorrel, garlic, saxifrage, or nasturtium is put upon the tegument of a snail, the animal manifests pain and exudes abundance of its mucous secretion; yet it is not thus affected by a drop of water. When snails avoid plants marked by such juices, we have a right to regard the plants as defended by a chemical armor. The offensive substance may also be important to the nutrition of the plant, but that is not the question we are dealing with here. Many plants are evidently lacking in this means of defense; for, of some plants, all the animals experimented upon have been found to prefer fresh to dead parts. Others are never touched by them, whether living or dead. Hence we may conceive that an infinite variety may exist in the degrees of chemical armoring between total absence of protection and complete protection.

Plants containing perceptible tannin are disagreeable to nearly all animals. Only swine will eat acorns, as they regarded them as food. Other animals reject them, except when they cannot get anything else. Leguminous plants containing tannin in weak proportions are eaten by horses and cattle, but snails are not fond of them. But the garden snail, which lets fresh clover alone, will eat it freely after the tannin has been extracted with alcohol.—*Popular Science Monthly.*

Danger in Closed Houses.—An old and skilled plumber told a friend of ours a short time ago that oftentimes people who go away and leave their homes unoccupied for two or three months in the summer, upon returning are stricken with typhoid and other fevers, and attribute it to their summer resort, when the fault is in their own residences. During their absence the little water in the traps in the bath-room and elsewhere has evaporated, and the poisonous gases have free access to the house. He further remarked that every house that has thus stood vacant should be thoroughly ventilated and all the traps well

flushed with water before the place is occupied. As a single night of exposure is sufficient to plant the germs of these diseases, he who neglects so simple a precaution after it is brought to his notice does it at his peril.—*Christian Advocate.*

The Electrical Plant of India.—There has been discovered in the forests of India a strange plant which possesses to a very high degree astonishing magnetic power. The hand which breaks a leaf from it receives immediately a shock equal to that which is produced by the conductor of an induction coil. At a distance of six meters a magnetic needle is affected by it, and it will be quite deranged if brought near. The energy of this singular influence varies with the hour of the day. All powerful about two o'clock in the afternoon, it is annulled during the night.

At times of storm its intensity augments to striking proportions. During rain the plant seems to succumb, and bends its head during a thunder shower; it remains there without force or virtue, even if one should shelter it with an umbrella. No shock at that time is felt in breaking the leaves, and the needle is unaffected beside it.

One never by any chance sees a bird or insect alight on the electric plant; an instinct seems to warn them that they would find sudden death. It is also important to remark that where it grows none of the magnetic metals are found—neither iron, nor cobalt, nor nickel—an undeniable proof that the electric force belongs exclusively to the plant. Light and heat, phosphorescence, magnetism, electricity—how many mysteries and botanical problems does this wondrous Indian plant conceal within its leaf and flower?—*Nature.*

Excavating by Freezing.—The remarkable achievement of sinking a deep shaft through treacherous ground by means of first freezing the earth, has been successfully accomplished at the Chapin mine, in Northern Michigan, by the Poetsch process. The contract was to freeze, excavate and curb up a rectangular shaft, 15½ by 16½ feet, and about 100 feet deep. This was accomplished by first putting down the freezing pipes three feet apart, in a circle 29 feet in diameter, to the depth proposed to be reached by the shaft. The pipes were connected at the top and filled with a solution of brine containing about 25 per cent. of calcium chloride. The brine was frozen to a point below zero by means of an ice machine, and in 40 days a frozen wall of ice, earth and stone was formed, 10 feet thick. The excavation, in the meantime, had been going on, and 70 days from the commencement it was completed to the ledge 100 feet down, in spite of some difficulty from the percolation of water near the bottom, which was stopped by freezing. Except for this ingenious method, the sinking of the shaft would, it seems, have been practically impossible on account of the great inflow of water.—*Railway Age.*

Tame Screech-owls.—In the spring and summer of 1887, I was making a collection of nestlings of representative American birds, to be sent to Prof. Parker of London, to be utilized by him in his work on "Avian Osteology." Among the many birds brought to me by my boy collectors was a family of four young screech-owls. Wishing to use but one of them as an alcoholic specimen, I finally concluded to adopt the others.

From first to last, small fish was their main diet, and it was amusing indeed, when their food was brought, to see the downy little fellows rush and tumble over each other in their eagerness

to get at it. If a mouse was given to them it would first be put through a bone-breaking process and then swallowed. Small birds would be thoroughly picked, and then swallowed head first.

After they became able to fly about, they were taken from the box in which they had been kept, and put into the apple trees growing in my yard to shift for themselves. But they refused to shift; on the contrary seemed to consider themselves as a part of the family, and for weeks remained about the yard; and in the dusk of the evening would come at once on being called, sometimes from the mill a hundred yards away, or from the trees across the river.

A very interesting feature connected with these little owls was the manner in which they were treated by the other birds of the vicinity. About once a day the birds would assemble to harass and scold them, the usual time being a little before sundown. At a signal, generally from the Robin, they would come from all directions—the Jay and the Purple Grackle from their nests in the apple trees; the Rose-breasted Grosbeak from the top of the blackberry; the Cardinal and Wood Thrush from the box-elders across the river; the Orioles from their swinging nests in the elm and sugar maple;—all would come to devote a few minutes to scolding their common enemy.

The Jay, the Grackle, the Cat-bird and the Robin would do the aggressive business, while the other birds, from a respectful distance, would be the spectators. The Robin in particular would show the greatest excitement in these attacks. He would often fly down to the ground near where I sat, and in the most frantic manner try to call my attention to the fact that there was a terrible owl in the apple tree. One of these interesting birds was stoned to death by a man as it was perched upon a fence near his shop. Another was shot and killed by a kind-hearted lady that wished to display her manliness. A third is still about town, and his tremulous notes are often heard around my premises in the dusk of the evening.—*Dr. W. S. Strode, in the American Naturalist.*

The Mink.—While engaged in geological work on the Cedar River, Iowa, my attention was attracted by a mink, engaged in fishing for her young. On the ripples in the centre of the stream, where the water was not more than two feet in depth, was a flat boulder, rising a few inches above the surface. On this rock the mother mink took her position, and watched for small fish to approach, when she would dive into the water, be gone for a moment and reappear, usually with a fish in her mouth, which she would deposit in the centre of the stone, stopping its struggles by a quick, sharp bite back of the head. This process was repeated until seven fish were deposited on the rock. Then, taking one of them in her mouth, she swam to the shore, climbed the steep bank, and ran hastily to her young, in a burrow under an old stump.—*C. L. Webster.*

Items.

Expensive Families.—An officer in one of the Street Railroads of New York was recently convicted of having issued fraudulent certificates of stock. It is said the motive to commit the crime was to supply the demands of an extravagant and expensive family. On this case, the *Independent* makes the following reflections:

There is not much utility to anybody in mere social parade that calls for a large expenditure of money beyond reasonable necessities; and to those

who cannot afford it the result will always be disastrous. Every man should live within his means, and in this respect cut his garment according to his cloth. He who acts rich when he is poor, and knows that he is poor, is simply a fool, and the chances are that he either is, will become a knave. A bank officer, who is a clerk or cashier, who is living in a style not corresponding with his salary, ought, as an act of prudence, on the *prima-facie* presumption of something wrong about him, to be dismissed from the service. He is not a safe officer to keep in the employment of a bank.

Superstition.—Three fanatical Negroes went into an iron furnace, near Birmingham, Ala., as the representatives of Shadrach, Meshach, and Abednego. Old Tobias Jackson, who proclaimed himself Daniel the Prophet, said they would die with him, and were speedily cremated. Some of the papers are dwelling upon the superstition of the Negroes. Equally terrible tales can be told of the whites, and in some parts of the continent of Europe whole communities within fifty years have been given up to the wildest superstitions.

Louisiana Lottery Company.—The Louisiana Lottery Company is making an application to extend its charter for fifty years. In a moral aspect it has nothing to offer in favor of the grant, but rests its claim upon a money consideration. The franchise is conferred, the company agrees to pay off the State debt of \$12,000,000. This may be a tempting offer in some eyes, but if the State were to put itself at the mercy of such an organization in the way proposed, it would soon fall a prey to rascals, and have reason to rue the day for many a year. It is a high bid for a valuable privilege, but it would be a calamity to Louisiana to consider it. If, for the sake of the consequent exemption from taxation, and under the influence of a sordid principle, her legislators accepted the bait of this gambling corporation, Louisiana has suffered long enough from its corrupting operations, as have thousands in other States, without granting any further lease of life to its demoralizing influences. No legal sanction should be given any robbing business. Lotteries wrong the home as well as the individual. They enrich the few at the expense of the many. They are at war with moral right and honor.—*Presbyterian.*

Public Meeting at Concordville, Pa.—This meeting, appointed by the Committees in charge of Concord Quarter, was held on the 8th of Ninth Month. A correspondent says of it, "It was held in the authority and power of Truth. The house was completely filled. Great quiet prevailed, and the benefits of a full surrender of the heart to the teachings of the Divine Spirit, especially in the youth, and by those in the vigor of their days, were earnestly set forth." After this, there was a "clear but simple statement of the two paths, one leading to death here and hereafter, the other to peace and happiness in the way to come, as well as peace here." The vocal service was closed with supplication and thanksgiving. "Some tracts were distributed, and I think we all separated under a feeling of thankfulness for our unmerited favors."

Hindoo School.—Ramabai, who during last year lectured in various parts of the United States to collect funds wherewith to establish a school in India, writes under date of Sixth Mo, 11th, that she had 22 girls in her school, has completed the first quarter, and her prospects are encouraging.

War—Wholesale and Retail.—Jonathan Grubb, of Sudbury, writes:—"A few weeks ago I lodged in the house of a dear friend, who is a large miller in a town where soldiers are quartered, and where the military element is bristling in almost every street. My friend tells a story in a very quiet way, but with a vein of humor and a point in every sentence. 'Not long ago,' he said, 'a soldier came into my mill in a very excited state, not exactly drunk, but evidently under the influence of dried beef.' He began to assault the men to come in. 'I was eight, but who were afraid to lay hands on him. I entered the mill, and rather laughed at their want of courage. 'Try your own hand upon him,' they said. I laid my hand on his shoulder, saying, 'Now my friend, do be quiet and go away.' He at once struck me in

the face, inflicting a deep wound, whereupon the men seized him and held him fast, waiting my orders how to dispose of him. I said, 'Put him in a sack.' This was soon done, and there he stood, nothing but his head visible, waiting the arrival of the police who had been sent for. They came, and inquired how they should proceed him to the police station. 'Why, as he is, to be sure,' I said; but their pride would not let them carry a criminal in a sack, so they took him out, when he knocked them about, right and left, fearfully. However, they managed to conquer him, and I appeared against him when brought before the magistrate, and was called to make my charge. 'Well,' I said, 'all I have to say is that I hope you will deal leniently with the poor fellow.' 'And what he has cut your face open,' they said. 'Yes, can you mean?' 'Why,' I replied, 'he has been educated not only to knock people about, but even to kill them at the word of command; people who had never injured him any more than I had, so he was only doing a little in a private way on his own account, in accordance with his training on a larger scale, whereby to earn the character of a hero. The magistrates could not deny the force of what I said.'—*Herald of Peace.*

BISHOP BUTLER regretted the attempts at definitions more precise than any which Scripture has authorized of the mole in which redemption is brought about by the Saviour's life and death. "I do not find," he said, "that Scripture has explained it. And it is our wisdom thankfully to accept the benefit, by performing the conditions upon which it is offered on our part, without disputing how it was procured on his."

THE FRIEND.

NINTH MONTH 28, 1889.

A letter from a Friend in Ohio requests the republication of a paragraph from an Address to the Society of Friends, written by Thomas Shillitoe in 1820. The letter says: "I make this request hoping it may be of use at the present time to some who are too much inclined to run out and mix with the people in the excitements incident to partisan politics, and thereby lose their strength."

The paragraph referred to is as follows:—

"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. Endeavor to keep that enclosed, which will be itching to hear the news of the day, and what is going forward in the political circles. 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 dependence 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 forever'."

While the Christian ought to perform his share of civil duties necessary for the proper carrying on of the government, yet it is his duty to ever bear in mind his primary allegiance to his Creator; and to be thankful that all his actions and the spirit he manifests, should be such as to bring glory to his Father in Heaven. If

this concern is kept steadily in view, we think it will prevent joining in any movement of a doubtful character; and to preserve our members from becoming mere partisans, who would sacrifice the public good for the advantage of a party; and above all will keep them alive to their own spiritual interests and preserve them from being engrossed in the spirit of the world.

SUMMARY OF EVENTS.

UNITED STATES.—The Committee on Site and Buildings of the World's Fair, at New York, has decided that the location of the fair should be between Ninety-seventh and One-hundred-and-twenty-seventh streets, Fourth avenue and the North River, to include Riverside Park and Morningside Park, and the property contiguous thereto, and the use of the north end of Central Park in case of absolute necessity.

The long-lost "Maria Roman mine," according to a despatch from Monterey, California, has been found. It had often been told how the Indian woman, Maria Roman, used to go away, and in the course of a few days she would assay herself at the mine. Where the mine was located had always been a mystery. The mine, if accounts are correct, is located near the head of the Carmel River, about 15 miles from Monterey, and was found by a man named Foreman while deer hunting.

A despatch from Monterey, California, says that for several months the Government has made no effort to prevent the sale of liquor in Guthrie, and as time went on the liquor smugglers became emboldened, and over a dozen groceries have been running in full blast during the last few months. Applications for licenses was refused, yet to all appearances the Government winked at its sale. On the 20th instant, however, a Deputy United States Collector went into the city unexpectedly, and before eight 22 men were under arrest, and will be sent to Wichita for trial.

A national convention of Baptists concluded its annual session in Indianapolis last week. E. K. Lone, of Savannah, Georgia, said that of about 5,000,000 Baptists in the United States, 1,362,273 were negroes, although when the Emancipation Proclamation was issued, but 300 colored Baptists were in the South.

The Suffrage Committee of the Constitutional Convention of Wyoming has reported in favor of universal suffrage. An amendment was offered that the woman suffrage plank be submitted separately, but it was defeated.

An important case was decided last week, in the Common Pleas Court at Pittsburg. L. D. R. Reese was expelled from a train of the Pennsylvania Railroad, because he refused to pay the 10 cents extra for cash fare, the money to be refunded at any office of the company on presentation of receipt. The Judge held that the 10 cents extra was wrong, and so instructed the jury. Reese obtained a verdict for \$250.

The Executive Committee of the Association of Cities and Towns to Regulate the Liquor Traffic in Baltimore, has published an address in advance of the nominations to be made by both parties for the Legislature, so that candidates may be brought forward for whom they can vote without a sacrifice of what they consider to be the most important principle before the people. "It is their belief that the city can secure the defeat of either party, but cannot with safety postpone the mitigation of the growing liquor evil."

A large dam at Springton Forge, eight miles above Conowingo, Penna., burst on the night of the 17th instant, owing to the heavy rains, and the Brandywine creek was eighteen feet above its usual height. Hundreds of fields were a dreary waste of water. Many farmers and their families left their houses during the night, and remained on the neighboring hills. The night was a storm, and a violent wind, which originated between Reading and Wilmington. Many miles away fences have been carried away, and, on a number of farms, everything not in buildings was carried away. The damage amounts to many thousands of dollars.

A heavy rain fell on the 22d instant, and was accompanied by high winds and terrific electrical displays. About 5 o'clock in the afternoon a deluge of rain descended, while the wind almost reached the velocity of the wind. In 10 minutes a considerable section of the city was flooded, and the water was still rising—turn up, and the lower floors of many buildings were filled with water. The rainfall up to noon was only half an inch, but at 5.50 P. M. it had increased to 4 1/2 inches, the greatest recorded at Jacksonville for a like date.

The recent wet and windy weather has done great

damage to the late peach crop in New Jersey. In Hunterdon County alone the loss is estimated at \$100,000. The late tomato crop has been partly destroyed, and canners, it is stated, will sustain heavy losses.

Deaths in this city last week numbered 377, which is 10 more than during the previous week, and 15 more than in the corresponding week last year. Of the whole number 196 were males and 181 females; 46 died of consumption; 29 of marasmus; 24 of diseases of the heart; 20 of typhoid fever; 20 of pneumonia; 19 of inflammation; 18 of old age; 17 of convulsions; 13 of cholera infantum; 12 of debility; 10 of cancer; 12 of carbuncles, &c.—U. S. 4 1/2, 106 1/4's, reg. 127 1/2; coupon, 128 1/2; currency 6 1/2, 118 a 130.

CATTLE.—Extra, 4 1/2 cts. per pound and ruled quiet. Small sales of middling ulsters at 11 cts. per pound.

FEED.—Winter bran, choice and fancy, \$13.25 a \$13.50; do. fair to prime, \$12.50 a \$13.00.

FLOOR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do., do., extras, \$2.85 a \$3.25; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.40; western winter, clear, \$4.00 a \$4.25; do., do., straight, \$4.25 a \$4.50; winter patent, \$4.50 a \$5.00; Minnesota, clear \$4.50 a \$4.00; do., straight, \$3.75 a \$4.10; do., patent, \$3.75 a \$4.00.

GRAIN.—No. 1 mixed wheat, 80 a 80 1/2 cts. No. 2 mixed corn, 40 a 40 1/2 cts. No. 2 white oats, 20 1/2 a 27 cts.

BEEF CATTLE.—Extra, 4 1/2 cts.; good, 4 1/4 cts.; medium, 4 a 4 1/2 cts.; common, 3 a 3 1/2 cts.; fat cows, 2 1/4 a 3 1/2 cts.; Texas, 3 a 3 1/2 cts.

SHEEP.—Extra, 5 1/2 a 5 1/2 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 cts.; common, 3 1/4 a 4 cts.; culls, 3 a 3 1/2 cts.

LAMBS.—Extra, 6 1/4 a 7 cts.; good, 6 a 6 1/2 cts.; medium, 5 1/2 a 6 cts.; common, 5 a 5 1/2 cts.

PORK.—Light western, 63 1/2 cts.; heavy western, 61 a 61 1/2 cts.; extra heavy western roasts, 5 1/2 a 6 cts.; State, 5 1/2 a 6 cts.

FOREIGN.—The Marquis of Londonderry, the retiring Lord Lieutenant of Ireland, in a speech at Stockton on the 30th instant, said he believed that 20 years of coercion would pacify Ireland.

At the meeting of the Dublin Corporation, held Ninth Mo. 19th, Lord Mayor Sexton, referring to Balfour's offer to establish a Catholic University in Ireland, said that, no matter what remedial measures might be adopted as a part of the policy of coercion, the Government, the Irish people would not swerve from their main object, namely, to obtain an Irish Parliament, and to secure the management of Ireland's revenues and the administration of the laws by a judiciary responsible to the people.

The election for members of the French Chamber of Deputies, was held on First-day, the 22nd instant. Returns from 560 electoral divisions show that 244 Republicans have been elected and 152 members of the Opposition.

Among the Republicans elected there are 16 Moderates and 57 Radicals. The Opposition members elected includes 56 Royalists, 51 Bonapartists and 22 Boulangerites. Retallots will be necessary in 157 divisions. It is expected that 105 of these will return Republicans. The Republicans will probably also win the seats for the Colonies. The new Chamber will probably consist of 369 Republicans and 201 members of the Opposition.

The English and Italian Governments have signed a more stringent anti-slavery convention than has hitherto existed. The new convention declares the slave traffic to be an act of piracy, and enables cruisers to deal more promptly with captured slavers. The Mediterranean is excluded from the operations of the treaty.

Cholera has made its appearance in Bagdad, and the disease is spreading in Western Persia. A waterspout burst over Cerro Gordo, Mexico, on the 18th instant, causing several deaths. Live stock was swept away and houses destroyed. The exact number of deaths and the extent of the damage done are not known.

A despatch from Ottawa, Ontario, says the Joggins Raft Company has been incorporated to do business in Canadian and American lumber on the Pacific coast. The company's capital is \$300,000, with a reserve double that amount. The raft is to be located in British Columbia. The Joggins Raft Company from Nova Scotia to New York. They are to be cigar shaped, and will contain 12,000,000 feet of lumber. A saving in freight of \$2 per 100 feet will be effected. J. D. Sprackles and Colonel J. M. Bonduke, are the principal managing promoters. At Quebec, on the night of the 19th instant, several

thousand tons of rock slid from Cape Diamond, at the end of Dufferin Terrace, to Chaplain Street, 300 feet below, demolishing in its course seven dwellings, and burying a number of people. The latest accounts show that 25 dead bodies and 15 injured persons have been taken from the debris. The exact loss of life is not yet known.

RECEIPTS.

Received from Jacob Griffith, Phoebe Jane Griffen, and Maria S. Griffith, N. Y., \$2 each; do. 63; from John S. Fowler, o. per Edmund S. Fowler, Agent, \$2, vol. 63; from Luna Otis Stanley, Agent, Ind., \$4, being \$2 each for William T. Hadley, and Joel W. Hodoan, vol. 63; from James E. Meloney, Pa., \$2, vol. 63, and for Alice E. Reid, \$2, vol. 63; from James E. Armstrong, N. Y., \$2, vol. 63; from M. S. and E. P. Allen, N. J., \$2, vol. 63; from Jabez Thompson, Pa., per J. R. Cooper, \$2, vol. 63; from Mary Ann Wright, Philada., \$2, vol. 63; from Samuel Williams, N. J., \$2, vol. 63, and for George Williams, \$2, vol. 63; from Walker Moore, Pa., \$6.25, being \$2 each for himself, and Asahel W. Moore, Pa., and Caleb Moore, Kan., vol. 63, and 25 cents for Paschal Moore, to No. 8, vol. 63; for Anne Hutton and Mary H. Fritchman, O., \$2 each, vol. 63; from John B. Foster, Agent, N. Y., \$4, being \$2 for himself, vol. 63, and \$2 for Stephen L. Smith, to No. 27, vol. 63; from John B. Foster, \$2, vol. 63; from Charles Ballinger, N. J., \$4, being \$2 each for himself and Mark Ballinger, vol. 63; from Lydia H. Moorman, Io., \$2, vol. 63; from Charles Jones, Gtn., \$4, being \$2 each for himself and Mary Ann Hutton, vol. 63; from Joel Adair, Philada., \$2, vol. 63; from Homer B. Smith, \$2, vol. 63; from Anne O'Hara, N. J., \$1, to No. 27, vol. 63; from Christy Davis, Cal., \$2, vol. 63, and for Mary Alice Brown, Mass., \$2, vol. 63; from George Thomas, Pa., \$2, vol. 63; from George C. Webster, Pa., \$8, being \$2 each for himself and 13 children, vol. 63; from W. B. Webster, Pa., and Thomas M. Webster, Philada., vol. 63; from George W. Thorp, Fkfd., \$2, vol. 63; from Samuel L. Moore, Pa., \$2, vol. 63; from Susanna Brinton, Pa., \$2, vol. 63.

Remittances received after Third-day will not appear in the Receipts until the following week.

NOTICES.

TOUGHKEMAN BOARDING AND DAY SCHOOL will re-open Tenth Month 1st, 1859.

Address HANNA M. COPE, Principal.

THE CORPORATION OF HAVERFORD COLLEGE.—A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Mo. 8th, 1859, at 3 o'clock P. M.

ELLIOTT P. MORRIS, Secretary.

WANTED.—An experienced teacher, (a member of the Society of Friends) possessing good administrative and business abilities, to be Superintendent of Friends' Select School, 140 N. 16th St., Philadelphia. Apply to

Ephraim Smith, 1110 Pine St.

John W. Biddle, 119 South Fourth St.,

or George Vaux, Bryn Mawr, Penna.

If any of our Quarterly or Monthly Meetings should have on hand a surplus of the "Extracts from the Minutes of the Yearly Meeting for 1859," will they please present them to Friends' Book Store, 304 Arch Street, in care of Jacob Smalley?

FRIENDS' EVENING SCHOOLS FOR COLORED ADULTS.

—Teachers wanted for these schools, to open Second-day, Tenth Mo. 7th, 1859.

Edward S. Lowry, No. 2220 Pine St.

Howard E. Yarnall, No. 1027 Fifth St.

Ellwood Cooper, No. 322 N. Fortieth St.

Thomas Woolman, No. 558 Marshall St.

DIED, at his home, Eighth Mo. 15th, 1859, MAHLON U. TOMLINSON, in the 70th year of his age, a member of Salem Monthly Meeting, Iowa. He was firmly attached to the doctrines and principles of our Society. He several times said that all was peace, and that the future looked bright.

At his home, near Flashing, Belmont Co., Ohio, on the 5th of Ninth Month, 1859, SARAH W. PURVANCE, in the 83rd year of her age, a member of Flashing Monthly and Particular Meeting. Her consistent life and peaceful close, give her friends the comforting belief that her loss is her eternal gain.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TENTH MONTH 5, 1889.

No. 10.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia, P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 191.

PARENTAL INFLUENCE.

The restraining influence of parental love and concern is exhibited in an anecdote related to me a few years since, of a Friend whom I well knew. When young he was fond of company, and often indulged in visiting and attending parties, which his godly parents did not approve. His mother made it a rule to wait for him, no matter how late the hour at which he returned home. She always received him at such times kindly and without reproach; although he knew that she was grieved at his conduct.

One night as she was thus waiting for him, the weather was severely cold, and anxiety for his health mingled with her solicitude for his spiritual welfare. So she kept up a warm fire, and prepared a hot drink to ward off any ill effects from his exposure. He was late in reaching his home. After she had kindly inquired for his welfare, and cared for his physical comfort, they sat awhile in silence by the fire, until her anxious heart found relief in vocal prayer to her Father in Heaven.

This was the last time in which her son transgressed her wishes in that way.

A writer in *The Presbyterian* of Philadelphia, relates an incident in his own experience, which shows the power of parental influence. He says:

"The writer, when a boy of about sixteen, one day carelessly opened the door of his mother's room, not knowing she was engaged in her devotions. There he saw her bowed in prayer, pleading so earnestly with God that she had not been disturbed by his entrance. Instantly he withdrew, awed by the solemnity that filled the place; but as he softly closed the door, he heard his own name and the fragment of a sentence of prayer, which revealed to him the fact that the mother was making intercession for her boy. That was more than thirty years since, but through all the events of those crowded years that momentary glimpse of his mother on her knees in intercession for him, has been a power both of restraint and inspiration in the writer's life. In times of temptation, far from home, that holy picture has shone out in the darkness, and it has been impossible to do the wrong thing. In scenes of danger that door has seemed again

to open, revealing the mother still upon her knees in prayer, and courage and strength have come to the trembling heart.

"It is utterly impossible to measure the influence on the writer's life of that one moment's glimpse of his mother on her knees. It was a perpetual power all the years while the mother lived. And when she went home to God, one of the elements of the sorrow was that her intercession would no more rise from earth to heaven for him."

A curious case of the power of conscience, associated with the remembrance of a good mother, is related in the *Episcopal Recorder* of Philadelphia, of Eighth Month 23rd, 1888. Among the prisoners brought before the justice in the Tombs Police Court at New York, a few days before, was a youth about eighteen years old, against whom there were no witnesses. He told the justice that his mother was dead, and that she had been a good mother to him, bringing him up honestly and warning him against evil doing. They lived in Philadelphia, but after her death he came to New York, where he fell into bad ways. On the 4th of the month, he was in West Street, and noticed a lady waiting an opportunity to cross the street, which was crowded by vehicles. Her attention being concentrated on the passing drays and cars, he went behind her and succeeded in stealing her watch. She did not notice her loss, and he got away unobserved. He pawned the watch and meant to have a good time with the money, but on going out that night he saw a shadowy form follow him in a menacing manner. He looked at it over his shoulder, and recognized his dead mother. He tried to shake off her pursuit by running, by going into crowded thoroughfares, and by drinking; but, wherever he went, the shadowy form followed, and when he went home it stood by his bed, terrifying him. He suffered the torture for two days and then, being unable to bear it longer, he went to the police, made a confession and gave up the pawn ticket and what money was left. Then he said the spectre left him, and the night in his cell was the first night he had slept since his crime. The spectre was, of course, the product of his conscience and his imagination, but to him doubtless it was very real.

The influence of a mother over her child commences in the very early stages of life, when the character is forming. Maclaren beautifully illustrates its effect, when he speaks of the stone slabs in our museums, "with the marks of rain that fell hundreds of years before Adam lived, and the footprint of some wild bird that passed across the beach in those olden times. The passing shower and the light foot left their prints on the soft sediment; then ages went on, and it has hardened into stone; and there they remain and will remain for evermore. That is like a man's spirit, in the childish days so soft, so susceptible to all impressions, so joyous to receive new ideas, treasuring them all up, gathering them all into itself, retaining them all forever."

William M. Taylor, a Methodist bishop, relates an anecdote of a mother who had a dear little boy, whom she called Jimmie. One day when Jimmie's mother was away from home, having seen her put a plum-cake in the cupboard before she left, his curiosity led him to open the cupboard door, and peep in at the plum-cake. Seeing a plum protruding, his mouth watered for it. His conscience said: "Jimmie, don't touch the plum; that would be stealing." He said: "Oh! it's nothing but a plum;" so he picked it out and ate it. That sharpened his appetite, and he dug out another, and then another. Then he broke off a piece of the cake, and ate it. So his appetite got very strong, and his will to resist temptation got very weak. Then he said to himself, as he confessed afterward: "Well, mother will find it out, and I expect she will whip me anyhow, so I may just as well eat all I want," and he took feed off the cake.

Up to that day he loved his mother dearly; but now he did not like her at all. When he saw her coming, instead of running to meet her to receive her smile and kiss and blessing, he ran out behind the kitchen and hid. His mother did not discover his theft that afternoon, but Jimmie found out a sad fact: "He that covereth his sins shall not prosper." He covers a smouldering fire that will burn him out, if he don't get rid of it.

That night Jimmie came to his mother and said: "Mother, does God know everything?" "Yes." "Can He see in the dark?" "Yes." "Can He see in the cupboard?" "Oh, yes!" "Then He saw me." "Jimmie, what have you been doing?" Then he confessed his theft. She said: "Ah, my dear child, you have lost something."

Jimmie felt in his pocket, and said: "Oh, no! mother, I haven't lost anything."

"Yes, my child, you think now, and see what you have lost." After a little reflection, Jimmie wept aloud, and mother said: "What have you lost, my dear child?"

"O mother! I have lost the happy out of my heart."

The mother then explained to her child, that by yielding to the temptation he had come under condemnation; and that to recover his peace of mind it was necessary that he should repent of his sin, and ask God for forgiveness and restoration to his favor. The occurrence was one that very probably would never be forgotten, and may have risen up with warning and instruction, when temptation presented in future years. J. W.

A SPECTATOR, in hastening across the street to witness a passing pageant, had some dust blown into his eyes by the wind, which effectually prevented him from accomplishing his object. "There were but a few specks in my eye," said he, when relating the circumstance afterwards, but they blinded me as much as if you had held up a barn-door before me."—*George Morridge.*

William Grover.

(Continued from page 68.)

Twelfth Month 29th, 1815.—If, by a mighty hand, and by a stretched-out arm, our predecessors were brought forth from amidst the different denominations of professors, and enabled to bear faithful and undeviating testimony to the spirituality of the gospel—to the necessity of following the Captain of salvation, withersoever He is pleased to lead by his light and truth manifested in the secret of the soul; in other words, in the path of self-denial and the daily cross—to the necessity of avoiding all conformity with formality, all unrighteous conformity to the maxims, policy, fashions, and friendships of the world—to hold up a standard against wars and against oaths, and a testimony to the freedom of gospel-ministry, and to that worship which, laying aside all rites and ceremonies, as constituted and proper appendages to the gospel dispensation, is performed in spirit and in truth:—If they have been brought to the blessed and glorious avowal, "That in pure, silent worship, we dwell under the holy Anointing, and feel Christ to be our Shepherd; that here the best of Teachers ministers to the several conditions of his flock, and the soul receives, immediately from the Divine Fountain, that with which it is nourished."—If this people have been brought thus far, surely it becomes the living among them, to the depth of humility, reverence, and fear, to say, as a collective body, "He that is mighty hath done for us great things, and holy is his name;—has placed us in the midst of many mercies, in a state of awful responsibility. Are we not brought to the acknowledgment, that "the opening of an inward, silent worship in this nation, is a precious opening;" and that it is our duty to walk anxiously to the nature of an inward communion with God, that so no stumbling block, through us, may be laid in the way of others? The awfulness of the responsibility does not annul the truth of it; and I believe it is unsafe to flinch from or deny it.

Sixth Month, 1817.—Whether we be ministers, elders, overseers, or of whatever class, I believe we should mind where we are; and rather bear a burden, perhaps rightly brought upon us, from sympathy, or the operation and influence of the Spirit, than venture to relieve ourselves, when circumstances and the want of opportunity forbid. I believe, in a large meeting, a diversity of exercise may be excited in lively-spirited Friends, which it would be very inexpedient to bring forth in words. But I suppose that the weighty, deeply-attentive, patient mind, is permitted to discover the right time for moving; and then, the baptizing influence being dwelt under in the exercise of the gift, the meeting feels the precious effect. But I rather think, that some who have a gift in the ministry miss it at times, in the exercise of it, for want of understanding, at the time, the state of the meeting; perhaps, partly, from being involved in their own exercise. When a meeting is baptized under a living ministry, and the minister sits down, it is a nice thing indeed to make an addition; at least, before a suitable space has been allowed. As the end of all true ministry is to bring the hearers to an abiding under the influence of the Spirit of Christ, we should rejoice when this is in any considerable degree produced by the ministry of any Friend; and be very careful not to step in, in a way to dissipate the solemnity, or remove the sense which has thus profitably been begotten. At the same time, it is very desirable that no rightly appointed offer-

ing should be prevented; and the diversity of states and conditions is to be remembered. So that it is indeed a mystery; and a very weighty thing is living, baptizing, ministry.

I remember, whilst on this subject, a remark of dear Henry Tuke, in our Quarterly Meeting, a pretty many years ago, that to meet hardly a greater evil could befall us, as a religious society, than an unbaptized ministry.

Fifth Month 19th, 1821.—I am not sure, whether it is possible, by words, to convince the gaitersayers, if many such there be, that our meetings for discipline are divinely owned and crowned; but if those who know the Truth, and love it, would keep their ranks faithfully, with meekness and lowliness, yet in stability and gospel beauty, it would, perhaps, go further than anything else; and I believe these, rightly engaged, would be blessed in meetings, and meetings blessed in them.

I believe it is good for young men to make a point of devoting a small portion of time—a few moments—every day, to read a little in the Holy Scriptures, and to endeavour to yield their minds, in sincerity, into a short calm and quiet. For, in Divine loving-kindness, something may be vouchsafed and communicated, in these short seasons of mental recollection, which will, in degree, nourish and cherish the Divine Life in the soul, so that the Love of God will be felt to prevail a little; and as this love is entertained, and found to increase, the love of the world and the anxious desire after its enjoyments will lessen, and the mind be prepared to take its chief delight in something spiritual and heavenly. This experience will prove a permanent treasure.

Here, dear young friend, whosoever thou art, is the point of wisdom. Mind, day by day, and through all, an inward sense respecting things, and thou mayest be favoured to perceive what thy duty calls for at thy hands, as to thy outward, temporal, domestic, or social occupations; and then what time thou canst properly spare for company and books, and how much of either thou canst enjoy, with religious benefit to thy own mind. Much company and many books, or much reading, have often a direct tendency to draw the attention of the mind outward, instead of inward. And here there is need of wise discrimination. If thy company or thy reading tends to give thee a humbling view of thyself, and of thy many frailties and infirmities, and to increase the ardour of thy mind, in the pursuit of Divine help, of inward quietude, and sweet, enriching peace, thou mayst conclude so much of it is good for thee; but if either of them be such, or indulged in to such a degree, as unprofitably to occupy thy mind, and rather indispose than encourage thee in the love of inward recollection and meditation, thou mayst safely conclude there is a snare in it, and that there is danger lest the durable and precious substance may be lost in the pursuit of the shadow.

(To be continued.)

Justs gave himself for the world. Paul counted not this life dear unto himself if he might testify "the Gospel of the grace of God" to others. There is no philanthropy equal to that which the Gospel plants in the human heart. It turns the severest sacrifices for Christ and for humanity into pleasures, and enriches the soul with impulses and aspirations that grow only in the soil of love. God be praised for every such example of what the Gospel can do for human character.

FOR "THE FRIEND."

A Visit to Colorado.

BY CHARLES RHOADS.

On the 6th of the Eighth Month, 1889, a party of six took the Chicago, Rock Island and Pacific Railroad through train to Denver, Colorado, intending to visit some of the most interesting accessible places in the Rocky Mountains, and to sojourn a few weeks at Colorado Springs, for health and recreation.

Modern Pullman car trains accomplish for the traveller what could only be obtained twenty years ago by nightly tarriance at hotels by the way; thus saving both time and money in reaching a distant point. They are so arranged as to carry with them a dining car and kitchen upon which meals are served and eaten with as much comfort and leisure as may be enjoyed in a hotel. Forty hours of travel on such a train, passing through parts of Illinois, Iowa, Missouri, Kansas and Colorado, landed us at Denver about 10½ A. M., on the 8th of the month. The journey took us through Kansas City, now grown to be a place of 125,000 inhabitants, where many lines of railroad concentrate, and great activity in business is manifest: thence via Topeka, the northern counties of the State of Kansas, and the eastern part of Colorado, and gave an opportunity to view the prairie lands of eastern Kansas, now clothed with luxuriant crops of corn and oats, and the arid plains of Western Kansas and Eastern Colorado, once known as the great American Desert. This region is described by John C. Fremont, in his report to the United States Government of the expedition of discovery performed by him in the years 1842-3, over the Rocky Mountains,—as a treeless, undulating, sandy plain, devoid of vegetation to support the animals who transported his supplies, except a fine species of grass two or three inches long and thinly scattered over the soil, called Buffalo-grass, and the Sage-bush. The same natural features still characterize these plains for a space of 400 miles east of the base of the mountains, and north and south nearly as great a distance.

The Chicago and Rock Island Railroad upon which we travelled, had scattered along it in this region a few settlements of farmers, who were striving to gain a subsistence from the land. Where streams flowed they were used for irrigation; but the few fields of growing corn we saw, proved how discouraging the results are. The stalks of corn did not seem more than three feet high, yet were in tassel and partly dry and dead at top. Some horses and cattle were grazing in places, but the number was small compared to the immense area traversed. Our impressions of this vast country were, that it is still of little value to mankind, and monotonous and uninteresting to travellers.

The transition from this barren country to the City of Denver is almost startling in its effects. Here we find a busy thriving place of over 100,000 residents, costly public and private buildings, street cable railways, electric lights, and all the appurtenances of an Eastern metropolis. Denver is located at the foot of, and about 15 miles east of the mountain range, on the table land which is here 5,000 feet above the sea level. The temperature ran up to 90° at mid-day, but the evenings and nights were cool off rapidly. From Denver we journeyed northward to Estes Park, 45 miles distant by rail, and 25 more by stage. This railroad took us through the high plains, called *Mesas* in Spanish phraseology, at the base of the range, parts of which

were irrigated and farmed. Fine crops of alfalfa, a species of clover, were growing on these watered fields, and some acres of good oats were cut and stacked up on others. We also passed several coal mines which were being worked. Arriving at the little town of Lyons, where the railway ends, we were transferred to stage coaches to complete the remainder of the trip over the mountains. Soon we began to climb their steep sides along the pretty creek called St. Vrain; a thunder-storm overtook us on the way, which added grandeur to the scene. Rising some hundreds of feet we finally reached the rim of the basin or park into which we aimed to descend. A "Park" in Rocky Mountain phraseology is a wide meadow or plain surrounded by mountains and watered by streams. Such an one was spread out at our feet, and our horses sped down the hard smooth roadway that led to it. On the right stood Mt. Olympus, a precipitous cone bare of trees, overlooking a peaceful vale below. A lucid creek rushed over its rocky bed, and refreshed the green meadow through which it ran. A wall of granite nearly vertical, and stretching upwards probably a thousand feet, enclosed one side of the park. On another the great Mummy peak, on the flanks of which is found a real Alpine glacier, and its companion summits reared their crazy heads; flowers of every hue were strewn thickly by the wayside, and herds of Durham cattle were being driven by the ranchmen homeward, or milked in the corral near which we stopped. This valley, which is from a half-mile to a mile wide, ramifies by its various arms many miles in extent, has been settled by a half dozen adventurous men either in search of health or wealth or the charms of solitude. Our host informed me that he had migrated there in 1874, from Missouri, on account of his wife's health, and had brought with him a herd of 35 cattle. These had subsisted entirely on the pasturage derived from the valley, winter and summer. He had given them no hay or stable shelter at any time, and truly their progeny were as thrifty a herd as one often sees. In winter when there is snow, he said it was not often more than 6 or 8 inches deep and blew off the pastures so soon that the buffalo-grass was accessible to the animals in a few hours after it fell. This grass is turned into good hay in the autumn as it stands on the ground, so that the farmer is under no necessity to cut, cure and house it, as with other grasses. Thousands of cattle and sheep live on the pastures of the parks and valleys on the eastern slopes of the Rocky Mountains, without much care from their owners during the winter season. This is not the case on the western side of the great mountain ranges, however, where I was informed by an old farmer the snows often fell to the depth of four and six feet on a level, and the cold is intense.

(To be continued.)

Science has its place in this world, but it is a very small place. Feeling is more potent than knowledge. The literature that abides as a permanent influence among men is the literature of sentiment, rather than of fact. Men of scientific research are of service to their fellows, but theirs is, at the best, an inferior service. The better service, the greater service, the more permanent service, is always in the realm of the affections, not of the intellect. Knowledge shall vanish away, but love abideth. Not all of us can have knowledge, but all of us can have love. The lower plane of effort is not open to all, the higher plane is.—Selected.

An Address Prepared by the Meeting for Sufferings of Western Yearly Meeting, Ninth Month, 10th, 1889. On the Extravagance at Funerals.

As representatives of the Society of Friends, who have always had embodied in their conduct the necessity of moderation and temperance in all things, we come before the intelligent and thinking portion of our fellow citizens, with an honest and earnest appeal to the consciences, especially of religious professors, whether the signs of the times do not demand a solemn protest, a united voice, against the customary display and extravagance on funeral occasions.

In view of the solemnity of such occasions, we feel that unnecessary parade of any kind detracts from the important lesson intended to be brought to bear on every heart, that this world is not our home.

Considering the example of those of ample means (who feel that no demonstration of affection is too great to bestow on dear ones who have left their embrace), as it reflects on the sensitive nature of those of limited means, to say nothing of the many *poor* whose departed friends are just as dear.

What is the duty of those claiming to be followers of a meek and lowly Saviour?

Is there no way by which this burden can be relieved?

When we remember that naked we came into the world, and so we must appear before the Judge of all the earth, that no robes of self-righteousness, nor adorning of the lifeless remains, can screen us from the scrutinizing eye of the Omniscient, how the glitter and show of this world sink into insignificance. We have not been placed here on God's footstool as exclusive beings, but as stewards, accountable for our words and deeds, for our example as well as our precepts, for the proper use of our temporal blessings, as well as the right occupancy of the entrusted talents, and if we fail to carry out the injunction: "Bear ye one another's burdens, and so fulfill the law of Christ," we fail in one of the grand objects of our creation.

Let us then pause and consider the tendencies of the extravagance, the ostentation of a modern funeral, of course somewhat regulated by the monied worth of the parties, more than their Christian character and intrinsic worth.

Often the time and means are taxed to the uttermost to obtain, as is considered, an appropriate outfit for the clay tenement of our departed ones, and too a corresponding outfit for mourning friends, milliners and mantua-makers are brought into requisition. Florists are set to work to weave garlands of flowers with which to decorate the dead and the grave, so that by the time the last sad rite is being performed, the hurry and anxiety have so overcome the mental and physical powers, that we are incapable of much calm reflection.

The obsequies or church services seem only as the same old story, and we pass from the scene with little impression except the grandeur of the occasion.

The immediate family feels the sadness of bereavement, and gradually the fact opens up before them that a heavy expense has been incurred, in addition to the bereavement, which comparatively few are able to bear without sacrificing the comforts, often the necessities of life.

Fellow Christians, church members, what ought to be done? And then, according to custom, there must be an ample monument, or tomb stone provided to mark the last resting

place of the dead, and the accompanying mourning apparel for the living, which as has sometimes been said, are often more of an advertisement for sympathy and companionship, than of real mourning, and which not unfrequently almost takes the bread out of the mouths of poor fatherless or motherless children.

In this age of fast living, with the threatening judgment of an offended God hanging over our nation, it does seem to us that the time for retrenchment has come, and to begin with the most solemn obligations in which we are required to act our part wisely, the last tribute to the dead, is a most fitting place of reform.

If those in the higher ranks would begin by setting the example of becoming simplicity, others would gladly fall in line, and the consigning of our loved ones to mother earth would be attended with more serious thoughtfulness and benefit to all concerned.

Why not arise as a people who shall have to give account, and in one united effort bear an earnest protest by example and precept, in our last tribute of respect, against all extravagance that would detract from the solemnity of the occasion by occupying the mind with military display, the adorning of the lifeless body, the grand decoration of flowers, the appropriateness of the music, or the fitness of the sermon to the life and character of the dead. The character given in the sermon not unfrequently being the reverse of the real one, has a tendency to settle the living into a false rest, for if a man of doubtful Christian character could find acceptance, why not the rest of us, who live as we list, and do as we please?

Pride and folly are the outgrowth of a libertine spirit, and in whatever we indulge that fosters these, we fall in keeping under our body (as the example of the great apostle), and give latitude to an easily besetting sin.

Righteousness exalteth a nation, but sin is a reproach to any people.

On behalf of the meeting aforesaid,
MILTON STANLEY, Clerk.

Phosphate Mines at Redonda.

The island of Redonda, where the phosphate mines in question are found, is situated about midway between the islands of Montserrat and Nevis, and about 25 miles to the southwest of Antigua, in latitude 26° 6' and longitude 61° 35'. It is a dependency of Antigua, and one of the numerous islands belonging to the Leeward Island group, and under the jurisdiction of the British Government. Its discovery dates from the second voyage of Columbus, in 1493.

A full survey of the island has never been attempted. It is estimated to be one mile in length, a third of a mile in width, and about 1000 feet in height. It stretches north and south, and presents a very barren, bold, rocky, rugged appearance. The eastern side is somewhat rounded, and more deliberate in reaching the sea, but the western side, with the exception of a steep ravine, is a sheer precipice of nearly 1000 feet in the highest part. Its shores are rock bound, and offer but one desirable place for landing, at the southwest part, near the foot of the ravine alluded to. The rock is encompassed by bold water, and a stone can be easily cast from the shore into 20 fathoms of water. The mines are situated on both the northerly and southerly ends of the island.

Phosphate alumine was discovered at Redonda about 1865, by Dr. Field and Henry A. Arrindell, both Americans; the latter a naturalized

citizen, and later a consular officer at Antigua. The shipments of phosphate by the present company began in the latter part of 1855, and have amounted in all to about 21,000 tons, valued at \$117,810, free on board.

On account of the mines being situated on the top of this precipitous island, a system of wire cables and iron buckets has been instituted in order to lessen the difficulty of placing the phosphate rock aboard ship.

The system at the south of the island connects the wharf and landing with the mines and buildings above. It extends up to the ravine before referred to, and is 700 feet in length, with a gradient of 60 degrees. The system consists of two 1½ inch steel wire cables, stayed above and below. Suspended from these are two large iron buckets, connecting with blocks, which run on the cables. The buckets are connected by another wire cable, which runs in a large wheel at the top. Water is used for the ballasting, and is kept in a cistern at the top, holding 800 gallons, and which is pumped from the sea below by a steam engine stationed at the water's edge. The phosphate is sent down with a bucket and dumped into a box, which is swung by a crane and dumped into a lighter and put aboard ship. The operation is simple and most expeditious, and a vessel is rarely delayed in taking in her freight. The system at the north of the island, where most of the mining is done, is 1140 feet in length, and has, it seemed to me, a steeper gradient than at the south. The foot of this system is stayed into the rock in the bottom of the sea, in two fathoms of water, and some little distance from shore. The phosphate is dumped from the bucket into the lighter direct.

The number of mines varies from time to time. When I visited the place in November all operations had been stopped and the miners sent home for a holiday. In the busy season, when shipping is active, about ninety hands are employed, of which fifty are miners proper. The labor is obtained from the islands of Montserrat and St. Martins, and is negro labor entirely. From \$6 to \$7 per month is paid them, and they are found both food and lodging. The staff consists of a superintendent, manager, and hook-keeper.

On the southern end of the island, and at a height of about 600 feet above the sea, the company has erected a number of buildings, consisting of a large house for the staff, shops, store-houses, boarding houses, and others. These buildings are mostly of iron, and every precaution has been taken to save the rain-fall by a system of pipes, tanks and cisterns in connection with them.

The company is now in possession of a stock of rain-water amounting to about 60,000 gallons. The mining is confined to the surface, and the good rock is found in veins. The drilling is done entirely by hand-drills, and the rackarock explosive is preferred to all others. An apparatus is kept on hand to test the amount of phosphoric acid contained in the rock, as the rock sold is guaranteed to contain not less than 30 per cent. of acid. Some of the rock contains 35 per cent. phosphoric acid. No data could be supplied to determine the chemical constituents of the rock in question. It is known to contain a large percentage of iron, however. The supply of phosphate is reckoned by experts to be inexhaustible.

CHESTER E. JACKSON, *Consul.*

ANTIGUA, December 22nd, 1888.

THE earth and its fullness are the Lord's.

THE WILD WHITE ROSE.

It was peeping through the brambles,
The little, wild, white rose,
Where the Hawthorn hedge was planted
My garden to enclose.

All beyond was fern or heather
On the breezy open moor;
All within was sun and shelter,
And the wealth of beauty's store;
But I did not heed the fragrance
Of flower or of tree,
For my eyes were on that rose-bud,
And it grew too high for me.

In vain I strove to reach it,
Through the tangled mass of green
It only smiled and nodded
Behind its thorny screen.

Yet through that summer morning
I lingered near the spot:
Oh! why do things look sweeter
If we possess them not?

My garden buds were blooming;
But all that I could see,
Was that mocking, little, wild rose
Hanging—just too high for me.

So, in life's wider garden,
There are buds of promise too—
Beyond our reach to gather
But not beyond our view—

And like the little charmer
That tempted me astray,
They steal out half the brightness
Of many a summer day.

O hearts that fail for longing
For some forbidden tree,
Look up and learn a lesson
From my white rose and me!

'Tis wiser far to number
The blossoms at my feet,
Than ever to be sighing
For just one bud more sweet.
My sunbeams and my shadows
Fall from a pierced Hand:
I can never trust his wisdom,
Since his Heart I understand,
And maybe in the morning,
When his blessed face I see,
He will tell me why my white rose
Grew just too high for me!

—*Elna Fletcher.*

A ROYAL SERVICE.

Among the Master's callings of high honor,

One often hears we wise,
Because our hearts, in their impatient yearning,
Fail to perceive its bliss;

Fail to perceive the grandeur of its service,
The deep, sweet joy it brings,
And deem some other easier or nobler,
With richer harvestings.

And so we may not choose, but Christ appoints us,
The work of His will,
And saith, "My child, in quietness and patience
This service now fulfil.

Since all these hours of weariness and waiting
Are precious unto me,
Each one mine hour, be freighted with some blessing;
Let it be perfect choice for thee.

"Then think not thou art kept within the shadow
Of long inactive years,
Without some purpose infinitely glorious,
Some harvest, sown in tears."

And so there comes a glory and a gladness
Into the weary days,
And in our hearts there shines a solemn radiance,
Inwrought with quiet praise.

We learn that we are given this sweet service,
Because the Master sees
That thus his delegates must oft be fitted
For higher embassies.

We praise Him for these lonely hours of waiting,
And trusting look above,
Till all the hush and silence of their service
Grows luminous with love.

We muse upon that ministry at Nazareth,
Until it seems to be
A fellowship most sweet, a royal honor,
To wait, O Christ! with Thee.

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Because the Master sees
That thus his delegates must oft be fitted
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We muse upon that ministry at Nazareth,
Until it seems to be
A fellowship most sweet, a royal honor,
To wait, O Christ! with Thee.

SELECTED.

And even as we stand within the shadow

Of these long years of Thine,
Our waiting days grow letter, holier, grander,
Their service more sublime;

Until at last we hear Thy dear voice saying,
"Child, I have need of thee
To fill this vacant place of trust and honor,
To do this work for Me."

And then, as fellow-workers with the Master,
We shall arise and go
Forth to the harvest-fields of earth, it may be,
The reaper's joy to know;

Or to some perfect, wondrous service yonder.
Within that Holy Place,
Where, veilless, in its full, transfigured glory,
His servants see his face.

—*The Presbyterian.*

The Dying Boy and the Lost Sheep.

Many years ago I was engaged in work for the Lord in a remote district in Ireland, a wild mountainous region, and was asked to visit a boy who was dying.

Entering a little hovel, I saw him lying on a heap of straw.

"My poor boy, you are very ill; I fear you suffer a great deal."

He replied with difficulty:

"Yes, I have a bad cold; the cough takes away my breath, and hurts me a great deal."

"Have you had this cough long?" I asked.

"Oh, yes, a long time! near a year now."

"And how did you catch it?"

"Ah!" he answered; "it was that terrible night—about this time last year—when one of the sheep went astray; my father keeps a few sheep upon the mountain, and that's the way we live. When he reckoned that that night there was one wanting, and he sent me to look for it."

"No doubt," I replied, "you felt the change from the warmth of the peat fire in this close hut to the cold mountain blast."

"Oh, that I did! There was snow upon the ground, and the wind pierced me through and through; but I didn't mind it much, I was so anxious to find father's sheep."

"And did you find it?" I asked, with increasing interest.

"Oh, yes; I had a long weary way to go, but I never stopped till I found it; and I just laid it on my shoulder, and carried it home that way."

"And were they not all at home rejoicing to see you when you returned with the sheep?"

"Sure enough and they were! Father and mother and the people around that had heard of our loss, all came in next morning to ask us about the sheep; for your reverence knows that the neighbors in these matters are mighty kind to each other. Sorry they were, too, to hear that I was kept out the whole dark night; it was morning before I got home, and the end of it was that I caught this cold."

Wonderful! I thought. Here is the whole Gospel history: the sheep is lost; the father sends his son to seek for and recover it; the son goes willingly, suffers all without complaining, and in the end sacrifices his life to find the sheep.

Reader, Jesus has died to save the lost. Has the Good Shepherd found you? He is seeking you, and if you seek Him you shall find Him,

Tenderly the Shepherd o'er the mountains cold
Goes to bring the lost one back to the fold;
Seeking to save!

Lost one, 'tis Jesus seeking to save.

—*Selected.*

FOR "THE FRIEND."

Some Notes on Insects.

Two or three years ago, a vine came across the fence from a neighbor's garden into our own. It was a quick growing plant, with numerous small greenish white flowers, and rather large 5-lobed leaves. The fruit was about the size of a small hen's egg, but not so pointed, and was covered with weak fleshy prickles. From this is derived its botanical name, *Echinocystis*, compounded of two Greek words meaning a hedgehog and a bladder—from the prickly covering of the, at length bladderly fruit. Like many other climbing plants, it supports itself by tendrils, which clasp any object they come in contact with. To give it a more secure grasp, each of the stalks of the tendrils divides into two or three branches, which are coiled in spirals of many circles, so that when the extremity has wound itself around the twig of a supporting bush, the tendrils can be lengthened by drawing out the spiral coil into a straight line, if there should be need.

The plant we found to be the Wild Balsam Apple (*Echinocystis lobata*). Although the vine dies at the end of the season, yet as each fruit bears 4 seeds, it provides for a succession of plants.

Observing one day that something seemed to be destroying the leaves, I examined the vine more closely, and found they were being eaten by a small round-topped, yellow beetle, prettily marked on the back with twelve dark dots. It was apparently a species of bug similar to those I had often seen on Morning Glory vines, and which is commonly called Lady-bug. Some of the Lady-bugs are useful as destroyers of the plant-lice which suck the juice from the tender shoots of plants, and hinder their growth and strength. But this species is, at least sometimes, a vegetable feeder.

On the afternoon of the 29th of Eighth Month, in walking along one of the lanes near our village, I was surprised to see the numbers of grasshoppers which were disturbed by my approach, and which clustered on the lower rails of the fence. I had noticed but very few of them before, during this summer. Though of considerable size, the wings were short, so that they moved principally by the aid of their long and strong legs, which enabled them to take long leaps. When the grasshoppers are first hatched from the eggs, their wings are mere rudiments, but as they grow these are gradually developed, so, it is probable that later in the season the insects which I saw would have the power of flight.

In the leaps which they made several of them became entangled in the webs of a very large, yellow-bodied spider, which were placed like nets among the bushes. Some of these nets contained the bodies of grasshoppers which had lost their lives in this way, and had been closely enveloped in a silken shroud, and fastened to a portion of the web.

Another insect which was quite abundant in the low ground, was the common black cricket, which in structure and habits is similar to the grasshopper. Indeed, they belong to the same family of insects. Both feed on grass and other vegetable matters. The cricket is more nocturnal in its habits. The males are quite pugnacious, and in some eastern countries it is a favorite amusement to capture them and induce them to fight each other—as other people in whom the same semi-civilized habits prevail, will fight game-cocks, dogs, &c.

Near the path I trod where a number of plants

of the Boneseet (*Eupatorium perfoliatum*) in full bloom; and these seemed to furnish an attractive repast to a variety of insects, which rested on the flowers and explored their recesses for honey or pollen. Among these were some beautiful small white butterflies, probably the same which earlier in the summer lays its eggs on cabbage, radish, mustard and other plants of the *Crucifera*; from which develop small green worms which are sometimes quite destructive. When these have attained their full size, they quit the plants, and retire into crevices or beneath palings or the edges of stones, where they spin a little tuft of silk in which they entangle the hooks of their hind feet. Then the insect casts off the caterpillar skin and changes into a chrysalis. There are two broods of these butterflies in the year, and the chrysalids from the later brood pass the winter in that state and do not come forth as butterflies until the following spring. The name of this Cabbage butterfly is *Pontia oleracea*.

Another Butterfly, of about the same size, but yellow, instead of white, was more abundant. Some of them visited the flowers, but others congregated in spots of bare sandy ground. I have often seen them near the margin of streams of water, where the sand was moist, collected in large numbers. Their yellow wings are bordered with black bands. It was the *Colias Philodice*. Its caterpillars feed on clover, lucern and other leguminous plants. The habits of this insect are similar to those of the Cabbage butterfly.

Perhaps the most numerous visitors to the Boneseet pasture grounds were the common honey bees, which were industriously at work among the flowers. Occasionally a large Humble-bee would be seen, or a banded Yellow-jacket, or a fly similarly marked with yellow bands, and so nearly imitating the stinging insect it resembled, as to prevent most persons from carelessly interfering with its movements.

A clump of Silk Weeds (*Asclepias Cornuti*) by the side of the path, had its leaves apparently covered on the upper side with a sticky substance which had exuded from them. This was an attraction to some wasps, who had seated themselves on the leaves.

On the lower margin of a piece of woodland, where it sloped down into a meadow, were a number of Pin-oak trees (*Quercus Palustris*), whose beautiful leaves were dotted over with small round swellings varying in size from a large grain of shot to a pea. There were thousands upon thousands of these. In some cases more than 20 were growing on a single leaf. I supposed them to be galls formed by the Gall-fly having stung the young leaf, and deposited one or more of its eggs in every spot where these galls afterwards developed. The puncture of the leaf is followed by a swelling of the wounded part, which increases rapidly in size and becomes spongy. The eggs grow for a time by absorbing the sap around them; and after they are hatched, the little grubs proceeding from them find food around them. When they have gone through their changes, and are ready to appear as perfect winged insects, they gnaw their way through the shell of the galls and come out into the air.

The Aleppo galls, or nut-galls of commerce, used in making ink, and in medicine, are caused by the punctures of a species of Gall-fly on a kind of oak that grows in the western parts of Asia. Several other forms of galls grow on the oak trees—and they are also produced on other plants. We not infrequently meet with them on the wild Blackberry, forming a rough en-

largement of the stem sometimes 2 or 3 inches in length, the effect of numerous stings and the deposit of many eggs of a Gall-fly.

As I wandered along the edge of the woodland, I came to a tree where the green expansion of the leaves on some of the branches had all been eaten away, and the principal veins only were left, stung irregularly with the galls we have been describing. The cause of this destruction was soon apparent in clusters of dark colored caterpillars, with light yellow lines along their sides. It is the larva state of a moth of an ochre-yellow color, the wings of which are faintly tinged with purplish-red, (*Dryocampa scenaria*). Harris in his *Treatise on Insects Injurious to Vegetation*, says, "They live together in swarms, but do not make webs; their bodies are cylindrical, remarkably hard and stiff, naked or not hairy, and have on each ring about 6 short thorns or sharp points, besides two on the top of the second ring; which are long, slender and threadlike, but not flexible, and project in the manner of horns. They are black, with four narrow ochre yellow stripes along the back, and two on each side. It is found in swarms of several hundreds together on the limbs of oaks. At first they eat only the youngest leaves at the end of the branches and twigs, and as they grow larger and stronger, proceed downward, devouring every leaf to the midrib and foot stalk, from one end of the branch to the other. They have their regular times for eating and for rest, and when they have finished their meals, they cluster closely together along the twigs and branches. When fully grown they measure about 2 inches in length. Commonly in the early part of September, they crawl down the trees and go into the ground, where they are changed to chrysalids. These remain in the ground throughout the winter, and work their way to the surface in the following summer. About the beginning of July the moths burst them open and make their escape."

J. W.

From the cradle to the grave men's lives exhibit little else than a continued course of dependence. They are dependent on the earth, on the water, on the air, on each other, on irrational animals, on vegetables, on unorganized substances. Let but the sun withhold his beams, and the clouds their showers, for a single year, and the whole race of these mighty, independent beings expires. Let but a pestilential blast sweep over them, and they are gone. Let but some imperceptible derangement take place in their frail but complicated frame, and all their boasted intellectual powers sink to the level of an infant's or an idiot's mind. Let a small portion of that food on which they daily depend for nourishment pass but the breath of a line from its proper course, and they expire in agony. An insect, a needle, a thorn, has often proved sufficient to subject them to the same objects for the continuance of their lives, they are dependent on a still greater number for happiness, and for the success of their enterprises.—*Dr. Payson*.

ONCE asked an aged man, in regard to his pastor, who was a very brilliant man, "Why is it that your pastor, so very brilliant, seems to have so little heart and tenderness in his sermons. "Well," he replied, "the reason is, our pastor has never had any trouble. When misfortune comes upon him his style will be different."—*Talmage*.

SELECTED.

I have had to believe that the Lord will take care of his own cause and truth; and though many unfaithful ones may wholly run out and make shipwreck, and the Society become much reduced in number, yet the Lord will preserve a remnant true to himself and to his truth, through all the reproaches and trials they may have to endure, and cause them to stand in greater purity and integrity; and they will be as an ensign lifted up for others to rally to, so that in days to come there will be a gathering to the standard of ancient Quakerism. For I am firm in the persuasion, that the precious principles of Truth will not be permitted to fall, nor standard bearers be wanting to uphold them before the nations.

Happy will it be for such members, who, in an honest and good heart, maintain them in all their integrity, not in word only, but in their whole lives and conduct.—*Thomas Evans.*

Means of Grace in a Closet Door.

Quite a good many years ago I had an invitation to visit a dear old aunt of mine. I was very fond of her, not only because she was sweet and good, but because she was so bright and original, and had such clever entertaining ways of looking at things. So, of course, I accepted with pleasure, and before many days I was safely ensconced in her cozy home. She was something of an invalid, so we used to sit up in her room a good deal, in front of a cheerful wood fire, while we talked about many things that happened long ago before I was born, when she and my father were children together, or of my own mother, who had died when I was quite a child. In all of these things I was immensely interested, but I doubt if any thing she ever told me did me more good than this funny little incident about her closet door. One morning, after we had been busy together, as she rose to put away her work, she said: "My dear, come hold my closet door open for me, please." I complied at once, somewhat wondering, and then said, "Why?"—for I must confess, that habit of my childhood still clings to me.

Many times have I been thankful for the bit of helpful wisdom that came to me in an answer to that "why." She answered: "My dear, years ago, when I took up my abode in this room, I found to my great annoyance that the closet door had a way of shutting by itself, without in the least consulting anybody else's convenience. I might be only half-way in, or half-way out, or poking about in its darkest corner with my dim old eyes—slowly but surely, and most exasperatingly, would that closet door shut upon me. I'm afraid I lost my temper a good many times over it. In despair I finally sent for a carpenter, who came with his box of tools and fussed a whole morning. As he went away he said: 'Can't say surely, ma'am, as I've helped you any. This here is an old house, and it's settled, ma'am, and I'm afraid that door'll swing to the end of time.' So I sat and thought about it. 'Swing to the end of time!' I said. 'And am I going to keep losing my temper three and four times a day to the end of time? Wretched prospect! I won't do it. I'll make use of that door. It shall be a means of grace to me. I'll take pleasure in its very infirmity; for I'll make it teach me patience.' And it has, my dear. It sounds strange, perhaps, to say it; but I really believe that closet door has helped my Christian life."

I thought over her story a long time, and a

new idea of life came to me. The little things that seem so insignificant—can we use them? Are they among the "all things"? Surely it was true! I could think of several things that had been daily small trials to me at home. I made a resolve that they should be "means of grace" instead, and I think they have been.—*Sunday-School Times.*

Drunkenness, as a rule, is the result of drinking liquors which contain alcohol; and therefore, the more of pure alcoholic liquors there are drunk, the more there is of drunkenness. This has been the state of things from the days of Noah until the present time. It is true that the opposers of total abstinence have been accustomed to claim the opposite, but that claim does not militate against the obvious facts in the case. Drunkenness does prevail in wine-making districts all the world over. That a man who gets drunk on pure apple cider is the most ill-natured and outrageous man to deal with, is a patent fact to all who have known cider-drunkards in comparison with other drunkards. That a drunkard whose only drink is pure beer is the most heastly and repulsive sot among sots, is a fact well known to all who have a wide range of observation among different sorts of drunkenness. That there are adulterated liquors which kill a man sooner than pure liquors is a fact; but that any adulterated liquor can make more drunkenness to the square inch in any man who drinks it, is not a fact. If it is drunkenness you are after, use pure liquors. If it is drunkenness you want to be free from, the best thing in the world for you to let alone is—pure liquor.

—*Selected.*

Natural History, Science, &c.

The Fieldlark and Some of its Relatives.—It is rather disappointing to the reader of English literature to find that many of the birds whose praises the poets have sung, are not found in America. It is true that the common names of several of our birds correspond to those of English songsters thus celebrated, but upon investigation they turn out to be very different birds.

For instance, our robin, the rather greedy bird which, as Lowell says, "has a bad reputation among people who do not value themselves less for being fond of cherries," is a thrush (family *Turdidae*) while the English robin of which we hear so much is a smaller bird and belongs to the warblers, the only similarity being the red breast.

The blackbird, too, appears in various forms. The blackbirds we know so well are by no means noted for the beauty of their song; but turn to an English work on birds and you find that the blackbird is a thrush and one of the sweetest singers in England.

Then, when we read Shelley's Ode to the Skylark, we cannot help regretting that we do not know the bird of which he says:

"On the vernal showers
On the tinkling grass,
Rain-awakened flowers,
All that ever was
Joyous and clear and fresh, thy
music doth surpass."

But though we do not have the bird which "sings as he soars," we have a fieldlark, a very delightful vocalist, though he does not belong to the true larks at all, but to the *Leteridae* or American starlings. He is an interesting bird, notwithstanding the fact that he has missed being immortalized by Shelley, and he and some of his near relatives are making the fields

and sloughs about here melodious these early summer days.

The family *Leteridae* is divided into three groups—the orioles, the crow blackbirds, and the marsh blackbirds. The beautiful Baltimore oriole, or golden robin, is a type of the first group. Its plumage, flaming orange, and jetty black, its curious pensile nest and its sweet song make it one of our most attractive birds. It is rather rare here, though we generally see one or two each summer. But it is a woodland bird and will probably become more common as the artificial groves of this prairie country grow older. It is scarcely more than a decade since the first robin gladdened the hearts of those who had emigrated to Iowa from wooded regions, and now each year brings us more birds than the last.

The crow blackbirds, as may be supposed, ally the *Leteridae* to the crow family. They have large, strong feet, adapted to walking, and spend much of their time on the ground. Their voices are harsh and unmusical.

The third division, the marsh blackbird group, is the one to which the fieldlark belongs. In low, swammy ground, where the sedges and cattails grow, we may find a familiar example of this group, the red-winged blackbird. The cowbird, too, which, like the European cuckoo, lays its eggs in the nests of other birds, belongs to this group and is found in the same locality. The fieldlark, however, though similar in many respects to these birds, inhabits higher ground. Down among the grass in the open field it builds its nest, laying from four to six spotted eggs. It is a migratory bird, disappearing from this region in the fall and coming back with the early spring.

In color the fieldlark differs widely from its relatives, the blackbirds, the prevailing color of its back, head and wings being a grayish brown, mixed slightly with black. Its breast is yellow, set off by a black crescent on the throat. Its bill is long and of a peculiar shape, the lower mandible having the appearance of being bent downward just where the feathers end. It is one of our most common field-birds, and its sweet song makes it a welcome visitor, while its coming is hailed as one of the many harbingers of spring.—*Anna J. Nichols, in Friend's Intelligence.*

Bark Dust Explosion.—On the 19th of Seventh Month an explosion took place at the Eagle Valley tannery, Ridgeway, Pa., by which five workmen lost their lives. The building in which it occurred had mills at one end for grinding the bark. The explosion took place just after the machinery had started in the morning, but before the bark mills were put in operation. The accident shows that bark dust, like flour dust, and other combustibles in a finely divided state, may be diffused through the air, so as to make a mixture which will explode on the approach of flame. The *Scientific American* recommends as a preventive of such accidents that the atmosphere in the mill be kept saturated with steam.

The Plague of Crickets in Algeria.—A species of winged cricket or grasshopper that breeds on the dry highlands of Algeria, has been descending to the cultivated plains during the last few years, and committing great devastation on the crops. The female lays her eggs about the end of the Sixth Month, choosing dry and sterile ground, in which she bores a hole an inch deep, and deposits a cylindrical ovary, or hardened shell of muclage containing about 40 eggs.

These remain in the ground about 9 months, and are hatched out early the following spring. They collect in immense armies and begin their march towards the corn growing regions.

The French government last year commenced an extensive system of preventive measures. The Arab tribes were summoned to encamp in the districts where the eggs had been laid and offered a reward for all of the eggs collected. About 200,000 bushels of eggs were thus destroyed in the latter part of the year. To stop the progress of those insects which escaped capture, long bands of cotton were stretched over the country, at the base of which a series of trenches were dug. These trenches soon became full of struggling insects, which were destroyed by laborers employed for the purpose, and then removed, so as to leave the trenches clear to receive succeeding swarms. Nearly 100,000 persons were employed in these operations, and the quantity of insects destroyed is estimated at more than half a million cubic yards.

Items.

At the Meeting for Sufferings, held in Philadelphia Ninth Month 20th, a concern arose for the spiritual welfare of the younger members of the Society of Friends, with desires that they might more generally become acquainted with the principles embodied in the Book of Discipline, and with the lives and experiences of many of our predecessors in the Truth, who were living examples of the power of Divine Grace to change and purify and to lead in the way of holiness and practical righteousness.

The belief was expressed that a more fervent concern for the growth in grace of this class, on the part of the older members, would be helpful—leading as it would not only to secret prayer for their good, but to the extension of kindly advice and encouragement.

The subject was referred to a committee to feel after it and see whether any definite steps ought to be taken. At this time to promote the object of the concern.

The Turkish Empire.—A writer in the *Independent* suggests that one reason why the Ruler of Nations permits the continued existence of the Turkish Empire is "the providential purpose of a previous preparation for a nearer era in the life of the East. Under Turkish despotism, in its weakness compelled by Christendom to use its strength, sufficient for this end, for suppression of outbreaks of Moslem fanaticism, and for prevention of destructive persecution by Christian and Jewish ecclesiastics, the strange spectacle is presented of the widespread introduction into those lands of an evangelistic movement impossible in Russia and Austria, and which would probably, almost certainly, be suppressed—at least greatly hindered—if Turkey were to fall now under the political rule of the Greek Cross of the one, or the Latin Cross of the other of those Powers. Whether by conquest by either, or by division between them, the Turkish Empire shall become Christian, and will be the day for the hope of liberty and moral progress, unless it can be postponed until the Scriptures of Divine truth can be first so far put into the homes and hearts of the people that no earthly power can dispossess them. Amid opposition and great difficulties, but really, this is being done."

Protestants in Spain.—The *Revista Christiana*, a Protestant periodical published in Madrid, says:—"The Protestant churches in Spain have no less than one hundred places of worship, from chapels down to a room to hold a general assembly. They have fifty-six pastors and thirty-five evangelists. The congregations muster 9,194 persons of both sexes, 3,442 of whom are regular communicants. Attached to the chapels are eighty Sunday-schools, attended by 3,231 pupils, and managed by one hundred and eighty-three teachers. The most prosperous schools, and the most numerous congregations, are to be found in Madrid, Barcelona and Seville. The rest are scattered all over the country. The Wes-

leyan, the Scotch and English Presbyterians, the German Lutherans, the Swiss Calvinists, and some independent churches, have the largest congregations, and the most numerously attended schools for children and classes for adults. This is especially visible in Madrid and Barcelona."—*The Christian at Work.*

Sale of Indian Lands.—It may be wise and considerate of their best interests, but there is something sad in the fact that after long negotiation and much effort to secure the result, the Sioux Indians have consented to sell eleven million acres of their reservation to the United States for the sum of fourteen million dollars. It is only another step in the slow retreat of the Red Man before the irresistible march of the white man—the retreat of the wild son of the forest before civilization and the movement of population Westward, and it has, therefore, a melancholy side. It behooves the Christian people of this country to use all the influence they may retain upon the government to secure the best expenditure of the money which is the purchase price of their possessions, and to push forward the work of educating and Christianizing them in the homes which they still retain, so that they may be fitted to melt into the population of the region, and become citizens, with rights and privileges not to be bartered away or tamely surrendered.—*The Presbyterian.*

Westminster Confession of Faith.—There is at the present time considerable stir among the Presbyterians, looking towards the revision of the Westminster Confession of Faith, which has long been received among them as an authoritative statement of doctrine. It appears that a considerable number of their members do not believe the extreme view of election and reprobation advanced in that Confession. To meet the difficulties of these members, the American Presbyterian Church does not require its officers to accept every proposition in it, but only those which are essential and necessary. An elder in one of the New York Presbyterian churches, writing in the *Independent* says: "At the time of the meeting of the last General Assembly I asked one of the commissioners, an aged minister, over seventy years of age and now a pastor, what he thought of a Revision of the Confession. He answered: 'I do not believe the doctrine in the Confession on reprobation, and never did.' I thought I would ask the views of a director of the Princeton Theological Seminary, whom I supposed would be a non-reviser. His answer was: 'It always gives me a cold chill when I read the chapter on the decrees. It ought to be changed.'"

THE FRIEND.

TENTH MONTH 5, 1859.

Among the advices which are annually read in our Monthly Meetings, is one calling the attention of the members to the truth, that the business which comes before them is the Lord's work, and should be done as in his sight. This recognition of the religious nature of these meetings, and of the necessity of experiencing Divine help and wisdom, in order to carry them on to the honor of the Head of the Church, is very important. It would be a mark of serious declension from the true principles of Friends, if its members should come to feel that they might transact the business of our meetings for discipline relying on their natural wisdom and reasoning powers, as they would in a political gathering, or in the ordinary course of outward affairs.

In a document signed by Edward Burroughs, in 1662, respecting the establishment of a meeting for discipline in London, he says, it was set up "in the counsel and authority of God." It was to "consist of just and righteous men, all believing in the Truth and walking in the same—men of sound principles and judgment in the

truth of Christ—of good and blameless conversation amongst men."

The subjects coming before it, he says are to be determined, "not in the way of the world, as a worldly assembly of men, by hot contests, by seeking to outstep and overreach one another in discourse, as if it were controversy between two sides violently striving for dominion; not deciding officers by the greater vote, or the number of men. But in unity and concord, submitting one to another in lowliness of heart, as one only party, all for the Truth of Christ, to determine of things by a general mutual concord."

Stephen Crisp weightily says: "It is no man's learning or artificial acquirements; it is no man's riches or greatness in this world; it is no man's eloquence or natural wisdom, that makes him fit for government in the Church of Christ: all his endowments must be seasoned with the heavenly salt, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honor."

When Friends have been concerned to dwell under the influence of the Spirit of Christ, meetings for discipline have often been precious seasons of Divine favor. An epistle from Philadelphia Yearly Meeting, in 1713, to that of London, makes this acknowledgment: "Through the great mercy and favor of God we have had a very precious, large and heavenly meeting, overshadowed with his tendering love, power and presence; so that the rain and dew of Heaven descended in a plentiful manner, and Friends in a general way were tendered and overcome by it, and brought to the valley of humility, where we hope it will lie long upon our branches, and cause us to bring forth savory and acceptable fruits to our God, who was pleased to cast the cords of his love, and the unity of his Spirit about us."

The early records of our Society contain many similar testimonies to the presence and help of the Lord in their meetings for discipline; and we suppose there are few persons amongst us of religious experience, who have not at times felt something of the same quickening power in similar circumstances.

May we then be encouraged to go to our meetings for discipline, with our minds turned inward to the Spirit of Christ, and trusting to its guidance and power in the management of the business; and not to our own abilities. A Friend who attended London Yearly Meeting many years ago, said, "It was deeply affecting to my mind, as I sat in those meetings, to observe men rising up and taking an active part in the concerns of Society, who appeared to act and speak exclusively from the mere powers of their own natural capacities. Hence, when a subject was under consideration, their method of coming to a conclusion seemed to be principally by argument. I inquired of the meeting, whether, in the judgment of Friends, it was most in agreement with our religious profession to decide upon cases that came before them by argument,—or by simply attending to the sense of truth in the minds of Friends, and accepting the generally prevailing sense for the conclusion. The Meeting took up the subject; and after considerable discussion came to the conclusion, that it would be better in all cases to be guided by the general sense of the meeting."

In another part of our columns will be found an Address on needless display and expense at the time of funerals. It was prepared by the Meeting for Sufferings of Western Yearly Meeting (Conservative), and received the approval of the Yearly Meeting itself.

AGENT APPOINTED.

Isaiah Pemberton, Laura, Miami County, Ohio, has been appointed Agent for "THE FRIEND."

SUMMARY OF EVENTS.

UNITED STATES.—Secretary WHEAT has informed the Collector of the City of San Diego, Cal., that, under existing Chinese exclusion acts, Chinese merchants doing business in the United States are not prevented from visiting Lower California and returning to the United States, as the exclusion acts relate solely to Chinese laborers.

The Federal Commission appointed to treat with the *Cœur d'Alene* Indians for the purchase of mineral and timber lands and navigable waters within their reservation, has succeeded in the mission. The Indians have good schools, fine farms, buildings, and fences, and are a civilized section of country as any one could wish. The Indians offered about as much land as the Commissioners wanted for \$2,000,000. They asserted that the mineral land is very valuable, and one of them had some fine specimens of gold-bearing quartz from a ledge which he had traced for three miles. The Indians at last consented to sell 250,000 acres of the north end of their reservation for \$500,000.

It is reported from the City of Mexico that Chinamen are building a canal at Tampico, and thence making their way into Texas.

A bill in equity has been filed in Fort Dodge, Iowa, asking a decree vesting in the Government the title of the Des Moines River lands. The territory mentioned is that from which numerous evidences were recently attempted by land companies and wealthy individuals who purchased from the companies. The complaint is in the name of the United States, and sets forth that the grant was never earned and that all predated settlements and adjudications of title to the lands are illegal.

The *Chattanooga Times* publishes reports from 75 out of the 96 counties comprising the State of Tennessee, showing an increase of the value of real and personal property of \$26,000,000 over the assessment of 1888, and an increase of \$100,000,000 over the assessment of 1886.

Large fires are raging in the redwood forests in San Mateo County, California, south of San Francisco. A large forest fire is also reported near Santa Rosa, north of that city. Men are fighting the flames, but the destroyed and some valuable timber is being consumed and many suburban villages are burned.

William Watkins, Chief of Police of Parsons, Pennsylvania, was killed at the Central Railroad depot, in Wilkesbarre, a few weeks ago, by a freight train. He was wife and child, and some valuable timber is being destroyed and many suburban villages are burned.

William Watkins, Chief of Police of Parsons, Pennsylvania, was killed at the Central Railroad depot, in Wilkesbarre, a few weeks ago, by a freight train. He was wife and child, and some valuable timber is being destroyed and many suburban villages are burned.

The new directory of Johnstown, Pa., places the number of drowned at 3590. This is considered a close estimate, and is about 10 per cent. above the exact figure. The body of a young girl was brought to view last week.

Deaths in this city last week numbered 312, which is 65 less than during the previous week, and 12 less than the corresponding week last year. Of the whole number 161 were males and 151 females; 10 of consumption; 25 of diseases of the heart; 23 of marasmus; 16 of inanition; 15 of pneumonia; 15 of typhoid fever; 12 of old age; 12 of convulsions; 11 of infantile convulsions; 10 of cholera; 10 of debility and 8 of cancer.

Markets, &c.—U. S. 4½, 106; 4, 98; 127½; coupon, 124; currency 65, 118 a 130.

COTTON was quiet, but steady at 114 cts. per pound for the following grades:
Ferd.—Winter, bran, choice and fancy, \$13.25 a \$13.50; do, fair to prime, \$12.75 a \$13.00.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do, do., extras, \$2.85 a \$3.25; No. 2 winter, family, \$3.40 a \$3.75; Pennsylvania family, stone ground, \$3.75 a \$4.30; Pennsylvania roller process, \$1.00 a \$1.20; extra, western, \$4.00 a \$4.25; do, straight, \$4.30 a \$4.55; winter patent, \$4.60 a \$5.00; Minnesota, clear \$3.50 a \$4.12; do, straight, \$4.25 a \$4.85; do., patent, \$4.50 a \$5.50. Eye flour was steady at \$3.10 per barrel for choice.

GRAIN.—No. 2 red wheat, \$2½ a \$2½; do, white, \$2½ a \$2½ mixed corn, 10 a 12 cts.
No. 2 white oats, 26½ a 27 cts.

LARGE CATTLE.—Extra, 4½ cts.; good, 4¼ a 4½ cts.; medium, 4¼ a 4½ cts.; common, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.; Texans, 3 a 3½ cts.

SHEEP.—Extra, 3½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; do., common, 3½ a 4 cts.; culls, 3 a 3½ cts.

LAMBS.—Extra, 6¼ a 7½ cts.; good, 6 a 6½ cts.; medium, 5½ a 5½ cts.; do., common, 4½ a 5 cts.

HOGS.—Good light western, 6½ a 6½ cts.; heavy western, 6½ a 6½ cts.; extra, 6½ a 6½ cts.

FOREIGN.—Captain Adams, a well-known Scotch whaling captain, who has returned to Dundee from the Davis Straits, after a fairly successful voyage, reports that the season was the bleakest he ever experienced, there having been no sunshine during the summer months.

Eliza Cook, the poetess, died on the 25th of last month, at Wimbledon, where she had lived in seclusion for many years. She was born in 1818.

The French Municipal Commission has decided that the vote for George C. Davis for Mayor of Montmartre in the recent elections are null and void, and has declared Joffrin, the labor candidate, who received the next highest number of votes, elected. The Commission has also nullified the votes cast for Henri Rochefort in Belleville.

A large party of men in London from St. Petersburg, on what appears to be credible authority, states that just previously to the Czar's departure for Copenhagen a chest of dynamite exploded at the Peterhoff Station. The station was badly wrecked, and a railway signalman was killed. It is fully believed that it was intended to blow up the explosion take place when the Czar stepped through the station on his way to the train; but that, through some miscalculation, it occurred before the time of his departure.

A terrific storm raged at Naples on the 25th ultimo—the harbor of Naples is submerged. Premier Crispi's villa is flooded.

The Diritto of Rome, in an article on the coming International American Congress at Washington, says: "The Congress indicates the possibility of two dangers—the hegemony of the Anglo-Saxon race over the Latin race, and a coalition of the American States against the products of Europe. We cannot accept the projected union if the intention be to convert it into a great engine of war against European manufacturers." While admitting that there are many difficulties to be overcome, the *Diritto* expresses a wish that each race may preserve its liberty and maintain security for the development of its resources.

The Chinese Emperor and the members of his Council are understood to be debating a memorial demanding the expulsion of Americans from China. There is a strong agitation for a cessation of the restrictions on American merchants and missionaries at treaty ports.

The Pacific mail brings details of the greatest disaster known in the history of Japan. The province of Kyū in the southern part of Japan, has been literally overwhelmed with tragedy. The catastrophe was occasioned by floods in the western part of the province and by the crumbling of a mountain which buried six villages under a huge mass of rock and earth. Probably more than 15,000 people have been killed. The Kingdom of Korea has been visited by the Eighth Month 19th, and vast quantities of water swept over the country for miles around. The disaster in the Conemaugh valley was not nearly as great as widespread. Besides the thousands of persons that have been killed, there is a large number of sufferers must die of starvation and exposure before succor can reach them.

The bodies recovered from the ruins caused by the landslide in Quebec number 44. The fourteen wounded victims are in a fair way for recovery.

RECEIPTS.

Received from Daniel Packer, N. J., \$2, vol. 63; from Anne J. Stokes, N. J., \$2, vol. 63, and for Elizabeth Stokes Morris, Gta., \$2, vol. 63; from Samuel L. Fox, Pa., \$5, vol. 63; from Thomas E. Smith, Agent,

Io, for Benjamin Coppock, \$2, vol. 63, and for Ruth Edmondson, \$1, to No. 27, vol. 63; from William G. Hays, 10, \$2, vol. 63; from Oliver W. Cope, Pa., \$2, vol. 63; from John O. Neill, D. C., \$2, vol. 63; from H. H. Hill, Md., \$2, vol. 63; from Hannah Evans, W. Philad., \$2, vol. 63; from George Jones, \$1.00, to No. 52, vol. 63; from Josiah Jones, Philad., \$2, vol. 63; from William B. Haines, N. J., \$2, vol. 63; from Richard H. Reeve, N. J., \$2, vol. 63; from Hannah W. Hedley, Philad., \$2, vol. 63; from Dr. Susan W. Good, B. W. Va., \$1, to No. 27, vol. 63; from Albert L. Hilles, Philad., \$2, vol. 63; from Oliver Miller, O., \$2, vol. 63; for Abram Stratton, Pa., \$2, vol. 63; from Mary M. Brinton, Pa., \$2, vol. 63; from Joseph Beesley, Io, for George McNichols, Agent, \$2, vol. 63; for Richardson S. Reeve, N. J., \$2, vol. 63; from Mary W. Bacon, N. J., \$2, vol. 63; from P. Ellis De Cou, N. J., \$2, vol. 63; for Sarah J. Dutton, Philad., \$2, vol. 63; from Mary M. Edmondson, Io, for Jesse Negus, Agent, \$2, vol. 63; from William Baderston, Pa., \$2, vol. 63; from John O. Neill, D. C., \$2, vol. 63; from Elijah Kester, Md., \$2, vol. 63; from Sarah Nicholson, N. J., \$2, vol. 63; from George Rhoads, W. Town, \$2, vol. 63; from George S. Garrett, Pa., \$2, vol. 63; from James Davis, Pa., \$2, vol. 63; from Sarah Satterthwaite, Pa., \$2, vol. 63; from Milton Stanley, Agent, Ind., \$6.35, being \$4.00 for J. C. Moore, \$2.35 for Mrs. W. C. Moore, \$2 for Joel Newlin, vol. 63, and 35 cents for Ruth Woodard, to No. 9, vol. 63.

NOTICES.

HULDAH H. DONWILL requests Friends whose hearts are touched with sympathy for some Friends in remote places, and also for Indians who are insufficiently provided with clothing and bedding, during the winter, to send such articles as they can spare to the store of Henry Laing, No. 30 North Third Street, Philadelphia, marked "care of H. H. Bonwill." It is desirable that such goods should be forwarded at as early a date as convenient.

THE CORPORATION OF HAVERFORD COLLEGE.—A Special Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Thursday, Tenth Mo. 8th, 1889, at 3 o'clock P. M.

ELLIOTT P. MORRIS, Secretary.

WANTED.—An experienced teacher, (a member of the Friends' Society,) to teach in the Philadelphia Friends' Select School, 140 N. 16th St., Philadelphia. Apply to Ephraim Smith, 1110 Pine St. John W. Biddle, 119 South Fourth St., or George Vaux, Bryn Mawr, Penna.

If any of our Quarterly or Monthly Meetings should have on hand a surplus of the "Extracts from the Minutes of the Yearly Meeting for 1889," will they please return them to Friend's Book Store, 304 Arch Street, in care of Jacob Smedley?

MARRIED, on the 26th of Ninth month, 1889, a Friends Meeting-house, near Westfield, N. J. CHARLES W. WILSON, M. D., son of Jonathan and Elizabeth WILSON, ANNA H., daughter of J. Gardner Taylor, of Riverton, New Jersey.

DIED, on the 18th of Eighth month, 1889, ELIZA J., widow of the late Jonathan Fawcett, in the 78th year of her age, a member of Short Creek Monthly Meeting of Friends, Ohio. This dear Friend had many trials and privations allotted her through life, which she accepted with calmness and resignation, being of a meek and quiet spirit; and although she did not express much relative to her feelings, during her last illness, a severe one, she was sustained by Christian patience, yet her friends feel the comforting assurance that, through mercy, she has entered into rest.

On the 12th of Ninth Mo. 1889, near Winona, Ohio, THOMAS SAVERY, an esteemed member and elder of the Short Creek Monthly Meeting, Penna. — on the 19th ultimo, at his residence, near Plainfield, Hendricks Co., Ind., LYDIA B. NEWLIN, widow of the late Eli Newlin, deceased, in the 60th year of age. She was an esteemed member of Plainfield Monthly Meeting, and firmly attached to the Friends' cause. Her husband, who was a true and noble her extreme sufferings with Christian patience and resignation. Her relatives and friends have the consoling hope that, through Infinite love and mercy, she has been permitted to enter a mansion of peace and rest.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TENTH MONTH 12, 1889.

No. 11.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications
sent by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 192.

REPROOF—PROFANE SWEARING.

The zealous and eccentric Rowland Hill relates, that once when he was returning to England from Ireland, he was much annoyed by the conduct of the captain and mate, who were both sadly given to the habit of swearing. First the captain swore at the mate—then the mate swore at the captain—then they both swore at the wind. Rowland says, "I called to them with a strong voice for fair play. 'Stop! stop! said I, if you please, gentlemen, let us have fair play; it's my turn now.' 'At what is it your turn, pray?' said the captain. 'At swearing,' I replied. Well, they waited and waited until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, 'Perhaps you don't mean to take your turn?' 'Pardon me, captain,' I answered, 'but I do, as soon as I can find the good of doing so.' I did not hear another oath on the voyage."

Somewhat similar was the device of the captain of a ship, who, when about to take command of his vessel, assembled the crew on the quarter-deck and gave them his orders for the voyage. He told them there was one law he was determined to enforce, which was, that they must allow him to swear the first oath in that ship. "No man on board must swear an oath before I do." To this the men agreed, with the result of abolishing swearing on the vessel.

When Christopher Wren, the eminent architect, was building St. Paul's Cathedral in London, he caused to be fastened up in several parts of the building, the following notice: "Whereas among laborers and others, that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of his authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God, and the honor of religion; it is ordered that profane swearing shall be a sufficient crime to dismiss any laborer that comes to the call; and the clerk of the works, upon a sufficient proof, shall dismiss him accordingly; and if any master, working by task, shall

not, upon admonition, reform the profanation among his apprentices, servants and laborers, it shall be construed his fault, and he shall be liable to be censured by the commissioners."

To those who are addicted to the wicked custom of profane swearing, and desire to be free from the habit, the ancient father, Chrysostom proposes a method, "which," he says, "if thou'lt take, will certainly prove successful. Every time, whenever thou shalt find thyself to have let slip an oath, punish thyself for it by missing the next meal. Such a course as this, though troublesome to the flesh, will be profitable to the spirit, and cause a quick amendment; for the tongue will need no other monitor to make it need of swearing another time, if it has been thus punished with hunger and thirst for its former transgression, and knows it shall be so punished again if ever it commits the like crime hereafter."

In the year 1883, being in company with an aged friend, of retentive memory, I listened with interest to his recital of a reproof given many years before to Nathan Sharpless of Chester County, (long since deceased) and which he had heard related by Nathan himself.

When a young man Nathan was not disposed to adhere strictly to the practices of Friends, and shrank from using the plain language, and refraining from the use of compliments, when conversing with persons of note in the world. Having some business to transact with one of this class, he used the expressions, "Mister" and "Sir," and tried to be very polite. When they were about to part, this person said that he supposed he had been brought up among Friends, and was a member of their Society. Nathan replied, that this was the case. "Let me then," said the man, "give you a few words of advice. You have been brought up to use the plain language, and no sensible man of any denomination, high or low, will think any the better of you, for mistering him."

Nathan said, if there had been a hole in the floor, he would gladly have dropped into the cellar at this unexpected rebuke. He thought it had more effect in making him a Quaker than anything else that ever happened to him.

On the same occasion an anecdote was told of George the 3rd of England, who was riding out with the Queen, when they saw three men on the foot-walk in front of them. The Queen remarked that one of them was a Quaker, but the King thought it was not so. When they overtook the men, the King stopped the carriage, and called to the men to ask whether either of them was a Quaker. One of them replied, that he was a member of the Society, and received the reproving query—"If you are a Quaker, why don't you dress as a Quaker, so that the King and Queen need not dispute over you."

A very effective reproof was that given by the wife of a drunkard, who once found her husband in a filthy condition, with torn clothes, matted hair, bruised face, asleep in the kitchen, having come home from a drunken revel. She sent for a photographer, and had a portrait of him taken

in all his wretched appearance, and placed it on the mantel beside another portrait taken at the time of his marriage, which showed him handsome and well dressed, as he had been in other days. When he became sober he saw the two pictures, and was so awakened to a consciousness of his condition, that he afterward led a better life.

An anecdote is told of an officer who was much addicted to profane swearing, who was once visiting a deep mine in Cornwall. He was attended by a pious miner who was employed in the works. During his visit to the pit the officer uttered many profane and abominable expressions; and as he ascended in company with the miner, finding it a long way, he said to him, with an oath, "If it be so far down to your work, how far is it to the bottomless pit?" The honest miner promptly and seriously replied, "I do not know how far it is, sir; but I believe that if the rope by which we are drawn up should break, you would be there in a minute." The swearer was rebuked, and uttered no more oaths whilst in the company of the miner.

There was really wit manifested in the reproof given by — Haynes, a colored minister, to two reckless young men who had agreed to test his quickness of intellect. One of them said,— "Father Haynes, have you heard the good news?" "No," said he; "What is it?" "It is great news indeed," said the other; "and, if true, your business is done." "What is it?" again inquired the preacher. "Why," said the first, "the devil is dead." In a moment the old gentleman replied, lifting up both hands, and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you?"

It was said of B. Jacobs, a clergyman of Cambridgeport, that he could administer reproof in a manner that was both forcible and gentle. Some young ladies at his house were one day talking about one of their female friends. As he entered the room he heard the epithets "odd" and "singular" applied. He asked, and was told the name of the young lady in question; and then said, very gravely, "Yes, she is an odd young lady; she is a very odd young lady; I consider her extremely singular." He then added very impressively, "She was never heard to speak ill of an absent friend."

Martin Luther relates that at one time, when he was sorely vexed and tried by his own sinfulness, the wickedness of the world, and by the dangers that beset the Church; he saw his wife dressed in mourning; Surprised, at this, he asked her who had died; and she queried whether he did not know that God in heaven was dead? "How can you talk such nonsense, Katie?" he said. "How can God die? Why, He is immortal and will live through all eternity." "Is that really true?" she asked. "Of course," he said, still not perceiving what she was aiming at: "How can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die." "And yet," she said, "though you do not doubt that, yet you are so hopeless and

discouraged." "Then I observed what a wise woman my wife was, and mastered my sadness."

The *Messenger of Peace* mentions that in a western city two young men were sitting in their room in a private house; and playing on the floor were two little girls, aged three and five years, who belonged to the mistress of the house. With the mother's permission they were in the habit of carrying their dolls and other playthings into the rooms of the young men and there, sitting in the middle of the floor, the little prattlers would spend many an hour. At this particular time there were present in the room the two young men talking politics, and the two children on the floor playing with dolls. Now, one young man was a Democrat, the other a Republican. The result was an exciting controversy and finally an oath from one, by way of emphasis. Quick as a flash little five-year-old jumped to her feet, gathered her dress skirt full of toys, and said to her innocent baby sister, "Come Clara, let us go quick! I don't think mamma would like to have us hear such language." Before the young men could recover from their surprise the children and toys had disappeared through the door. It was a rebuke that cut deep. There was no more discussion of politics that evening, and the young Chicago lawyer who uttered that oath, states that he has not used a profane expression since the little girl's sermon. J. W.

William Grover.

(Continued from page 74.)

I believe that the way to be truly happy, is to endeavor to do the will of God. The way to enjoy the blessings intended for his dear children, is to serve Him, and obey Him in child-like simplicity; to dwell under a sense that He is our Father; and to look at Him, as He can provide for us, take care of us, lead us, feed us, and keep us. To have this sense upon the mind is very precious, and is what I crave for me and mine, and those under my care. Here self is gradually reduced and kept under; and we are made sensible that there is no safety for us, whatever may be our attainments, but as we are doing his will; and as we are measurably clothed with a tender, filial fear, lest we should be found doing anything that would deprive us of a sense of his love upon our spirits.

When temptations, of whatever description, assail, forget not the fear of the Lord; that thou mayst be favored to witness preservation, and escape. Be in earnest to be good—the only way to be happy. If, through unwatchfulness at any time, thou art in any degree overcome, be sure thou be willing to come under condemnation, and bear the chastening hand for disobedience; be willing to endure affliction for transgression, and do not flinch from it. Let it have its appointed season, and the dispensation of condemnation will have a refining tendency, and thou wilt be likely to come up from the washing-pool, from time to time, with increased strength to resist succeeding temptations. We must not expect to be exempt from these. Bearing this reproof and chastisement will give thy mind weight and solidity; and thou wilt, I trust, come to be less and less susceptible of the allurements of the trifling things of the world, and thou wilt be more and more enabled to set a right value upon things. Unlawful things, and trifling things will come to have their proper character stamped upon them, in thy view; and thou wilt be likely to increase in thy love for quietness, watchfulness, and meditation.

God is the source and centre of happiness.

In proportion as we yield ourselves to things which the Light He has afforded us testifies against, in the secret of the soul, we go from Him, and go into confusion; and so mix of the mercies, the favors, the consolations which He is permitting those to partake of, who read nothing so much as losing his Divine approbation, and the sweetness resulting from it. Do not be halting and double-minded, I entreat thee; but yield thyself up to be a consistent Friend, so to speak, and appear as such, and I believe thou wilt be blest.

(To be continued.)

FOR "THE FRIEND."

Sardis and its Works.

We find from the accounts of Sardis, that it was a working church. But that its works were not found perfect before God; yet it worked in such a way that it had the name to live while it was spiritually dead. Cannot we and other churches learn wrought in God, and prompted by Him, what are they worth? They may give us a name to live, when, like Sardis, we are dead. So it would be well for us to be watchful, and strengthen the things which remain in us, and in our churches that are ready to die, that our works may be found more perfect before God; so that we might be ready for every good word and work that He calls us to, that God and not man might be glorified. But I thankfully believe that we have a few names, even in Sardis, that have not defiled their garments with the stains of dead works; but are walking with Him in white, for they are worthy. Yes worthy; because they have passed through the washing of regeneration, and witnessed the renewal of the Holy Spirit; and having come out of great tribulation, with their robes washed in the blood, or life-giving virtue of the Lamb; therefore are they employed by Him. And while He is in them and they in Him, their works are greater than all the works of the enemy, though these are carried actively along under the cloak of religion. The white robes are the righteousness of the saints, and not spotted by the works of the un sanctified children of flesh.

Now from all the various examples and precepts in the Scriptures, and from my own observations, I find that the different denominations, including our own, do not lack for workers; but the trouble is to distinguish between the workers of righteousness and the workers of iniquity. For the workers of iniquity are often on the side of the majority, which makes the difficulty the greater. Like it was in Sardis, there are only a few names who have not defiled their garments in the works of darkness, nor gone with the many in the broad way of the world. So they do not receive the hallelujahs and the flattering "amens" in our emotional meetings for worship. O the deceivableness of unrighteousness in them that perish! What does our Saviour say about the many in that great day, that thought they were casting out devils in his name, and in his name doing many wonderful works? He says, "I never knew you, depart from me, ye workers of iniquity." They had been workers, and like the workers of Sardis, had a name to live, while they were dead. And how was it with the foolish virgins? After their lights had gone out, and the door was shut, they went boldly forward, saying, "Lord, Lord, open unto us." But the answer was, "I know you not." Watch, therefore," &c. D. H.

DUBLIN, IND., Seventh Month 15th, 1859.

FOR "THE FRIEND."

A Visit to Colorado.

(Continued from page 75.)

"What is a Ranch?" is a question naturally put by any one not familiar with the local terms used in this country. It is derived from the Spanish "Rancho" signifying a farmhouse and its appurtenant buildings with a tract of arable or pasture land surrounding it, owned by the occupant and devoted to raising cattle. The ranch we tarried at in Estes Park lay on the slope between two foot hills of the great range. The log dwelling that had been originally erected by our host on his settlement here had been somewhat expanded and improved since, and occasional tourists having discovered the attractions of the place had induced him to accept them as boarders, and thus add somewhat to his otherwise scanty revenues from agriculture. Four or five separate cabins for lodgers in time became necessary and grew up by the side of the mansion. Two of these were assigned to our party and meals were taken in the main house.

With the early morning came a pure azure sky and bracing air peculiar to this region, and tempting to a climb up the hill of granite boulders which overlooked our dormitory a few hundred feet. Reaching the apex disclosed a view of the rampart of cliffs on the north, crowned with various domes and pinnacles; one grotesquely like two owls standing upright and facing me, wing to wing. Others resembling chimneys and hay stacks. Near me a pair of eagles perched on a lonely pine, and at my feet a tiny chipmunk gathered his breakfast by climbing and bending down the stalk of a plant and nibbling the seeds from its top. Miles away to the south, Long's Peak peeped over the nearer crests, while the peaceful vale to the west was animated by grazing cattle and horses.

Breakfast over, a coach and pair drew up to the door, and two saddle horses were in attendance to carry some friends who were to pilot us on a ride through the park. One of these was a former acquaintance of one of our company who had found restored health in the mountain air, after losing it by study and confinement to business in New York city; and who had become familiar with the locality by daily trips on horseback. Our course lay by the winding creek, now among the shade of pines and aspen, and again over long reaches of natural meadow bedecked with the artemisia, dwarf sun-flower, rudbeckia, golden-rod, fire-weed, mentzelia, campanula, purple-astragal, blue gentian and English daisy. Occasionally a summer party of tourists was seen camping by the stream, or fishing for the speckled trout which abound here. Ten miles brought us to the foot of the range which is surmounted by Long's Peak. Its summit is 14,271 feet above sea level, and being divided into two serrated pinnacles is grandly picturesque in effect. The flanks and ravines of Long's and adjacent peaks were flecked with fields of snow; from their base issued the impetuous stream that flowed at our feet; up and deep into the heart of the range penetrated the wild gorge whose sides were clothed with silver firs and pines, surmounted by bare granite boulders and pinnacles splintered and corroded by the frosts of ages. We paused to gaze in reverent silence on a scene combining so much of the grand and beautiful, with some sense of the majesty of Him whose "righteousness is like the great mountains and whose judgments are a great deep."

Long's Peak is frequently ascended by horseback parties, but is said to be a severe test of strength and nerve. The bridle path ends three

miles from the summit, and this part of the ascent must be accomplished on foot over sharp rocks and steep acclivities. A tragic result attended a party of four who climbed to this peak lately. A young man who was one of them carried a loaded pistol in his belt which was discharged by his falling on a rock. The ball passed through his neck, causing a wound which soon made it impossible for him to descend. He was laid upon an improvised bed, and whilst the guide went down the mountain to obtain aid, was attended by his father and uncle. Night came on before help could reach them. The air grew cold and snow began to fall. The shock from the wound and the chilling air soon exhausted the sufferer and death ensued. The party had started in the heat of the day, and were even destitute of coats. There was no alternative but to await daybreak before descending. In this suffering condition they passed the remainder of the night, and when assistance came the dead body of the son and nephew had to be carried three miles in a blanket before horses could be used to complete the sad journey.

"AROUND THE CIRCLE."

By examination of the map of Colorado it will be observed that the Denver and Rio Grande Railroad runs west from Pueblo through the central part of the State, penetrating the rocky mountain region and Utah to Salt Lake. Another branch of the railroad starts at Denver and runs directly south along the base of the mountain range through Colorado Springs to Pueblo, and further south to El Moro, near the line of New Mexico. At Cuchara Junction, north of El Moro, another branch of the Denver and Rio Grande Railroad proceeds southwestwardly, crossing first the Sierra Blanca range at Veta Pass, then descending into the valley of the Rio Grande Del Norte, known as the San Luis Park, and crossing that over the line of the State into New Mexico again, ascends the San Juan range through Toltec Gorge and Cumbres Pass, and thence down to the Valley of the San Juan River to Durango, in the south-western part of the State of Colorado. From hence the railroad takes a northward course along the Animas River to Silverton, Ouray and Montrose; the latter being on the first mentioned main line of the Denver and Rio Grande Railroad, near the western boundary of Colorado. The Railroad Company has devised daily excursion trips over the above mentioned lines, so that the traveller can start at Denver, go southward via Colorado Springs, Pueblo, Cuchara, Veta Pass, Alamosa, Antonito, Toltec Pass, Durango, Silverton, Ouray, Montrose, Gunnison, Marshall Pass, Salida, the Royal Gorge, Cañon City, and Pueblo via Colorado Springs to Denver again; comprising 1000 miles of travel, for the moderate sum of \$28. It can be all accomplished by *day-light* in five days: the time of the trains being so adjusted that one can stop over night and resume the journey next morning; and good hotels are to be found at the principal towns, where rest and opportunities to survey the scenery and relieve the fatigue of continuous travel.

These excursions "around the circle" as the company designates them, may truthfully be said in the language of their pamphlet describing them, to "comprise more noted and magnificent scenery than any other railroad trip of similar length in the known world. Piercing the heart of the Rocky Mountains, crossing and re-crossing the great 'Divide' between the Atlantic and Pacific slopes; penetrating four cañons, each of which is a world's wonder, and no two

having the same characteristics; climbing three mountain passes by rail, and one by stage; achieving grades of 211 feet to the mile; reaching heights 11,000 feet above the level of the sea; penetrating gorges whose walls soar half a mile in perpendicular cliffs above the track; traversing fertile and picturesque valleys watered by historic rivers; passing through Indian reservations and pausing in the midst of mining camps—where gold, silver, copper and coal are being taken from subterranean recesses."

Our party left Denver on the 12th of Eighth Month, to travel around this circle, and without entering into unimportant details I will sketch some of the most prominent features of the excursion:—Leaving Cuchara Junction about 8 A. M., our course lay westward over the foot hills until the ascent of the Veta Pass began. To the south the Spanish peaks now opened on our view. They are distinguished by rising pretty directly from the plains on the eastern slope of the range, thus affording the observer a clearer view of their height and form than those peaks which are more involved within the interior of the range. They are also more pyramidal in shape than many of the summits, and being respectively 13,620 and 12,720 feet in height, and not far apart, were a pleasing introduction to this variety of scenery.

(To be continued.)

SELECTED.

In the year 1776, Dr. John Fothergill was nominated one of a committee appointed by London Yearly Meeting, to make a general visit to the meetings throughout the nation. On this occasion he wrote the following letter:—"To the Friends nominated at the late Yearly Meeting to visit the Quarterly and Monthly Meetings, &c., and to the members of our Society in general."

Dear Friends: Having been nominated on service, I accepted of it with reluctance, from an apprehension of my unfitness, as well as from the confining nature of my employment. But being desirous to acquit myself to the best of my ability, I could not avoid considering, with much and deliberate attention, the proposal made to the meeting, both in respect to the manner of it, the nature of the service, and its object; all of which claim my hearty concurrence.

That it arose from the simple movings of Truth, I am fully persuaded; the prevalence of a holy influence over the minds of many, when it was delivered, was generally felt and acknowledged. The nature of the service is, to render us helpful to one another, in promoting the growth and prosperity of every individual in the truth, and by this means to advance the great end of true religion, the glory of Him who created us, and the comfort and happiness of all.

The complaining language of many countries having deeply affected the minds of Friends, fervent desires were raised that the life of religion might be renewed in the churches, to their help in the maintenance of pure, unmixed piety. And it pleased Divine Providence to open the way to a fresh labor of love amongst his people, and to make many willing to engage in this service; and, oh! may it be blessed, so as to make it a memorable season of Divine refreshment, from the great Master of our assemblies. A desire to contribute my mite to this great and useful labor, prompts me to throw before my brethren the following reflections, hoping they will be received as the fruits of a mind cordially disposed, in the first place, to build up its own breaches, and, in the next, to join in repairing

those which the enemy has made in the walls of our Zion.

I would wish to apply myself to my brethren engaged in this service, and to recapitulate some parts of the wise, important heavenly counsel communicated to you during your deliberations on this subject, by many concerned brethren; that as you have given up your names, and that with a willingness that bespeaks your zeal for the cause of truth, and its prosperity among the people, you will let the weight of the work take possession of your minds; let it be your fervent prayer, that you may be made deeply sensible of its importance, as well as of the time and manner in which you are to proceed. These considerations were earnestly pressed upon you, and, as you keep them in humility and fear before you, will be opened for your accomplishing the work, to the churches' benefit, and your own growth and experience in righteousness and truth.

Let it be your care, in the service, to look to that Arm of power which gathered us to be a people, and has hitherto, in a good measure, preserved us one in faith and practice. Wait for a degree of that wisdom which led our ancestors to establish a most wholesome discipline amongst us, for our preservation; and be it your chief care, in much brotherly love, to strengthen the weak, and bring back the scattered, and, by an awful labor, to awake them to a sense of the holy principle of light, life, and grace, to an obedience to it, to a knowledge of its blessed effects; this is the one thing needful; and, oh! that they may wrestle and prevail, as Jacob did, and obtain the blessing for yourselves, and for the whole heritage of God.

And you, my dear friends, who are the objects of the churches' care, and amongst whom I rank myself, surrounded with many weaknesses, much imperfection, far short of that excellency that adorned our predecessors, yet struggling in hope after a better life, freedom from entanglements, more love to God, and his truth, yield to the word of exhortation; receive this visit as a fresh renewal of the love of God, and of help administered at the needful time. Let us embrace the hand held out to help us; kiss the rod we may have deserved, and give thanks to God for his mercy and loving-kindness in thus exciting a fresh concern in the Church for the restoration of individuals. Let us prepare ourselves, in sincerity, to receive the word of exhortation in meekness and humility; so shall we be made partakers of the benefits intended, feel our strength renewed to run with alacrity the race that is set before us, be made helpful to others in their progress, and, having finished our course with joy, leave a bright example to those who follow after us.

Under a sense of the great need we have to be afresh roused up to diligence, I found a willingness to throw these few hints before my brethren, as a testimony of my full unity with the proposition, and my desire that it may be rendered effectual to the help of many, and the general edification of the churches.

J. FOTHERGILL.

THE Lord God is rough with the transgressor, and all along the Scripture he weth and julgeth him: and if we come forth in the same Spirit, we shall find the same leadings where we meet with the same thing; for the Lord God will never be tender there; nor can that which comes from Him, lives in Him, is led by Him, be tender there, where He is not. Now the very root of this severity is good, and of God, and hath love and sweetness at the bottom of it.

The Youth in our Society.

An Address at the Close of a Little Book Published by Henry Tuke, and Written by him.

In the design and execution of this work, my mind has been much influenced by a desire for the welfare of the youth in our Society, and for their instruction in the principles of true religion. To them I feel disposed to address myself in this conclusion.

Let me remind you, my dear friends, of that wise and pious injunction, "Remember thy Creator in the days of thy youth." Consider his operations in nature and in grace; in Providence and in Redemption. Although in the consideration of all these, some difficulties, not easily comprehended, may present themselves, yet so much will be opened to the humble and attentive mind, as will excite the love and fear of Him "who made the heaven and the earth, the sea and all that therein is." In entering into these considerations, there are two assistants afforded us, by our gracious Creator—Reason and Revelation. The former, as well as the latter, is useful on this occasion. Reason, as a faculty given us by God; and, if rightly exercised, will tend to promote our knowledge of Him, particularly in the works of creation and nature. When not misled by the vanity of the human heart, reason sees and feels its own imperfections; and readily embraces and submits to those advantages, which revelation affords. By revelation, I mean to comprehend both that which is mediate and that which is immediate. The former is communicated in the Holy Scriptures, in which we have ample accounts of the being and nature of God—of his manifold works in Creation and in Providence—of his love to mankind, particularly in the work of redemption by Christ, and in affording the assistance of the Holy Spirit, to guide and direct into all necessary truth. It is by this Spirit, which is called the Spirit of God, and of Christ, as proceeding from the Father and the Son, that immediate revelation is received. This revelation produces that knowledge of God and of Christ, on which eternal life depends. In this sense, "no man knoweth who the Father is, but the Son, and he to whom the Son will reveal Him." And when it pleases God to reveal his Son in any, and obedience is yielded to the heavenly vision, these then become acquainted with the mysteries of God's kingdom, and are made sensible that "flesh and blood hath not revealed these things unto them; but their Father which is in Heaven." As the Holy Scriptures are the blessed [outward] means of introducing us to an acquaintance with the way of life and salvation, and of affording us much instruction in our various duties to God and one to another, I earnestly press on you, my dear young friends, a frequent and serious perusal of them. You will here find much profitable instruction of various kinds; the history is, beyond any other, important and interesting; the mystery makes "wise unto salvation." Here you may see the various dealings of God with his created man; you may be made acquainted with the dispensation of the law, the predictions of the prophets, the ministration of John, and the most glorious dispensation of the Gospel. Beware of such publications as have a tendency to create a disrelish for these sacred writings. Consider what the state of our religious knowledge would have been without them; and look at those parts of the world which have not had the benefit of the Scriptures, or in which the reading of them has been greatly restrained. When this comparison is fairly made, I believe

we shall find abundant cause to be thankful to the God and Father of all our mercies, for the benefit we enjoy, in having free access to these testimonials of his ways and will respecting the children of men. Let them be fairly compared with the various systems of religion in the world; and then, although there should be some difficulties, which may not at once be fully comprehended (and in what science are there not such difficulties), then will the transcendent excellency of Christianity be felt and acknowledged; and gratitude will fill the heart, for the unmerited love of God, in Christ Jesus our Lord. Having fairly appreciated the general principles of Christianity, those which are peculiar to our religious society, and of which you make profession, will, I believe, rise in your view with esteem and attachment. Their consistency with the Christian religion has been already shown; and, presuming you to be sensible of this consistency, I affectionately entreat you to be faithful in your adherence to them. Attend to that Divine Light, that saving grace, that good Spirit, which is placed in our hearts. This, if attended to, will preserve from the temptations incident to early life, and be your guide and support through the various trials and probations which, now or hereafter, may be your allotment. O! my dear friends, receive this heavenly visitant in the way of his coming. Give not up your minds to the pleasures and enjoyments of this world, which will draw away your obedient attention from things which make for your peace, and things by which you may edify one another. Be willing to take up the daily cross; and to bear the yoke of Him who said: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light!" Let those who have been habituated to sinful or dissipating pleasures, and have afterwards been brought to taste of the good word of life, and the powers of the world to come—let these say, whether more of the real comforts and enjoyments of life are not to be experienced in the humility and self-denial of a Christian than in all the gratifications which sin and folly afford. When we take into consideration the Divine peace, which we are told "passeth all understanding," and a degree of which is at times the experience of the faithful followers of a crucified Lord; when we also consider the comfortable prospects of another and eternal state of existence, there will be found sufficient inducements, in every reasonable point of view, to prefer a life of religion and virtue above that which is devoted to the indulgence and the pursuits of folly, dissipation and sin. The same principle of Divine Light which led our predecessors out of the vain and sinful pleasures of the world, also let them see the corruptions which had taken place in religious worship and ministry; the inconsistency of war with the Gospel Dispensation; and the impropriety of divers other matters, in the external department of professing Christians. For their testimony on these accounts, and the conduct consequent upon them, they suffered deeply in an age when religious liberty was claimed by all, but was given by few or none who came into the possession of power. Read the relations of the patient sufferings for the cause of truth, and the testimony of Jesus, of those who have gone before you, and faithfully bear your testimony even in those things that you may be ready to call little. Let not the singularity which a conduct consistent with your principles may produce, discourage you from a faithful

adherence to them; but submit to bear that cross, which will crucify you to the world, and the world to you, and redeem you from the various corruptions with which it abounds.* Prize your privileges; consider how differently our forefathers were circumstanced; and let this consideration excite in your minds increasing faithfulness and dedication to all parts of your religious duty. Follow the example of our blessed Redeemer; remember the reproaches which He endured; and be willing to take up the cross and despise the shame; then you may become partakers of that crown of righteousness which is the reward of all who have fought the good fight, and kept the faith, and who love his appearance. Before I conclude this address, I wish a little further to open the subject of Christian redemption, so far at least as to turn your attention to that work, which the depraved state of human nature renders universally necessary, and in which our Lord thus instructed a ruler among the Jews: "Except a man be born again, he cannot see the kingdom of God." Whatever our religious professions, whatever our outward appearance and demeanor may be—all will fail to procure us Divine favor and acceptance, if the heart is not renewed after the image of Him that created us. "Marvel not that I said unto thee, ye must be born again." This was the language in which our Saviour repeatedly inculcated this doctrine to Nicodemus; and O! my dear young friends! neither marvel at it nor withdraw from it. Examine the state of your own hearts, and the occasion for it entreat you, under those Divine convictions and influences by which "the washing of regeneration and renewing of the Holy Ghost" is experienced. The work is generally slow and gradual; therefore be not discouraged, if you cannot always perceive its progress; but, as you abide patiently under a right exercise of mind, you will find that the work will in time proceed, until the new creation in Christ Jesus unto good works is known. But when this is in measure attained, still watchfulness and prayer should be the companions of every mind. The command to watchfulness is of universal extent: "What I say unto you, I say unto all, watch." Again, "Watch and pray, that ye enter not into temptation." When this disposition or mind is rightly abode in, it preserves from formality in religion, keeps the soul alive to God, and makes living members and bright examples in his church and among his people. In this state of religious exercise the experience of the primitive believers is attained: By one Spirit are we all baptized into one body, and made to drink into one spirit. Here also right qualifications are received for religious service, and a capacity to fill up the measure of suffering or labor, which may be allotted in the church of Christ—a Church, the members of which are thus described by an inspired apostle: "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

We, as a people, need more of daily, fervent, silent introversion and waiting upon God; whereby our strength would be renewed, and our hearts more weaned from the world, and ability received to serve our God with reverence and godly fear.—*Thomas Eans.*

* The principles and practices of our Society are now, in general, so respectfully treated, that the temptation to desert them is much lessened.

FOR "THE FRIEND."

BACK UNTO BETHEL.

Back unto Bethel it is well to wander,
Where the fresh beauty of our morning lies,
Where the glad sunlight of the spirit's dawning
First woke to rance the soul's dark skies;
And drops more grateful than the dew of Hermon,
Or those that gathered upon Zion's mounds,
Poured, in their crystal and anointing clearness
From Lida's pure founts.

Back unto Bethel when our way is darkened,
And thro' the shadow we can find no light,
Our guidance lost and thickly round us closing
Foul's misty cirque, and despair's black night;
If hitherward our fearful steps are turning,
Perchance the cloud may glow with rainbow dyes,
And we behold the ladder of the angels
To Heaven rise.

Back unto Bethel when the waves of Jordan
Scem swelling deeper than the soul can dare,
And faith is weak that ever from its billows
We shall the rich stones of memorial bear;
Oh! strength and courage may afresh be given,
If fondly here we dwell a little space,
And breathe the air whose fragrance is surrounding
This trying place.

Back unto Bethel when our feet are straying
Far from the pathway leading unto peace,
When cumbering cares have been our steps delaying
And earthly pleasures yielded their increase,
Let us return, and renoun the promise broken,
Bind up the covenant, renew our vow,
And He who stands the same forgiving Saviour
May meet us now.

MY KINGDOM.

SELECTED.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard the task I find
Of governing it well;
For passion tempts and troubles me,
A weak word will mislead my way,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul,
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on Thee and feel
That Thou art very near;
That no temptation is unseen,
No childish grief too small,
Since Thou, with patience indinite,
Dost soothe and comfort all.
I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within;
Be Thou my Guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—*Louisa M. Alcott.*

SEPTEMBER DAYS.

Cianda plays his viol 'mid the grasses,
The last shrill sound at night, the first at morn;
Late poppies grow along the garden passes,
And light winds gossip in the ripening corn,

The sluggish creek in meadows lately greening
Is flanked with gold and purple, either brink;
From daisy beds the wind, the breeze is leaving
A deathly pallor on her lovely pink.

With Tylor fruit the lowly poke is laden;
Wych-bazel weaves "her thred of golden bloom;"
The wandering woodbine like a gypsy maiden
Warms with its color the deep forest's gloom.

The mourning sows with pearls Arachne's weaving;
The orchard peach looks out with cheeks a blush;
From shady nook the ring-dove's note of grieving
Floats far and faint upon the noontide hush.

By country roads the scarlet sumac's burning,
And over zigzag fences spread and shine
The lush dark elderberries, daily turning
Their loyal heart's blood into purple wine.

Down the lone path, where cows come in the gloaming
The thistles stand with faded armor on;
In buckwheat bloom the weary bees are roaming,
To gather sweets till the last day is done.

With all thy gift and grace, O fair September,
Some anniversaries it is thine to bring,
That loath unwilling eyes but to remember
And choke with sighs the heart that fain would sing.

And yet, when God has filled the earth with beauty,
And given the soul a quickened consciousness,
One may go forth in pleasant ways of Duty,
And feel the chastening Hand in close caress.
—*Elia C. Trug, in The Independent.*

Eli Perkins in Kansas.

I was lecturing out in Kansas last Spring,
where they have prohibition. An intemperate
man came to me one day and said:

"Yes, Mr. Perkins, this prohibition will bring
ruin to the State."

"It will, will it?"

"Yes, it will impoverish us and destroy our
business houses."

"Now, let's see about this, my friend," I said.
"Let's examine this a little."

"If a Kansas farmer brings a thousand
bushels of corn into Topeka, he gets how much
for it?"

"Three hundred dollars," answered my friend.

"Now, if they take this thousand bushels of
corn over to Peoria, how much whisky will it
make?"

"Four thousand gallons."

"And if this whisky should come back to
Kansas, you would have to pay wholesale about
\$8,000 for it?"

"Yes."

"Would it be worth anything to your citizens?"

"No; I suppose it would cause a good deal
of idleness and crime. It would hurt us. I
never did think whisky a positive benefit. I

"Well, how much would it hurt you?" I
asked.

"Oh, I can't tell. I —"

"Well, I'll tell you," I said. "It will hurt
you directly about eight thousand dollars'
worth. You would sell the corn from which
this whisky is made for \$300, and then buy
back the whisky for \$8,000. You would be
directly out of pocket just \$7,700. And, in-
directly, it would cost Kansas, in idleness and
crime—caused by the four thousand gallons of
whisky—about \$20,000. It would take 16,000
men a day a-piece to drink it, if they drank a
quart a day each. The loss of 16,000 days'
labor to Kansas would be \$20,000—wouldn't
it?"

"Well!" exclaimed my friend, "I never
heard it put in that way. I see it all plainly
now. I'll never say anything about prohibi-
tion-damaging Kansas again."

"Yes," I said, "if Kansas can save \$25,000 of
every thousand bushel of corn by getting the whisky
made from it stay in Kentucky, the more she
is damaged that way, the richer she will become
till finally, Kentucky, utterly impoverished, will
have to call on Kansas to lend her money to
build poorhouses. But there is one thing in
Kansas," I said, "that will be ruined by prohibi-
tion."

"What is that?" asked my friend.
"Why, your poorhouses. Your poorhouses

and jails will become empty. Think of a poor-
house with not a soul in it but the poor-master!
Think of a jail without a convict—poor, bankrupt
jail and poorhouse!"

Kansas used to send out \$19,000,000 a year
to Peoria and Kentucky and St. Louis, for
drink. She sends now about \$1,000,000 a year.
She is saving \$18,000,000. That is what is
keeping up the boom in Kansas. Her crops
have been bad, but her policy has been wise,
and she will soon have a surplus large enough
to buy the poor run States.—*Kansas City
Journal.*

FOR "THE FRIEND."

Ohio Yearly Meeting convened at Stillwater,
near Barnesville, on Second-day, Nnth Mo.,
30th. The meetings for worship held the day
previous, were, as usual, attended by many per-
sons not members of our religious society; and
many young people, who evidently had no
thought of attending the meeting at all, assem-
bled on the grounds, and passed most of the day
there, wandering up and down the walks, quite
out of accord with the spirit of the place, and
occasioning much annoyance to Friends. This
practice has been increasing, and will have to
be met by some effort to prevent it, while at the
same time welcoming all serious persons who
desire to profit by the meeting. The intrusion
is severely commented upon by the Barnesville
press, but, excepting from many leaving the
meeting before its conclusion, Friends were not
much disturbed after having assembled. During
both sittings there was much vocal expression,
in exhortation and prayer.

On the opening of the business meeting, on
Second-day, after reading the names of the Rep-
resentatives, minutes were read, liberating David
Heston and Thomas Whitson, from Philadelphia
Yearly Meeting; also one for Eliza H. Varney,
from Ontario, Canada, for religious service
within the limits of Ohio Yearly Meeting, the
concern of the last-named being the most ex-
tensive.

Epistles were read from Friends of Iowa,
Kansas, Western, New England and Canada,
and committees were set apart to essay replies.
A committee was appointed to nominate three
Friends to fill vacancies in the representation of
the Yearly Meeting in the Meeting for Suffer-
ings, occasioned by death, and another to audit
the treasurer's account.

On the opening of Third-day's session, the
Representatives reported their nomination of
Barclay Stratton and William L. Ashton as
Clerks, a continuance of the appointments of
last year.

The Queries were then taken up, and were all
disposed of at this sitting, the answers eliciting
much comment from many concerned Friends;
among other subjects, the habitual reading of
the Scriptures in families, and participation in
the decoration of soldiers' graves, drew forth
extensive remarks. Among the Elders deceased
during the year, the name of Dr. Isaac Huestis
drew forth the testimony that, in his professional
engagements, he was always careful to arrange
his affairs so as to be able to attend his religious
meetings, and he died while on his way home
from attending the last Yearly Meeting.

During the evening of Third-day, an educa-
tional association, composed mainly of the
younger members of the Yearly Meeting, met
at the school-house, whose object is to obtain
funds by contribution, towards an endowment
of the Boarding-School, and assisting students
in obtaining an education there.

The Reports on Education from the Quarterly Meetings showed a census of 613 children, of proper age to attend school, of whom a larger proportion are attending public schools than within the limits of Philadelphia Yearly Meeting, where many are placed under Friendly influences through the help of the Educational Committee, and by aid of other funds provided for the purpose.

A meeting for Divine worship was held on Fourth-day, the business meeting having been adjourned to Fifth-day morning.

The Boarding-School report showed a small attendance, and some pecuniary loss to the school, for the summer term of 1888; but the result of the winter session was such as to leave a small balance in favor of the institution for the year.

The Committee on Indian Affairs reported that a visit had been paid to the Sacs and Fox Indians.

During the session of Sixth-day, a minute on the state of Society, which had been prepared by a committee, and which was directed to be forwarded to the subordinate meetings, was read and approved; also, replies to the five epistles from other Yearly Meetings.

A committee to nominate correspondents, and another to suggest representatives in the Meeting for Sufferings, made report; after which, the meeting adjourned for another year, having transacted its affairs with true Christian condensation.

FOR "THE FRIEND."

A Visit to Sea Side City.

Sea Side City is one of the many places of summer resort for bathing on the shores of the Atlantic, in New Jersey. It is intermediate between Atlantic City and Cape May, and is of recent origin. I visited it at the end of the Eighth Month, not for bathing purposes, but in hope of finding some varieties of plant which would be new to me.

The railroad to the seashore branches off from the Cape May Road, shortly after crossing a piece of low marshy ground, which appears to form the head waters of Dennis Creek, which flows westerly and enters into the lower part of Delaware Bay. Dennis Creek has a border of Cedar swamp land; and is noted besides, as a place where the novel business of *mining* for Cedar has been extensively carried on.

The White Cedar (*Cupressus thyoides*), grows most luxuriantly on beds of peat, where its roots are always bathed in water. These beds are principally found along the head waters of the different streams of Southern New Jersey, forming the well-known Cedar swamps, in which the trees grow closely together. For hundreds of years there has been a very slow subsidence of the land, amounting to about two feet in a century, along the New Jersey shore, and indeed, in other parts of the Atlantic coast. In many places the inflow of salt water caused by this has killed the timber. A very large amount of white Cedar timber has been found buried in the salt marshes. The timber thus buried undergoes scarcely any change, and trees which must have lain there for hundreds of years are as sound as ever they were.

In mining for cedar logs, the shingler trims the swamp with an iron rod, until he finds what he regards as a good log. With a sharp spade he cuts away the roots and earth from over it, and then saws it off at the ends. This is easily done, as the mud is very soft and without grit. By means of levers he then loosens it, when it

at once rises and floats on the water. The under side of the log is always the lightest, and when it floats it always turns over, the side which had been at the bottom coming uppermost.

The low-lying salt meadows near the beach at Sea Side City were abundantly covered with vegetation. Some of the most characteristic forms were thick-leaved plants, such as the Sea Rocket (*Cakile Americana*), two species of Orache (*Atriplex*), and the Glass Wort (*Salicornia*), which has no leaves, their place being taken by the succulent jointed stem, which turns red late in the season, giving in many places a decided tinge of color to the marshes where it abounds. A species of Orache, a native of Tartary, is cultivated, especially in France, where the leaves are used as a spinach. The ashes of the *Salicornia* contain a large amount of soda, and were formerly much employed in making both soap and glass—from whence was derived its common name of Glass Wort. It grows abundantly on the coast of the south of Europe and the north of Africa.

Another interesting plant is the Sea Lavender or Marsh Rosemary, (*Statice Limonium*). The leaves are fleshy, like those of many other seaside plants, but are not very conspicuous because they are close to the ground, springing directly from the roots. The flowering stems are much branched, and bear many small lavender-colored flowers. Although this is the only species native to the United States, yet there are many kinds in other countries, some of which are very interesting occupants of greenhouses and gardens.

Our walk was rendered more interesting by the companionship of a well-informed naturalist who imparted much information. Among other things he spoke of mussels having been found in one of the pools left by persons who had been digging out marl. How this shell-fish could have been transported thither was a problem, which appeared to find a solution in a discovery of Dr. Leidy, that the embryo mussels are furnished with hooks, which might easily attach them to the feet or feathers of water-birds, and thus be conveyed to pools which they had not before inhabited.

After examining the meadows we went to a mill-pond on a small stream, a few miles distant. Among the bushes which grew on its edges, were numerous specimens of the Spiked Loosetrife (*Lythrum Salicaria*), with large purple flowers. A most curious habit of this plant is the manner in which it encroaches on the area of the pond by letting its branches droop until they touch the water, and then growing to a considerable length along its surface, sending up branches and sending down numerous roots which grow till they reach the mud below and fasten themselves there. While this process is going on, the original branch is kept in its position by the development on its surface of a thick coating of soft, spongy material, full of cells, which buoy it up and float it on the surface.

A similar development of air cells for the purpose of a float is made by another plant which we found on the quiet waters of this pond. It was one of the Bladder-worts (*Utricularia inflata*), which floats in the water, without any attachment by roots to the ground below. The long stem is divided into numerous fine thread-like fibres or leaves, which have small air-bladders. When the time for flowering comes, by this singular plant sends up a stalk which bears several pretty large yellow flowers, it provides a float by the growth of several large bladders

radiating from the base of the flower stem. These are buoyant enough to keep the flowers elevated in the air, so that they can perform their appropriate functions and mature their seed. Lindley states that when the fructification is accomplished, the bladders become filled with water in place of the air, and the plant then sinks. J. W.

FROM "THE BRITISH FRIEND."

What Barclay calls the "universality of Divine grace" is being grasped with increasing firmness by the leaders of religious thought. The following extract from a recent sermon by the Bishop of Manchester speaks for itself:

"There was no race on earth that did not have the feeling of dependence upon a higher power. He knew that travellers had testified to finding races without the religious instinct, but he said fearlessly that those reports had never borne the scrutiny of strict investigation. It was said that the Zulus had no such instinct, until Bishop Harrington proved that they believed in a great ancestral god. It had been stated more recently that the aborigines of Australia, who shared with the Hottentots the reputation of being the lowest of the human race, had no religious instinct. That was totally false. But even the man who knew them best thought so for fourteen years, but when he became as it were a member of their tribes, he discovered, to his amazement, that they had a religion which no woman of the tribes might know under penalty of death. It was not true that there was a tribe anywhere on the earth's surface that did not know and believe that there was something diviner and higher than itself on which it must depend. From the days that men carved their hatchets out of flint, they had felt that there was a Being higher and diviner than themselves, which would open their eyes and support their weak wills in determining to do what was according to their primitive notions of right; and so it had been down the long ages."

Natural History, Science, &c.

Contest Between a Blackbird and House Snake.

—One bright morning last summer I was walking out in the country near town, when I was surprised to hear a great noise of birds chattering and crying as if under excitement, blended with cries of fear and distress. On coming nearer to the noise, I saw a large number of birds: there must have been at least one hundred of all kinds on and about a certain tree. There were sparrows, bluebirds, Baltimore orioles, robins, nut hatches, &c., and one very large blackbird. He seemed to be fighting something, as he would throw forward his feathers, and raise his wings, then strike at something very seriously, while the other birds would utter cries of encouragement and rage.

I watched them for some time, wondering what it could all mean, when a house snake about eighteen inches long dropped at my feet. It started up the tree, and I killed it with a stone. As soon as the snake fell, all the birds began flying about as if congratulating each other on their victory, and it really seemed that their cries were changed to joy.

Curious to know more, I climbed the tree. In a fork of it, where the fight had taken place, I found a sparrows' nest with five young ones, which the snake was after. The parents not feeling able to cope with the enemy, had undoubtedly gone for help. The blackbird was

the champion and did all the fighting, while the other birds did the talking.—*E. L. Day, in Forest and Stream.*

Some Devices of Indian Criminals.—A writer of a series of articles in the *Times* of India on "By-paths of Crime in India," mentions some devices of criminals in that country. One curiosity which he was shown on a visit to the Presidency gaol in Calcutta was a heavy lead bullet about three-quarters of an inch in diameter. This was found on an habitual thief, and was being used to form a pouch or bag in the throat for secreting money, jewels, &c., in the event of his being searched. The ball is put into the mouth, and is allowed to slide down gently until it reaches some part near the epiglottis, where it is held in position and is kept there for about half an hour at a time. This operation is repeated many times daily, and gradually a sort of pocket is formed, the time being longer or shorter, according to the size of the pocket required. In some cases six months have been sufficient, in others a year, while in some cases two years are necessary. Such a pouch as this last is capable of holding ten rupees—about the size of ten florins. The thief therefore can undergo search, and nothing being found, he goes away with the spoil in his throat, the power of breathing and speech being in no way interfered with. About a score of prisoners in the Calcutta gaol have such pouch formations. In the hospital of the prison the visitor learned some of the malingering practices of Indian criminals. In one case he saw a youth who was a perfect skeleton, with lustrous eyes looking out in a ghastly manner from a worn, haggard face. It was discovered that he had for two years been taking an irritant poison, with a view to produce dysentery, in order to shirk work and get pleasant quarters in the hospital. But he had overdone the part, for he had reduced himself to such a condition that recovery was all but impossible. This taking of internal irritants is a common practice amongst the habitual criminals of Calcutta. Castor oil seed, croton seed, and two other seeds, which have no English name, are the agents most commonly employed. One man was pointed out, who, in order to get off his fetters, had produced an ulcer by rubbing the chafed skin with caustic lime, and then irritating the sore by scratching it with a piece of broken bottle.

Vitality of Seeds.—At a meeting of the Academy of Natural Sciences, Philadelphia, one of the members referred to the persistence of life in seeds, as illustrated by the presence of upwards of twenty species of plants on the newly made embankment at Fairmount Park, distinct from those growing in the neighborhood. The ground had been formed by dredging, and the seeds must have preserved their vitality in the river mud.

Poisoned by Paris Green.—William H. Seifert, his wife and family of four small children, were taken seriously ill after eating boiled cabbage for dinner. The cabbage, after examination, was found to contain Paris green, which was applied too freely—probably to the cabbage plants in early growth.

Silk without Worms.—M. de Carbonnet, a French savant, has discovered how to make silk without worms. He began his experiments some time ago, with the guiding idea that the peculiar appearance of silk was the result of the spinning of a liquid. After many months of repeated and unsuccessful trials he produced several yards of silk in this wise: he poured a colloid solution

into a copper receiver, which emptied into a system of small glass tubes. These tubes terminated in capillaries, which carried off the solution in fine thread-like streams. In a second system of glass tubes filled with water, the fine streams became fine threads, which, before leaving the water, were caught mechanically and wound around tiny rollers. After being heated and cooled in an acid of special gravity and temperature, the threads were made less combustible than cotton by being saturated in a simple chemical preparation. The quality of the silk goods manufactured from these threads is fine. The threads are cylindrical and are from one to 40 micro-millimeters in diameter. They sustain a weight of 25-35 kilograms per square millimeter. Ordinary silk bears a weight of 30-45 kilograms per square millimeter; cooked silk, 15-20. De Carbonnet's silk is much more brilliant than ordinary silk, and absorbs and holds coloring matter more satisfactorily. As yet only a few pieces have been produced by the new process. Several of them are shown in the Paris Exposition. De Carbonnet is confident, however, that further experiments will enable him to manufacture silk cheaply and in large quantities. In fact, he thinks that a few years hence the silk worms may as well go and die, as machinery will then be doing their work much better than they can do it themselves.—*New York Sun.*

Items.

Iowa Yearly Meeting (Progressive).—This body met at Oskaloosa, Iowa, on Third-day, Ninth Mo. 3rd. A request from two Monthly Meetings in southwestern Nebraska for the establishment of a Quarterly Meeting was made a favorable report. This was united with by the meeting, and a committee appointed to set up the meetings.

Barclay Hinchman was appointed Clerk, and Stephen M. Hadley and William Jasper Hadley, assistants.

The proposition to establish a Quarterly Meeting at Des Moines, was postponed till another year. The members had to form a Missionary Board to the instruction of delegates from the American Yearly Meetings, whenever six of them should unite in the plan, was sanctioned.

The committee appointed the previous year on "birthright membership," proposed discontinuing the custom—but the meeting decided that it should remain as it had been.

It was concluded that persons applying for membership should answer the following questions:

First.—Have you accepted the Lord Jesus Christ as your Saviour, and is it your purpose of heart to live a faithful Christian life?

Second.—Will you, with the assisting grace of God, conform to our discipline and the requirements of the Church?

Third.—Will you give of your means according to your ability, for the support of the work of the Church?

The superintendent of evangelistic work reported that 51 pastors were in the field regularly; 15 of whom were wholly supported, and 4 supported themselves; 150 others were doing pastoral work. The cost of the evangelistic and pastoral work had been somewhat less than \$10,000.

Western Yearly Meeting (Progressive).—The first sitting of the meeting for business was on Fifth-day morning, Ninth Mo. 12th.

The singing of hymns was of frequent occurrence, and appear to have called forth a caution from one of the members.

A proposition was introduced, that a children's day be taken in all the meetings, and that a collection be observed to be used in creating a fund to be used as a loan for the education of young persons for Christian work as missionaries, ministers, &c. It was left for consideration next year.

The statistical reports gave the whole number of members 13,420, and number of meetings 91.

Five day schools had been maintained among the Eastern Cherokees.

A proposition to reprint the Book of Discipline produced considerable discussion, and was referred to a committee to report next year.

Western Yearly Meeting (Conservative). convened on the 6th ultimo at Sugar Grove. The meeting of Ministers and Elders on the day preceding at 3 o'clock p. m.

Mary R. Test, a minister of Ohio Yearly Meeting, was present with a minute from her friends at home, and several other dear Friends from a distance, without credentials, were present, whose company and solid deportment was satisfactory and encouraging to us.

Satisfactory tokens of brotherly love were received from all the Yearly Meetings with which we correspond, except New England. The reading of these epistles was strengthening and encouraging to us at this time.

On First-day two large public meetings were held, at 10 A. M. and 2 p. m., in which much good advice was held out.

On Second-day the state of Society was brought to view by the reading of the Queries and Answers from the Quarterly Meetings, during the consideration of which many minds were deeply exercised on account of the many deficiencies amongst us; and much cheering was afforded to the dear youth. In the afternoon the request from Plainfield Quarterly Meeting came up, for the new Quarterly Meeting, to be composed of White River and Wilmington Monthly Meetings. The new Quarter to be known by the name of Laura Quarterly Meeting of Friends, to be held at Laura, Miami County, Ohio. After a time of deliberation on the subject the meeting in that respect was united with, and a committee appointed to attend the opening thereof on the 3rd Seventh-day in Second Month next.

On Third-day, the meeting in joint session had the minutes of the Meeting for Sufferings read, and the action of that body was approved for the past year; and a report added on the Minutes, prepared by that body, was read and approved, and referred back to the Meeting for Sufferings, for publication and circulation.

Our Committee on Education made a satisfactory report: showing there had been five schools the past year, under the care of Monthly Meeting committees within our Association.

Also our Committees on Books and Tracts, and on Peace and Temperance, made satisfactory reports.

On Fourth-day morning, meeting resumed business at 9 o'clock. Epistles, one to each of the Yearly Meetings with which we correspond, were read and approved.

Minutes read, and solid deportment of the dear youth was commendable; there was a goodly number of them present.

After the meeting finished the business that came before it, and the minute of adjournment was read, there was a large public meeting held, to the satisfaction of Friends, and they then separated. Many could say, that it had been good for us to be here. Also Maxwell was re-appointed Clerk of the Meeting this year, and Nathan Pinson for an assistant.

FEELINGLESS and indisposition often interfere with my regular attendance of meetings, though I think it right to make great exertion to go, and sometimes the effort is trying and wearisome to the flesh; yet the reward overbalances this. When we are providentially hindered from going to our religious meetings, it does not necessarily follow that we will be deprived of communion with our Father in heaven through his dear Son, nor of worshipping Him in spirit and in truth. He graciously regards the fervent exercise and travail of the soul to draw near to and feel after Him, and owns it as well in the solitary chamber as in the public assemblies for worship.—*Thomas Evans.*

THE FRIEND.

TENTH MONTH 12, 1889.

The *Christian Messenger*, a local church paper, published at Dickson, Tenn., enumerates among some articles which it regards as "indispensable in a Methodist home," the Bible, the Methodist Discipline and a Methodist paper.

We suppose there are few, if any, families of Friends in Philadelphia Yearly Meeting that are not provided with one or more copies of the Holy Scriptures; and probably most of them have also a copy of the Discipline and its companion volume, the Book of Advices. We wish to commend those books to our younger members especially, as well adapted to give them a knowledge of the disciplinary rules under which they live; and also as containing much sound doctrinal matter, and expression of religious concern for the spiritual welfare of its members, which has been felt from time to time by the body. A serious and thoughtful perusal of both of these volumes might prove of great advantage to many.

SUMMARY OF EVENTS.

UNITED STATES.—The debt statement shows that the decrease of the public debt during the Ninth Month amounted to \$13,653,094. Total cash in the Treasury, \$637,540,530.

A statement prepared at the Treasury Department shows that there was a net increase of \$14,711,990 in circulation during the Ninth Month. The decrease of \$10,597,273 in money and bullion in the Treasury during the same period. The principal increase in circulation was in United States notes, silver certificates and standard silver dollars. The decrease was in gold certificates and gold notes. The circulation on Tenn. Mo. Ist was \$1,405,018,000, and the money and bullion in the Treasury on the same date \$619,060,971.

On the 21st instant, the delegates to the International American Congress assembled at the State Department at noon, and were received by Secretary Blaine, who delivered a short address of welcome. Secretary Blaine was then chosen President of the Congress. On the morning of the 2nd the delegates started in a special train to the Pennsylvania Railroad, on an excursion to visit the chief cities in the Northern, Eastern and Western States. On the 7th, the party visited some of the factories in Lawrence and Lowell, Mass.

The steamer Corowa, which left New Orleans for the Ouachita River on the evening of the 2nd instant, exploded her boilers at False River, nearly opposite Fort Hudson, causing a loss of the steamer and forty lives. A number of persons were saved by a steamer that was near by. The Corowa recently came out of the dry dock, where she received extensive repairs.

War had been declared in Brainerd, Minnesota, by Indian Commissioners at the Mille Lacs reservation that these Indians have at last given in and signed the treaty, which will open some of the richest lands in the country to settlement. The result of the Commission's labors adds about 4,000,000 acres to the domain in addition to that secured by the Sioux Commission.

It is reported from Guthrie, Indian Territory, that the Iowas have consented to sell their reservation, and will probably agree to it formally when the Congressional Commission returns there two weeks hence. If the Iowas should sell their reservation the Government will be thrown open to settlement 200,000 acres of rich farming land. The Iowa tribe numbers but 83 souls, all told.

The total value of railroad property in Tennessee for 1889 amounts to \$39,253,600.

The returns of the elections in the four new States, held on the 1st instant, indicate that the Republicans have carried both the Dakotas and Washington, and the Prohibition and Congressmen and Legislatures. In Washington. The vote on Prohibition in North Dakota is close, but in South Dakota it is carried by a decided majority. Pierre has been chosen the capital of North Dakota.

The latest returns from Montana give a Democratic majority of seven on joint ballot in the Legislature,

with one in doubt, which may increase the majority to nine. In several counties the vote is very close, but it is not thought the official canvassing will make any material change. Toole, Democrat, is elected Governor by a majority of about 500; Carter, Republican, for Congress, by a majority of about 1000. South Dakota, says that the selection of that place as the capital of South Dakota, bids fair to create a boom which shall outrival Oklahoma last spring. Strangers are flocking into the city by thousands, every train being loaded down with prospectors and speculators. Over \$300,000 worth of property changed hands on the 5th instant. Lots which could have been bought a week ago for \$100 sold for \$1000.

Connecticut, on the 7th instant, voted on a prohibitory amendment to her State Constitution and defeated the measure by a majority of three to one. The new secret ballot law had its first trial, and it is said worked well.

The constitutionality of the Iowa Prohibitory Liquor law has been reaffirmed by the Supreme Court of the State, in an action in replevin involving the right to the possession of a large quantity of beer, all in sealed vessels, bearing United States Internal Revenue stamps over the plugs. The goods were shipped to a resident of Keokuk, an agent of the plaintiff, and were offered for sale in unbroken packages. The lower Court found as a fact that the beer was kept for sale for the purpose of evading the prohibition law of Iowa, but that the laws are unconstitutional and void as applied to the facts of this case. The Supreme Court holds that the law is constitutional.

Eighty-seven cases of small-pox are reported in Socorro, New Mexico, during the period of last year. In Texas, 200 miles from Socorro, has ordered a quarantine against the latter place. Vaccination will also be made compulsory in the public schools.

Deaths in this city last week numbered 330, which is 18 more than during the previous week, and 14 less than in the corresponding period last year. Of the whole number, 176 were males and 154 females: 48 died of consumption; 26 of diseases of the heart; 22 of pneumonia; 17 of old age; 17 of marasmus; 14 of typhoid fever; 13 of inflammation; 13 of inflammation of the brain; 12 of convulsions; 9 of cancer; 9 of delirium; 8 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 4½, 106; 4's, 127½; currency 6's, 118 a 130.

COTTON was quiet, at 11 cts. per pound for middling uplands.

RYE—Winter bar, choice, \$13.25 a \$13.50; do, fair to prime, \$12.50 a \$13.00.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do, extras, \$2.85 a \$3.25; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, some ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.40; western winter, clear, \$4.00 a \$4.25; do, do, straight, \$4.30 a \$4.55; winter patent, \$4.60 a \$5.00; Minnesota, clear \$3.50 a \$4.00; do, straight, \$4.25 a \$4.75; do, patent, \$5.00 a \$5.35. Rye flour was quiet but fair at \$3.10 per barrel for choice. Buckwheat flour at a minimumly quoted at \$2.40 a \$2.75 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 82½ a 83 cts.

No. 2 mixed corn, 39½ a 40 cts.

No. 2 white oats, 26½ a 27 cts.

BEEF CATTLE.—Extra, 4½ a 4½ cts.; good, 4½ a 4½ cts.; medium, 3½ a 4 cts.; common, 2½ a 3 cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra, 4½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 7 cts.; common, 3½ a 4 cts.; culls, 3 a 3½ cts.

LAMBS.—Extra, 6½ a 7 cts.; good, 6 a 6½ cts.; medium, 5½ a 6 cts.; common, 4½ a 5 cts.

HOGS.—Good light western, 63½ a 63 cts.; heavy western, 6½ a 6½ cts.; extra heavy western, 6 a 6½ cts.

FOREIGN.—On the 7th instant, a terrific gale was prevailing throughout Great Britain and Ireland. Much damage was done at Blackpool and Liverpool, and in Ireland. The British ship Prince Louis, from Quebec, has been driven ashore in the Mersey.

One of the notable surprises of the week was the endorsement by Lord Hartington of Balfour's Irish University bill and his agreement to the amendment made by Chamberlain, that the real work of the meeting session of Parliament will begin with the introduction and consideration of an Irish Land bill and an Irish Local Government measure. As the report of the bill was publicly read and submitted, Irish matters will, as they have done during the past sessions, be the most prominent, and, as a correspondent on the ground says, "the indications clearly point to very stormy weather at Westminster."

The elections held in France on the 6th instant, re-

sulted in the success of a large majority of Republicans. The result, it is thought, will completely crush the hopes of the Bonapartists. Rochefort has been beaten by 1500 votes, and is deprived of any possible pretext for accusing the Government of undue measures against the press. In the districts which he failed to select members of the Chamber of Deputies on Ninth Month 22d. According to the latest estimate the new Chamber of Deputies will have 365 Republican and 211 Opposition members. This estimate indicates a change of 100 members.

The *Troops* commenting upon the fact that the Moderates, headed by Say and Ribot, have a dominating influence in the Republican party, says it considers the time propitious for a policy of reconciliation toward all classes, with a view to a consolidation of the Republic and the permanent establishment of peace and order.

A company has been formed in Germany to run a line of steamships between Hamburg and Mozambique. The vessels will stop at Zanzibar en route.

Official telegrams from Freiburg received at Potsdam and the Foreign Office on the night of the 5th instant say that the Czar will start for Berlin on the 10th instant.

Nothing is expected to result from the Czar's meeting with Prince Bismarck.

A movement is on foot in the United States which will accept any conciliatory overtures unless they are well backed by solid concessions.

The Russian Government is enforcing quarantine regulations on the Persian frontier owing to the prevalence of cholera at Reshd.

A movement is on foot in St. Petersburg for observing the first day of the week as it is understood in the United States and Great Britain. It is said that twelve hundred St. Petersburg merchants have already declared themselves willing to keep their places of business closed on First-day.

A movement is on foot in the elections for members of the Servian Skuptchina, that 102 Radicals and 15 Liberals have been elected. The total number of votes cast for the Radical candidates throughout the country was 158,635, and for the Liberal candidates, 21,774.

The province of Cagliari, Italy, has been ravaged by a terrific storm, in which 240 houses were destroyed. Sixteen persons were killed and hundreds were injured. The town of Cagliari suffered severely.

A terrible hurricane has visited the Island of Sardinia, and has done a fearful havoc in the destruction of buildings battered by the storm, and thirty persons were killed.

Details of the recent hurricane in Laguna del Carmen, Mexico, show that one hundred and five houses were destroyed and twenty-seven vessels wrecked.

The steamer *Geographie*, from Montreal, for Southampton, with cattle and merchandise, collided with the Nova Scotia sailing vessel *Minnie Swift*, forty miles off St. Pierre Miquelon, at 2 o'clock on the morning of the 1st instant, and was buried in within ten minutes, drowning about fifteen persons, including two women and three children. The others, with part of a Norwegian crew previously picked up, got on board the steamer. That also sank nine hours after the collision. Her captain and fifteen men were picked up by a boat, but a passing schooner took them to St. Pierre. Two other boats, containing about thirty-five missing persons.

NOTICES.

The next meeting of the TEACHERS' ASSOCIATION OF FRIENDS will be held at 14 N. Sixteenth Street, on Seventh-day, Tenth Month 12th, at 2 o'clock. Principal subjects under discussion (1) *The use of the Voice*. (2) *How can our schools, especially the smaller, be improved?* All are invited.

SOCIETY FOR HOME CULTURE.—The Term of 1889-90, opened Tenth Month 1st. SARAH ELY PAXSON will act as Secretary this year, and those wishing to become members or become members, will please address her at New Hope, Pa., or at the Pension in St. Pierre.

A new department of books for children may be useful to parents and teachers.

WANTED—An experienced teacher, (a member of the Society of Friends) possessing good administrative and business abilities, to act as Superintendent of Friends' Board School, 140 N. 11th St., Philadelphia.

Apply to
Ephraim Smith, 1106 Pine St.
John W. Biddle, 1199 South Fourth St., or
George Vaux, Bryn Mawr, Penna.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TENTH MONTH 19, 1889.

No. 12.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,
MOORESTOWN, BERKINGHAM CO., N. J.

Entered as second-class matter at Philadelphia, P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 193.

THE WORK OF GRACE.

Robert Barclay in speaking of the Light of Christ, which visits the hearts of all mankind in order for their redemption from sin, says, that man cannot move and stir it up when he pleaseth, but it moves and strives with man as the Lord pleaseth. "For, though there be a possibility of salvation to every man during the day of his visitation, yet cannot a man, at any time when he pleaseth, or hath some sense of his misery, stir up that Light and Grace so as to procure to himself tenderness of heart; but he must wait for it; which comes upon all at certain times and seasons, wherein it works powerfully upon the soul, mightily tenders it, and breaks it; at which time if man resist it not, but close with it, he comes to know salvation by it."

The truth of these remarks is instructively illustrated in the account which Thomas Ellwood gives of his own conversion—of the turning of his feet from the path of vanity and spiritual carelessness in which he had before walked, into the narrow path of self-denial and communion with his Maker, which leads to ever-enduring happiness and peace. When on a visit with his father and sister at the house of Isaac Penington, they met with Edward Burroughs, who, on parting with them, addressed a few words to each, according to the sense he had of their several conditions. T. Ellwood says: "That which he said to me, or rather that spirit in which he spoke it, took such fast hold on me, that I felt sadneke and trouble come over me, though I did not distinctly understand what I was troubled for. I knew not what I ailed,—but I knew it was something more than ordinary, and my heart was very heavy."

Soon after this he attended another meeting of the Society of Friends, which "was like the clinching of a nail; confirming and fastening in my mind those good principles which had sunk into me at the former." My understanding began to open, and I felt some stirrings in my breast, tending to the work of a new creation in me. The general trouble and confusion of mind, which had for some days lay heavy upon me, and pressed me down, without a distinct discovery of the particular cause for which it came, began now to wear off, and some glimmerings of

light began to break forth in me, which let me see my inward state and condition towards God. The light, which had before shone in my darkness, and the darkness could not comprehend it, began now to shine out of darkness, and in some measure discovered to me, what it was that had before clouded me, and brought that sadness and trouble upon me. I saw, that although I had in great measure been preserved from the common immoralities and gross pollutions of the world, yet the spirit of the world had hitherto ruled in me, and led me into pride, flattery, vanity and superfluity; all which were naught. I found there were many plants growing in me, which were not of the heavenly Father's planting; and that all these, of whatever sort or kind they were, or how specious soever they might appear, must be plucked up.

"Now was all my former life ripped up, and my sins, by degrees, were set in order before me. And though they looked not with so black a hue and so deep a dye, as those of the lowliest sort of people did, yet I found that all sin, even that which had the fairest and finest show, as well as that which is more coarse and foul, brought guilt, and with and for guilt, condemnation on the soul that sinned. This I felt, and was greatly bowed down under the sense thereof.

"Now, also did I receive a new law, an inward law superadded to the outward, 'the law of the Spirit of life in Christ Jesus,' which wrought in me against all evil, not only in deed and word, but even in thought also; so that every thing was brought to judgment, and judgment passed upon all. So that I could not any longer go on in my former ways and course of life, for when I did, judgment took hold upon me for it.

"Thus the Lord was graciously pleased to deal with me, in a manner somewhat like He had dealt with his people Israel of old, when they had transgressed his righteous law, whom by his prophet He called back, and required 'to put away the evil of their doings'; bidding them, first cease to do evil; then, learn to do well. And what, in particulars, the evil was which I was required to put away, and to cease from, that measure of the Divine light, which was now manifested in me, discovered to me; and what the light made manifest to be evil, judgment passed upon.

"So that here began a way to be cast up before me, for me to walk in—a direct and plain way; so plain, that a way-faring man, how weak and simple soever, though a fool to the wisdom, and in the judgment of the world, could not err, while he continued to walk in it; the error coming in by his going out of it. And this with respect to me, I saw that measure of Divine light which was manifested in me, by which the evil of my doings, which I was to put away and cease from, was discovered to me.

"I found it was not enough for me to cease to do evil; though that was a good and a great step. I had another lesson before me, which was to learn to do well; which I could by no means do, till I had given up, with full purpose of mind, to cease from doing evil."

As Thomas Ellwood endeavored to walk in obedience to the gradual unfoldings of the Spirit of Christ in himself, he was brought into many trials and much suffering. One of these times of trial was on the occasion of the holding of a Court of Quarter Sessions at Oxford, to which he was sent by his father, who was a justice of the peace, to attend to some business for him. Thomas had many acquaintances in that city, with whom, he says, he had been "wont to be jolly; whereas now I could not put off my hat, nor bow to any of them, nor give them their honorary titles, as they are called, nor use the corrupt language of you to any one of them, but must keep to the plain and true language of thou and thee." As he rode towards Oxford, a frequent cry ran through him to the Lord, that he might be preserved faithful, and not be drawn into evil, how much scorn and contempt soever be cast upon him. He soon met with a knot of his old acquaintances, who saluted him after the usual manner, putting off their hats and bowing, and saying, "Your humble servant, sir;" expecting the like from him. But when they saw that he did not move his cap or bow his knee as in former times, they scarcely knew how to understand his bearing; and the one who stood nearest to him, as T. Ellwood relates, "clapping his hand in a familiar way upon my shoulder, and smiling on me, said, 'What! Tom, a Quaker?'" To which I readily and cheerfully answered, "Yes, a Quaker." And as the words passed out of my mouth, I felt joy spring in my heart; for I rejoiced that I had not been drawn out by them, into a compliance with them, and that I had strength and boldness given me to confess myself to be one of that despised people." He adds the statement, that on his return home in the evening, "My heart was full of thankful acknowledgments, and praises unto the Lord for his great goodness and favor to me, in having thus far preserved, and kept me from falling into anything that might have brought dishonor to his holy name."

Though his experience at Oxford was no doubt attended with much mental exercise to a young man like T. Ellwood, accustomed to move in a social circle where compliments were largely practised, yet he had many conflicts to pass through which would be regarded as more severe, such as personal violence from his own father, and imprisonments for his religious profession. Under all these, his chief resource for help and guidance was the same as in the inciting prayer related—"My heart was full of brave life to the Lord, that He would vouchsafe to be with me, and uphold and carry me through." On one of these occasions, when he had been stopped by the watch for riding through the town of Maidenhead on a First-day of the week, he says, "I retired in spirit to the Lord, in whom alone my strength and safety was, and begged support of Him;" and when, after some detention, he was allowed to proceed on his journey, the feeling on his mind was one of joy that he had been preserved from doing or saying anything which might give an advantage to the adversaries of

Truth; and praises were raised in his heart to the Lord, his preserver.

As he thus lived in submission to the Divine will, the Lord was graciously pleased to visit him by his quickening spirit and life, so that he came to feel more and more the operation of his power working out that which was contrary to his will, and giving him dominion over it. Thus he grew in grace, until he became established as one of the pillars in the Lord's house that go no more out; and, as one of his friends testified, "eminently serviceable in the Church of Christ."

Cotemporary with Thomas Ellwood, although some years older, was Sir Matthew Hale, Lord Chief Justice of England. He also was favored when a young man with a visitation of Divine Grace, working powerfully upon him; and, being in with it, he too (it is believed) came to know salvation through it. In early life he was fond of company, and fell into many levities and extravagancies.

Being one day in company with other young men, one of the party, through excess of wine, fell down, apparently dead, at their feet. Hale was so affected that he immediately retired to another room; and shutting the door, fell on his knees, and prayed earnestly to God, that his friend might be restored to life, and that he himself might be pardoned for having given countenance to so much excess. At the same time he made a solemn vow, that he would never again keep company in that manner, nor "drink a health" while he lived. His friend recovered, and Hale religiously observed his vow. After this event, he forsook all dissipated company, and became remarkable for a grave and exemplary deportment, and a religious tenderness of spirit.

No doubt this good man drew from his own experience, when he wrote,—"They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely the Spirit of truth and goodness." "The observance of the secret admonition of this Spirit of God in the heart, is an effectual means to cleanse and sanctify us." J. W.

William Grover.

(Continued from page 82.)

1803.—*Sixth Month, 3d.*—It is very gratifying to the natural mind, to have a very full and comprehensive view of the subject of religion, at the beginning of the work; but the religion of our Lord and Saviour Jesus Christ appears to be very differently intended to be opened to the mind; beginning, frequently, with a little light or manifestation of the Divine will, as to some point or part of duty. And as obedience is yielded to this small manifestation, let it be respecting whatsoever it may, greater and greater degrees of light and of strength are afforded, to follow on to know more and more of the Divine will, and of Divine things. This is very humbling to the natural mind, which would willingly be getting on faster; but the real, Divine manifestations of Light and of Life must be humbly waited for, and the mind clothed with reverence and fear, lest it get on in its own wisdom, and mix something of its own with the communications of Divine Light and Life; for, it is well to remember, that "in Christ (the Word) was Light, and that Light was the Life of men." Now, as the mind is really favored to believe that all good comes from God; and that its own conceivings and searchings, in its own wisdom and strength, will end in disappointment, and short of that clearness and evidence which truly satisfies, it is brought into a humble, waiting state; and in this reduced, de-

pendent, humble state, as anything is made known from the source of all true good, I believe a sweet, substantial, satisfying something will attend it, which all the exertions of the mind, in its own wisdom and activity, cannot afford. And as this comes to be really known and believed, a fear possesses the mind of entering into abstract speculation concerning Divine things; preferring God; not doubting but He will be pleased, if we yield obedience, day by day, to the manifestations of his light in our minds, to make to us such discoveries as He judges best and most suitable for us.

Now, as the Holy Scriptures are read in this disposition of mind, depending on God, through the spirit of Christ in the soul, for the opening of them to our understandings, we may, I believe, often be sweetly refreshed, comforted and edified, even in reading a very few verses. And if we meet with anything which is not quite clear to us, we may rather feel disposed to leave it, than to reason, search, and contrive concerning it. Thus thou wilt perceive that I believe the religion of Christ to be a religion of faith in Him; and that, as in Him are hid all the treasures of wisdom and knowledge, so, as we are brought into a state of true waiting and dependence upon Him, and upon the manifestations of his spirit on the soul, we are in the way to be rightly introduced, from time to time, into such degrees of knowledge in Divine things, as is truly best for us, and best adapted to the state of our minds; and that it is not consistent with Divine wisdom to communicate the treasures of heavenly mysteries, but as the mind becomes, through true obedience, refined and prepared for the reception of them.

1810.—*First Month, 21st.*—I think I never saw, more than lately, the usefulness and necessity of diligence to acquaint ourselves with that Divine good, which alone can console and sustain the soul in the hour of trial and extremity; and I feel, whilst I write, desires that thou mayst, for one, prize the present day. Love retirement, and frequent, solemn introspection of mind; that so thou mayst increasingly see thy duty and service in religious society, and be careful to do it with Christian magnanimity and faithfulness, showing, on all occasions, on whose side thou art, that thou mayst be an example and encouragement to others to do likewise.

1810.—*Seventh Month, 25th.*—Those manifestations intended for real, solid, and permanent good, are oftentimes in the cross to our own nature; but, as yielded to and obeyed, they tend to change our nature, even to introduce that nature which does the will of our Heavenly Father with delight. And I believe such are always blessed, and partake of substantial good, though it may be often mixed with trial—such being the terms of this life: "In the world ye shall have tribulation." But remember the foregoing words: "These words I have spoken unto you, that in Me ye might have peace."

1811.—*Eighth Month, 7th.*—It would be very pleasant to know — well settled; not that I consider that he may be losing time, unless it be in delaying to take up the cross, and follow, in humility and resignation of heart, the Saviour of men. I am ready to think that the likeliest way for many young men to get forward, as to an establishment in the world, is to seek earnestly and carefully after the pearl of great price, trusting in the Divine promise: "Seek first the kingdom of God and his righteousness, and all these things shall be added to you." I rather think that many who may be

steady, respectable characters, yet not submitting to all the terms needful for those who desire, above all things, to secure to themselves the Divine blessing, prevent that substantial advancement, even in temporal things, which they would more easily be favored with, if they were more weighty in spirit, and more fit to be placed in respectable stations at the head of families, having more or fewer young men under them. Could — come enough to put his trust rightly in Him, to whom belongs the earth and the fulness thereof, and whose are the catt upon a thousand hills, I think something would open; and it would be a comfort to see him, thus trusting and thus depending, settled for himself.

(To be continued.)

FOR "THE FRIEND."

A Visit to Colorado.

(Continued from page 83.)

To understand the peculiar alignment and mode of ascending the high passes on this railroad, it may be remarked, that they do not attempt to rise to the summit of any one mountain by climbing its *sides alone*. Such an ascent would only be possible by a spiral course *around* its sides, or a zigzag progress directly up *one side*. If we regard the whole system of a mountain chain, we shall find that it does not consist of an aggregation of truncated cones springing out of a common plain; but first, of the upheaval of a wide plain, whose axis or ridge runs for varying distances in a continuous line, but which apex has been broken through by the force below into protruding peaks and points. That this principal axis, or ridge, has transverse axes crossing it at different angles, which denote the uplifting of the sides of the main incline, and these in turn broken by internal force into further ridges at right angles to the original one; thus leaving valleys between them, which, in a more or less tortuous course, lead from the base of the range up to a depression or pass in the main axis, or "divide."

These valleys, or cañons (as they are termed in the Spanish phraseology, so prevalent in this country once owned and partially occupied by the Mexican race), afford access to the heart of the elevated land not otherwise attainable, and are mostly the channel of a mountain stream. The general course or trend of the apex of the eastern or front range of the Rocky Mountains is north and south, and of the cañons is east and west. This is not meant to give the idea of an invariable or direct course, in either, as both the crest and the cañons which approach it are sinuous in their directions. Keeping these ideas in view, the engineer must first seek for the lowest place in the crest of the mountain range to carry his road through, which is contiguous to the region he wishes to open to travel. Then he must find a valley, or cañon (usually indicated by a stream issuing from the hills), leading by the most direct course to the mountain pass.

For some reason the builders of the Denver and Rio Grande Railroad have seldom resorted to tunnels in its construction. They seem to have considered it their best policy to work on the surface, and consequently often double and redouble on their own track in the devious path pursued. Thus, by the bold excavating of rock and gravel, the iron way ever rises at the greatest practical angle, at times as much as 400 feet to the mile; now winding around the almost vertical side of one mountain, then reaching the head of a gorge which curves into the side of an adjoining one, and following

its outline, although it may lead far back again; yet some forward progress is made, even at the cost of ten miles of track for one of direct motion towards the point to be reached. With a diagram of that part of the road before me which leads over the San Juan pass from Antonita to Chama, a distance in a direct line of only twenty-five miles, I find the sinuosities of the track cover 115 miles of travel—about five to one!—In one of the loops made by running the railroad far up on one side of a ravine to round its terminal point and return by a parallel course on the opposite side, the distance traversed was just about ten times the breadth of the ravine between the points of departure and approach, and which might have been crossed by the train in a few minutes, if it could have been spanned by a bridge. Yet, just here was the practical difficulty to solve by the engineer.—His ascending grade had carried the line hundreds of feet above the bottom of that ravine before he approached it. To throw a bridge with trestle-work to support it over the chasm would have been impossible, or unsafe; further, he has still many hundreds, perhaps thousands of feet of elevation to gain before he reaches the culminating pass which must be surmounted, and as he lengthens out his track on this apparently fruitless double, he gains materially in the ascent to be overcome, so that an observer stationed at the mouth of the cañon would see the locomotive and train coming back from this long detour far up on the mountain side, above the altitude of the point at which they entered it on the opposite side.

As our engine, with heavy and measured throbs, carried us from height to height, the ever-varied views which opened to the vision, affected the mind with alternate sensations of tranquil enjoyment, wonder and awe. The great treeless plains, stretching indefinitely to the eastward, and wrapped in a dreamy haze of saffron and blue, the lofty Spanish peaks lifting their bold crests into the deep azure sky to the south of our gateway. Veta Mountain, closer to our path on the north, her creamy surface flecked with the shadows cast by the cloudlets now dotting the heavens, all spoke of beauty and serenity. As our train rounded the granite promontories which jutted from the cliffs we were climbing, revealing to the sight dizzy depths below, an involuntary shudder would steal over the nerves at thought of the result, if the track should sink under the weight passing over it. It is indeed a marvel that no such accidents have yet befallen travellers on these mountain highways. The fact speaks well for the care in construction as well as the prudent management of the officials. Conversing with a brakeman on this subject, as we ascended Marshall Pass, he told me he had been on the line for four years and felt safer than when running on the level prairies, as he knew that greater caution was observed on the mountain road.

The descent on the western side of the slope led us down to the San Luis Park—the largest of all the four great parks that distinguish Colorado, viz: North, Middle, South, and San Luis. This tract of nearly level table-land is 7500 feet above sea-level, surrounded on all sides but the south by ranges of high mountains, and is larger than the State of Connecticut. On reaching it, we had a fine view to the north of the Sierra Blanca range and the three contiguous peaks which form its crest. These are the highest in the United States, excepting, perhaps, Mount St. Elias, being 14,464 feet in altitude; and are usually covered with snow, even in mid-

summer. At present there are only occasional snow-fields in the ravines, on their sides, as the warmth of last winter diminished the usual deposition of snow here, as well as elsewhere, in the United States.

(To be continued.)

Parents and Children.

SELECTED.

Would that the following selections might have due place, and tend to stir up the pure mind of parents in the earnest Christian effort to train their children in the nurture and admonition of the Lord, as becometh those who must give an account to Him whose heritage children are:—

“We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the Holy Scriptures; and that they excite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as the belief of the inward manifestation and operation of the Holy Spirit on their own minds; that they may reap the benefit and advantage thereof for their own peace and everlasting happiness; which is infinitely preferable to all other considerations.”—*Discipline of Philadelphia Yearly Meeting, 1732.*

“Is not this pious care much needed at the present time within our borders? Well would it be for all who are delegated to watch over and guide the young, never to forget, that they are required not only to inscribe upon their hearts the precepts of Truth, and impress them by the force of example, but to prevent these heirs of eternity from learning lessons or acquiring habits which may blast or blur the whole page of existence. For want of due regard to this, there is most lamentable evidence of the lack of proper maintenance of true Christian parental dignity and authority; and a declension among our members, from the simplicity and self-denial which were conspicuous in our predecessors. How sad and great are the consequences, resulting from parents not exercising the authority with which Providence has clothed them, to correct youthful propensities to indulge in things not right in themselves, or calculated to betray them into that which will be hurtful, forgetting that indifference to, or disregard of the proper exercise of the authority to restrain, carries with it partnership in the wrong committed, and in the punishment which is sure to follow sooner or later.”

Well would it be for those in the parental relation, diligently to enquire in the light of the Lord Jesus, which deceiveth not, and is never withheld from those who humbly and sincerely seek it, whether they are by a godly example, a wise and wholesome precept, and a judicious supervisory restraint, doing *all they can* in a faithful discharge of the responsibility and influence committed and involved in training up impressible and susceptible beings who, like themselves have become probationers of earth, and have also never dying souls to be saved or lost. Perhaps there never was a time when the sad fruits of neglect of this religious care and training was

more painfully manifest; or when parents should so seriously lay to heart the awful accountability which cannot be turned from or transferred, and which if undischarged, will gravely rest as a cloud of sorrow and of darkness if not of bitter remorse, upon the retrospect of the dying hour.

It is a matter for serious inquiry, whether the lack of true Christian, prayerful concern on the part of parents, is not a fruitful cause of the low state of religion and religious growth in the Church as it is in Jesus, not only in our own Society, but in that of others also. That it is the ostensible reason why so few of those in the early walks of life, are seen coming up in an unreserved surrender and covenant of filial obedience to the law of the Lord inwardly revealed, which would make them not only useful members of the church militant by enabling to serve their generation according to the will of God, but prepare also, through the washing of regeneration and renewing of the Holy Ghost, for an inheritance in the Church triumphant in heaven.

Children love their parents; and what these do and say becomes, in the early susceptible period of childhood, the deeply rooted impressions and lessons so calculated to give a bias to, and have an important influence upon the whole course of their lives. Let parents, then, deeply weigh in the just balance of the sanctuary, the responsibility of the position in which Providence has placed them, and no less reverently seek by prayer and supplication to the God of all grace, for that wisdom which is profitable to direct in this as in every other good work.”

“We have been ready to query sometimes when dwelling upon the state of our Society, and especially in view of some of our younger members, whether parents have been and are sufficiently watchful and faithful in the great duty of teaching their children, as early as the understanding is duly matured, to distinguish between right and wrong, by directing their attention, in a familiar way, to the operation of the Spirit of their Heavenly Father in the secret of the heart; as causing them to feel comfortable when they do right, and uncomfortable when they do wrong. Whether the merchandise, the farm, or the many other relative and social, and very lawful duties when kept in their due relation and proper place, have not too often so abstracted or too exclusively engaged the mind, that this very imperative and fearfully accountable one has been much overlooked?”

There can be no doubt, that the influence of parents, and especially mothers, over the precious olive plants committed to their care is very great. And in proportion to this influence, whether for good or for evil, will be their reward or solemn accountability in that day for which all other days were made. If engaged conscientiously to train them up in the Lord's fear and admonition, no less by consistent exemplary walking in this fear themselves, than by pious precept coupled with holy restraint, and all being backed by the heart's earnest pleading petition to a God of knowledge and Father of mercies for their preservation, then may they confidently hope that He will bless their efforts; will hear and accept their prayers even as incense, and the lifting up of their hands as the evening sacrifice.

Parents, herein, may have to labor long; to toil on and on and on without the encouragement of much fruit; yea, even sometimes to sow in tears. But the Omniscient, whose eye is on the heart, seeth all. It is written, “Behold we count them happy which endure.” And, “The

husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." As the faith of these religiously concerned parents fall not, and the fervent breathing of their souls is, through the help of the Holy Spirit, unto Him who hath all power in heaven and in earth. He will in his own time, either give them the desire of their hearts in seeing their children growing up in good liking before them, or else He will strengthen with strength in their souls, and proclaim a blessing in that they have done what they could. How desirable to see from generation to generation, the hearts of the parents with much Christian solicitude turned to the children, and the hearts of the children to the parents, to the praise and glory of the Redeemer's all-sufficient and saving grace!

FOR "THE FRIEND,"

The Birds.

SIC VOS NON VOBI8 NUDIFICATIS—V. Tryll.

When closed this scene of toil and strife
And time to rest is ended,
No picture on the page of life,
To now be made or mended;
Against me shall one line appear
In all high-heaven's dominion;
Or shattered frame, or fractured limb,
Or fluttering gory pinion?

The birds come amongst us in the spring to build their nests, and rear their broods, they please our eyes by their graceful symmetry of proportion, their glossy rich and iridescent plumage; and should excite our respect by their untiring vigilance in searching out and destroying noxious seeds and insects, which but for them would in many instances become sources of serious inconvenience to the community.

They labor for us diligently, and cheer our homes by their lively presence through the summer, and bequeath to us a most solemnly beautiful farewell when they take their flight in the fall. What do we render them in return for the pleasure and profit we derive from their company? In the first place our government has gone so far towards recognizing their departure as to legislate for our sportsmen in the privilege of celebrating it by firing for them a salute; not of blank cartridge, but one well charged with the death-dealing missiles of lead. And in their thoughtless wanton pastime, there is but little distinction made—all have to suffer alike, from the wren and the sparrow that sport at our doorway, to the eagle and vulture that soar in mid-heaven. For it appears as if any thing great or small, clothed in feathers, had a more than magnetic attraction for the muzzles of their guns.

Another great means of their destruction is by robbing their nests of the eggs. For a long time past, fifteen or twenty pairs of turtle-doves had been building their nests and rearing their young in our orchard. These marauders found them out, and for two or three years pursued their eggs till now not a solitary bird is left.

We had a ring-dove that would perch on our hand, and come into the house several times in the day for its meals. It was perfectly tame, having its liberty at all times, still we could pick it up anywhere whenever we wished, either indoors or out. A person came along with a gun, we heard our pet cooing in a tree near the road; we soon heard the report of his gun, and our ring-dove never returned.

From such treatment the presence of man has become a just cause of terror to them, and they are taught by sad experience to shun his society; if they were but treated as they should be, as

they deserve to be, they would soon become as domestic as the poultry of our farm-yard, and what a gratification they might then prove, at least to those who appreciate their company. I know of but few things in nature more solemnly pleasing than the departure and return of the birds; and there are but few things that bring an angry scowl across my brow more quickly than their wanton destruction.

I do detest that cruel sport
That justifies the cautious fear
That drives the songsters from my path,
Or ever I approach too near;
But how my soul delights to hear,
Beneath the broad cerulean dome,
Their heaven-born murmurs bold and clear,
In soft pulsations round me thrown.

I never aimed a deadly tube
In sport, in pastime, or in wrath;
That tore a parent from her brood,
Or quenched parental hopes in death—
I'd rather see them seek my path,
Reclined in some lofty tree,
There pour their mellow, melting breath
In music's measured harmony.

Could I with murderous heart and hand,
And death-deliberate dealing eye,
Slaughter a little covey band,
That in my pasture chance to fly?
I had much rather pass them by
And hear their whistling notes declare
They recognize me as a friend,
And justly banish every fear.

The plover in the open field,
The flicker on his hollow tree,
The thrush, the holly-hush conceals,
May live and love secure for me.
It always gives me pain to see—
Impelled by fierce expanding fire,
The leaden shower, where ere it be,
Fulfill the sportsman's wild desire.

When withering leaves the ground bestrew,
And wintry storms approaching nigh;
I love to hear their last adieu
Accord with nature's mournful sigh.
Or watch them with a tearful eye
As on their austral course they steer,
And wonder whether they and I
Again will meet another year;

Again enjoy the blooming glade,
Again behold the glorious spring
With it the ever-varying shade
Of leaf and flower in verdure bring;
And they, once more on joyous wing
Attune aloft their earliest lays;
Or whether I, with them shall sing
Again in autumn's golden days.

C. S. COPE.

"I see the better course, and, I approve it, but I follow the worse," said a heathen poet. The saying has become famous as a confession of the power of sin. But it is also a proof of the power of conscience and of the persistence of all good influence. To approve the good is proof that the soul has not gone down to the deepest moral depth. Powerful appetites, and passions may have their seat in the carnal nature, which, from frequent triumph over too weak a will, have gained a mastery over the life; but if a voice still persistently cries out for the good, and the heart asserts its approval of it, it is certain that the life is not wholly won to evil. So long as there is struggle in the soul, that is proof that the powers of goodness still have life and power.—Selected.

BECAUSE a man is worthy of being held up as a model in some things, it does not make him worthy of being held up as a model in all things. His right-doing cannot make any wrong-doing of his right.—Selected.

LATE OCTOBER.

SELECTED.

The cruel frost has left no bloom alive,
But playful Nature seems to try how fair
Her skill can make the woods
Without the help of snow.

And so she pranks the leaves with hues as bright
As any that the summer blossoms wore:
The smac's robes are dyed
With brilliant red and gold;

The maples glow with every varying tint
Of scarlet, luminous yellow, unclunged green,
And tender shadings born
Of all these mingled hues.

The regal oak puts on its bravest dress,
Purple and crimson—while the humbler beech,
In palid russet, dreads
The next disheveling breeze.

Timid and terrified, the poplar stands
Shivering in thin pale yellow, though the leaves
Of other trees are still,
And all the winds at rest.

The sunshine, melting through the gorgeous roof,
Fills all the wood with strange, unvoiced light,
And makes the atmosphere
A bath of liquid gold.

Wherein all dissonant thoughts, discordant sounds
And clamorous voices seem dissolved away
Into a perfect peace—
A trace from all the world.

How silent! There is not a sound to break
The utter quiet of the autumn noon,
Save when an acorn drops
Upon the dry, dead leaves;

Or suddenly a prickly chestnut burr,
Scorning to wait for the compelling wind,
Falls and rebounds again,
Scattering its treasures wide.

A squirrel, frisking in the thinning boughs,
Flings down a half-shelled nut before my feet,
And chattering noisily
Disputes the intruder's right.

Or, in the shadow of its plummy tail,
Stands motionless, and silent as a leaf,
Peering with wild, bright eyes,
Curious, yet half afraid.

Then, swift and nimble, scampers up aloft,
Sure-footed sailor of the sea of leaves—
Fearless of dizzy heights,
And heaving depths below.

Yonder a leaf-brown rabbit from the brake
Leaps, and is lost amid his kindred hues—
The sudden rustle dies
And all is still again.

Hark! from afar a faint, unwarmed call—
The homesick cry of some belated bird,
Left by his emigrant tribe
To meet the frost alone.

And like a dirge for all the insect lives
Which made the world of late so rolulue,
The last faint katydid
Rasps feebly in the fern.

—N. Y. Mail and Express.

THE INWARD CHRIST.

SELECTED.

The outward word is good and true,
But inward power alone makes new.
Not even Christ can cleanse from sin,
Unless He comes and works within.

Christ in the heart! If absent there
Thou canst not find Him anywhere;
Christ in the heart! O friends, begin
And build the throne of Christ within.

And know from this that He is thine,
And that thy life is made Divine,
When holy love shall have control,
And rule supremely in thy soul.

"UNTO THE DESIRED HAVEN."

Psalm cvii.

What matter how the winds may blow,
Or blow they east, or blow they west;
What reck I how the tides may flow,
Since ebb or flood alike is best.

No summer calm, no winter gale,
Impedes or drives me from my way;
I steadfast toward the Haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The nights when fierce the billows rolled,
And changed my course, I knew not why:

I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail
To reach what seemed so far away.

I measure not the loss and fret
Which through these years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.

What wrecks have passed me in the gale,
What ships sunk in the summer day;
While I, with furled or spreading sail,
Stood for the Haven far away.

What matter how the winds may blow,
Since fair or foul alike is best;
God holds them in his hand I know,
And I may leave to Him the rest:

Assured that neither calm nor gale
Can bring me danger or delay,
As I still toward the Haven sail
That lies, I know, not far away.

—Sailor's Magazine.

Frank's Victory.

SELECTED.

A TRUE STORY, BY ROBERT EMORY.

"No," said Henry, who was fourteen years old and very thoughtful for his age, "those words of the Saviour about turning the other cheek when you are struck in the face are not to be taken literally; they are like that other saying about the mountain being removed and cast into the midst of the sea. Our teacher told us, you remember, to get at the spirit of the words. You know yourself that no boy in our school could let himself be slapped in the face, and not strike back, without being thought a coward and a milk-sop. Could we follow that rule in our every-day life, pa?"

"You are certainly right, my son, in always trying to get at the spirit of the Saviour's words. But if you and your brother can spare a few minutes from your lesson, I will tell you an incident that happened in our school when I was a boy, which may help us on this subject."

"One day we were practicing for a match-game. I was in the left field; the game had been called, for some reason, and I was talking to the centre-fielder, when we heard Joe Harding's angry voice:

"You did."

"No, I did not," quietly replied Frank Talbott. "I say you did, and if you say you didn't, that's the same as calling me a liar, and nobody shall call me a liar."

"Joe was a splendid looking fellow, the envy of all the boys; for he was the best base-ball player in the school. But he had a quick temper, and it was very easy for him to get into a fight when he was angry. Some of the boys hinted that he didn't try to control his temper, because he knew he was the best fighter in school."

"He always manages to keep cool when Frank is around," said Big Tom. "Frank is his match; so, we'll never see that fight," he added, sneeringly.

"But it looked as if we should see it now.

Frank stood in the catcher's position, his black curly hair thrown back from his forehead, his fair face looking almost white as he tried to control himself. Joe, slinging his bat away, came toward him, walking on tiptoe and slightly sideways, with his fists doubled up. We knew what was coming next. Everybody had run in as soon as we saw that there was going to be a fight. "But what! Frank a coward! Not going to fight! There he stood with his hands by his side, saying, as Joe rushed at him, 'I never called a boy a liar—' But Joe had struck him a blow in the face that sent him reeling just some of the little boys that had gotten there. Frank recovered himself in time to take another blow; then another and another, saying merely, 'I did not call you a liar.'

"Shame to hit a fellow that won't hit back," cried some of the big boys, and they caught Joe's arm and held him struggling.

"And there stood Frank, his face all bruised and bleeding, a sight I shall never forget.

"'Why on earth didn't you fight him? You are his match, any day.'

"'No, I am going to be a Christian,' replied Frank; 'and I don't think it's right to fight.'

"'You are a fool, that's what you are,' said Big Tom. 'Are you going to let your face be battered up in that way by every bully that comes along?'

"'I can't help that; but I have made up my mind never to strike back so long as I live.'

"That evening, in Frank's room, you might have seen a sight that none of us would have thought possible. Joe kneeling to Frank, begging pardon for what he had done.

"'Why, Joe! Get up this instant! Of course, it's all right with us.'

"And Frank lifted Joe up. As they shook hands, Joe said:

"'But can I ever forgive myself for striking you as I did?'

"'Joe is conquered for once,' said one of the boys, at supper.

"I always said Frank was his match," replied Big Tom; 'but I didn't think he was going to take that way to conquer him.'

"'Boys, do you think Frank was a coward and a milk-sop? Why, we thought him the bravest fellow in the school!'

"Joe never struck a boy after that. And what's more, it came to be considered a disgrace to get into a fight. And all because Frank believed in taking the words of the Saviour literally: 'Whoever shall smite thee on thy right cheek, turn to him the other also.'

BADGES of patriotism and religion are often made to perform service for which they were not originally intended. A gentleman addressing the scholars of a large school observed among the decorations about the room an American flag, and said: "Children, can any of you tell me why that flag was hung there?" "To hide the dirt," quickly responded one sharp boy, who had assisted in making the preparations for the occasion. "If we could read the secret history of some outward displays of symbols and signs, our respect and admiration would give place to contempt and disgust. To put on mourning merely because it is the custom, to make an outward profession of religion because others do, or to hide the deformity of a corrupt spirit, to contribute to charitable and benevolent objects merely to win the admiration of those who witness what is done, are acts of selfishness, offensive to God, and degrading to humanity.—

Christian Advocate.

Wet Weather and Miry Race Tracks.

THE "THE FRIEND."

To many of those who have been domiciled in the rural districts of the Atlantic seaboard this exceptionally wet summer and first month of autumn, the almost daily recurrence of rain-storms during continuous periods of several weeks' duration, has undoubtedly come with depressing effect. Where those so situated have been farmers dependent on the harvesting of fair crops for their living, the failure to secure, in many cases, anything like an ample return for a great deal of time and labor bestowed, has called for much sympathy. While some may be almost disposed to murmur at Providence because of these things, it cannot be doubted, nevertheless, that they are permitted to occur for a wise, just, and, eventually, a merciful purpose.

This interference with man's plans may be recognized as salutary, in connection with the great and growing evil of horse-racing, customarily indulged in during the warmer half of the year. Thus, the *Public Ledger*, of Philadelphia, says: "The announcement that the races of the Philadelphia Driving Park have been declared off, will prove a great disappointment to the local lovers of trotting and pacing, who have been longing for a grand circuit meeting in this city these many years, and now, after the horses had all been shipped here, and arrangements made to give the meeting, the elements interfere and the affair has to be abandoned. The Philadelphia Driving Park Association sustains a heavy loss, as they are not only out thousands of dollars spent for advertising and for making preparations to give this meeting, but they had also counted on getting some return for the \$100,000 they paid for the property, and money expended in fitting up the grounds."

A like interference has been known in scores of cases throughout the extensive section of country east of the Alleghenies, where the late very remarkable succession of rains has been so prevalent. At the grounds of the Chester County Agricultural Association, at Westchester, where the races were a failure, and the managers of the Fair were subjected to loss, notwithstanding the attraction of a "Wild West" show within the enclosure, it has been gratifying to learn that the women of the Christian Temperance Union relinquished the space which had been accorded them, when it came to their knowledge that pooling upon the horse-races was to be permitted. It would seem safer not to accept any privilege of allowed space at a Fair where horse-racing was a feature, inasmuch as a race-track in operation means gambling, profanity, rum-drinking, and ruin, as does the liquor saloon itself.

The writer of this was in the office of the late Thomas H. Powers, of Philadelphia, not long before his decease, when the subject of publishing the accounts of horse-races in the daily papers was mentioned. T. H. P. spoke most earnestly in deprecation of the custom itself and of the publicity given to the races by the papers; then, calling to his side the clerk who assisted him in the distribution of his many benefactions, he dictated a letter to the publisher of one of our most influential city journals, asking him if he would not be willing, in the interest of good morals, to therefore eliminate that sort of intelligence from his, in many respects, excellent paper.

Precisely what effect this urgent appeal had at the time, I cannot say; but I believe it may safely be affirmed that the journal referred to

gives at the present day far more space to "sporting matters," horse-racing included, than it did twenty years ago. The journal in question is also authority for the statement made early in this year, that "Last year's racing was the most notable in this country, and, both in number of races run and in the amount of money won, exceeded by large figures the record of the preceding year." He then gives the totals, showing the increase in the single year to be as much as *twenty-five per cent.*

Had the compiler of that article appended to his sally suggestive exhibit the startling number of defalcations and suicides precipitated through indulgence in the mania of betting on races, he might have been almost ready to concede that the newspapers which publish so and popularize the "sport," are, in so-doing, assuming a very serious responsibility.

One hapless case reported this spring was that of a "prosperous boss mason, contractor and prominent trades-union man," who, after losing heavily on the Brooklyn "handicap," and then nearly ruining himself totally in the endeavor to recover the loss by betting upon the favorites at another race-course, went to his home where were his wife and only child, and, taking up a revolver, shot himself with fatal effect through the head. Incidentally, it may throw some additional light on the demoralizing character of the races, and the evil spirit of recklessness which they engender, if we quote the following telegram which was published the day following the "handicap" above mentioned, and which, as we have seen, caused at least one of the participants to take his own life:

"After the third race, there was a rush to the betting-shed, which soon so filled it that the book-makers could hardly do business. Men clamored like mad and fought like wild animals for a chance to stake their money on their favorites. The odds offered by the book-makers were scandalously inadequate, but they thought little of that. The wild mania to get a bet at any odds seemed to pervade the multitude. Had there been four times the number of book-makers, all would have been rushed to accommodate the tremendous numbers of betters. While the gamblers were playing their money, other throngs visited the paddock, to see the great horses groomed and saddled for the fray."

Truly, it was with good reason that the Meeting for Sufferings of Philadelphia Yearly Meeting, took cognizance, last spring, of the bill before the Pennsylvania Legislature, which proposed to legalize pool-selling upon the grounds of agricultural fairs and driving-park associations. We may be thankful that that iniquity was not consummated, and that the kindred measure by which it was sought to establish a fast-driving track at Fairmount Park was likewise defeated by the veto of the Governor. And if the continued rains and miry race-tracks which this season proved a determinate hindrance or estoppel to horse-racing in scores of instances, we may still rejoice, notwithstanding what the wet weather has wrought of discouragement in other directions.

The great tempest and high tides of the Ninth Month upon the Atlantic Coast, which were felt with especial severity at Atlantic City, causing consternation to the dwellers in the hotels, and bringing many thousands of dollars' loss upon the property-owners, seemed to speak in most solemn tones to the caterers to pleasure at that popular summer resort, that "God is not mocked." With a power that human contrivance could not withstand, the awful billows broke

upon the pavilion by the sea, where that sensational and sensuous spectacle, "The Fall of Pompeii," had been given; and treated as a very little thing that puny erection of the man who (as the current account related), had so boastfully said, in building it, that he defied the power of the Almighty to break it down.

In the contemplation of these evidences of Omnipotence, we may well exclaim, with the Psalmist, "How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee."

— JOSHUA W. LEEDS.

NEAR BIRMINGHAM MEETING-HOUSE,
Tenth Month 4th, 1859.

ROBERT BARCLAY on the ministry says, "By the light or gift all true knowledge in things spiritual is received and revealed;" and "by its strength, power, leading, moving and drawing" * * *

"every true minister" is ordained, prepared, supplied," and "led and ordered in all the labor and work of the gospel. No man who is a concerned Friend, and abides in this gift will ever undertake a theological course as a preparation for the ministry. Only apostates from this basic principle of Quakerism ever can engage as a "regular minister" for a stipulation. The growth of the paid pastorate system and the proposal to educate for the ministry is, when measured by the standard of early Friends, certain and undeniable proof of total apostasy from the true principles of Quakerism. Day by day this system that involves the total subversion of ancient Quakerism, proceeds in England and America, with its work of revolution, under the guise of revival; and many who ought to be watchmen on the walls close their eyes and refuse to see the desolation. Content with a show of numbers gathered by apostate Quakers, to apostate principles, they are satisfied to see the ancient truth of Quakerism thus overthrown. Oh, what blindness hath happened unto Israel?"—*Western Friend.*

Natural History, Science, &c.

Haw Pond is about 17 miles east of Cordele in Georgia, situated in a low spot towards which the hills slope from every side. Every year at about the middle of the Sixth Month, the water gradually goes down a few feet. Then there is a rush of water, a tremendous roar, and within a few minutes every drop of water disappears. For miles around the ground is said to be very unstable, and liable at any moment to sink. Every year crowds of people from the surrounding country gather to witness the disappearance. In the fall, when rain is abundant and the streams are full of water, *Haw Pond* fills up.

Maternal Instinct in Spiders.—M. L. Pike, in an article in the *Scientific American*, says that "mother-love in spiders is very fierce and strong for the time it lasts. He mentions a species that spins no web, but spins a flat cocoon of silk around her eggs. He says, "I saw one fasten her cocoon on a door, and wanted to have a good look at it; but on my approach, she darted to her cocoon, cut the threads with her mandibles, clasped the precious burden to her, and was soon out of sight."

Such spiders are common on the African islands of the Indian Ocean, and their voracious appetites render them valuable in killing off the cockroaches, which abound. Pike says he once saw a roach eating a piece of bread, when a spider approached. The roach seemed paralyzed, and the spider rushed at it, clasped it tightly, and finally left only the skin and legs.

Iron.—It is said that a pound of steel made into hair springs for watches will sell for \$140,000.

Coffee.—The U. S. Consular Reports state that for the year ending Sixth Month 30th, 1887, the United States imported 526,109,170 pounds of coffee. Brazil is now the largest producer of coffee of any country, its product being about one-half of that of all other parts of the world combined. The consumption of coffee has greatly increased in the United States. In 1866 it was rather less than 5 pounds to a person, and in 1888 it amounted to 9.45 pounds.

In preparing it for market, the ripe fruit, which is a red berry like a cherry, is first washed in tanks to free it from dirt. After this it is run through a crusher which breaks the skin and outer pulp. The inner part of the fruit, which consists of the two seeds enveloped in a parchment-like skin, is dried in large open yards, smooth and cemented. The seeds are afterwards separated from the husk that envelops them by passing through a husking machine.

The trees which produce coffee are planted in rows from 10 to 15 feet apart, and are frequently shaded from the excessive heat of the sun by a growth of bananas or other leaf-producing plant. They begin to bear at 3 years old, and when in full bloom are covered with a profusion of small snow-white blossoms. The crop varies from 500 pounds or less per acre to over 1000 pounds, and in San Domingo to 2700 pounds.

The quality of the coffee grown on high land, from 2500 to 4000 feet above the sea, is superior to that produced at lesser elevations. In Trinidad the Bois Immortel is planted as a shade tree in the coffee plantations. Its leaves fall off about the Tenth Month, at the proper time of year to allow the sun's rays to fall on the ripening coffee beneath.

American Plants in Europe.—Victor Hehn, in his work on "The Wanderings of Plants and Animals," remarks respecting American plants which are cultivated in Europe:—"Every walk we take through European parks and gardens, every drive on the roads and railways leads us past some American plant; the Virginia Creeper from North America covers columns and walls with its crimsoned autumn leaves; beside it climbs the bright yellow blossom of the *Nasturtium*; the pyramidal poplar (*Populus dilatata*), stretches like a green colonnade in single or double file along our highways (a native of the Mississippi, but brought to us by the way of Italy, and therefore miscalled Lombardy Poplar); the American Plane-tree, or Buttonwood (*Platanus occidentalis*), throws a thick, broad shade; hedges of North American *Acacias* (Locust), the *Kobinia pseudoacacia*, surround the public gardens, in which the spectator finds the White Pine, the Catalpa, the Tulip Poplar, the magnificent *Magnolia grandiflora*, now universally propagated south of the Alps, and many others.

In return for wheat, cattle and horses—Eastern gifts of incalculable worth—we have received the Turkey-cock, maize, potato, and the Opuntia Cactus (prickly pear) or Indian Fig. The Indian fig is almost as important to the waste lands and rocks of the Mediterranean as the Potato is to the heaths of the North. On all the coasts of the South, from the Atlas Mountains to the Sierra Morena, past Etna to the Taurus and Sinai, this bluish green, prickly plant of South America, producing in its strange vegetation one fleshy leaf at the end of another, has covered the driest and barrenest cliffs and shelves of rock, and restored them to cultivation by humus soil. This cactus is planted in the lava

fields of Etna, and the neighborhood of Naples to make them more quickly susceptible of cultivation; hedges of the spine-covered plants protect the fields and orchards; the leaves nourish cattle and goats, and the juicy fruit forms the nourishment and refreshment of the population during the late autumn and winter months.

Items.

Stirring up a Race War.—In speaking of the outbreaks of murderous violence against the Negroes in so many places, within the past few months, *The Independent* says: "It has simply been the result of the natural and necessary progress of the Negroes, and their growing assertion of their rights." "The time will come when Negroes will demand protection, or will try to protect themselves. Then the time will come when white men, accustomed to Negro servility, will call this insolence and will 'punish' it. If the Negroes band together to protect themselves, if they purchase arms, if they agree to demand certain wages, if they answer taunt for taunt and insult for insult, then they are 'dangerous,' and will require 'protection,' and the sheriff is called on to arrest them, and the military comes to finish the job. This is the story of every one of the outbreaks, so far as we can learn. It is with the Negroes as with the Indians—the whites are always to blame.

"The reports sent to the Associated Press indicate clearly enough that we have in these outbreaks the attack of barbarism on an emerging industry. Here is a story from Mississippi, not told by the correspondent of some bloody-sighted organ but sent to the colorless *Herald* of this city.

"*Greenwood, Miss., Sept. 9th, 1889.*—The George Allen arrested at Indianola yesterday is not the leader of the riots at Minter City, but an incendiary who fired B. T. James's store in Shiloh Grove. He was seen to charge on the evening before, if he reaches that place it is believed he will be lynched.

"Louis Mortimer and another bad Negro, who had actively participated in the riot, were captured at Charleston, Miss., and brought here this evening. He is now in jail, but will be carried to Shellmound to-morrow. He was seen on the evening before, if he reaches that place it is believed he will be lynched.

"Two Negroes, whose names cannot be learned, were killed near Indianola, Saturday. Mr. Richard Townes, a planter living near Minter City, arrived here yesterday and reported that three Negroes were killed near Red Cross on that day. Aside from the little excitement occasioned by the *Killing of each*, they were all caught and brought in for trial, everything remains peaceable. They receive a fair and impartial hearing, and many who have been accused and brought before the committee have been released for want of evidence.

"The whereabouts of Oliver Cromwell are yet unknown, but his capture is only a matter of time. *He will be killed* when caught, and his death is enough to make a man's blood boil to read such a story.

"The occasion of this wholesale massacre, in which over twenty Negroes have been killed, is the attempt of a 'bad Negro' to establish labor organizations called 'alliance lodges.' He was ordered to leave, and his friends proposed to 'protect him.' Then the Regulators, under the leadership of Major General Lyddell, who led in killing thirteen blacks at Carrollton, in 1886, took up the work of suppression with the result stated.

"Now, for relief, we turn to a very mild case—no murder at all, only there would have been if the men attacked had exercised their right of self-defense. The National Baptist Colored Convention was held in Indianapolis last week, and the condition of things in the South, and the treatment of delegates on their way up absorbed all the thought of the meeting. Five of the delegates were attacked en route. They came over the East Tennessee and Georgia Railroad because they expected courteous treatment from the agents of that road. In other lines colored travelers are compelled to ride in second-class cars. The party took seats in one of the best

cars, and soon began to hear murmurs from the white passengers. They were warned by the porter that there would probably be trouble, as a passenger had sent a telegram ahead that the party was coming. Hear what one of the party says:

"At Boxley, Ga., a dozen rough-looking men boarded the train and ordered us out of the car. We didn't go, and we were then assaulted. We were all badly beaten. Revolvers were drawn, and we were driven out of the car. I think some of us would have been killed if it had not been for the interference of the conductor."

"The delegates told the story to the Convention. Here is part of the resolutions passed by the Convention:

"Whereas, The colored Baptists of all this country are represented in this meeting in this home of our worthy President;

"Whereas, News comes to us from some of the Southern States that our people are being shot down like dogs or wild beasts at their homes, in their fields and other places without there being any redress for outrages and wrongs perpetrated; therefore be it

"Resolved, That this body lay our grievances before the President and all the Governors of the States where these outrages are perpetrated, to ask them for the protection that belongs to citizens of the United States."

"The Convention was appointed to lay the matter of these outrages personally before the President and Attorney-General."

Prohibition in New Zealand.—The *Dunedin* (New Zealand) *Temperance Herald* reports that the Prohibition cause is making very satisfactory progress in the colony of New Zealand. The question has been agitating Parliament, and *The Herald*, in a review of the proceedings in that body, says that the House passed the following expression of opinion, by a vote of 39 to 20:

"Whereas, The enormous direct expenditure on intoxicating liquors in this colony, amounting annually to more than two million sterling, contributes largely to the existing depression, adds material to crime and poverty, and reduces the capital available for productive industries; and

"Whereas, The people under the existing law are powerless to remove the principal cause of these evils;

It is, in the opinion of the House, imperative that the Government should, without delay, introduce a bill giving power to the people, by direct vote at the ballot-box, periodically taken, to prohibit the sale of such liquors within the district in which they reside."

Friends' School in England.—The *London Friend* remarks in reference to a school which Friends in England have taken steps to establish:

"If we rightly understand the leading purpose of those who have taken a prominent part in furthering the establishment of this school, it is to provide for the children of our more wealthy members an education equal, intellectually, to what they could obtain at Eton, Harrow, or Rugby, and at the same time to place them under religious influences favorable to the development of a robust Christian character, in accord with the principles of our Society. However unsectarian in design, and by the influences brought to bear on Nonconformist boys at these and similar Public Schools, the bias received will, as a matter of course, be strongly in favor of the Established Church. Whilst in a school where the head master, thoroughly qualified in other respects, is a true-hearted Friend, loyal to a Christ, nobly faithful to his convictions, and assisted by a staff of teachers of like spirit with himself, though there be no systematic teaching of the distinctive views of Friends, there cannot fail to exist a quiet but powerful influence in favor of their most cherished principles."

The real test of the genuineness of an inward affection as it appears in our consciousness, is the course of action to which it leads. If it does not lead one to act rightly, it is not of much value. What men practically do is a very sure index to the character of their feelings.

THE FRIEND.

TENTH MONTH 19, 1889.

The Editor of the *Western Friend*, in the issue of that paper for the Eighth Month, gives some of the practical results of the so-called "Pastoral system" in the meetings of Friends. He says:

Since the issue of the *Western Friend* for the Seventh Month, the editor being in Wichita, Kansas, attended the meeting held in that place, which professes to be a Friends' meeting. But there was absolutely nothing to indicate that anyone in the whole meeting had any knowledge or faith in the order of worship, which the views of Friends on the immediate influence of the Spirit render necessary. Indeed, judging by the conduct of ministers and people, there was no one that believed any Divine guidance necessary—other than the mere performance of the agreed routine of "religious service."

The First-day school—"Sunday-school," as the Superintendent repeatedly called it when addressing it—had ended. The organ which stood in the meeting-room, which had accompanied the music during the school, was closed, though it is, I learned, at times used in meeting. The "appointed pastor," Caleb Johnson, announced that it was time for meeting. Instantly a number of young persons, with Sankey hymn books, who had seated themselves together just in front of Johnson, began singing a hymn in concert from the books. The instant the singing ceased, Johnson, seated at a table, began a prayer. As soon as this closed, the singing again prevented any silence. Next, with not a moment of silence, a woman arose and read a part of a chapter, and proceeded to comment on it for perhaps thirty-five minutes; followed at once by more singing. When it ceased, a man who seemed prominently arose, and crowned this utterly un-Quakerly performance, for worship there seemed to be none—only words, words, words; and it seemed with no desire or expectation for anything else—by saying, we will now take up "our regular collection," when two individuals, in what ought to have been the most solemn part of a First-day meeting for worship, arose and proceeded to all parts of the house, holding out their hats to everybody for a contribution. This over, the "tip" was given a Presbyterian minister who was present; and he showed he understood it by previous arrangement, by arising and giving a benediction. And so ended the "Friends' meeting" in Wichita. The whole thing was heart-sickening. It was impossible to keep down a mingled feeling of disgust and sorrow to see young people like Caleb Johnson, who, in his younger years, was a consistent Friends' minister, so utterly lost to the nature of the precious principles of Friends on ministry and worship, as to openly arrange, seemingly without any sense of shame, for such an inexpressible violation and outrage of the principles which he continually represents himself as upholding, by professing to be a Friend.

The Wichita meeting is nothing more than the ripened fruit of the "pastoral system," now established in most of the bodies with which London Yearly Meeting corresponds on this continent. The rich and well-to-do meetings in both city and country have generally adopted this system, and now have their "pastor" paid and stationed as other hiring ministers; and Wichita shows the result. The governing element of all these bodies—the educated and

wealthy—live in these meetings and approve this system. And little regard is paid to the feeble protests of the meetings not able to pay for a "pastor." The prominent ministers, the \$500 to \$1000 preachers, are now employed, so that there is now very little chance for the poor meetings to hear a \$1000 preacher, and this no doubt gives such a color of selfishness to the protests of these poor meetings that the leaders care little for it.

At Marion, Indiana, is one of the most influential meetings in Indiana Yearly Meeting. In it three prominent ministers are located. For a time one of them was duly installed as a "pastor." The other two and their friends did not like this arrangement, and protested with such force, that the unity of the meeting was much disturbed. At last, as a correspondent from there writes, the matter has been adjusted by an "arrangement" that provides that these three rival ministers shall preach, one on First-day, the other the next, and so on by "turns." It is claimed that the "Pastoral system" does not interfere with the exercise of the spiritual gifts of others, but this case is a good illustration of the results when these other gifts declined to be "bossed" by the "pastor." And it shows to what a ridiculous pass, in delusion, a meeting claiming to be Friends can be brought while pretending to be guided by the Holy Spirit. There is nothing of the true Friend in this system, and never can be; and we think that a few more incidents like this Marion case will open the eyes of every one who still has any of the principles of Friends left, to the inconsistency of claiming this "Pastoral system" as in any way in harmony with Quakerism.

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Blaine announces that the principal cities of the South may be assured of a visit from all the delegates to the International American Conference in proper season.

The Minnesota Chippewa Indian Commission has returned to St. Paul. The Indians of Red Lake, Minnesota, have ceded all their lands, except a small reservation, which is to be theirs by allotment. The ceded lands comprise 3,000,000 acres, and include \$60,000,000 worth of pine forests.

The official returns of the recent election in North Dakota show a total vote of 59,500. Hansbrough (Rep.), candidate for Congress, received a majority of 15,000, while Miller (Rep.), candidate for Governor, had 12,600. The majority in favor of Prohibition is 1100. Eighty per cent. of the total vote was in favor of the Constitution, and 70 per cent. was the average Republican vote.

Returns from all the Legislative districts in South Dakota show that the Republicans have elected 125 members, the Democrats 27, and the Independents 7, "with Republican proclivities."

The Chairman of the Republican Central Committee of Missouri claims that the election is certainly a Republican, "either by one or three majorities," basing his claim on the results of the counting of the votes as far as ascertained. The canvassers in Silver Bow County have thrown out the vote of what is known as the "black and purple" wards for the amendment of article 174. This action, if sustained by the courts, will sent the whole Republican delegation from that county, eleven in number, and give the Republicans control of the Legislature. The Democrats will ask a writ of mandamus to compel the counting of the rejected precincts.

Election returns from all except one of the 168 towns in Connecticut show that the Prohibitory Amendment received 25,945 affirmative votes and 50,271 negative votes, a majority against the amendment of 27,226. Twenty-three towns were carried for the amendment under the local option law. Eighty-three towns, a gain of three, allow liquor selling within their limits, and eighty-five exclude saloons.

The body of a child was found in Stony Creek, Johnston, on the 13th instant, by men who were

viewing work done by the State. It is estimated that there are 300 cases of typhoid fever in Johnston.

The corner-stone of a new building of the N. York World, at the corner of Park Row and Livingston Street, was laid on the 10th instant by Joseph Pulitzer, Jr., the four-year old son of the proprietor of the World. The building will be of granite and red sandstone, with a front of 115 feet on Park Row and 136 feet on Frankfort Street. It will be 15 stories in height, and from the roof will spring a dome 250 feet high and a cupola 20 feet high, a 30-foot flag staff surmounting all. The top of the cupola will be 300 feet above the sidewalk.

Two huiemen having been killed last week by electric light wires, in the streets of New York City, Mayor Grant has ordered all the overhead wires that are not insulated to be cut. The officers of the electric light companies have obtained temporary injunctions restraining the Mayor and the Board of Electrical Control, from interfering with the currents or cutting the wires.

Deaths in this city last week numbered 331, an increase of 2 over the preceding week, and a decrease of 1 as compared with the corresponding period of last year. Of the foregoing 177 were males and 154 females; 38 died of consumption; 30 of heart diseases; 24 of pneumonia; 17 of old age; 16 of cancer; 12 of influenza; 12 of cholera; 11 of inanition; 11 of inflammation of the brain; 11 of convulsions; 11 of cancer and 10 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 4½, 106; 4, 127; currency 6½, 118 3/4.

Cocoa sold in a small way to spinners on a basis of 11 cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$13.25 a \$13.50; do, fair to prime, \$12.50 a \$13.00.

FLOUR AND MEAL.—Western and Pennsylvania 2 No. 2 white oats, \$2.75; do, extra, \$2.85 a \$3.25; No. 2 white wheat, \$3.75 a \$3.85; Pennsylvania roller stone, \$4.00 a \$2.75; \$3.90; Pennsylvania roller process, \$4.00 a \$4.20; western winter, clear, \$4.00 a \$4.25; do, do, straight, \$4.20 a \$4.55; winter patent, \$4.60 a \$5.05; Minnesota, clear \$3.75 a \$4.12½; do, straight, \$4.25 a \$4.75; do, patent, \$4.55 a \$5.35.

GRAIN.—No. 2 white oats, 40 a 40½ cts. No. 2 white oats, 27½ a 28 cts.

BEEF.—Extra choice, 6½ a 7 cts.; good, 6¼ a 6½ cts.; medium, 6¼ a 6½ cts.; fair, 6 a 6½ cts.; common, 5½ a 5¾.

LAMB.—Best, 9¼ a 9½ cts.; good, 9¼ a 9½ cts.; medium, 9¼ a 9½ cts.; fair, 9 a 9½ cts.; common, 8½ a 9 cts. Lams, 12 a 14 cts.

FOREIGN.—The election in the Parliamentary district of Elgin and Nairn to fill the vacancy in the House of Commons, caused by the resignation of Mr. Anderson, Home Ruler, resulted in the return of J. Seymour Keay, Gladstonian, who received 2571 votes. C. B. Logan, the Unionist candidate, received 2639 votes.

At the previous election Anderson received 1991 votes. The Unionist is nominated Sir G. M. Grant, Liberal Unionist.

The subscriptions to the fund to meet the expenses of Parrell in his defense before the Parrell Commission, have been closed. The total amount subscribed is \$1000, and a small sum has been added for the purpose for which it was originally sent. Sir Charles Russell received £1,000 for preparing his briefs, and a salary of £50 daily. The mackerel fishery on the coast of Ireland is improving steadily, it is reported.

The London Daily News prints a letter from Crete, which confirms the report that Chalik Pasha, the Governor, allowed the Turkish troops to pillage and persecute the Christians after gaining their confidence by promises of protection. The letter gives a list of the killed, banished and imprisoned, and describes the atrocities committed.

General Boulanger has gone to the Island of Jersey. A despatch from Paris, dated Tenth Month 11th, says:—Disastrous floods prevail in the Department of the Jura. A number of bridges have been carried away by the high water. Lons-le-Saulnier, the capital of the Department, is inundated, and a number of villages are surrounded by water. The military are actively engaged in saving life and property.

The German Government has placed to the credit of the Navy Department the sum of 32,000,000 marks (about \$100,000,000) to be expended on the war-men-of-war.

Prince Bismarck has just returned from the foreign situation, to the President of the World Reviewing Congress in the following words:—"The foreign situation is so peaceful that you may set to work without the slightest fear. It was not always so. Not long ago

England still hesitated whether to act as a mediation or as a fat ox chewing cud. 70-day her isolation is taken, and I can assure you that the maintenance of peace is certain."

Berlin, Tenth Month 14th.—Political circles here are highly satisfied with the exchange of views between Emperor William and the Czar. It is believed that peace is assured on the basis that Bulgaria belongs to Russian and Serbia to the other spheres of interest.

The Journal de St. Peterburg expresses pleasure at the Czar's reception in Berlin, especially the attention of Prince Bismarck, and hopes that the meeting will have a lasting and peaceful influence.

A despatch from Managua, Nicaragua, received in San Francisco, U. S. States Minister Minner has settled the canal difficulties, and work is now progressing. This shows that Costa Rica's hostility to the canal has been removed, and the trouble between that country and Nicaragua settled by arbitration.

The greatest known depth of the sea is in the South Atlantic Ocean, midway between the island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet. In the North Atlantic Ocean, south of Newfoundland, soundings have been made to a depth of 27,480 feet. The deepest soundings in the world are reported south of the Bermuda Islands. The average depth of the Pacific Ocean between Japan and California is a little over 2000 fathoms; between Chili and the Sandwich Islands, 2500 fathoms, and between Chili and New Zealand, 1500 fathoms. The average depth of all the oceans is from 2400 to 2500 fathoms.

NOTICES.

WESTWON BOARDING SCHOOL.—The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, Tenth Mo, 25th, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9.30.

The Visiting Committee meet at the school on Seventh-day evening, Tenth Mo, 19th. Conveyances will be in waiting at the depot on the arrival of trains leaving Philadelphia at 2.53 and 4.55 P. M.

WM. EVANS, Clerk.

SOCIETY FOR HOME CULTURE.—The Term of 1889-90 opened Tenth Month 1st. SARAH E. E. BAXSON will act as Secretary this year, and those wishing to obtain circulars or become members, will please address her at New Hope, Bucks County, Penna.

A new department of books for children may be useful to parents and teachers.

MARRIED, at Birmingham Meeting-house, Chester County, Pa., Ninth Mo, 18th, 1889, JOSEPH TRIMBLE and EMMA P. FORBSTE.

DIED, at her father's residence, near New Market, N. C., on the 24th of Fifth Month, 1889, DELLA A. EDWARDS, wife of D. M. Edwards, and daughter of N. A. and M. J. Edwards, aged 31 years, 11 months and 26 days. She was a consistent member of Marlboro Monthly Meeting of Friends, and had served the Monthly and Quarterly Meetings in the capacity of Clerk, acceptably to Friends. Her sufferings during her last illness were very severe, but she believed her recovery was made with her Saviour before her end came, and all earthly things faded away. As exhibiting the quality of her moral and Christian life, there are on record many of her serious thoughts while passing through life's tribulated journey. The following lines, written and signed by her, is found on a fly-leaf of her Bible:

"In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete,
And here I intend to reside."

—, suddenly, on the 20th of Eighth Month, 1889, at his father's residence, near Greensville, Belmont Co., Ohio, FRANCIS DAVIS, in the 75th year of his age, a member of Stillwater Monthly and Particular Meetings. He was firmly attached to the doctrines and principles of our Society, and a regular attendant of all of our religious meetings, and was much interested in "the day's" work which kept pace the day and increasing more so of latter times. The happy expression of confidence after death impressed our hearts with this language, "Weep not for me, I am safely landed in a brighter world, where all is joy and peace." We humbly trust that our loss is his eternal gain.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TENTH MONTH 26, 1889.

No. 13.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWNS, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 194.

MENTAL EXERCISE BEFORE SERVICE.

When Stephen Grellet was paying a religious visit to Hayti in 1816, he found considerable openness to receive his services among the blacks in whose possession the island was at that time. Having appointed a meeting to be held the following day, his Journal says: "The whole night my exercise was such that my soul cried deeply unto the Lord for his saving help and strength. It was as if he felt of the mountains was I upon me, and I felt so poor and empty, that I thought I could never more advocate the cause of Truth." Early next morning, first-day, I was greatly dismayed at beholding the number of people who had already come into the town to attend the meeting, whilst others were seen at a distance descending the mountains round about. To accommodate such a crowd, it was considered proper to hold the meeting in their large marketplace. About meeting time a regiment of soldiers, on their march to Port au Prince, also arrived in the town, and their officers brought them all to the meeting. Several thousand persons, it was supposed, were collected. They stood very close round me, and I was placed on the market cross, or rather Liberty Tree, which is planted in almost every town. The Lord very graciously condescended to be near to support me on the occasion. I had been brought very low, but He is riches in poverty, as well as strength in weakness. It was a quiet, solemn meeting."

When at Lausanne in Switzerland, in 1820, he makes this record: "Second Mo. 4th. I had but a poor night. A great weight of exercise was upon me. Prayer is a blessed refuge in time of trouble. The Lord was pleased to hear the voice of my supplication. The day has been spent under very close engagements in visiting the families of many here. Some of them, poor in this world, are rich in faith. They know the quickening influences of the Divine Spirit. Some of these seasons were very remarkable and interesting; attended also with great brokenness of heart. At two places there were twenty or more together. Solemn silence was over us. The Lord himself ministered to us. Whilst I was at Langalleries, upwards of twenty persons came in to see me, mostly one by one. Some

came from a distance, having by some means heard that I was there. One came from Vevey. They came evidently under religious concern, their chief language of inquiry being, 'what shall I do to be saved?' The Lord was pleased to give me a word for each of them, according to their various needs. I then saw that the deep travail of my soul during the night preceeding had been a useful preparation for the work of the day. Well known unto the Lord is the end of all his dispensations to us. It was late before I retired to rest, with my spirit very reverently prostrated before Him, for his Divine help and strength."

"The exercise of mind through which this service of the Lord passed on these occasions is no unusual experience of those who are called upon to labor for the promotion of his cause in the earth; and it was often the lot of S. Grellet. In a letter written from Petersburg, he says:—"From the accounts some may have of our often meeting with great and public characters, and of the open door that the dear Master has been pleased to set before us in many of them, they may conclude that we ride about on the king's horse; but, from the exalted state in which Mordecai appeared placed, he saw and felt full well the humble station he must speedily resume. Though there is an outside washing and anointing, yet the sackcloth may remain underneath; and, as to myself, I see very little prospect of its being loosened from my loins, so long as I continue in this mutable state. But do not conclude from this that I repine in any degree, as complaining of my allotted portion; for, contrariwise, I may even now, as frequently through the mournful days of my pilgrimage, 'with the voice of thanksgivings and praises publish the Lord's wondrous works.'"

"On another occasion he makes this entry: "I spend many hours in retirement, pouring forth my heart and tears before the Lord. My poverty is very great. I am humbled to the dust. No past favor, nor experience of the Lord's power and mercy can, even by a lively remembrance of them, minister to the soul's present wants; its supplies must flow fresh from the Divine fountain."

"The need of such fresh supplies is the experience of many of the Lord's servants. George Whitehead, who was called into the work of the ministry before he was 18 years of age, in speaking of the operations of Grace for accomplishment of a thorough work of regeneration, says: "And whatever Divine openings, prophecies, sights, or discoveries, the Lord was pleased at any time to give me by his Holy Spirit, for my encouragement and the increase of faith and hope, I saw I must still be mindful of his inward work of grace, sanctification and holiness, that it might go on and prosper."

"For want of continuing "mindful of the inward work of grace," how many have suffered the loss of spiritual life! and some have even become openly dissolute and degraded. The *New York Times*, some time since published a notice of the miserable end of Augustus Littlejohn, who

at one time was esteemed as a successful revivalist preacher in the interior of New York. "For a number of years he made his home in Chenango County, where he married an estimable lady. In the progress of his labors through the neighboring towns he built up new churches and revived decaying ones, and brought thousands of converts to the altar. But finally there came a cloud upon his fame. Rumors became rife of immoralities, which took such form that his wife left him and sued for a divorce, and he found it advisable to seek new fields of labor in the West. He engaged in revival work in Indiana, and there, after a time, he was again accused of gross immoralities and drunkenness, and was ultimately, after a sensational trial, found guilty and degraded from the pulpit. The next heard of him was in the role of a reformed drunkard, lecturing on temperance through Michigan. When old age and an impairment of his once brilliant faculties overtook him, he was constrained to seek a refuge in an almshouse. One morning last week he was found dead and cold on the frozen ground under the window of the room he had occupied. Whether he threw himself out of the window with suicidal intent or fell out accidentally is an unsolved mystery. His remains were buried in a pauper's grave."

"In commenting on this case, the Editor of the *Christian Advocate*, of New York, refers to that of Peter Sinclair, a Scottish Temperance lecturer, who came to this country, perhaps 30 years ago, and travelled to and fro, founding Bands of Hope. He then made a very favorable impression, and seemed simple, earnest and pure. On a visit to England in 1863, the editor bore with him a letter of introduction to Peter Sinclair, from whom he received many attentions, and who was then regarded as a true man and a genuine reformer.

"Three years later," continues the editor, "the writer, accompanied by his brother, stepped into the Lindell House in St. Louis, and among a large number of persons sitting in the immense hall of that famous building—then the largest hotel in the world, but since destroyed by fire—we saw a man poorly clad, with a swollen face, who had the appearance of a person recovering from a debauch, and was sound asleep. It being suggested that that was Peter Sinclair, we made him a study for fifteen or twenty minutes, and then awoke him. The odor of beer was unmistakable. The old light came into his eye, he recognized his interlocutor, and said that he was acting as an agent for an English emigration firm. The question was put to him whether he still practised the principles of temperance, and, with a somewhat crestfallen look, he said, 'Yes, O, yes; stick to them always.' We left with the impression that he was a degraded man.

"One year afterward inquiries came to the office with which the writer's brother has been long connected concerning Peter Sinclair, of Scotland, stating that he had left his wife in circumstances of destitution, and it was feared that he had become a moral wreck. The person in-

quiring was notified of the circumstances above described, and pending the investigation Peter Sinclair—but five years before honored, loved, and trusted—fell dead in one of the streets of Chicago. On an examination of his person, he was found to be penniless. There was every evidence of his having lived a depraved life, and of his having been destitute of food for some time.—He was almost in rags. Whether he was honest up to the time that we met him in England, or had been carrying on iniquity in various forms under cover of his profession, we have no information. All iniquities can grow in a very short time under and from the use of alcohol. "At the last it biteth like a serpent, and stingeth like an adder."

"The moral of such cases is: 'Let him that thinketh he standeth, take heed lest he fall.'" J. W.

FOR "THE FRIEND."

A Visit to Colorado.

(Continued from page 91.)

San Luis Park was once the home and hunting ground of the Ute, Apache, Comanche and Navajo Indians; and parts of it were long ago inhabited by Mexicans, who raised sheep and cattle. The Indians have been gradually pushed farther Westward. Some Mexican ranchmen are still to be found in it, and a few white settlers have of latter time taken up white claims, and succeeded in agricultural pursuits by irrigation. But the proportion of inhabited or cultivated area out of the whole expanse is still insignificant, and the eye wanders over the vast level territory as the railroad train pursues its course across it, without much to relieve or arrest the vision. Where the streams issue from the mountains they are available for irrigation, but it is said that before many of them reach the interior of the park, they sink into the loose sandy soil and are lost to view.

Passing the old military post of Fort Garland we soon reached the western boundary of the park and began the ascent of the San Juan Mountains. This was not very dissimilar to the one we had previously passed over, but was distinguished by the grandeur of Toltec Gorge, which lay at our left, as we rose 1500 feet above the rocky bed of the stream that hastened down its channel.

At Cumbres, in New Mexico, the summit of the pass is reached, and our train stood 10,000 feet above tide, on the backbone of the continent. West of this point the water-shed casts its rainfall into the sources of the San Juan River, which flows into the Pacific Ocean. The slope we had just ascended sheds its waters eastwardly into the Rio Grande del Norte, and its outlet is in the Gulf of Mexico.

The trip from this point westward to Durango was mostly through a rough district of country with but few settlements and little cultivation. The Navajo Indians inhabit part of it, and still retain their native characteristics. Their bark wigwams and adobe huts stood by the road-side in several places. They cultivate some crops, and we noticed that in harvesting their grain they pull it up by the roots instead of cutting it off with a reaper.

Leaving Durango, next morning, our course lay northward up the valley of the Animas River, (to which the Spaniards gave the euphonious but rather melancholy title of "Rio de las Animas Perdidas," or river of lost souls. This beautiful vale has been compared by travellers to those in Switzerland. Unlike most of the route hitherto passed over, the hand of man and mod-

ern civilization had converted its surface into rich pastures and green fields and gardens. The verdant Alfalfa grew luxuriantly; farmers were harvesting oats and barley, and neat residences gave evidence of thrift and enjoyment. The river sparkled in the glinting rays of an unclouded sun, and forests clothed the mountains on either side. A few miles up, the valley gradually contracts in width, the mountains tower up higher above it until there is only breadth enough for the rushing torrent to find vent in cascades and rapids. The rail track retreats up the steep sides of the gorge and finds a foothold by blasting away the solid rock; from thence the traveller gazes down a thousand feet into the swirling waters below with exquisite delight. Further on the cañon widens out again, and lofty pinnacles grace the mountain tops on either side.

I quote from "The Crest of the Continent" a description of the process of constructing the railway through this cañon. "The building of the railway for the first mile north of Rockwood exceeded in its daring any work even in the famous Grand Cañon of the Arkansas. The engineer who had charge of the construction showed us a picture one of his surveyors drew of the manner in which the location was made. Evidently the draughtsman took his observations from the waters edge, where his vista was between two walls of natural masonry, and was limited by the side of the gorge which bent sharply there. This wall was vertical and smooth for almost a thousand feet from its base. From that height were seen hanging spider-web-like ropes, down which men, seeming not much larger than ants, were slowly descending, while others perched upon narrow shelves in the face of the cliffs, or in trifling niches from which their only egress was by the dangling ropes) sighted through their theodolites from one ledge to the other, and directed where to place the dabs of paint indicating the intended road bed. Similarly suspended, the workmen followed the engineers, drilling holes for blasting and tumbling down loose fragments until they had won a foothold for working in a less extraordinary manner. Ten months of steady labor were spent in this cañon-cutting; months of work on the brink of yawning abysses, and in the midst of falling rocks; yet not one serious accident occurred. 'Often it seemed as if another hair's distance or straw's weight would have sent me headlong over the edge,' said the chief engineer, and no doubt his subordinates could say the same. The expense attending such construction was of necessity great, the outlay for this single mile aggregating about \$140,000."

By noon Silverton was reached, a mining town as its cognomen indicates, located in a cordon of the San Juan range. A half mile would nearly span the level circle of land on which this village is built; and although its lowest part is 9,224 feet above marine altitude, the great crests of Sultan, Solomon and others look down upon it from immense heights. A half hour's halt here for dinner gave our botanical friends an opportunity to pluck the harebells, gentian, rubbeckia, and many other flowers which grew thickly on the vacant lots and wide avenues we crossed from the railroad station to the hotel.

Returning to our train, we now for the first time saw a pack of those useful, but ludicrous looking little donkeys, called in the vernacular of these mountain regions, "Burros." They are the indispensable common-carriers of all necessary things between the mines and the railroad

deposits. Most of the silver and gold mines are located far up the mountain sides, and are inaccessible to wheeled vehicles of any kind. The "burro" must carry on his back over the steep and rocky paths both the mining tools, the lumber to build cabins, and the provisions to feed the men required to be taken up to the mines, and also the ore which is dug out of them, and must be transported down to the railroad cars. And a wonderful little creature he is for such service. A horse would be soon exhausted by the labor, and withal probably sacrificed by falls on the road. A mule is too large for the narrow paths. It requires the imperturbable spirit, the tough endurance and the sure foot of the little burro to accomplish what animals of more refined and excitable natures are unequal to. All around us on the face of the steeps, we could discern what at first seemed fox-holes, so much did the great height diminish their real size. Then just below a bank of *trabris*; and, by straining the vision, a path or trail could be discerned among the low bushes leading up and down from the openings by devious courses. These were the entrances to the mines and the dumpage or refuse cast out from them, with the foot-paths up and down which the patient burros travelled on with their packs or loads securely strapped on their backs, sometimes almost covering the little animal from view, and apparently heavy enough to crush him to the earth. But the burro is not only tough, he is also endowed with great strength in proportion to his size, and rarely is overloaded. It is said that they seldom stumble on these precipitous and jagged paths, but when they do so depending with the heavy bags of silver-ore in the middle of their backs, they will alight on their feet on the rocks below, but with ruptured spines from the concussion of the load.

(To be continued.)

THERE are different ways of being busy, and the busiest way of all is that which often looks least like business. It is sometimes derisively said that one is "busy doing nothing." But "doing nothing" may mean one thing to one kind of worker, and another thing to another kind. "Your work is only head-work," said the college whitewasher to the college professor, quite contemptuously. The locomotive engineer on the lookout of the fast express, with his hand on the throttle, may seem to the purely physical laborer, or to the purely intellectual toiler, to be "busy doing nothing." He calls no muscle into action, he evolves no abstract thought, no philosophy, no science. He appears to be enjoying the view from his cab-window just about as idly and complacently as does the recreating tourist behind him, whose very life is committed to the inactive hands of that engineer. The engineer to all appearance is "busy doing nothing." But the difference is that the tourist-passenger is inert, while the engineer is alert. And this unbroken alertness, this sense of a tremendous responsibility unlifted for one moment, is the busiest of all ways of being busy. Every muscle is ready, every nerve is tense. The whole man, physical, mental, moral, is exhaustingly engaged—albeit the whole man may outwardly seem to be "doing nothing." The hardest part of any one's business is that part of it which lives and dies within himself. The unceasing, unbroken alertness, the ever-conscious responsibility for right action at the right time, is the busiest of all businesses, the first business of every business—of every life.—S. S. Times.

Centre Square and the Bank Meeting Houses, Philadelphia.

[The following account of the Centre Square and Bank Meeting-houses was prepared, (as well as other articles on kindred matters which may follow this) from materials which I had been collecting for many years, and before I was aware that it was in contemplation to publish the extracts from the minutes of Philadelphia Monthly Meeting bearing on the same subject, which have recently appeared in the columns of THE FRIEND.

At the request of the editor I have revised and re-written a considerable part of these articles with the object of avoiding repetition as much as possible, and have endeavored to omit everything which may be viewed in that light, so far as it can be done without destroying the continuity of the subjects treated of. It is hoped that the new points presented may compensate for occasional repetitions.

GEORGE VAUX.

BRYSN MAWR, Ninth Month, 1859.]

It seems to have been the original design of William Penn in his plan for laying out Philadelphia, to locate Broad Street so that it should intersect with Market Street midway between the Delaware and Schuylkill rivers, and to have an equal number of parallel streets both to east and west of it. This would have placed Broad Street about where Twelfth Street now is. It has been claimed by some, that under these circumstances the Centre Square Meeting-house was probably located very close to the site now occupied by our present Twelfth Street Meeting-house. There is no doubt that this is an erroneous supposition. The original plan of Penn never had any existence except on paper. The records of the Survey Department show that in the Sixth Month, 1683, a lot was surveyed bounded on the east by Broad Street, and on the west by the Eighth Street from the Schuylkill now Fifteenth Street, which clearly proves that as early as that time, Broad Street had been located on the ground just where it now is. Whilst the reason for changing the position of the centre and placing it further west than William Penn originally designed is not fully apparent, it was probably due to the fact that the present position of Broad and Market Street was the highest ground or summit between the Delaware and Schuylkill rivers. This may also account for the long distance between Thirteenth Street and Broad Street, which necessitated the introduction of the narrow intermediate street now called Juniper Street.

Inasmuch as will hereafter be shown, the decision to locate the meeting-house at Centre Square was not arrived at until one year after the survey above referred to was made, viz., in the Sixth Month, 1684, it is impossible that it could have been erected at Twelfth Street. There is every reason to believe that it was built near the intersection of Broad Street and Market Street as now located, and probably not far from the southwest angle of the Public Buildings.

The history of the Centre Square Meeting-house is very fully given in the minutes of Philadelphia Monthly Meeting, though some of the early ones are so vague that it is doubtful whether they refer to this building or not.

Commencing with Sixth Month, 1684, however, they are clear and explicit, and we proceed to quote from them.

1684. Sixth Month.—“A place to build a

meeting-house upon being taken into the consideration of the meeting, after some consultation it was unanimously agreed that the said meeting-house should be builded in the centre of the city, being the middle way betwixt D-ls-ware River and Schuylkill, according as it is already designed a-nd pitched upon; and the building to be of brick, its dimension; and its length 60 foot, and its breadth 40 foot, and the height referred to further consideration.”

[I have considered the bearing this minute has upon the question of location, but see no ground to modify the opinion heretofore expressed. It is probable the expression “according as it is already designed and pitched upon,” refers to the location of the centre shortly before made, just east of the present Fifteenth Street.]

1685. Fourth Month 1st.—“It is unanimously agreed, that there shall be built with all expedition a meeting-house in the centre of brick, to be fifty foot long and thirty-six foot wide.”

Fifth Month 6th.—“Thomas Duckett [and others] were appointed to carry on the brick work of the meeting-house in the centre, and S. Carpenter [and others] to go to the centre with the workmen aforesaid, and get the place where the meeting-house shall stand set out and to get bricks, stones, &c., to place, to begin the work. This meeting agrees that the meeting-house in the centre be fifty foot long, thirty-five foot wide, fourteen foot high.”

* Eighth Month, 5th.—“Andrew Grison * * * promised to begin [the carpenter work] in ten days at furthest, and in the meantime to make what [progress] he can in regard to it.”

In the Eleventh Month, 1685, a committee was appointed in relation to raising funds to defray the cost of building, and subsequently a loan was effected to pay for putting on the roof and securing the walls, which it appears had stood some time exposed to the weather, thus endangering their stability.

An effort also seems to have been made to procure aid from the country meetings, as will appear from the following extracts from the Merion minutes:

“At our Monthly Meeting held at Hugh Roberts’ house in Merion, on y^e 11th day of y^e First Month 1686 it was ordered, “that Friends of each particular meeting do bring into y^e next meeting their voluntary subscriptions towards y^e building of y^e meeting-house in y^e centre at Philadelphia,” and “Hugh Roberts for Merion, William Howell for Harford [Haverford] John Humphrey for Scookill, David Meredith for Radnor, are ordered to bring an account of y^e s^t collections into y^e next meeting.”

At the next Monthly Meeting held at John Bevan’s house in Haverford, further action was taken. “The Friends of each meeting are ordered to bring their collections for y^e buildings of y^e meeting-house in Philadelphia to Thomas Duckett’s house in Scookill ag^t y^e first day of y^e Sixth Month next.

Radnor Meeting . . .	£ 7 6
Harford Meeting . . .	6 0 0
Merion Meeting . . .	6 0 0

A hiatus occurs here in the minutes of Merion meeting, and it does not appear from them whether report was made at the time indicated or not.

It may be incidentally stated that Merion meeting seems to have been held alternately at the places above named, that is at the residences

of different Friends in those districts (6 or 7 meeting-houses had then been built), and also at “Thomas Duckett’s house in Scookill.” This house is supposed to have been in the district now embraced in the yards of the Pennsylvania Railroad immediately west of Market Street bridge.

In the Second Month, 1686, it was reported to the Philadelphia Monthly Meeting, that Andrew Grison had disappointed Friends, and had done nothing toward performing the work upon the Centre Meeting-house. Upon his promising to proceed promptly, however, he was afforded another opportunity, and in

1686. Sixth Month 2nd.—“Some Friends acquaint the meeting, that Andrew Grison saith, that the meeting-house will be ready to raise the Third or Fourth-day next, which shall be appointed for the purpose; the meeting desires John Jones and others to speak to Friends belonging to the meeting, to send help at that time, as Andrew Grison and they shall appoint, and that the said Friends with Andrew, consider of materials for the duly raising of the roof.”

On the 27th of the Sixth Month, different Friends undertook to attend to several departments of the work, so as to push the building forward more rapidly and “B. Wilcox was desired to speak to Ph. Duckett, that he will all speed go on with the brick work, * * * and to advise how bricks shall be had.”

At the close of the Eighth Month, the boarding and shingling of the roof had not been completed, and it was decided by the Monthly Meeting to send an assistant to a certain P. Maul, who it appears had charge of the work, and at the same time a committee was appointed “to get A. Grison that he forthwith come to finish the hiping of the roof, that the workmen may go on with shingling the same.”

Ninth Month 26th.—“The hiping of the roof of the Centre Meeting House being in discourse how to proceed to get it done, and accordingly several persons have subscribed to pay those workmen that undertake the same.”

1687. Fourth Month 24th.—A committee was appointed “to agree with workmen about making forms and doors and a seat for public Friends, at the Meeting-House at the Centre.” It would thus appear that by midsummer of 1687 the Centre Square Meeting-House was approaching completion. A few months later, the question of title to the ground upon which it stood was considered and a committee appointed to endeavor to obtain a patent for it. This, however, was not accomplished, and Friends never had a title to the lot. Subsequent events obviated the necessity for it, and the ground was ultimately allotted by William Penn as part of the property devoted to public purposes.

The building must have remained in an unfinished condition for a long time, for in the First Month, 1689, arrangements were made for flooring it, which was paid for out of the proceeds of a legacy left by “John Jones’ brother,” and the following autumn the meeting gave instructions “that the windows be substantially hang’d” and other necessary work done to complete it.

The meeting-house appears to have been occupied in the Tenth Month, 1689, but the windows gave trouble, and the following summer directions were given to put them in order; and about the same time arrangements were made for digging a well.

It is by no means certain that meetings were held with any great degree of regularity in the

Centre Square Meeting-House. It was remote from the densest population and inconvenient to reach for almost every one. After all the effort required to erect and pay for it, it soon became manifest that its erection on that site was an error. Meetings seem to have been discontinued there in the autumn of 1895, but were resumed in the spring of 1897, when it was agreed to have one during the summer following and also on First and Fifth-days, whilst the Market Street house was being plastered. This appears to be the last reference to the subject on the minutes.

In the year 1700 the Centre Meeting-House had so decayed in some of its parts as to be in danger of falling down. The Monthly Meeting appointed a committee to consult with William Penn, who was then in this country, as to the best course to be pursued in regard to it, with authority to sell the building if it was thought best to do it. This committee reported, that it was best to sell, and that they had sold it to William Penn for one hundred pounds, it not being worth more than that sum. This action the meeting "doth unanimously consent unto and confirm."

Thus the career of the Centre Meeting-House would appear to be closed; but it nevertheless had an important future. Several years had elapsed since the removal of the first Bank Meeting-House, and its site still remained vacant. The need of another building on that lot was apparent, and only about a year after the old building at the Centre had been sold to William Penn, at what was manifestly a large price, it was decided to apply to him to "resign" it to Friends, supposing the same may be of great service to them toward building another meeting-house.

In the Seventh Month, 1701, William Penn attended the Monthly Meeting for the last time before his departure for England, after his second and final visit to the colony.

On this occasion the question was put to him in open meeting, whether he would not "resign the Centre Meeting-House to Friends again." It is to be feared that there was more worldly wisdom in this proceeding than was justified, especially on the occasion of its being the last Monthly Meeting the founder was likely ever to attend. With that generosity and nobleness of heart which ever characterised that great man, he readily condescended thereto, judging it might be much to Friends' advantage to have the materials to make use of toward building another meeting-house." Thus the building became again the property of Friends, apparently for nothing, after the Governor had paid them one hundred pounds for it, a sum in all probability more than it was worth.

(To be Concluded.)

It is a matter of great importance, for our own future comfort and consolation, that we learn to appreciate our obligations to the loved and useful ones around us, whilst they are still with us, and that we, before it is too late, and in a proper manner, manifest our appreciation of what they are to us. Soon they may descend into the grave, and we, in the bitterness of impotent sorrow, shall hasten "to garland the tombstone when we have not crowned the brow, and to pay the honor to the ashes which we have denied to the spirit." Let us, by manifested tokens of appreciation, bring gladness to all the living hearts we know to be beating in sympathy with our own, and we shall be gladdening their hearts, and sparing ourselves the bitterness of self-reproach in the years to come.

FOR "THE FRIEND."

Remembrance.

It is interesting in the perusal and study of Holy Scripture to note the wonderful remembrance, love, pity and long-suffering of our Heavenly Father concerning the human race; his great forbearance and kindness notwithstanding the fact of their continual forgetfulness of Him.

One of the first instances on record on the sacred page is God's remembrance of Noah. Humanity had become so corrupt, so degraded, so degenerated from their former estate, that it was the Divine purpose to cut them off from the face of the earth. "But NOAH found grace in his sight." Therefore God remembered Noah and his family for good, and in this remembrance prepared a way for their deliverance.

Noah obeyed the Divine command, and prepared him an ark as directed. May we not gather from this a lesson? Let us obey the voice of the Lord in all things.

Again, God remembered Abraham and called him out from the heathen nations and from his father's people. The promise to him was, "I will make of thee a great nation; "so many as the sands by the sea shore and the stars of heaven for multitude." In this and other things Abraham believed God and obeyed.

Are not all the faithful followers of our Lord and Saviour at the present day called upon to come out and be separate from the world and its sinful pleasures? "Come ye out and be ye separate, and touch not the unclean thing," for "ye are a chosen generation, a royal priesthood, a peculiar people." Let us show then to the world that we have better things to enjoy, and things that accompany salvation. Let us, though in the world, yet be not of it. Above all, do not let us allow the world to get into us. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil," was the prayer of our blessed Lord. If the cares of this life, the deceitfulness of riches and the little misleading sinful pleasures—theatre going, card playing, and dancing, etc.—if the love of these is allowed to get into the heart the result will be a danger of choking the good seed. By more and more giving way to indulgence in them, there will be a corresponding "drifting away" from the truth as it is in Jesus.

We are again reminded of God's remembrance of the patriarch, Jacob, the heavenly vision, and the heavenly visitant. Do not many of the Lord's children now find places in their lives like unto a Bethel? also places where they are to wrestle for the blessing ere they receive it?

God also remembered Joseph. Though his brethren sold him into Egypt, yet the Lord was with him, and the Divine purpose was being accomplished through this *apparent adversity*. Through him came future deliverance to the chosen race in the time of famine. Thus many times when the Lord's children are passing through seasons of distress and seeming darkness it is but the hand of our Father laid on us in loving regard.

He may be in this very thing working for us future good. In the darkest hour if we turn inward we shall many times hear the sweet voice of our Divine Leader, saying, "It is I, be not afraid." Then we can sing amidst the tempest, "Praise the Lord."

God remembered his chosen people again in the call of Moses; selecting him to lead them out of bondage. Then if we follow these all

through their journey to the promised land and after they had reached their inheritance, we see one continued renewal of mercy extended to them from a long-suffering God. Israel again and again departed from the right path and still the Lord looked on them in love and his arm was "stretched out still" to save and to help. A remarkable summary of this is found in the 78th Psalm.

Thus our Heavenly Father remembered his people continually. And He hath remembered us all in our fallen estate, and provided for us a way of escape. He hath given unto the world a Saviour, a Redeemer, Christ Jesus the Son. In Him we have redemption, even the forgiveness of our sins.

How blessed and encouraging are the promises to those who will forsake sin, and all who are willing to yield themselves unto the guidance of the Holy Spirit. "I will remember their sins no more."¹ "I, even I, will blot out their transgressions;" "blot them out of the book of my remembrance;" "cast them behind my back;" "will bury them in the depths of the sea." And his promises are "yea and amen forever." Much more could be said of God's loving remembrance toward us, but let us see what part we have to do in order to fulfil the Divine command. One of the positive injunctions given us is to "Remember now thy Creator in the days of thy youth." The best time in all life's journey to give God the control of our heart is in the spring time of life. "While the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them." The Lord loves an early surrender of the heart (the will) to Him. Then how beautiful the thought of a long life (if length of days be granted) in his service, and growing day by day in the grace of our Lord and Saviour Jesus Christ. Then, after we have realized forgiveness, let us remember to "Look unto the Rock from which we are hewn and the hole of the pit from whence we have been digged." My feeling concerning this passage of Holy Writ is, that we are to look unto the Rock, Christ Jesus, like unto which we are being formed and fashioned by his Divine hand. That we are to keep our eye fixed upon Him, our holy example and our Guide. At the same time we are to remember the hole of the pit from whence we have been taken, our wonderful rescue from the "miry clay" by Him who hath now set our feet upon the rock and hath put a new song into our mouths, even praise to our God. "Yea," saith the apostle, "You hath He quickened who were dead in trespasses and sins."² Again, we should remember his commandments to do them, and we should remember his words that "they are spirit and they are life." We should show forth his life in us by works of righteousness, that our light may be "hid under a bushel, but that it may shine that others seeing our good works may glorify our Father which is in Heaven."³ "Faith without works is dead," and he that is born of God and "hath passed from death unto life," should manifest it in his life.

Let us remember again that we have here no continuing city, but that we "seek one to come," "even an heavenly;" "a building not made with hands eternal in the heavens." We are truly assured that our faithfulness is held in continual remembrance, for the Divine record tells us that, "They that feared the Lord spake often one to another and the Lord hearkened and heard them: and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name." Again we have

the gracious promise to the faithful ones, "And they shall be mine saith the Lord of hosts in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." "Wherefore, brethren be ye steadfast, immovable, always abounding in the work of the Lord, forsaking as ye know that your labor is not in vain in the Lord."

J. H. Y.

NEW YORK CITY.

OUR CHILDREN.

I looked at the happy children,
Who gathered around the hearth;
So blithe they were, no children
Could happier be on earth;
With their airy play, and their whimsome ways,
And the sound of their silvery mirth.

Then I thought of those other children,
So wizened and hard and bold,
Who huddle in slum and cellar,
And shiver with want and cold;
Not fresh as the dew or the morning's hue,
But haggard and lean and old.

But yet may they still, those children,
Be taught to forget their pain;
And, gathered in arms that love them,
Their laughter may come again;
And the stare of woe and the craft may go,
And the spirit be washed of stain.

But it is not in cold book-learning
Those children's hearts to move;
And the stony eye of the serpent
Is death to the stricken dove;
'Tis an angel alone can touch them,
And that angel's name is Love.

For what the world may fancy,
And whatever the wise men say
Of our nineteenth century progress,
Of a new and a better way;
Still it makes a soul to a soul
Now, as in the olden day.

—A. G. B., in the "Spectator."

STRENGTH FOR THE DAY.

BEFORE.

The morning breaks in clouds, the rain is falling,
Upon the pillow still I sigh for rest;
But yet I hear so many voices calling
To work by which my burdened soul is pressed,
That I can no longer pray,
"Strength for the day."

'Tis not a prayer of faith, but weak repining,
For with the world there comes no hope, no light;
In other lives a morning sun is shining,
While mine is but a change from night to night;
So while I weep I pray,
"Strength for the day."

For it is hard to work in constant shadow,
Climbing with tired feet an up-hill road;
And so, while my weak heart dreads each to-morrow,
And once more I lift my heavy lead,
Desponding still I pray,
"Strength for the day."

AFTER.

Now, looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task depended,
And so the prayer was answered just the same.
Now with new faith I pray
"Strength for each day."

For in the one just closed I've learned how truly
God's help is needed as we need;
Sufficient for each hour it cometh newly,
If we but follow where its teachings lead,
Believing when we pray,
"Strength for the day."

He who has felt the load which we are bearing,
Who walked each step along the path we tread,
Is ever for his weary children caring,
And keeps the promise made us when He said
He'd give us all the way
"Strength for the day."

IN THE FOG.

BY SUSAN COOLIDGE.

Veils of pallid mist and grey
Wrap the world of yesterday;
Fir-fringed island, rocky cape,
Yellow sands, and mountain shape,
Sun and sky, and waters blue,
All are blotted from the view.
Out to sea we blindly stare;
Did we dream that such things were?

No; untouched, and safe and sure,
All these lovely things endure;
Underneath that hovering mist,
All the blue and amethyst,
All thy rocky cliffs, and sca,
All the surflines rippling free,
Mountain forms and islands green,—
All are there, although unseen.

If we bravely bide and wait
Through this brief eclipse of Fate,
Smile through the unsmiling noon,
Keeping heart and hope in tune,—
Shadow shall give place to sun,
And, out-stealing, one by one,
All the fair things mourned in vain
Shall be made our own again.

Dear heart, faint heart, who in shade
Sitst, pale, perplexed, afraid,
At the brief enshrouding
Of yesterday's content,—
Courage take; for hope endures,
Though a little mist obscures,
And behind the fog-wreaths dun
Brightens the eternal sun.

—S. S. Times.

William Grover.

(Continued from page 99.)

Thy case and situation seem to require the neglect of meetings for worship respects thy mind to be not in a tender, religious frame; but unguarded, and too indifferent about thy own everlasting good. There was a time, I believe, when thy mind was much more sensible of the benefit of attending meetings; and when thou wouldst have been afraid to be absent, except something particular prevented thy attendance. Now it seems a light matter; seldom more than once on a First-day, sometimes not once; and seldom on a week-day. It is not the way to gain strength in the best things, to neglect opportunities of waiting on the Lord. Remember the Scripture saying; "That they that wait upon the Lord shall renew their strength." But they who neglect to wait upon Him, are in danger of having their minds dissipated, and turned from good, and of coming to have a pleasure and delight in those things which once they esteemed not worth pursuing—things which bring no solid peace to the mind. These are accompanied with a sting, and with bitter remorse, unless the pure witness in the mind be so stilled and buried that it be not heard nor understood, but blindness, darkness and insensibility prevail. This is a dreadful state; but I trust this is not thy situation. Yet, I think, if thou dost not speedily turn about, thou art in danger of losing the sense thou once mayst have had of the sweetness of a religious life and conversation. Light, unguarded company, is liable to be a sad snare to thee. Evil communications corrupt good manners; and we may be insensibly leavened, if not upon our guard, into the nature and spirit of those who do not walk in innocence. Thus, one thing after another, of which thy judgment may have been convinced, may be called in question; plainness and sincerity of speech, plainness of apparel, simplicity and innocency of manners, may all be

SELECTED.

departed from; and thy poor mind be exposed to many, many dangers and temptations, from which thou mightest have been preserved, from which thou mightest have maintained the watch;—if thou hadst carefully maintained the watch;—if thou hadst fled from every appearance of evil, and been afraid of loving the tenderness and sensibility of thy mind hurt, by touching and partaking of things of which thou once sawest the evil and inconsistency.

Do not be deceived, or believe any one to be thy true friend who would rejoice to see thee dishonor thy profession, or set light by any tender, religious scruple. It is a great favor and blessing to have a tender mind, fearful of doing anything to offend our Maker; and those who know not the value of this tenderness of mind, and would willingly rob us of it, are to be guarded against as dangerous companions.

I do not mention this because I believe thou has not once known it to be true; but I believe thou hast opened an ear to that which, if followed, will lead thee into confusion, if not to ruin; confusion as to the state of thy mind, and as to thy profession as a Friend; and, perhaps, confusion as to thy outward concerns.

I see nothing but that the situation at—night affords thee a competent livelihood, if properly minded; but it will require care. It will, I believe, require thee to be frugal and careful in thy expenses, careful of thy time, regular and punctual in doing thy business, and steady in attention to it. If thou art too often from home, thou mayst lose more in two or three hours than will be got again in a week. By all means, be consistent. Do not seem one thing and be another. Be an industrious tradesman and mind thy business. Let hardly anything call thee from it, except thy religious duty; and take care to give a suitable preference to this duty, above everything. This will make thee careful how thou conductest thyself in thy business, with punctuality, honesty, integrity, and humility. Thou wilt fear to dishonor thy profession in thy words or in thy ways, and this is the way for thy neighbors to have a confidence in thee; for though some may scoff at and deride the way of Truth and of simplicity, yet all like to have to do with those whom they can depend upon, and who they really believe are preserved by a principle of integrity, from doing them an injury, even if they had it in their power.

Do not despise little things, as some may call them; remembering, "he that despiseth the day of small things, shall fall by little and little." And by little and little thou mayst get so far from the right way, as never more to return to it; thou mayst depart from the way of innocence, the way of plainness, the way of humility, the way of safety, so far as to have, in the end, to lie down in sorrow, and to wish that thou hadst never known better things, rather than, having known them, to depart from them, and trample upon them.

I believe thy situation very dangerous, and requiring particular watchfulness and resolution; because thou hast, I believe, opened thy heart to some things of an evil tendency; and that will, if not speedily and firmly stood against tend to the blinding and darkening of thy understanding.

I think I need not make any apology for this friendly freedom; as I did not see that I could be clear in my duty to thee, without submitting a few hints to thy very serious perusal.

With desires for thy real good,
Thy respected Friend, W. G.

(To be continued.)

of all his imitations, however, was the crying of a baby. It was enough to touch the heart of any tenderparent passing the house when Polly had this theme in hand. Such sobbing, such holding of breath and then bursting out afresh in a perfect scream as of pain, made everybody within hearing and not knowing the source feel like suggesting soothing syrup or paregoric, and that without delay. One other extraordinary effort of Polly was the squealing of a dying pig. Mr. Crick killed many hogs for the market, and this gave the bird an excellent opportunity to acquire this ear-piercing refrain. Its imitation of the whining of a puppy and the barking of a dog were perfect in the full sense of the term. In short there was nothing that he undertook to imitate which was not done to perfection, except the braying of the mule.

Polly was happy in his home, but he finally became too sociable for Mr. Crick's use. His obtrusive sociability consisted in eating from the baby's hand. One day the baby was eating candy. Polly wanted some of that candy, so he just walked up to where the baby was sitting at the door and took the candy and part of the thumb. When baby cried he broke out in a fit of laughing, which novel concert brought the family to the scene, and from that moment it was resolved, finally and irrevocably, that "Polly must go." He was at once deprived of his liberty by being put into his cage and transported to Lancaster, five miles distant to be sold. He was kept in a basement restaurant, where I for the first time saw, loved, and bought him.

In 1876 I left for Europe, and expecting to stay several years, bethought me what to do with my pet. It occurred to me that the safest place would be the Zoological Gardens at Philadelphia, and there, accordingly, I left him. After three years and three months absence, I called at the Zoo and requested the superintendent, Mr. Brown, to accompany me to the bird house, telling him that I proposed to put Polly to a test as to the retentiveness of his memory. Mr. Brown cheerfully complied, and we were witnesses of one of the most remarkable instances of animal sagacity on record. I will quote from an article in a Philadelphia paper, which appeared a few days later, and was written by one of the reporters after an interview with the superintendent. He says: "On entering the bird house Mr. Sprenger took his station on the opposite side of the building from that occupied by Polly, where the bird could not see him, and then exclaimed: 'Where's my Polly?' Immediately the bird recognized the voice of his former master, became excited, walking back and forth on his perch, showed as best he could, by voice and gesture, that he wished to answer the question by saying, 'Here am I.' It was a clear case of instant recognition. Then Mr. Sprenger went to his pet, and the scene is described by Mr. Brown as the reunion of a parent and a child. The affectionate creature ran his bill through his old master's moustache in the attempt to kiss him, rubbed his head against his cheek, then kissed him again and nestled close to his old friend, as though he feared he might lose him again. Then Mr. Sprenger tested him in some of his old tricks to prove his memory, and they were performed with as much readiness as in former days. 'Polly, I have lost my pocket-book,' said his old friend, after having dropped it. Then Polly went in search of it, and soon brought it in his bill, and having deposited it in his friend's hand expressed his joy in a hearty laugh. On Mr. Sprenger's taking his leave of him, he was

almost frantic with grief, and it was only with difficulty that his keeper prevented him from following the master he so affectionately loved."

In 1881 Polly was brought from Lancaster, Pa., (Atlanta, Ga.), where I had located a year before, and soon attracted unusual attention, as he had at the North, exciting the wonder and admiration of all who saw him. It was evident, however, by noticeable failing of eyesight and stiffness in his joints, that age was telling on Polly, and this caused me to watch him with as much solicitude as a tender father watches his child.

Polly was entertaining a number of callers with his laughing, talking, whistling and barking programme, until a late hour in the evening, and seemed to be in his usual good spirits. After the company had left, members of the family were startled by plaintive cries from the bird as if in great distress. Rushing into the room, they found him lying on the floor, to where he had fallen from the back of a chair upon which he had been sitting, uttering the most pitiable cries, evidently trying to say "Papa" (meaning me). I heard the commotion from a room in the lower story, and immediately ran up-stairs. Imagine my feelings if you can, gentle reader, when I picked up my dear old friend! A few gasps, a convulsive tremor, a closing of his jet black eyes, and Polly was no more! He died in my hands, doubtless from an apoplectic stroke.—From *The Audubon Magazine*.

J. J. SPRENGER.

ATLANTA, GA., Dec. 24th, 1886.

Items.

The Roman Church on the Down Grade.—Under the above heading, the *Christian Advocate*, of New York, comments on a recent "encyclical" in which the Pope recommends "that the Christian people should acquire the habit of invoking with great faith and confidence, at the same time as the Virgin Mother of God, the most chaste spouse, blessed Joseph." He says, "It is natural and most worthy of the blessed Joseph, that as in the past he provided for the needs of the family of Nazareth, and surrounded them piously with his protection, he should defend and cover with his patronage from heaven the Church of Jesus Christ."

The whole system of praying to saints, is a departure from the principles of the religion of Christ. It is God alone who can change the heart of man, and to Him and His Son, our Lord Jesus Christ, we must look for salvation. His love is ever to his creature man; and the principle expressed by the prophet is as true now as when it was declared by Ezekiel, that though Noah, Job and Daniel were in the land, they could deliver neither son nor daughter.

Numbers of Different Sects.—Canon Farrar, in an article in the *North American Review*, in speaking of the Episcopalians, says: "As regards the Church in America, I am told that alone, and also, alone, of the religious communities on the Western continent, it is steadily, if but slowly adding to its numbers, lengthening its cords, and strengthening its stakes."

This statement stirs up the *Christian Advocate* to republish some statistics, by which it appears that the Protestant Episcopal Church, as to the number of its members is the tenth in order among the sects in this country, "some of which are increasing at the rate of more than the whole membership of that body annually. It makes rapid gains in a few of the larger cities, but in the greater part of the country it is feeble, and in large sections unknown."

Anti-Jewish Feeling in Germany.—The recent Convention of German Anti-Semites, held in Bochum, in Westphalia, was of more than ordinary interest in illustrating the character and aims of the whole agitation. The number of delegates pre-

sent was 182, among them also a few representatives from France and Austria. This assembly was controlled entirely by the radical wing of the party, Pastor Stocker and his friends, who believe that the solution of the Jewish problem lies in the Christianization of Israel, but have refused to co-operate with the latter in the program of the latter. The Convention of Bochum, however, reads, that the rights and privileges granted the Jews in the emancipation from the political and social disabilities, especially in 1818 and 1849, are to be taken away again. The words: "The Jews are and ever will be an alien people!" expresses the fundamental proposition of the Anti-Semites. It is therefore proposed that they be deprived of their political rights as citizens, and be granted special alien laws. In detail the demand was made that no Jew should be appointed a judge or occupy any official position in the State; that no Jew should act as attorney, except in cases of Jew against Jew; that Jews should not be allowed to practice medicine, except in Jewish families, nor be teachers of any kind, except among their own brethren. They are not even to be allowed to enter the temple, nor to pay a tax for this exemption. In their religious observances they are not to be molested, as long as they do not act contrary to the public good. They are to be allowed to engage in all kinds of business, except that of the small peddler. Then proscriptions are to be applied also in the case of baptized Jews, as the struggle is against the people as such and not against their religion. A number of speakers were bitter in their denunciation of the converted Jew, pronouncing him even more dangerous than the Talmud and the Reformed Jew.—*The Independent*.

Slandering the Papist.—"A Roman Catholic priest, G. Ely Brochu, priest of the Notre Dame Church, Worcester, Mass., was convicted of denouncing Dr. Louis Morose, a practicing physician of Southbridge, in a slanderous way from the pulpit. The jury gave damages for a plaintiff for \$1,300 with interest, a total of \$1,729. Dr. Morose had been divorced from his first wife, and was married a second time by a Justice of the Peace. This should teach all who need it that ministers have no right to denounce persons by name from the pulpit. In the case of the incidents told of Lorenzo Dow is that he denounced a rich man in a funeral sermon in such a way that the friends sued him for it. Dow was fined, but went to jail rather than pay the fine. On the Sunday after his release he read the parable of the rich man, and when he got to the passage, "And the rich man died and was buried," he said he would omit the reference to his future state for fear some of his friends would sue him for slander. A suit for slander could be maintained against any minister who should denounce men by name in his sermons, whether members of the church or not, under any circumstances in which a similar suit could be maintained against a private individual for saying the same things."

THE FRIEND.

TENTH MONTH 26, 1889.

We find in *The Christian Advocate* (Methodist) of New York, the following remarks on the importance of maintaining a respect for law, which are so good, that we transfer them to our own columns.

"It is respect for law that preserves the American Republic and insures the safety of every citizen. In some countries nothing is safe. Even the sovereign cannot lie down to sleep at night nor ride out in the day with a feeling of security, and no citizen knows what moment he may be sent into exile, or hurried away to prison, or spoiled of his possessions by the arbitrary decree of despotic rulers. But in America the President fears no violence from the hands of the people, and the citizens apprehend no danger from the caprice of those in power or the in-

justice and cruelty of their neighbors. This glorious freedom and delightful security are the result, not of the absence of law, but of the universal obligation to and the profound respect for law which the people feel. The President as much as the humblest citizen is under law, while the humblest citizen as much as the President is protected by law. This happy distinction between the people of this nation and others can continue only so long as the universal acknowledgment of this obligation and the voluntary submission to it shall continue. When American citizens begin to assert their independence of law, and to trample under foot any of the laws of the land because they do not respect them, to that extent the foundations on which our freedom rests begin to disintegrate. Whenever legislators begin to enact laws, not to bind all alike for the common weal, but to hinder one party and help another, to that extent the genius of our institutions will be perverted. Whenever the executive department loses its respect for law in its zeal for partisan ends, and allows transgressors to escape or the innocent to suffer, to that extent the security and freedom which our Government guarantees are lost. It is time for men who have been sneering at certain wholesome liquor laws and Sunday laws and election laws, to consider whether the course they pursue would land us if it were generally adopted by the nation."

On what is this respect for law, and obedience thereto, founded? Is it not on the diffusion among our people of a regard for religion?—which, though less powerful and prevalent than we would gladly see, is yet sufficiently prevalent to induce that self-restraint which, Burus states, is "virtue's root." The fear of the Lord, is not only "the beginning of wisdom;" but by it "are riches and honor."

SUMMARY OF EVENTS.

UNITED STATES.—There is great excitement in the Chickasaw nation over a decision by the Supreme Court of the nation, which disfranchises every white man who holds his citizenship through marriage with an Indian woman. The Supreme Court is composed of two full blood Indians and one half-breed, the latter dissenting from the opinion. For twenty-five years it has been an unwritten law that a white man's marriage to an Indian woman made him a citizen.

The *Boston Herald* states that: "There were three cases of champagne, besides sherry and Chateau Margaux, drank at President Harrison's lunch to the Pan-Americans."

It is reported that in Western Montana the grass is literally withering away from the want of rain. In some thousands of head of cattle have died of starvation. As high as \$20 and \$25 per ton is being paid for hay, and in some cases water is being hauled a distance of 20 miles.

Extensive prairie fires have been raging in the country west of Fort Wayne, Indiana, for several days, resulting in great damage. "The prairie lands that have been reclaimed by drainage have been burned down to a depth of four feet."

Prairie fires are burning within a few miles of Bismarck, north Dakota. A large number of farms have been destroyed. The village of Menoken, 14 miles distant, has been swept away and the inhabitants are reported to be destitute.

Extensive forest fires have been raging for some time past between Princeton and Bridgeman, Minnesota. Thousands of tons of hay, great quantities of cord wood and timber have been destroyed, and in some localities the health of natural meadows are burned. The Mission Creek county, north of Hinckley, is reported to be "all ablaze" with prairie fires. Fine hay and lumbermen's supplies have been destroyed for miles around." Fires are also raging north of the Snake River and at Pine City. The smoke is so dense as to obscure a headlight 50 feet away. The destruction of the pine forests, near Grand House, is reported still in progress.

The air about Marshfield, Wisconsin, is filled with smoke from forest fires in the vicinity.

California's second heavy rainfall of the season ended on the night of the 18th inst. The rain extended as far south as San Diego. The rainfall in San Francisco for the season is 3 11-100 inches against 1 8-100 inches for the same period last year. The rainfall in the chief wheat districts is from twice to three times as great as for the corresponding period last year. Of the crops, the wheat will do well, the corn, but everything else "the rain ruined the grapes, but everything else an hour for eight hours was reported early last week from the vicinity of San Diego.

An oil well, flowing 1000 barrels daily, was struck at Chertier, just outside the limits of Pittsburgh, last week.

Deaths in this city last week numbered 37, which is four less than during the previous week, and ten less than during the corresponding period last year. Of the causes of death were: males and females; 45 died of pneumonia; 17 of diseases of the lungs; 15 of consumption; 16 of convulsions; 12 of diphtheria; 13 of old age; 12 of crop; 12 of cancer; 12 of inflammation of the stomach and bowels; 11 of paralysis; 10 of marasmus; 9 of typhoid fever; 9 of bronchitis; 9 of inflammation of the brain and 9 of Bright's disease.

MARKETS.—U. S. 4½, 100; 4's, 127; currency 6's, 111.

COTTON was quiet, but steady, at 10 13-16c per pound for middling uplands.

FEED.—Winter bran, choice, \$13.25; do., fair to prime, \$12.25 a \$13.00.
FLOUR.—No. 2 red wheat, 65c.—Western and Pennsylvania superfine, \$2.50 a \$2.75; do., extras, \$2.55 a \$2.75; No. 2 winter family, \$3.70 a \$3.75; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.40; western winter, clear, \$4.00 a \$4.30; do., do., straight, \$4.45 a \$4.55; winter patent, \$4.50 do.; No. 1 Minnesota, clear, \$4.12½; do., straight, \$4.25 a \$4.75; do., patent, \$4.85 a \$5.35. Rye flour was scarce and firm, at \$3.10 per barrel for choice.

BUCKWHEAT FLOUR was quiet at \$1.75 a \$2.25 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 61 a 61½ cts.; No. 2 red corn, 39½ a 40 cts.

No. 2 white oats, 28 a 28½ cts.
BEEF CATTLE.—Prime, 43 a 44 cts.; medium, 33 a 41 cts.; fair, 33 a 33½ cts.; common, 34 a 35 cts.; fat cows, 23 a 33 cts.

PORK.—Best, 5 a 5½ cts.; good, 4½ a 4½ cts.; medium, 4½ a 4½ cts.; fair, 3½ a 3½ cts.; common, 3 a 3½ cts.
Lamb, best, 6½ a 6½ cts.; good, 6 a 6½ cts.; medium, 5½ a 5½ cts.; fair, 5½ a 5½ cts.; common, 5 a 5½ cts.

HOGS.—Choice light western, 6½ a 6½ cts.; heavy western, 6½ a 6½ cts.; country hogs, 5½ a 6½ cts.

FOREIGN.—Sir Frederick Young, who is over 70 years old, has returned to London after one of the most remarkable journeys ever made by a man of his age—a South African tour that covered 16,000 miles. He was not sick a day during his absence from home. Arrived at Manchester on the 16th inst. at an early hour on the morning of the 16th instant. Seventy miners were in the pit at the time of the accident, only 11 of whom are alive. The pit was completely wrecked, and the rescue of the men will be one of great difficulty. The bodies recovered show that the victims died of gas poisoning. A relief fund has been started. It is supposed that the explosion was caused by leakage from an old fire in a disused shaft.

A company has been formed to buy a cable from Maracaibo to Buenos Ayres. It has a capital of £2,000,000, with interest guaranteed by the Argentine Government.

A committee is being formed for the purpose of considering plans for the construction of a canal and a connection with the Baltic Sea. The plan to be considered by the committee proposes to construct a ship canal from Berlin to the River Oder, and thus secure a connection between the German capital and the Baltic Sea.

Philip Kneiser, William of Wurttemberg, was driving to his place of worship at Ludwigsburg on the 20th instant, he was fired at by a man named Klaiher, who, upon being arrested, exclaimed: "It is high time Wurttemberg had a Catholic king." The Prince was not hurt. Klaiher is a member of the Anabaptist sect, the motto of which is "I am sworn to kill all Princes." The society recently drew lots to decide which of the members should kill Prince William, and the choice fell upon Klaiher.

Dr. Kikenthal, who with Dr. Walter made explorations the past summer in the Arctic regions round

Spitzbergen, has just returned to Bremen, and has reported to the Geographical Society of that place, at whose expense the expedition he commanded was fitted out, that he discovered a new and important ocean current flowing through the whole length of the Olga Strait, from north to south. It was observed to the west, and at all points from Northeast Land to the Byle Sea, and along Chuk Land. Only on the shallow coasts was it overcome by the ebb and flow of the tide.

A despatch from Lisbon, of the 19th instant, says that the King of Portugal, who has been ill for some time, died to-day. The Duke of Braganza, eldest son of the king, who succeeds to the throne, will assume the title of Carlos I.

On the 20th instant violent storms were reported in the region of Naples. The city is partially inundated. An immense amount of damage has been done.

At a banquet given to Prime Minister Cesi, at Palermo, on the night of the 19th instant, in his speech the Prime Minister declared that it was necessary to combat all persons, high or low, who were seeking to undermine the political edifice of Italy. The temporal power of the Pope, although it had existed for centuries, had been only a tradition, and the Pope's exhortations were only restricted, and less harshly than in other Catholic States, from encroaching upon the sphere of National right, which is the right of reason. The *Novae Venetia* says if Germany desires a firmly established peace, it is indispensable that she should tolerate Austrian intrigues in Bulgaria. Peace cease will never be secured, the paper declares, until the cause of the present international trouble is removed.

A telegram from Havana says that the cocoon disease has appeared in the district of Baracoa. The inhabitants are greatly alarmed, as cocooners are the principal source of income. This disease has nearly destroyed the cocoons in the western and central parts of the island.

A messenger from Bishop Bosse, of Labrador, has arrived in Quebec with news of the total failure of the fisheries at Esquimaux Point, and elsewhere on the Baffin families are starving. The local government will send relief for their immediate wants.

NOTICES.

WESTWON BOARDING SCHOOL.—The Committee who have charge of this institution, meet in Philadelphia on six days of the month, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9:30.

The Visiting Committee meet at the school on Seventh-day evening, Tenth Mo 19th. Conveyances will be in waiting at Westwonton Station at the arrival of trains leaving Philadelphia 2:55 and 4:55 P. M.

WM. EVANS, Clerk.

WANTED.—An experienced teacher, (a member of the Society of Friends) possessing good administrative and business abilities, to act as Superintendent of Friends' Select School, 140 N. 16th St., Philadelphia. Apply

Ephraim Smith, 1110 Pine St.
John W. Biddle, 119 South Fourth St.,
or George Vaux, Bryn Mawr, Penna.

DIED, at his residence at Frankford, Philadelphia, Mo. 27th, 1852, ABIGAIL C. WOOLMAN, in the 55th year of her age, a member of Frankford Monthly and Particular Meeting. This dear Friend was in Philadelphia on six days of the month, at 11 A. M. She was fully engaged for a number of years in assisting at Friends' Boarding School for Indian Children at Tunesassa, and afterwards for a similar period at Westwonton School as a nurse, and had the affliction of those who came under her influence and care. To the burial she attended, and her last words were, "I never regretted what I have done for Tunesassa or Westwonton." Her health had been giving way for two or three years, but she was able to get to meetings until within a few weeks of her death. A few days before she was mentioned to a Friend that the saviour had given her the assurance, He would take her to himself. "Blessed are the pure in heart for they shall see God."

WILLIAM H. FILE'S SONS, PRINTERS,
No. 22 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, ELEVENTH MONTH 2, 1889.

No. 14.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 195.

A GROUP OF ILLUSTRATIONS.

Among the anecdotes collected by Baxendale in his *Cyclopaedia of Anecdotes*, are several which enforce particular truths by apt illustrations. One of these says that a young man once picked up a sovereign lying on the road. Ever afterward, as he walked along, he kept his eyes fixed on the ground, in the hope of finding another; and in the course of a long life he did pick up, at different times, a good amount of gold and silver. But all these days, as he was looking for them, he saw not, that heaven was bright above him, and nature was beautiful around, but watched the mud and filth in which he sought for treasure.

The finding of that sovereign was to this young man a most unhappy circumstance, if it had the effect of turning his interest in the direction of accumulating wealth; and led him to neglect the enjoyments of life which a bountiful Father offers to his children; and still more so, if it tended to lessen the importance in his view of the laying up of treasures in Heaven, beyond the reach of the accidents of time.

Worldly possessions have their real value in the power which they give of purchasing those things which are needed for comfort and subsistence; and of enabling us to assist those in need, and in other ways to promote the general good. But in accordance with a very common trait of the human mind, they often come to be regarded as an *end*, instead of a *means*; and are sought for without much reference to any proper use of them. The folly of this is pointed out in a Russian fable—according to which a poor man, who was scoffing at the wealthy for not enjoying themselves was met by a stranger, who gave him a purse in which he was always to find a ducat, no matter how many he took out; but with this condition, that he was not to spend one of the coins until he had obtained all that he wanted, and had thrown away the purse. The man took out ducat after ducat, but continually put off the hour of enjoyment, until he had gotten "a little more;" and finally died counting his millions which had remained altogether unused.

A young college student, who was under religious impressions, was confused by the sugges-

tion, that he could not tell whether he should continue faithful to the end. While in this state of mind he called on one of the Professors, and spent some hours with him in conversation. When he was about to go home the Professor accompanied him to the door, and observing how dark the night was, prepared a lantern, and handing it to his friend, said, "George, this little light will not show you the whole way home, but only one step at a time; but take that step, and you will reach home in safety." It proved the word in season. As George walked securely along, brightened by the little lantern, the thought flashed through his mind, "Why can I not trust my Heavenly Father, even if I can't see my way clear to the end, if He gives me light to take one step?"

Charles Spurgeon relates, that when at Cologne one very rainy day, the window of the room in which he was sitting overlooked a public square in which stood a pump. To this pump a man came with a yoke and two buckets for water. In the course of the morning, he came a dozen times, and Spurgeon concluded that he was a water-carrier, who fetched water for other families than his own. This man seemed to him an illustration of a gospel minister. He needs to go to the Source of living water, not only for his own wants, but that he may receive for the refreshment of others.

A young man once expressed to Dr. Franklin his surprise that a wealthy man of their acquaintance should be more assiduous in the prosecution of business than any of his clerks. To illustrate to his friend the fact that care and anxiety about wealth generally increase as it goes, the Doctor took an apple from the fruit basket and presented it to a little child who could just toddle about the room. The child could scarcely grasp it in his hand; he then gave it another, which occupied the other hand. Then, choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three, dropped the last on the carpet, and burst into tears. "See there," said Franklin, "there is a little man with more riches than he can enjoy."

A story is told of an old gentleman, who lived in a large house, and had everything he wanted, and yet he was not happy. When things failed to please him he would get cross and speak sharply. His servants all left him, and he was in great trouble. Discouraged, he went to a neighbor's to tell him of his difficulties. After listening to his story the neighbor said, "It seems to me, my friend, it would be well for you to *oil yourself a little*." "To oil myself! What do you mean?" "Let me explain. Some time ago one of the doors of our house had a creaking hinge. It made such a disagreeable noise whenever it was opened or shut that nobody cared to touch it. One day I oiled its hinges, and since then we have had no trouble with it."

There is a Hindoo fable of a dervish who once went into a confectioner's shop. The confectioner, to honor him, poured some honey into a dish before him. Immediately a swarm of

flies settled, as was their wont, upon the honey; some upon the edge of the dish, but the greater number in the middle. The confectioner then took up a whisk to drive them off, when those upon the side flew away with ease, but the others were prevented from rising, the honey clinging to their wings, and were involved in ruin. The dervish noticed this, and remarked, "That honey-dish is like the world, and the honey like its pleasures. Those who enjoy them with moderation and contentment, when the whisk of death approaches, not having their hearts filled with the love of them, can with ease escape the snare, while all who, like the foolish flies, have given themselves wholly to their sweetness, will meet with destruction."

Dr. James Hamilton draws an instructive lesson from the snows and icicles of winter. He says: "On a winter's day I have noticed a row of cottages with a deep load of snow on their several roofs; but as the day wore on large fragments began to tumble from the eaves of this one and that other, till, by-and-by, there was a simultaneous avalanche, and the whole heap slid over in powdery ruin on the pavement, and before the sun went down you saw each roof as clear and dry as on a summer's eve. But here and there you would observe one with its snow-mantle unbroken and a ruff of stiff icicles around it. What made the difference? The difference was to be found within. Some of these huts were empty, or the lonely inhabitant covered over a scanty fire, whilst the peopled hearth and the high-blazing faggots of the rest created such an inward warmth that grim winter melted and relaxed his grip, and the loosened mass tumbled over on the trampled street. It is possible by some outside process to push the main volume of snow from the frosty roof, or chip off the icicles one by one. But they will form again, and it needs an inward heat to create a total thaw. And so, by sundry process, you may clear off from a man's conduct the dead weight of conspicuous sins; but it needs a hidden heat, a vital warmth within, to produce such a separation between the soul and its besetting iniquities, that the whole wintry incubus, the entire body of sin, will come away. That vital warmth is the love of God abundantly shed abroad—the kindly glow which the Comforter diffuses in the soul which He makes his home. His genial inhabitation thaws that soul and its favorite sins asunder."

An anecdote is told of Charles Wesley, who was one day sitting by an open window looking out over the bright and beautiful fields in summer-time. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came swooping down towards the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees or the green fields, there was no hiding-place from the fierce grasp of the hawk. But, seeing the open window, and a man sitting by it, the bird flew, in its extreme terror towards

it, and with a beating heart and quivering wing, found refuge in Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death. He was at that time suffering from severe trials, and was feeling the need of a refuge in his own time of trouble as much as the trembling little bird did, that nestled so safely in his bosom. So he took up his pen and wrote the hymn—

"Jesus, lover of my soul,
Let me to thy bosom fly."

When Latimer was on trial for heresy he heard the *scratch of a pen behind the tapestry*. In a moment he bethought himself that every word he spoke was *taken down*, and he says, that he was very careful what words he uttered. How obvious is the suggestion, that Latimer's caution on this occasion should remind us of our Saviour's warning, that every idle word which men speak, must be accounted for in the day of judgment!

A somewhat similar lesson was taught by the removal of a bookcase which had stood long in one place. There was the exact image left on the wall of the whole and of many of its portions. But in the midst of this picture was another—the precise outline of a map which had hung on the wall before the bookcase was placed there. The family had forgotten everything about the map until they saw its photograph on the wall. "Thus" moralizes the one who tells the story, "some day or another we may remember a sin which has been covered up, when this lower universe is pulled away from before the wall of infinity, where the wrong-doing stands self-recorded." J. W.

FOR "THE FRIEND."

PAULLINA, O'REFIN CO., IOWA,
Tenth Month 15th, 1889.

TO THE EDITOR OF "THE FRIEND."

Dear Friend: Having just returned from attendance at Iowa Yearly Meeting (Conservative) and thinking that some reference thereto in THE FRIEND, might be interesting to some of its readers, I send the following.

Thine truly,

ARCHIBALD CROSBIE.

Iowa Yearly Meeting, held at West Branch, Cedar County, Iowa, has just been concluded, Ninth Month 30th, after what certainly proved the most interesting occasion in the history of that body.

Held in a new house, large, comfortable and well adapted for such a meeting, and with weather somewhat propitious, the membership in the immediate vicinity were present in considerable numbers, while those in the other Quarterly Meetings were well represented. Hickory Grove Quarterly Meeting, part of Ohio Yearly Meeting, but located in Iowa, formed quite an imposing portion of the assembly.

And as a further evidence of interest in, and sympathy with this Yearly Meeting, it may be mentioned that, no fewer than sixty-four applications were made to the caretakers, by those not in acknowledged membership, for privilege to sit the business sessions.

All the usual meetings for worship, with additional ones appointed as the result of individual concern, were largely attended, testing, not only the capacity of the Yearly Meeting premises, but other meeting-houses where such meetings were held.

Friends from other Yearly Meetings—Philadelphia, New England, Ohio, Indiana and Kansas, were in attendance, some with credentials from their particular meetings, and not a few with

such credentials as the great Head of the Church alone gives, and makes way for edifying service.

Among those to whose lot considerable labor fell, may be mentioned, Cyrus W. Harvey from Kansas, and Joel Bean from California.

The testimonies borne to our distinctive place and service in the Church of Christ, were clearly and forcibly set forth, and with a precision new to many, yet sensibly under the control and manifestation of Him, who is the Truth itself, and in using instruments which Himself has qualified, still reveals the great *I Am* of Old Testament history, and the Christ of Nazareth, as the Alpha and Omega of human salvation.

The Word preached had free course and with conscious baptism to many, and in what appeared the absence of creaturely effort; the periods of silence frequent, and sometimes prolonged, were evidently scenes comparable to that when the temple at Jerusalem was so filled with the presence of the Lord there was no room for the priests to minister. The devout demeanor, the serious countenance, the moistened eye, the falling tear, gave involuntary proof of the operation of Divine love, contriting the heart, and drawing into the experimental realities of its own nature.

The business sessions were marked by solid department and weighty concern—the subjects under consideration being treated in manner akin to the importance of which they gave evidence.

The state of Society as shown by the answers to the Queries, while affording cause for deep humiliation, nevertheless made apparent occasion for thankfulness to Him who does not break the bruised reed, nor despise the day of small things.

Epistles were read from each of the five Yearly Meetings with which this Yearly Meeting corresponds, with the result of largely strengthening the things that remain, and begetting a strong sense of the value of this branch of intercourse among the churches, not merely as a token of outward communion, but, as a means of grace, stimulation and drawing to that fellowship which is with the Father, and with his Son Jesus Christ. The information given to the meeting that now, Ohio, Kansas, New England, Western, Canada and Iowa Yearly Meetings were each in full correspondence with all, was accepted as an omen of individual blessing, and as it is, a widening of the harvestfield of the great Husbandman.

With no desire, as indeed there is no room for boasting in regard to numbers, evidence was not wanting of the sense of responsibility as well as privilege of being included among the thousands who constitute this united family, contending for simple, primitive Christianity, in sympathy with the early Quakers.

The condition of the dear youth now considerable a part of the body, claimed so much earnest thought; and that opportunity might be afforded them of obtaining a religiously guarded education, steps were taken with a view to establish a boarding school under care of the Yearly Meeting. A committee was appointed to have charge of the undertaking.

Lamenting the strife of tongues, the worldly innovations, and the lowering of the standard of Truth, but too plainly evinced by many claiming the name of Friends, fervent prayer was expressed to the Father of all our sure mercies, that in his time, and in his way, these things might cease and that unity of profession and purpose might be restored to the whole body, as in former days.

Meantime a deep feeling of gratitude prevailed for the satisfaction experienced in being aloof from the destroying conflict and for ability to welcome others to partake in such priceless favor.

Clarkson T. Penrose and Milton Mills, were continued as Clerk and assistant Clerk.

The meeting is to be held next year at North Branch, Madison Co., Iowa.

William Grover.

(Continued from page 101.)

Religion is one thing, profession is another. A man may, at his own option, and against conviction, change his profession; but his religion he cannot so easily change. If a man is religious, he fears God his Creator; fears to offend Him in thought, word or deed, and considers himself bound to walk conformably to this fear. Now, according to the degree of true light upon the understanding, is a man's religion. He cannot, at his option, change the convictions of this light; though he may act in opposition to them, and thereby incur condemnation. If a man does not fear God, I conclude he has no religion; if he does fear God, and walks answerably thereto, he endeavors to act according to the best evidence afforded to his understanding, as to what is, and what is not, agreeable to the will of his Creator concerning him. Thus, if I am not mistaken, a man can not, at his own option, change his religion; although, as he can act in opposition to what is really the religion of his judgment, he can, if he be not conscientious, change his profession. We believe, as a religious Society, that the duty of a religious man is to endeavor to know his duty as a Christian, both as to matter and mode, and then carefully and conscientiously to do it. Forms of profession may be various; but the truly pious, of all denominations, are, I believe, near akin. They unite in one grand and fundamental respect;—a sincere desire that their whole lives may be conformable to the will of their Creator. This desire embraces not only spiritual, but temporal things; and, with regard to their religion, not only the life and substance, but also the form and profession of it.

From whatever causes our distresses arise, whether ever so simple, or ever so complicated, it is good, it is safe, it is most wise to trust in Him, to cast our care upon Him, who knows our frame, and remembers that we are but dust; and by whom, in the emphatic language of our blessed Lord, "the very hairs of our head are all numbered."

That "we are not our own"; that we are not to gird ourselves, and walk whithersoever we list, is a truth so clear and evident to the enlightened mind, that it should be, I think, almost a first principle in education, in doctrine, in the habitual frame of the mind. But who are sufficient for these things?

I sincerely question, whether there be any way in which we more acceptably serve Him, than when, in the transaction of our outward affairs, we are preserved in meekness, quietness, and self-denial, with our eye and desire to Him for guidance, limitation and protection.

Eleventh Month 29th, 1812. The principle of light, life, and power, as submitted to, more and more leads the awakened and dedicated mind out of a conformity to the maxims and manners of the world, by a path of humble self-denial, to the enjoyment of a peace which is substantial, sweet, and precious. Press after it, my dear friend: press into the enjoyment of it; whatsoever sacrifices are required, I entreat thee

to make them through the renewings of best help. Do not embitter thy future days by persevering in opposition to the clear manifestations of the light of Truth. Get not into abstract reasonings on things; but eye the light, and follow it step by step, as the way is opened for thy complete deliverance.

How precious it is, my dear friend, in important moments, to feel a humble, reverent, filial trust in the Divine blessing on our undertakings; and though, at times, we may not be favored with very clear and strong light upon our path, yet being preserved in a fear of offending, and in a sense that, without the Divine blessing upon it, all our acquisitions and enjoyments will have a void, a painful void, here we are in the way of safety. There is, may I not say, an indescribable distinction between those who have really believed in the reality of Divine inward, immediate communication to the soul, and those who have not. Faith in this Divine gift is a most precious thing—a most valuable treasure; not to be trifled with; not to be bartered away; but to be reverently, humbly, and perseveringly treasured up, improved, and lived upon. Remember this, my dear friend; and may heavenly goodness be near to help, direct, and sustain thee. Amen.

Third Month 2nd, 1813. In the flowings of love, and in the enlargement or expansion of the mind, we may, I believe, sometimes be ready to recommend writings which are really very estimable; and yet in which, from the first word to the last, perhaps there is not a single pointing to the Word nigh in the heart, the Divine gift, or Light of Christ. Does it not require great care how such are recommended? I write with caution, not wishing to prevent any good; but it wants to be more understood in the world, and what if this be one of the great ends of our being raised up, that it is not comprehending sublime truths, even the truths of the Gospel, so much as seeing and knowing our own individual part of the great whole, that is the grand desideratum for us all; and, which, we do not allow, cannot any way be so well known, as by diligent attention to this Divine gift? Attending to this Divine gift in ourselves, and so being drawn and kept under its influence, it becomes our element, and we move healthfully and safely along in it. And in this element, not out of it, we may look at many things, and touch many things, perhaps without spiritual loss, and possibly with spiritual advantage; but the danger and the loss seem to be from meddling with religious and spiritual things, out of this element. Keeping in this element, we are in the way of feeling the liberty of Truth, and its blessed restraints, as to touching, tasting, or handling this, that or the other thing, that is thrown in our way.

Ninth Month 19th, 1816. I hope, with moderate industry and prudent care, you will be permitted, if your days are prolonged, to continue making some additions to your property; thereby enlarging your sphere of usefulness, as well as increasing your comfort. Much riches I do not covet for you; they are not necessary for our sweetest enjoyments. Supineness and inattention are productive of very little good; but moderate application, in a reliance on the blessing of Providence upon our humble and upright endeavors, adds much to our comfort, keeping our faculties bright, and even, I believe, the more susceptible of good. I wish you comfort, and that you may rightly appreciate the time and opportunity put into your hands, wisely applying your attention

between spiritual and temporal things. I had written *dividing*, but I drew the pen over it, thinking the expression exceptionable; because I believe we may be favored to have our minds so preserved as to maintain an undivided preference for that which is best of all (though necessarily engaged, and rightly so, in the concerns of this life), and to feel that we have indeed a connection with ever and ever, whilst we are conversant with the vicissitudes of an earthly pilgrimage.

(To be Concluded.)

FOR "THE FRIEND."

A Visit to Colorado.

(Continued from page 98.)

Resuming our seats in the train, we left Silverton about 1 p. m., and again began climbing the mountain sides along the ravines which opened northward and westward towards Ironton.

It would be a repetition of former descriptions to speak of the awe-inspiring and beautiful scenes which the traveller passes in this part of his journey. Suffice it to say, that in about two hours we had ascended to a height of 11,000 feet above tide level, near the summit of Red Mountain. This is the greatest altitude which any line of railroad in the world has yet attained. Here is situated a rich silver mine, called the "Yankee Girl" by its owners, and it is only the profit derived from opening its products to market, and that of other mines in the vicinity, that would justify the cost of constructing and working a railway to this elevation. Red Mountain is named from the deep salmon hue which its peak and sides exhibit owing to the mineral substances contained in the fine clays on it. There is another peak adjoining it which is nearly the color of yellow ochre. They were not composed of rock, as most of the mountain summits are, but apparently of earth.

Prof. Lakes, in his work on the Geology of Colorado Ore Deposits, speaks of these mines as containing *decomposed ores*, rich in silver; the reason for that richness being that the decomposed surface products have been leached out for ages by nature, combining and concentrating the essence, so to speak, of the metallic vein; so that a rich mine in the San Juan ships nothing but yellow mud, and another, the National Bell at Red Mountain, yields similar material, but gives steady and profitable returns in silver from the concealed presence of chlorides or sulphurets of silver in it.

Speaking of the San Juan mountain chain and its ore deposits, Prof. Lakes further remarks, that it is "composed almost entirely of prodigious flows of lava emanating in all probability from a series of dykes concealed underneath the flows. These horizontal flows have buried under their mass the primitive granite which is occasionally to be found peeping out from underneath it at the bottom of the profound cañons, from whose depths you can look up at a vertical section of from 2000 to 3000 feet of a lava lying layer upon layer of different colors." * * * "While some are Tertiary eruptions, others are of older date, and it is in these latter, particularly in the breccias that the mineral veins more especially occur." * * * "Probably few regions in the world are traversed by so many and such large veins. Immense vertical veins of a hard bluish quartz traverse the eruptive rocks. Their outcrops project like walls from the surface, or run down either side of the profound cañons for several thousands of feet; and although they penetrate both older and younger eruptive sheets, the ore bodies are

most productive in the older eruptions, especially the brecciated rocks."

It was over and through this strange volcanic region that we were now passing. As our train, consisting only of one passenger car and the engine, glided over the summit, we saw from our lofty perch far down through the vista to the North a valley hemmed in by the lava cliffs to right and left; almost under us a thousand feet below, the little city of Ironton lay en-*en-*closed in the bottom of the gorge; a large ore smelter at the mouth of the "Yankee Girl" mine stood near the track at our side; the snow fields of Mt. Sneffels on the West and the warm colors of Red Mountain glowed in the bright sunlight. We must go down these fearful steeples to the town at our feet! The nerves recoiled at the thought, accustomed as we had now become to mountain climbing. By a system of Ys, as the railroad engineers of this country term them, the descent was safely effected, and we breathed freer when the terminus of our iron track was reached at the station in Ironton.

Here stage coaches were waiting to convey the passengers nine miles further to Ouray. The route lay down the long defile of the Uncompahgre River, seen from the heights above, over a wagon road requiring almost as much engineering skill to construct it as the railroads we had traversed. The stage ride was a welcome interlude to the car-travel, and our party enjoyed it highly. As we advanced to our destination the walls of rock drew closer together, and the stream in the cleft leaped down its bed with growing velocity. A pair of equestrians met us where the narrow road built in the mountain-side hundreds of feet over the stream, seemed scarce to afford passing space; but the riders with courage doubtless acquired by familiarity with the path stood their steeds on the outer verge of the precipice whilst our vehicle went by on the other side. Presently a toll-gate and dwelling was reached, built under a shelving rock; here we halted, and the travellers alighted to view Bearcub Cascade: a pretty stream which shoots out of the rock just under the road, and falls 233 feet into the Uncompahgre. Now we observe on the way before us a long avalanche, slowly descending from a by-path in the mountain side. They are a train of "burros," perhaps 25 in number, laden with bags of carbonate of silver from a mine overhead. Some carrying mining apparatus down to Ouray for repairs. * * * Our company were much amused to notice one donkey bearing a wheelbarrow and a grindstone on his back, and another a blacksmith bellows which nearly hid the little creatures from view. They had no bridles on their heads, but all followed the lead of some experienced chief whom their masters placed in the van, while they gave the word of command from the rear.

Ouray is one of the most beautifully situated towns in Colorado. Its scenery is unique. It is cradled in a lovely valley enclosed by rugged mountains. It is thus vividly described by Ernest Ingersoll in the "Crest of the Continent": "The valley in which the town is built is at an elevation of about 7500 feet above the sea, and is pear-shaped; its greatest width being not more than half a mile, while its length is about twice that down to the mouth of the cañon. Southward, that is toward the heart of the main range, stand the two great peaks Hardin and Hayden. Between is the gorge down which the Uncompahgre finds its way; but this is hidden from view by a ridge which walls in the town and cuts off all farther view from it in that direction,

save where the triangular top of Mt. Abraham peers over. Westward are grouped a series of broken ledges surmounted by greater and more rugged heights. Down between these and the western foot of Mt. Hayden struggles Cañon Creek to join the Uncompahgre; while Oak Creek leaps down a line of cataraacts from a notch in the terraced heights through which the quadrangular head of White House Mountain is discernible as the eastern buttress of the wintry Sierra San Miguel. At the lower side of the basin, where the path of the river is beset with close cañon-walls, the cliffs rise vertically from the level of the village and bear their forest growth many hundreds of feet above. These mighty walls, two thousand feet high in some places, are of metamorphic rock, and their even stratification simulates courses of well-ordered masonry—stained by iron and probably also by manganese, they are a deep red maroon. This color does not lie uniformly, however, but is stronger in some layers than in others, so that the whole face of the cliff is banded horizontally in pale rust color, or dull crimson, or deep and opaque maroon."

(To be continued.)

The Unfinished Picture.

SELECTED.

"And He shall sit as a refiner and purifier of silver." (Malachi iii: 3.)

I had laid myself to rest and as I closed my eyes, my mind wandered back to the words I had been reading in the Bible a few moments before, about the great Refiner. I remembered also the old process of refining silver: how the metal was considered unfinished until it reflected the refiner's image. Thus thinking, I fell asleep and was led into dream-land, where I thought myself in a studio. I looked around wondering, for it did not resemble anything I had ever seen before. There were many easels standing about, holding unfinished pictures, and pieces of canvas with simple outlines, were resting on the wall on all sides of the room, just leaving a corner where an old man with silvery hair and softened features, sat slowly painting. In a few moments I noticed that he stopped and put aside his brush and palette, where only the very last touch seemed wanting to complete his labor. I was puzzled with the scene before me, and eager to have it explained. I said, "Sir, will you tell me why there are so many pictures unfinished, and what all those outlines are for?" He replied, "I am an artist of the King of kings, and He bid me paint the pictures of his children." I can only paint them as they grow like Him in their character, and alas! it is very slow work. Sometimes there are years I cannot touch a picture already begun, for the characters do not grow, they are ever asleep. Others grow quite rapidly and suddenly stop, as if they were wearied, and so the pictures must remain as I left them. The outlines you see are those who hear our Lord's name, but have not shown any likeness to Him, and I am watching each day hoping to fill them in."

I thought to myself, is there a picture here for me, or am I one of those simple outlines? But I will ask, for I ought to know where I stand; so I tremblingly said, "Is there anything here for me?" The artist moved to a corner I had not noticed, and drew from it a picture just commenced. There was something more than an outline, and there were touches that looked quite fresh, as if they had been put on lately. I looked at it with eyes scarce able to distinguish, they were so full of tears, as I saw how little

was painted, and yet hardly expecting anything. I was glad and felt grateful. The old man seemed touched by my emotion and said to me, "you have been growing more this last year, you have been working for others as our Lord commanded. Many times you have not pleased yourself, and we are told in Holy Scriptures that was part of the Saviour's life, for He pleased not himself. Take courage and let me paint diligently, for when you become like unto Him the picture will be done." Then I understood why there were so many unfinished portraits in this quaint old studio, and the dear gray-headed artist stopped just as his work seemed completed. It was because our Lord's disciples stopped in the way of their duty,—and with these thoughts awoke from my strange dream. But I felt as if I had looked beyond the veil. The studio, with its uncompleted pictures and dear outlines, were plain before me; the gentle face and touching tones of the artist were with me, too,—all were stamped upon my memory. The partial picture of myself I felt I never could forget, and yet I was humbly thankful that it was not a simple outline. *It had begun to be something.* Let us not be content until we are full pictures of Him who paints our everyday lives. Let us not be weary and pause in our duty, but with his grace go steadily, lovingly on, until the last touch is added to the canvas, when it will leave the studio of earth for the walls of Heaven.

FOR "THE FRIEND."

LINES

DEDICATED TO THE MEMORY OF E. B., AN AGED AND A PRACTICAL CHRISTIAN.

We want no photograph likeness of thee,
To remember thy worth, or thy visage to see:
We ask not a tombstone to show us thy grave,
Or help us remember the counsel thou gave:
The impression thy Christian example has made,
Casts all of those idols far into the shade;
And points to the source of immortal Truth,
For a guide and a staff to the aged and youth.
ANN BRANSON.

SELECTED.

"LITTLE BROWN HANDS."

They drive home the cows from the pasture,
Up through the long shady lane,
Where the quail whistles loud in the wheat field,
All yellow with ripening grain.

They find, in the thick waving grasses,
Where the scarlet lipped strawberry grows,
They gather the earliest snowdrops,
And the first crimson buds of the rose.

They toss the hay in the meadow,
They gather the elder blooms white,
They find where the dusky grapes purple
In the soft tinted October light.

They know where the apples hang ripest,
And are sweeter than Italy's wines;
They know where the fruit is the thickest
On the long, thorny blackberry vines.

They gather the delicate sea weeds,
And build tiny castles of sand;
They pick up the beautiful sea shells—
Fairy barks that have drifted to land.

They weave from the tall, rocking tree tops,
Where theoriole's hammock nest swings,
And at night time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of State.

The pen of the author and statesman,
The noble and wise of our land;
The sword and chisel and palette
Shall be held in the little brown hand.

—New Haven News.

AUTUMN.

Glad thoughts to welcome thee
Sweet autumn morn,
With chill, yet sunny breeze
Of our dear climate.

The Spring that gave us joy,
With bloom and birds,
Gave many gentle thoughts,
And tender words.

The Summer, with rich charms,
That glowed and died,
Rests in thy princely arms
Like a fair bride.

Prince of the happy year
In royal dress,
Of crimson, green and gold,
Thy calm smiles bless.

But with the grand array
Of hill and sky,
I seem to hear the words:
"Thou too must die."

"And Winter with cold chains,
And northern gale,
Above thy silent tomb,
Will shriek and wail."

"But Spring shall come again,
And flowers bloom;
And resurrection-time,
Succeed the gloom."

To Him whose gracious love
Fills earth and sky,
With halos of His own
Divinity,

Let us in humble trust
Our souls commend;
Till death's autumnal lights
Earth's shadows blind.

And may the Lord whose hand
Blesses the year,
Give to our human souls,
Immortal cheer.

R. H.

SELECTED.

A YOUNG MOTHER TO HER BABE.

And art thou mine, thou helpless, trembling thing,
How lovely Presence? Bird, where is thy wing?
Thou pure than art, fresh from the fields of light,
Where angels garner grain in robes of white.

Didst thou bring "sealed instructions" with thee, Dove,
How to unlock the fount of mother-love?
Full well dost thou fulfil thy winsome part;
With holy fire they're writ upon my heart.

My child, I fear thee; thou'rt a spirit, soul!
How shall I walk before thee? keep my garments whole?

O Lord, give strength, give wisdom for the task,
To train this child for thee. Yet more I ask:—

Life of my life, for these I crave best gifts, and glad,
More than, even in dreams, thy mother had.
O Father! fine this gold; joy, polish this, my Gem!
Till it is fair and fitting for thy diadem."

Most persons seem to feel relieved of a certain burden of responsibility when they have catalogued an evil desire, or habit, in themselves, as their besetting sin. If the discovery and stigmatization of one's besetting sin means a fixed determination to exterminate it, that would be one thing. But if it means, as too often it does, that it is to be accepted and loved with as one of the natural constituents of one's every human personality; that to the possessor of it has labeled it and put it by to keep as a part of his moral cabinet; that every other weakness and fault and sin is to be eradicated while this is to be let alone so as to fulfil the supposed necessity of a sinner having a besetting sin—that is quite another thing. Let us realize that there is no more virtue in besetting sin than in other sins.

Centre Square and the Bank Meeting Houses, Philadelphia.

(Continued from page 100.)

Toward the close of 1701, the question of moving the Centre Meeting-house to the Bank lot was actively considered, and it was concluded to consult the Quarterly Meeting.

At the Quarterly Meeting held First Month 2nd, 1702, "Philadelphia Friends laying before this meeting that it will be much for the service of truth and Friends to have the Centre Meeting-house, which is ready to fall, taken down and set up in the city on the lot belonging to Friends, where a meeting house formerly stood in the Front Street, this Meeting gave their concurrence."

At the Monthly Meeting held First Month 27th, "A subscription toward moving the Centre Meeting house and setting it up on the lot in town belonging to Friends, being begun at this meeting and many being absent, John Parsons and Anthony Morris are desired to get it perfected by going about to Friends' houses, in order to have them subscribe, and the same persons with Edward Shippen and John Kinsey, are desired to agree with the workmen to oversee the work."

In the Third Month, 1702, a committee was appointed to collect the subscriptions toward rebuilding the Meeting house, which is to be set up at the upper end of the town, but some delay having occurred in proceeding with the work, it was thought at the close of the Fifth Month too late to go on with it that summer, but directions were given to proceed the following spring. There does not seem to be any report on the minutes of the completion of the removal, but there is no doubt that it took place, for at the Monthly Meeting held Seventh Month 24th, 1703, "it was agreed that there be a meeting held at the new Meeting house in the Front Street, every First-day in the afternoon, to begin the next First-day, at or near the second hour, and George Gray is desired to give notice thereof the next First-day in the morning."

Thus the Centre Square Meeting house became the Second Bank Meeting. It may be added in support of the view that these two buildings were the same that the known dimensions of each were substantially alike, that both were of brick and both had hipped roofs. Also that in a reconstruction, but little alterations in the frame work and other timbers would be required, and thus much expense saved; and as four feet in width was added to the Bank lot in 1713, it would look as if the house had been built too large for the lot.

It seems proper to make some reference to a picture purporting to represent Centre Square Meeting house, which was found among the papers of the late John F. Watson. The building is shown in the form of the letter L (though possibly intended to represent a cross), with two gables at right angles with each other. Windows for one story only are shown on each side of the doorways, which are under the gables, and the doors have gabled pent houses. The general appearance of the building does not correspond with the description given in the minutes. How such a representation could have had attached to it the name of Centre Square Meeting house it is difficult to understand, and can only be accounted for on one of two suppositions: either that the name was inadvertently placed to the picture of some other building, or that an attempt was made to represent it from descriptions which were erroneous.

Whilst the subject of the Bank Meeting house might seem properly to belong to a separate article, yet in view of the fact that the Centre Square building was substantially reconstructed on the Bank lot, it seems appropriate to treat both subjects together. In tracing the history of this locality and circumstances connected with it, it will be again necessary to refer to the very early minutes of Philadelphia Monthly Meeting. The first structure on the Bank lot undoubtedly antedated the building at Centre Square. At the first Monthly Meeting of Friends in Philadelphia, held on the 9th day of the Eleventh Month (January), 1682, steps were taken for procuring a suitable site and erecting a meeting-house thereon; and a committee was appointed to attend to the subject. In the Fifth Month following, the committee was instructed to confer with William Penn in relation to the matter, and it was agreed to raise £60, in money toward the cost of the building, and that the residue should be "paid in goods." At the same time John Longhurst and several others were employed as carpenters to undertake the work. And a few months later several Friends were appointed to take an account of the timber cut for the proposed building, and to number and mark it. Although the minutes do not mention the Bank Meeting-house, there is very little doubt that they refer to it. It may be incidentally stated that when that Meeting-house is spoken of specifically in the early minutes, it is generally referred to as "on the Front of Delaware," or "on Delaware side," the appellation Bank Meeting house, not being found for some years, though it appears long before the time the street was cut down in front. It was the meeting-house on the Bank of Delaware. Before this meeting-house was completed, meetings appear to have been held in a rented building, but there is nothing to show where it was located. The accommodations, however, were so limited, that in the summer of 1684 it was agreed to hold the First-day morning meeting at the Governor's house, and in the Ninth Month following the Monthly Meeting was also held there. At this time William Penn had returned to England after his first visit to the colony. The site of the Bank Meeting-house was on the west side of Front street, fifty-eight feet north of Arch Street. The lot was originally forty-four feet front and eighty-nine feet deep, and was conveyed by Thomas Holme, Surveyor General to John Longhurst and others, in trust for Friends, on the 4th of the Third Month, 1687. The deed recites that it was the lot "whereon the Public Meeting-house now stands." From this it appears (and the minutes confirm it) that title to the property was not acquired by Friends until some years after it had been occupied. The size of the lot was increased in width to forty-eight feet, by the purchase in 1713 of an additional four feet of ground from Pentecost Teague. The first meeting-house on the Bank lot was of wood, and probably weather-boarded and evidently built in an indifferent manner, which was to have been expected at a time when the early settlers were struggling in the wilderness. It was probably the "boarded meeting-house" mentioned by Proud. In the Ninth Month, 1684, the Monthly Meeting appointed a committee to do something to make it more comfortable; and in the Third Month, 1686, it was necessary to strengthen it with supports and braces, and in the early part of 1689 it had to be underpinned.

There are some indications that a part of the Bank lot may have been used for burial pur-

poses in very early times, but the reference to it is vague and uncertain.

In 1692, during the Keithian controversy, the first Bank meeting-house was the scene of a remarkable occurrence. Robert Turner, who was formerly a merchant in Dublin, came early to Pennsylvania. He was a man of means and a good deal of influence, and took an active part both in Society and public affairs. Wm. Penn placed great confidence in him, and appointed him one of his commissioners to grant warrants and patents for land. According to Watson, he lived at the northeast corner of Arch and Front Street, close by the Bank meeting-house, of which he was also a trustee. Turner warmly espoused the cause of George Keith, and became one of his active partisans. On the occasion in question in company with William Preston, another of George Keith's adherents, he went to the meeting-house and pulled down the gallery—probably the ministers' gallery, as there could hardly have been a youths' gallery in this building. A committee was appointed by the Monthly Meeting to visit Robert and inform him (as mildly expressed) that "Friends were dissatisfied with his proceedings therein." The committee met with but poor success in their visit, for Turner told them "that he had always a testimony against galleries in meeting-houses, and that he was well satisfied with what he had done."

Further labor was extended to both William Preston and Robert Turner, and it was hoped that they might be brought to a sense of their error, but it was unavailing and they were disowned in the Twelfth Month, 1693. A new gallery was erected at the expense of the meeting in the Fifth Month of the same year. Wm. Preston subsequently repented, and at the Quarterly Meeting in the Tenth Month 1696, made a full and frank acknowledgment and condemnation of his cause, which seems to have been satisfactory to his friends.

In the summer of 1698 the first Bank meeting-house was so much decayed and in danger of falling down, that it was concluded to sell it at public sale, the materials to be removed by the purchaser: which was accordingly done, and in the winter of the same year the lot on which it had stood was rented to one John Austin for three years at thirty shillings per annum, "Friends promising that it shall not be a burden to him."

As has been heretofore shown, in 1703 the Centre Square meeting-house was removed and reconstructed substantially on the same general plan, on the Bank lot, thus becoming the 2nd Bank meeting-house.

It is this building which is described in Watson's Annals, though that account seems to be erroneous in several particulars. The pictures of it which have been preserved show it elevated somewhat above the street, from which it stood back, and with a wall enclosing it on the front, in which were two gates with flights of steps ascending to the level of the ground on the inside. The building is said to have been thirty-eight feet North and South and fifty feet East and West; and the engraving shows it with a hipped roof rising to a point in the centre, with windows for first and second stories, the building being low as if opening from a youths' gallery. Porticoes are shown over the doors on the South and East sides, that on the east being supported by columns. Afternoon meetings on First-day were commenced in this house the same year that it was completed

and were continued till 1721, when they were removed to the Market Street house.

In 1719 the galleries were ordered to be enlarged for the purpose of better accommodating the Yearly Meeting, and in 1721 a committee was appointed to get a gallery made for the women friends. For about twenty years the minutes make no further mention of this property, but in 1739 it was stated in the Monthly Meeting that the grade of Front Street had been changed, which made it necessary to alter the steps.

When the old meeting-house on Market and Second Streets was moved and a new one erected about 1755, a partition was put up in the Bank meeting-house, to adapt it for holding meetings previously held at Market Street.

A delay occurring in completing the last named building, the Monthly and Quarterly Meetings were continued in the Front Street house during the following winter, but as it appears to have been imperfectly heated and it would be too cold in the depth of winter to sit there the whole time, it was provided that the women should adjourn to the "School House," probably the southernmost building on the Forrest lot, on Fourth St. below Chestnut.

With the establishment of the Northern District Monthly Meeting in 1772, and the great increase of our membership in that section of the city, the second Bank meeting-house became entirely inadequate to accommodate the Friends of that meeting, and it was requisite to provide larger premises for the purpose. When the more commodious building on Keys Alley above Front Street was erected, the usefulness of the second Bank meeting-house departed, and as funds were required to pay for the new structure, it was decided to sell the entire premises, together with an additional lot adjoining on the North, also owned by Friends. This was accordingly done, and on the 21st of Fifth Month, 1791, Samuel Sansom and others, the Trustees who held the property conveyed it to James C. and Samuel W. Fisher, for the consideration of one thousand pounds specie. The stone steps with the forms and other movable property, were reserved.

It is probable that the last meeting which ever convened in the Bank meeting-house was held on Third-day, Ninth Month 14th, 1790, as Elizabeth Drinker states in her diary that she was present at that time, and "took leave of the old meeting-house—the new one is to be christened on First-day next." She also mentions that J. Pemberton, Edward Howell, Alice Needham and Samuel Emlen spoke. She was also present on the 19th, when the new meeting-house was "Christened," when "William Savery opened the meeting in prayer and S. Emlen and W. S. appeared in testimony."

For about eighty-five years the second Bank meeting-house had been used for Society purposes. Within its walls many of the most devoted Christian men and women of former generations worshipped, and although nearly a century has elapsed since it ceased to exist, its site must still be one which those who study the early history of our Society in Philadelphia will regard with deep interest.

Natural History, Science, &c.

Collecting in Ceylon.—A Berlin naturalist has been collecting in Ceylon for certain German museums. He employed several assistants, and his collection amounts to 25,000 beetles, 7000 butterflies, about 3000 *Orthoptera*, a like number of dragon-flies, and a thousand spiders and centi-

pedes. Among his most valuable specimens are the leaf-butterflies and locusts. He has also a good collection of snakes and shells.

Oysters on French Coasts.—A report of the Inspector General of Marine Fisheries in France represents the oyster-banks of Brittany to have been greatly injured by excessive dredging.

Fishing on the Lempa River in San Salvador.—Staying at a village over night, I learned that what is called "chilpate" fishing was to take place the next day, which the proprietors of the tavern assured me was worth seeing. Board, in most of the hotels, is only 70 cents per day for a man and mule, and, concluding nothing would be lost if the sport proved to be a fraud, I lay over. Immediately below a little falls in the river the natives had placed at an early hour a network of branches closely woven in and out like lattice-work, and bound with willow withes. Above the rapids, in deep pools, were the feeding and spawning grounds of many varieties of fish, and a variety called the "enymal," which, when full grown, weighs 12 and 18 pounds, was known to be a liking for the spot. When the network was completed about a dozen women entered the stream from above, carrying large earthen pots containing a strong solution of a vine called "chilpate," which resembles the Bernuda plant, made by merely mashing the leaves to a pulp in warm water. It has the quality when mixed with running water of stupefying the fish, causing them to float helplessly drunk on the surface of the water, as if shocked with the explosion of gun cotton, as done by the frontiersmen in our Western country. When carried down by the current they are picked up by hand by the men who station themselves at the network below.

At a given signal that all is ready at the dam, the women with their skirts well girded up, jump into the swift water, casting the solution right and left, while advancing down stream as a line of skirmishers. In anticipation of the feast to succeed the catch, "marimba" players place themselves on the bank, the women keeping step to the music and throwing the mixture in accurate time. The water was soon colored to a milky white, which smoothed the surface like oil. In a few moments the water was again troubled by the fish, as the drug affected them.

There were all kinds of drunks—some nervously so, others sleepily so, others dead drunk, and some only slightly intoxicated—but all so unwary as to be bagged at the net-work, where the quick work of catching the great numbers and throwing them on the bank kept three or four dozen swarthy natives busy.

The drug is not permanent in its effect, and the little ones thrown back into the stream soon recuperated and swam away no more affected than one who has tried laughing gas. Among the lot was a fine species of speckled trout, but salmon-colored, like those west of the Rocky Mountains; and any sad thoughts over the manner in which they were taken were dispelled while discussing the fry an hour or two later.

Yopicoa in Central America.—Near the village were some cassava fields, forming a pretty ornament in a small landscape, with its smooth, oblong leaves and bristling asparagus-like stalk, covered with bright red flowers. It grows to the height of four or five feet. There are several wild plants which resemble it, whose leaves are gathered for their medicinal properties, but the good part of cassava is the root, which might easily be mistaken for a sweet potato. It, with the "yuca," a variety of the same plant, produces

all the starch of the country. The "yuca" is a larger plant, growing ten feet high, blossoming and yielding fruit throughout the year, which, when dried, may be kept years without losing its value. In foreign markets the root finds a ready sale as the source of tapioca. The natives scrape the cassava into shreds, which are squeezed until the gluten oozes through. This is mixed with water and boiled to the proper consistency, producing a beautiful starch, equal in appearance to the best powdered sugar. When the washerwoman is in a hurry she sinks a root in boiling water, allowing the starch to wash to the bottom.

Kangaroo Skins in Commerce.—There are 6000 kangaroo skins received in Newark, N. J., every week. They are all tanned in one large establishment on Sussex avenue, and are then made into fine shoes. Australia and New Zealand furnish kangaroo hides for the world. The kangaroos are killed in Australia about 300 miles back from the coast, and are shipped from Melbourne, Sydney and Newcastle, in Australia, and from Masterton, in New Zealand. Up to 1869 the kangaroos were killed and eaten in Australia, and their hides were cut into shoe straps, but an Englishman named Brown in that year discovered the remarkable character of the leather, and brought several thousand skins to this country. He tried to sell the hides to tanners, but they were shy of the novelty, and he had to sell them at a sacrifice to a book-binder. The bookbinder made triangular corner pieces in ledgers and commercial books out of the skins, and so ascertained the good quality of the leather. It was in this way that the large leather factories were first attracted to kangaroo hide. The skin was found to be very tenacious and the compactness of the grain prevents its absorbing water, while the acids in blacking meet with an almost impervious substance. It was hard work for years to get the kangaroo skins. It was not until the Newarker, who now tans them, sent agents to Australia three years ago, that the demand could be supplied. The characteristic climate of Australia and the pugnacity of the kangaroo make hunting the hides dangerous. Winter starts in May and ends in December in that country. The rest of the year the heat is intense, the thermometer frequently reaching 140 degrees.

Eight men hunt together for kangaroos. They are called a "set." When brought to bay the kangaroo jumps like a flash for a hunter's chest and tries to crush it in with his fore feet. To prevent this each man wears across his breast a two or three inch thick matting. Armed with a spear, with a club attached at the other end, they ride upon swift horses into a herd. With the agility and equisite of circus riders, they stand erect upon their horses and use their spears and clubs. The kangaroo is able to jump clear over a horse. As the game is bagged it is skinned, and the skin is stretched on the ground and pegged down to prevent shrinkage. The flesh furnishes meat for the camp. Each man places his private mark upon his booty, and when they have one hundred skins apiece they return back to civilization.

There are twenty varieties of kangaroos, among them the blue, red Wallaby, black, gray and Forester, the latter furnishing the best leather, as it lives mainly in wooded sections. When the shipping ports are reached, the hunters dispose of the skins by auction to the highest bidders and realize about 70 cents a pound. Kangaroo hunters make large profits. One man has been able to have cleared \$4500 free of living

expenses in a single year. The tanning of kangaroo skins is confined to men employed by Americans, as other dealers cannot afford to pay the high prices for the raw material. The result is that Parisian and London shoe manufacturers buy their stock of kangaroo leather directly from Newark, and prominent dealers in Germany, Greece, Spain, and even Australia itself, obtain their supplies from the same.—*Providence Journal.*

Items.

Spread of Correct Principles.—A colored minister visited lecture on Religion among his hearers from the plain manner in which he proved their sinfulness that the time had come to dissolve the connection between him and them. He lately preached a farewell sermon, at which a young man was present, a relative of the Friend who gave the account. In this communication he told the people that some of them would come to "church," give a dollar per annum, kneel down and pray—and after they had gone away, continue to act out in the world just as if they made no profession of religion. He told them he had no use for that kind of Christians.

In the winding up of his discourse, he bade them farewell in the language of the Apostle: "And now brethren, commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." But he bid them observe that this *Word of grace* was not the Scriptures, for they themselves were not able to produce such an effect as to build up and sanctify. It was the Divine Word and Power which was in the beginning and which was *Word*, which alone could effect such change in man, as to make out of a sinner a righteous, holy follower of the Lord.

Prepare for Peace.—The old Roman saying, "In time of peace prepare for war," should be a motto to one more in keeping with the Gospel, viz: In time of peace prepare to avoid war by making friends of those who might otherwise be our deadly enemies.

Nations living on friendly terms never fight each other unless they seek their friendly feelings.

"Do not our foes nor our party that keeps others from making friends with us, but acting justly toward them removes all occasion for war."
To avoid all wars in the future, we only need to deal more justly than we have in the past. God will honor the nation thus doing, more than He will forts and navies, and what God honors no nation can well afford to despise.

Science, philanthropy, and all good men and women who love their country, and fellow men, should labor for their nation's good, not by preparing implements for taking life and laying waste the industries of our civilization, but by creating a public opinion that would demand of legislators well organized courts of arbitration where all differences between nations might be amicably settled.

The elements of war might be changed to implements of industry, and the world know and rejoice in the reign of Peace, long since foretold by Hebrew prophets. And now may the Creator of the Universe cut short the day of wickedness that now rules here on the earth, and bring in peace and everlasting righteousness.—*B. F. Knowles.*

Influence of Union of Church and State.—Dr. Arnold says, "The Church of England clergy have been politically a party in the country from Elizabeth's time downwards, and a party opposed to the course of steady improvement." Again he says, "It will not do for the church party to identify themselves with the nation, which they are not; nor with civil and religious liberty, which they have done their best to hinder."

Lord Macaulay, who was a churchman, says, "The Church of England was for more than a hundred and fifty years the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of kings and the duty of passively obeying all their commands, were her favorite tenets. She held those doctrines firmly through times of

oppression, persecution and licentiousness; while law was trampled down; while judgment was perverted; while the people were eaten as though they were bread. Once, and but once—for a moment, and but for a moment—when *her own dignity and property were touched*, she forgot to practise the submission she taught."

The membership of that Church included many men of high character; and that such statements as the above could justly be made shows in a forcible manner the evil effects of the subordination of religion to political demands.

Manual Labor Instruction.—The Committee in charge of Westown Boarding School have directed one of its sub-committees to establish at that institution a department of manual labor instruction—to teach the boys the use and care of tools, &c., and have selected a teacher for that department.

Public Meeting in Gloucester, N. J.—This town, lying near the city of Philadelphia, and being easily accessible by steamboats and railroad, has of late time been the resort on First-days of many of the looser class of citizens of Philadelphia. A concern for a public meeting at that place led to the appointment of one which was held on the 29th of Ninth Month, in a Methodist meeting-house. It was well attended, and was a satisfactory meeting, in which endeavors were used to strengthen the better part of the community in making a stand against the flood tide of corruption that seems to be flowing in that place.

Church Statistics.—A circular from the Superintendent of the United States Census, states that the department of Church Statistics has been intrusted to the care of H. K. Carroll, L. L. D., editor of *The Independent of New York*. The schedules which are to be furnished to those of whom the inquiries will be made are designed to embrace inquiries as to the church edifices, the seating capacity, the value of church property, and the number of communicants or members.

Samuel Morris and Thomas P. Cope.—The *British Friend* says these Friends were present at the Annual Meeting of Friends in Denmark, on which occasion their company was specially acceptable and helpful. After their service in that land, they visited the Friends at Minden in Westphalia, subsequently returning to England. Having paid a short visit to Britain, they have since attended Cumberland Quarterly Meeting at Cockermouth on the 26th of Ninth Month, intending after further service there to go forward into Scotland, hoping also to visit some of the northern counties of England before the setting in of wintry weather.

North Carolina Friends.—We are informed that some of the more conservative members of North Carolina Yearly Meeting are not free to pay their assessments for meeting purposes, because of their uneasiness with the manner in which the money is disposed for Evangelical work, as it is made.

THE FRIEND.

ELEVENTH MONTH 2, 1889.

Our valued correspondent and frequent contributor to the columns of THE FRIEND, David Huddleston, of Dublin, Indiana, celebrated the 88th anniversary of his birth-day on the 6th of Tenth Month.

A notice of the event in a local paper says, that 41 members of the Huddleston family met at the residence of Uncle David and Aunt Elizabeth Huddleston on that occasion.

After partaking of a dinner provided by the relatives, D. H. recited an anniversary poem which he had written. "Following this was a season of prayer and devotional exercises, then a season of social greetings. None seemed more happy than Uncle David, who yet possesses all the cheerful and happy quality of youth."

Following is the poem—

MY EIGHTY-EIGHTH BIRTHDAY.

The days of years allotted to me
The Scriptures inform us are three score and ten.
But now, I can say, the years of my date
Have amounted to-day to just eighty and eight.
My ardent wish with my cause I still tender, go,
Though I fear to advance in my infirm and slow.
My general health holds out pretty well,
I rest very well and relish my food,
Do errands around when not far away,
Use my hoe by short spells when pleasant the day.

But reading and writing and hoeing and rest
Are each interchanged as fancy deems best,
But I freely admit more rest is required,
As still I grow older and easily tired.
And I find, too, that sleep is more needed of late,
As I further advance in my infirm state.
The labor I use for variety's sake
Is partly for health, and to keep me awake.

And if I am old, I still feel inclined
To think exercise good both for body and mind.
But often I find tribulations attend
To see if my faith will hold out to the end.
So still I have need to watch and to pray,
Lest Satan's temptations should lead me astray.
For the worst advance in my infirmity round
To destroy the lamb—life—wherever it is found.
Though the power of Christ may oft bruise his head,
We never yet are safe until he is dead.

It may be of interest to hear how I live
As old age has come on, which infirmities give.
We keep house all alone, as we have many years
My wife mostly able and quite willing appears
To do up the work that all housekeepers do,
Though sometimes I help and kind neighbors, too,
When extra occasions increase the demands,
Or when she is feeble or lame in her hands,
Which often occurs—but we still move along,
And enjoy as much comfort as when we were young.
She is some younger and more easy to go,
And do several errands and pass to and fro.

Kind neighbors and friends respond to our call,
But the present collection seems to crown all,
For now they come in from the east and the west,
And send us their love and their hearts are blessed.
Their presence of body and the presents they brought
Gave rise to a feeling of reverent thought.
With a thankful emotion of heart-feeling praise,
To Him who in mercy has lengthened my days,
And I hope full reward in due time will be given
By His loving-kindness and grace are blessed.
And as to our end no mortal can tell,
So we leave it to Him who does everything well.

DAVID HUDDLESTON.

DUBLIN, IND., Tenth Month 6th, 1889.

It is a comfort to meet with such sound and peaceful sentiments coming from one in so elevated a position as were expressed by Secretary Blaine, in his address of welcome at the opening meeting of the delegates from the American nations, held at Washington on the 2d of Tenth Month:—

"We believe that hearty co-operation based on hearty confidence will save all American States from the burdens and evils which have long and cruelly afflicted the older nations of the world.

"We believe that a spirit of justice, of common and equal interest, between the American States will leave no room for an artificial balance of power like unto that which has led to wars abroad and drenched Europe in blood.

"We believe that friendship, avowed with candor and maintained with good faith, will remove from American States the necessity of guarding boundary lines between themselves with fortifications and military force.

"We believe that standing armies, beyond those which are needful for public order and the safety of internal administration, should be unknown on both American continents.

"We believe that friendship and not force,

the spirit of just law and not the violence of the mob, should be the recognized rule of administration between American nations and in American nations."

A letter has been received by the Editor from a Friend in North Carolina, enclosing a circular which solicits aid towards paying for the instruction of those girls at Guilford College, who are too poor to pay any part of the expense. A cottage has been erected, in which such girls can board themselves, while their tuition only (\$20 per term) will be paid out of this fund.

Persons willing to contribute to this object may forward the money to Mary M. Hobbs, Guilford College, N. C.

SUMMARY OF EVENTS.

UNITED STATES.—The United States steamer *Thetis* has arrived at Sitka from her summer cruise. She sailed along the entire Alaskan coast, past Point Barrow and the mouth of the Mackenzie River, in the Arctic Sea. A fleet of whaling vessels went with the *Thetis*. Ice caught the warship near Point Barrow, and she narrowly escaped being wrecked. Only two exploring expeditions have ever got to the Mackenzie River, and no Government vessel was ever that far before.

Charles J. Goff, U. S. Treasury Agent, in charge of the Behring Sea seal islands, arrived in San Francisco last week. He is quoted as saying that, unless effective measures are at once taken by the Government to stop illegal sealing operations in Behring's Sea, the seal will be totally extinct within five or six years.

vice President Morton has constructed a large apartment house at the corner of Fifteenth and H streets, Washington, which promises to be a popular one. The residents are comfortable and people high in official and social circles. The Vice President has selected a manager for the establishment, but the entire business, including the café, will be conducted in the name of Levi P. Morton, who has applied for and received a license to sell liquor at the establishment.

The Navy Department has received a letter from Rear Admiral Gillis, dated Montevideo, Uruguay, Ninth Month 11th, in which he says: "In a previous communication I reported to the Department that there was a great deal of yellow fever and other epidemic diseases existing in Rio Janeiro. I now deem it my duty to add that reports of the most reliable character show that yellow fever is breaking out in various parts of Brazil, besides the city of Rio de Janeiro. Commencing so early, even before the advent of warm weather, this would indicate an unusually sickly season."

A decision has been handed down by the Iowa Supreme Court, in which several old features and some new ones, of the probitatory law are passed upon. Among the questions at issue, the right of the legislative enactment to confiscate the personal property of a defendant without process of law, it being claimed that statutes authorizing such procedure are in conflict with the Constitutions of the United States and of Iowa. The opinion holds that in a criminal action of this nature the necessity of picking up the defendant on trial also, and therefore, there is due process of law. The property rendered valueless by this order of the Court exceeds \$400,000 in value, and consists of breweries in the city of Burlington. The Court probably be taken to the United States Supreme Court.

Reports continue of the terrible drought in the country around Fairbault, Minnesota. Many wells are dry and farmers have to go miles for water. At Fairbault itself there is fear that the water work's well will dry up.

A dispatch from Aurora, Illinois, says that T. H. Ball has just returned from Mississippi, where he went recently to test a new cotton picker. While some defects were found, it is said that it was demonstrated that cotton could be successfully picked by machinery. The machine was driven up and down the rows rapidly, and took up the cotton so clean that not a double handful was left, though the work of 100 negroes. A stronger machine is now being made, which will be finished in about two weeks, and again taken to Mississippi for another test upon the present crop of cotton.

A part of the expected drop in the cost of aluminum has come, and though it is not sufficient to make the

metal cheap, it will help to bring it into use. Not very long ago aluminum brought six dollars a pound, later it was reduced to four dollars, and now it is said that it can be bought in thousand-pound lots for two dollars per pound. At this rate, either pure or in bronzes, it will be available for making many small instruments and tools that can be improved by being hardened in weight.

The deaths in this city last week numbered 330, being 3 more than last week and 6 less than the corresponding week last year. The number of males and females was 165 each; 52 died of consumption of the lungs; 27 of pneumonia; 19 of diseases of the heart; 16 of paralysis; 12 of typhoid fever; 12 of convulsions; 11 of croup; 11 of marasmus; 11 of apoplexy; 9 of cancer; 9 of old age.—U. S. 8 1/2's, 106; 4's, 127; currency 6's, 114 for 130.

Corn was quiet, but steady, at 103 cts. per pound for middling uplands.
FEED.—Wheat, prime to choice, \$13.00 a \$13.50; do., fair to good, \$12.00 a \$12.75.
FLOUR AND MEAL.—Western and Pennsylvania superfine No. 1, do., do., \$3.50; do., do., \$3.55; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.40; western winter, clear, \$4.00 a \$4.30; do., do., straight, \$4.35 a \$4.55; winter patent, \$4.00 a \$5.00; Minnesota, clear \$3.75 a \$4.12; do., straight, \$3.75 a \$4.12; do., straight, \$4.00 a \$4.25.

GRAIN.—No. 2 mixed red, 81 a 81 1/2 cts.; No. 2 mixed corn, 40 a 40 1/2 cts. No. 2 white oats, 25 a 25 1/2 cts.
BEEF CATTLE.—Extra, 4 1/2 cts.; good, 4 1/4 cts.; medium, 3 3/4 cts.; common, 3 a 3 1/2 cts.; fat cows, 2 1/2 a 3 1/2 cts.
SHEEP.—Extra, 5 a 5 1/2 cts.; good, 4 1/2 a 4 3/4 cts.; medium, 3 3/4 cts.; common, 3 a 3 1/2 cts.; culls, 2 a 2 1/2 cts.
LAMBS.—Extra, 6 1/2 a 7 cts.; good, 5 1/2 a 6 1/2 cts.; medium, 5 a 5 1/2 cts.; common, 3 3/4 a 4 cts.
HOGS.—No. 1, 6 a 6 1/2 cts.; No. 2, 5 a 6 cts.

FOREIGN.—The British ship *Dolan*, from Calcutta for Liverpool, has founded at sea. Thirty-three lives were lost.

A cable despatch has been received in Berlin from Captain Wissmann, stating that reliable news has been received concerning Emin Pasha, the British explorer, Casati and six Englishmen. They are all expected to arrive at Mpwapwa in the latter part of Eleventh Month. Captain Wissmann also says that he defeated a force of insurgents near Sombe, and killed seventy of them. A despatch received in Brussels confirms Captain Wissmann's advice regarding Henry M. Stanley and his party.

The docks in Koenigsberg were burned on Tenth Month 24th. This is the third time they have been damaged in a short period. An enormous amount of damage was done by the flames.
The Budget was presented to the German Reichstag on the 23d ultimo. It increases the army charges 146,000,000 marks, including 61,000,000 marks for the artillery. The naval estimates are increased 26,000,000 marks.
National Zeitung declares that Turkey occupies a solid position in the European concert, and that she enjoys the protection offered by the Berlin treaty. Regarding Emperor William's coming visit to Constantinople, the paper says that the omission of such courtesies would admit of the worst interpretation.

Hypollite, the leader of the successful faction in Havti, was formally elected President of the black republic on Tenth Month 14th. The election was, of course, unanimous, 81 delegates voting.
A despatch from Lima, Peru, says that Congress has authorized the Government to contract with the bondholders for the construction of a railroad connecting the Oroya Line with one of the navigable rivers on the eastern side of the Andes.

A despatch from Quebec, dated Tenth Month 14th, says that the Mayor of Quebec, of that city, who is now in London, stating that he has succeeded in forming a syndicate of English bankers to build a bridge over the St. Lawrence River at Quebec, and also a railroad on the north shore of Quebec to the Straits of Belle Isle.

A despatch from London, dated Tenth Month 14th, says that the Japanese arrived in London on the night of the 21st ultimo, from Hong Kong and Yokohama. In a review of the calamities caused by floods, during the year 1889, the *Japan Mail* says: "Incomplete returns show that twelve prefectures have been devastated, 2319 people killed, 158 wounded, and over 90,000 people deprived of means of subsistence. More than 50,000 houses have been swept away or submerged, 150,000 acres of crops destroyed, about 6000

bridges washed away and some hundreds of miles of road broken up.

NOTICES.

BIBLE ASSOCIATION OF FRIENDS.—The Annual Meeting of the Bible Association of Friends in America, will be held in the Committee-room of Arch Street Meeting-house, on Thursday evening, Eleventh Month 6th, at 8 o'clock.

Friends generally are invited to attend.

EHRAHM SMITH,
Secretary.

Tenth Month, 1889.

WANTED.—An experienced teacher, (a member of the Society of Friends) possessing good administrative and business abilities, to act as Superintendent of Friends' Free School, 140 N. 11th St., Philadelphia.

Apply to

Ephraim Smith, 1160 Pine St.
John W. Biddle, 119 North Fourth St., or
George Vaux, 1715 Arch Street.

CORRECTION.—In the article in *THE FRIEND*, No. 11, headed a "Visit to Sea Isle City," a mistake was made in the name of the shrub which has the curious habit of sending out horizontal shoots on the surface of the water, which send shoots into the air and roots into the water. It was spoken of as *Lythrum Salinarum*. It was formerly called a *Lythrum*, but has latterly been separated from that genus and its present name is *Neyoa verticillata*.

MARRIED. at Friends' Meeting-house, Germantown, Philadelphia, Tenth Month 17th, 1889, WALTER PENN SHIPLEY to ANNE, daughter of Samuel EMLEN.

— at Friends' Meeting-house, Haddonfield, N. J., CLAYTON EVANS to MARGARET C. BELL, daughter of E. Bell—all members of Haddonfield Monthly Meeting.

— at the same place and date, MERRITT PHARO, of Tuckerton, N. J., to CAROLINE R. BELL, daughter of Ezra Bell.

— at Fallington Meeting-house, Bucks Co., Pa., J. ALBERTSON, of Germantown, to LILLIAN EASTERN, daughter of Cyrus and Asenath Eastburn, a member of Falls Monthly Meeting, Pa.

DIED. on the 20th of Sixth Month, 1889, at the residence of his father Samuel L. Fox, Bryn Mawr, Pa., JOSEPH JOHN FOX, aged 24 years. With much manly energy, and ambitious of success, life had opened before him with bright prospects, when a protracted illness of five months, led him to deep thoughts of heaven. Through Divine mercy he came in a penitent yet trustful spirit to rely upon the Lord Jesus as his Saviour. He laid hold on the promise, "Whosoever cometh unto me I will in nowise cast out," and found abiding peace.

— at his residence in Philadelphia, on the 11th of Tenth Month, JOSEPH J. WALTON, a member of the Monthly Meeting of Friends of Philadelphia, in the 33th year of his age. Although removed from the life at an early age, yet the integrity and conscientiousness he manifested in his business transactions, and his concern to practically maintain the principles and testimonies of our religious Society, have lived in the minds of his friends an evidence that he was one who had been concerned to follow his Saviour in the way of the cross. It is believed that to him may be applied the language, "Honorable age is not that which standeth in length of time, nor that which is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age."

— at his residence in Philadelphia, on the 19th of Tenth Month, ROBERT PARKER, a member of the Monthly Meeting of Friends of Philadelphia, for the Western District, in the 85th year of his age. Though feeble from the effect of old age, he had recently paid a visit to Ohio, and attended the Yearly Meeting held at Stillwater, which for a considerable time he had desired to do. The summons to his heavenly home was a sudden one, but his innocent course of life, and the confidence which he had placed in the promises of the work of preparation had been evidenced by the Saviour of mankind. Of him it may be said as fully as of most people—"Behold an Israelite indeed, in whom is no guile."

— at her residence in Philadelphia, on the 22nd of Tenth Month, HANNAH W. ALLEN, daughter of John and Rebecca Allen, of Germantown, a member of the Monthly Meeting of Friends of Philadelphia.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, ELEVENTH MONTH 9, 1889.

No. 15.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 196.

DIVINE PROTECTION.

The Psalmist declared, "The Lord is my rock, and my fortress, and my deliverer;" a passage which Luther introduced into his famous hymn—the translation of which reads,

"A mighty fortress is our God."

Many similar expressions are to be found in the Holy Scriptures, evincing the confidence of the writers in the reality and efficiency of the Divine protection; and surely there can be no firmer ground for faith, than the conviction that we have an all-powerful, ever-present, and most loving Friend, who will never leave nor forsake those that trust in Him. Many are the evidences of the extension of the watchful care of the Almighty over his obedient children, and several of these have been related in this series of essays; yet it is no cause for stumbling, or for doubting the goodness of the Lord, that we sometimes see the righteous meeting with those outward trials which are the common lot of mankind. We have no reason to expect otherwise, for in reference to them, "one event happeneth unto the righteous and the wicked." The apostle Peter tells those who were looking for "an inheritance incorruptible and undefiled, and that fadeeth not away;" that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers;" and he queries, who is he that will harm you, if ye be followers of that which is good?" Yet, in the very next verse of his epistle, as if to guard them against confining the idea of *harm* to outward trials, he adds: "But, and if ye suffer for righteousness' sake, happy are ye." And further on he gives this exhortation, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." Our Saviour also pronounced a blessing on those who were persecuted for his sake, and bids them, "Rejoice and be exceeding glad; for great is your reward in Heaven."

One of those who were sustained in their sufferings by this blessing of our Saviour, was William Barber, of Norfolk, England, an early

member of the Society of Friends, of whom George Whitehead says, that he received the truth and Friends in great love and tenderness, in 1654. "I first met him at Diss, in Norfolk, and declared the truth to him and some others present, and opened something of the mystery of Christ, and of the ministry and work of his Spirit within, and also of the enemy's contrary work in man, as the Lord was pleased to open and enable me. William was very tenderly affected and broken into tears, and his spirit humbled, though he had been a great man and captain in the army; truth was near him, and I felt him near it, and my heart was open and tender toward him, in the love of Christ.

"It was sometime after before I saw his wife; she was an honest, sober woman, received the truth and Friends in great love and tenderness; and continued a faithful, innocent and loving Friend until her dying day. I observed the Lord endured her with much patience, considering the great and long suffering her husband endured by imprisonment in Norwich Castle, for the space of *twenty years*, or more, chiefly for non-payment of tithes to an old priest of the parish, who appeared implacably malicious in his prosecution, or rather persecution and revenge. William Barber bore a faithful testimony through patience and long suffering."

It would be a great mistake to suppose that this faithful, tender-spirited man, who thus endured separation from his family and confinement in prison for twenty years, was called upon to endure these sufferings because he had displeased his Divine Master. No! he was honored in being chosen as a witness for his Lord to bear a practical testimony against the unchristian system of tithes. Through the power of Divine grace his prison may often have been to him a place in which heavenly consolations, and the sense of Divine favor and acceptance, were richly poured upon him; and when the time came, that the oppressor could no longer hold him in bondage, but the freed spirit returned unto God who gave it, we doubt not that he was admitted into that number, "who came out of great tribulations," and who surrounded the throne of God and the Lamb.

Some may be ready to admit the correctness of these remarks as relates to the martyrs, and those who suffer for righteousness' sake, and yet be rather stumbled at the accidents which sometimes befall those who are living godly lives. But is it not still true in such cases, that no *evil* comes nigh their dwelling? Is there anything really to be called an evil, that does not involve moral guilt? Take the extreme case of the sudden death of a good man by violent hands. While such an event may cause great suffering and distress to his family and friends, yet to himself what is it, but a sudden translation from earth to heaven, without having to endure the often painful and long-continued sickness through which many others must pass? And may it not be, in some instances, that He who doeth all things well has permitted such an event in order to spare his servant from trials that were ap-

proaching him, or to shield him from temptations which he would have found it difficult to resist?

And it must not be overlooked that the moral or spiritual worth of a man does not exempt him from the operation of those laws which govern the world. Whatever a man's character may be, he cannot raise a crop of grain, unless he ploughs his field and sows the seed. Without the requisite exertion, physical and intellectual, he is not likely to be very successful in any business enterprise. Unless he exercises sufficient caution and discrimination he is liable to be imposed upon by the false pretences of deceitful and designing men, and may suffer loss or even injury at their hands. There is no doubt that even in these outward things, he who is living near to the Lord in spirit is often favored with warnings and impressions, which if heeded would preserve him from many mistakes. Yet it requires an unusually attentive mind to *always* hear the gentle voice of the Spirit. Nor is it unreasonable to suppose that even good men are at times permitted to make some blunders which do not involve anything morally wrong, in order to show them how easy it is for them to fall into error.

In the year 1665, the City of London was visited with a deadly pestilence, by which thousands of its inhabitants lost their lives. Among these were a number of Friends, many of whom then resided in that city. Some persons appear to have been stumbled at the fact that Friends were not divinely preserved from the pestilential disease. After the pestilence had subsided, George Whitehead addressed an epistle to his brethren, in which he exhorts them not to be discouraged or shaken in mind at things of this nature, "nor because of the seeming advantage or occasion, that the wicked and rebellious and envious spirits, or such as are in prejudice, do take against us, because of that common calamity, and late mortality, which has befallen many of the righteous, as well as the unrighteous, as to the outward man, in the city of London." After stating that the Lord's fatherly care was over his children in all their trials and tribulations, he says:—

"The life, peace, satisfaction and comfort that many innocent Friends felt, and that some expressed and signified on their death beds, I am a living witness of for them; having sometimes, as the Lord hath drawn me in his love, been present with many of them when they were very low in the outward man, and with divers when upon their death beds, in that destructive prison of Newgate, and some other places. Yes, when sorrow and sadness have seized upon my spirit, and my heart and soul have been pierced and wounded, when I have seen the sad sufferings of so many harmless lambs, on their sick beds in these noisome holes and prisons; yet at the same time having a deep sense and knowledge of the Lord's love and care to them in that condition, and truly felt his life and power striving amongst them; this on the other hand has refreshed and revived my spirit, knowing that Christ their

salvation and redemption was manifest to and in them, though in that suffering state. With such, to live was Christ in that state, and to die was gain; it being through death that the Lord had appointed the final deliverance of many from the cruelties and rod of their oppressors, and from the miseries and evils to come."

J. W.

FOR "THE FRIEND."

A Visit to Colorado.

(Continued from page 108.)

ON A TRIP TO LEADVILLE AND ITS MINES.

On the 18th of the Ninth Month, 1859, I left Colorado Springs by the Colorado Midland Railway to see Leadville, which has so long held first rank in this State as a great mining camp of the silver ores. The distance is 135 miles, nearly westward from Colorado Springs, the railroad passing through the front range at the foot of Pike's Peak, by Manitou, and up the gorge through what has long been known as the Ute Pass, over the same route travelled by the gold-hunting emigrant of 1859. There are no gold or silver mines on Pike's Peak, nor within many miles of it; but those who can remember the excitement of thirty years ago, when so many Eastern people started for Pike's Peak impelled by the wild reports of the discovery of gold in the Rocky Mountains, may be interested to know, that it was in the vicinity of Leadville where the actual gold deposits were found, and that the most available wagon-road over the mountain pass leading to it, was by the base of this mountain; also made famous by Col. J. C. Fremont's description and picture of it in his Journal of discovery in 1843.

As our train halted at the summit of the Pass, 9100 feet above sea level, called Hayden's Divide, a fine view was gained of the peak and range, now whitened with a recent fall of snow. A recent writer of this region makes the following statement:

"On the western slope of Hayden's Divide, seven miles from the summit, is the land of petrifications, and fossils and antiquities. Here not only the tourist and the ordinary traveller are interested, but the geologist and archaeologist find a field for an abundance of thought, study and labor. Florissant is the name of the town, located in an ancient lake basin of the tertiary period, and surrounding it are many natural wonders and curiosities.

"Chief among the geological attractions is the 'petrified forest,' which consists of two farms dotted with petrified stumps of trees. Petrified wood and petrified stumps may be found all through a section of country eight miles long and three miles wide. The chief attraction among the petrifications is found on 'petrified stump farm,' a mile and a half from the station. It is 'The Big Stump.' This wonderful petrification is the stump of a mammoth *sequoia* or redwood tree. As it stands now it is nineteen feet high and forty-five feet in circumference, and is estimated to weigh 150 tons. The grain of the wood, the knots and the bark are all clearly defined in the petrification. On the same farm are six other petrified stumps and a mound of what is called by the inhabitants of Florissant, charcoal, which, if it is charcoal, is surely a greater curiosity than the petrified stump. On the adjoining farm there are over a dozen petrified stumps all in one cluster. There are other geological curiosities about Florissant which can be mentioned only briefly. There are several beds in which are found many curious fossils of leaves,

insects and fishes. These shale beds have been quite extensively explored by geologists in the employ of the government, who pronounce them, in some respects, the most remarkable and prolific of any fossil beds in the country."

Descending from thence, our course brought us into the South Park, and led north-westward diagonally across it some 20 miles. A beautiful pastoral picture is enjoyed in these great parks, that soothe the feelings after the rugged aspect of rocks and peaks has absorbed the traveller so much. No trees, shrubs, or rocks, broke the smooth surface of the vale for miles in extent. Herds of fine cattle fed or reclined on the rich sward, and clear streams meandered over its bosom. Here and there a "rancho" and its inhabitants were visible, or a railroad station broke the monotony of the view. Soon this changed, and our engine was proving by its measured and heavy breath that the climb of another steep was begun. Through solid cliffs and boulders, the highway had been pushed by dynamite and pick for many miles, until a track was laid that led us to the western verge of the park range of mountains overlooking the valley of the Arkansas River, 100 miles from our starting point. The course of the stream here is nearly south. The valley is about five miles wide. On the east the Park or Mosquito range, on the west the more lofty Sawatch (or Saguache) mountains look down upon it. Our train halted at Buena Vista Station, on Gold Hill, some hundreds of feet above the town. The eye from this eyrie perch took in a magnificent *cap d'aile*. The peaks of Princeton, Yale and Harvard, gleamed up, white with snow, (each more than 14,000 feet high) across the vale, and the pretty spires and homes of the town stood in modest contrast between them. This eminence is said to be the spot where Bierstadt sketched his famous picture, "The Grand Valley of the Arkansas."

For 35 miles our course ran up the Arkansas River, with these grand mountains in full light, scores of them piercing the sky with dome and pinnacle, rivaling the loftiest in the State, snow-clad, and standing out to the front with steep sides and bold precipices. For the first time I realized my preconceptions of true Alpine scenery.

Leadville is built on the west slope of the Mosquito range, at the height of 10,000 feet above sea level, and overlooks the Arkansas Valley for many miles. Few cities can boast a more magnificent scenic outlook; but this grand elevation carries with it a serious drawback in the extreme rarity of the air and diminished pressure on the human body. The heart's pulsations are nearly doubled by it—mine rose to 120 in a minute. More blood than the normal and healthy measure is forced into the arteries and lungs, whilst the thin air affords less oxygen to purify it than is contained in the same bulk at tide level. The consequence to the human frame in many cases is congestion of the brain with head-ache and nausea; accompanied with great languor and oppressive respiration. These symptoms pass off greatly after 24 hours stay, and with some persons are hardly felt to be serious; yet I found upon inquiry that there are many of the residents of Leadville who consider a protracted sojourn in the place dangerous to health.

California Gulch is a locality at the foot of Carbonate Hill in Leadville, which has historic interest. It was the spot where gold was first discovered in these mountains, and which gave rise to the excitement in the East in 1860. One legend told me was this—two disappointed Cali-

fornia miners had wandered from that country to this region in hopes of better luck. Their food was nearly exhausted, and gloomy despair had led one of the men to contemplate self-destruction. As he sat in this mood a bird alighted near him and attracted his attention by its blithe song. This tended to dissipate his melancholy, and induced the thought that if so feeble a creature could live and enjoy its existence in this wild spot he might imitate it. Looking around him for indications of the precious treasures he was seeking, he noticed that the debris and gravel in the gulch where he was which had been carried down from the mountains by the stream, resembled the same minerals where gold was found in California. He began washing it with a rude pan and soon was rewarded by the sight of shining nuggets of the precious metal. From this circumstance, it is said, he and his companion named the place the "Bird Mine."

This was soon noised about, and by the midsummer of 1860 thousands of adventurers had settled in the place, and \$2,500,000 were washed out of the "placers." It was not long however before this shallow deposit of gold was exhausted, as has occurred in all such superficial deposits, and Leadville was nearly depopulated by its former inhabitants.

About 1877, however, the discovery was made that a certain black sand found by the gold washers in the bottom of their pans and rockers, and which had attracted their attention by its weight, contained lead and silver ores; and a certain A. B. Wood had this "black sand" analyzed, proving its true quality as carbonate of lead mixed with chloride of silver. Confiding his discovery to Wm. H. Stevens of Detroit, they searched in the hills above California Gulch by digging for the repository of this black sand, and were rewarded by success. Of this period Ernest Ingersoll writes thus: "As spring advanced and the mountains became passable there began a rush into the camp; for the report of this wonderful rejuvenation of the old district had spread far and wide. The Denver newspapers took up the laudation of the region. The railways approaching nearest advertised the camp all over the East, for the sake of patronage; and many an energetic prospector, and greedy saloon-keeper, and many a business man who wanted to profit by the excitement, started for Leadville. It was early spring; the snow lay deep on the lofty main range of the Rocky Mountains which had to be crossed, and filled the treacherous passes; but the impatient emigrants could not wait. To be first into Leadville was the aim and ambition of hundreds of excited men, and to accomplish this human life was endangered and mule-flesh recklessly sacrificed. Companies were organized, who put on six-horse stags from Denver, Cañon City and Colorado Springs, and ran three or four coaches together; yet private conveyances took even more than the stages, and hundreds walked, braving the mid-winter horrors of Mosquito Pass. Meanwhile an almost continuous procession of mule and ox-trains were striving to haul across that frightful hundred miles of mountains the food, machinery and furniture which the new settlement so sorely needed, and which it seemed so impossible to supply. Ten cents and more a pound was charged for freight, and prices ranged correspondingly with an exorbitant profit added. Hay, for example, reached \$200 per ton. With the beginning of 1879, the steady current that had flagged somewhat during the tempestuous last months of 1878, burst into a perfect freshet

of travel. Log huts, board shanties, canvas tents, kennels dug into the side hill and roofed with earth and pine boughs, were filled to repletion with men and women, and still proved insufficient to shield the eager immigrants from the Arctic air and pitiless storms of this plateau in the high Sierras. Men were glad to pay for the privilege of spreading their overcoats or blankets on the floor of a saloon, and sleeping in stale smoke and the fumes of bad whiskey. Even the sawdust floors of these reeking bar-rooms were not spacious enough to hold the two hundred persons a day who rushed into Leadville, and every dry-goods box upon the curbstone, every pile of hay bales in the alley became a bed-room for some belated traveller."

(To be continued.)

William Grover.

(Continued from page 107.)

1818.—*Eleventh Mo., 10th.* Amidst the contemplation of the subject of religious instruction, I have remembered with some comfort those expressions of our blessed Lord to his followers: "I have many things to say unto you, but ye cannot bear them now;" and I think it certainly requires care how we press religious truths too far beyond the religious capacity of young people, perhaps not possessing the essential preparation for the reception of diffuse religious instruction, a resignation of the mind to bear the cross. To excite a willingness to bear the cross, with an eye to the crown, I consider a first principle in Christian education. If I am not mistaken, it has often been inculcated as a sound principle, not to puzzle ourselves too much to comprehend doctrinal passages of Scripture; but to leave them to be opened to our understandings, if needful, in the due acceptable time.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth." And in order that this worship may, from time to time, be performed in the newness of life, it must be in fresh ability, which He giveth, or rather lendeth; for He does not bestow it as an abiding capacity, to be exercised in our will and time; but it must be, from time to time, humbly and patiently waited for.

1822.—*Twelfth Mo., 29th.* May we be preserved so humble, so lowly, so in the spirit of gospel self-denial, as becomes the devoted followers of Christ; and as would enable beholders to discover in us the genuine features of his flock. I hope I hate formality for formality's sake; but when Friends have had the privilege of being trained and accustomed to a plain, exemplary dress, I am concerned that those I love may use great caution, ere they depart from it.

My apprehension is, that the present time is a dangerous one to Friends. They are courted and smiled upon by the world; and, without very great caution, we are liable, in our civil and religious intercourse with them, to be drawn away from that weightiness of spirit wherein true religious advancement, I believe, is known. The true, real and genuine ground upon which Friends have been mercifully brought, I believe to be exceedingly precious; and our safety and usefulness to others much depend on our keeping upon it, that we may be strengthened availing by our example, to invite others on to it, instead of quitting it to go on to theirs.

1824.—*Third Mo., 15th.* If I have any good desires, I think one of them is, that the ministry may be increasingly weighty among us. Our dear friends in that station are much to be felt

for, and I wish that we may be favored with increased qualification to contribute to their help and comfort. How does the desire arise, that there may be quite as much in weight as measure. It is a very interesting time we live in; and I think we are a singularly-appointed people. How desirable is it, that we may know our place and keep it—a waiting, solid, self-denying people. Greatly favored we have been; and we have reason to believe, shall be, if we keep to our principles—I might say, to our principle; the Divine light, life and power, revealed in the soul. Believing in this with steadfastness, I believe we should often have to be very poor, and sit very low. But I fear to say much on this important and weighty subject. Before I quite quit it, perhaps I may as well say, that I have (of late particularly) thought on the benefit and excellence of quietness and retirement of mind, and the want of it in our religious and favored Society, as well as in the world at large. If it were possible to make Friends sufficiently in love with it, what blessed effects might be hoped for from it.

1825.—*Fourth Mo., 23d.* Since our last friendly conversation, I have felt much interested in the comfort of thy declining years. Thou hast often mentioned to me thy uncomfortable feelings and prospects, respecting thyself and human nature. I believe much of them is occasioned by thy not endeavoring to lay hold of the mercy of God, offered to his creature man, through the Spirit of Christ in the soul; because I think, and heartily believe, that by resorting to that, we are often permitted to free our minds, through its blessed influence, brought into a state of resignation to the dispensations of Providence, and into a belief that all He does, however inscrutable to our limited and finite comprehension, is in perfect wisdom; and that his power is sufficient to turn everything that He suffers to befall us to a good account in the end, agreeably to the apostle's testimony, "that all things work together for good, to them that love and fear God."

As we reverently believe that the Almighty is a being of infinite and adorable perfection in all his attributes, He stands in no need of anything from us; but we stand in need of everything from Him. And we cannot rationally suppose any motive in Him by the creation of man but the communication of happiness to his creature. And it is good to entertain the belief that this Divine good-will and gracious design to communicate happiness is not of a transient nature, but constant and perpetual, in Him in whom it is said "there is no variableness nor shadow of turning." And I cannot for a moment entertain the idea that this Divine and Almighty Being, who created man for happiness and immortality, is so little mindful of him as, when he is come into the world, to leave him to shift for himself—a creature who, He well knows, has daily and hourly occasion for His providential care and fatherly protection. Remember that interesting saying of our blessed Saviour, "the very hairs of your head are all numbered," as emphatically descriptive of the tender notice and regard of the Most High towards his rational and immortal creatures.

JOHN G. WHITTIER wrote the following lines to be read at the dedication of the Library building of the Gammon Theological School in Atlanta, Georgia:

"Light, Freedom, Truth, be ever these thine own:
Light to see Truth, Freedom to make it known:
Our Work God's Work, our Wills His Will alone."

For "THE FRIEND"

Progress of Temperance.

One of the most important political events that has occurred in our country the present year, took place on the 1st ult. The two great Territories of North and South Dakota, on that day, decided by vote to incorporate in the Constitutions with which they are about to enter the Union as States, a provision prohibiting the manufacture and sale of intoxicating liquors for beverage purposes. The character of the men elected to their respective Legislatures, the same day, are such as to render it almost absolutely certain that laws will be passed which will make this prohibition clause active.

The area of the two new prospective States, aggregates 149,100 square miles—equal in extent to that of the States of New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Maryland combined.

With a probability that the opening of the next century (only a little more than eleven years distant) will show the Dakotas with a population of several millions of people, who will be protected, as far as human legislation can protect, against the degrading influences of the liquor saloon, the result of the election on the 1st instant is seen to be of great and far-reaching consequence.

Let the friends of temperance take fresh courage! The two Dakotas and Iowa are contiguous to each other, and are separated from Kansas, Indian Territory and Oklahoma (all of which are under prohibition) by Nebraska. This last-named State is to vote on a prohibitory amendment to her Constitution, in the Eleventh Month, 1890. She has been under a high license law of \$1,000 for large cities and \$500 for other places, for the last seven years. The result is most alarming. In the city of Omaha, with a \$1,000 license, drunkenness among women, and many other forms of vice, with its attendant crime, have increased fearfully—the startling record for the past year showing that one out of every ten of the people, of all ages, have been under arrest! It is this patent exposure of the fallacy of the notion that high license is a step in the direction of prohibition, that has forced the Legislature of the State to submit the "constitutional amendment" to a popular vote.

Kansas and Iowa, the pioneer Western States in the prohibitory movement, have only accomplished their present immunity from the evils of the legalized liquor traffic, at a heavy pecuniary cost and against the most persistent opposition. Test-case after test-case has been appealed from the decision of the local Court, to the Supreme Court of the State, and from the latter to the United States Supreme Court. The final decisions have nearly always been favorable to the cause of temperance, but the citizens of the two States have been heavily taxed to pay the court-fees and necessary expenses. This, however, has been amply repaid with untold interest, by the protection to the youth and the homes of the people.

The query naturally arises, why is it that the temperance cause is gaining such headway in the West and Northwest, while it seems to be retrograding in the East. The answer seems to be, that emigration from New England of the Puritan element, and from New York and the Middle States, of descendants of the old settlers, has given a large part of the population of the new States and Territories, men and women who

are strong advocates of temperance. To these must also be added a respectable body of Scandinavians, with like feelings. On the other hand, in our Eastern and Seaboard States the descendants of our first settlers are being largely supplanted by European emigrants, many of whom have been accustomed to drinking habits at home. From this class a majority of the saloon-keepers are supplied.

If we compare the sentiment of the people of our country to-day, with that of the past, we must admit that the cause of temperance has made large strides. In the early part of the present century, it was the practice to give wine or brandy to visitors and callers; farmers supplied their workmen with strong drink; and few men were total abstainers. I have been told that my father and my grandfather were the first in their neighborhood to refuse liquor to their work-people in time of harvest. At first, they found much difficulty in procuring help to enable them to gather their crops. But, by firmly adhering to their conscientious scruples, and by substituting cider, a generous lunch and an increase of wages, they were able to secure the needed help. Gradually the neighbors followed their example—and my father lived to see the time when the farmers in his neighborhood, with very few exceptions, had discontinued giving even the most mild form of intoxicants to their men.

While the evils of intemperance are so great, and the enforcement of temperance measures seems to be so difficult and to encounter such persistent opposition, through the money in the control of the liquor-dealers, I feel there is ground for encouragement in the evidences that this righteous cause is steadily making progress, not only in the United States, but in Great Britain and her Provinces—notably in our neighbor, Canada. Revolutions do not go backward, and, when obstructions present, let us strive, individually, as the way may open before us, to bear a consistent and practical testimony against one of the most serious evils of the nineteenth century. E. M.
Tenth Month, 1859.

A PROFFERED objection to a peculiar form of evil may seem to imply an approval of that evil under another form. The man who objects to a ballet performance in a particular theatre, for example, on the score of the poor seating arrangements in that building, seems to suggest that he would not find so much fault with such a performance if he could obtain a clearer view of it. A similar inference is a fair one in the case of a clergyman who objects to the average adulterated liquors. It would seem that he thought pure liquor not a very bad thing for drinking; whereas the chief objection to intoxicating liquor is because it is intoxicating liquor. Who supposes that Noah drank adulterated wine, or that he would have been any drunker on a mixture of logwood, fusel oil, whiskey and sweet water, than he was on the pure juice of the grape from his own home vineyard?

If your religion don't make you more honest, more patient, more humble, more prayerful, and more watchful, you had better overhaul it and see whether it is the right sort or not. True religion—the genuine article—makes men better and if you are not growing better your religion is not of the saving kind. A man won't use salt that won't save his meat. He'll cast it out and get a better article.

FOR "THE FRIEND."

THE ROSE-TREE.

In the bright early days of the summer I met thee,
Profusion of splendor thy branches adorn,
Bending down by my path-way encumbered with beauty,

And freshening with fragrance the breezes of morn.
I pass by again, all thy verdure is faded,
Not a rose on thy crown, not a bud on thy stem;
This drapery so lately in scarlet deep shaded,
All withered and brown decks thy pendulous limb.

When I thought to myself how my autumn is wasting,
And how the chill frosts of the winter must come;
And how short are the days that are longest in lasting,
From the vigor of strength to the verge of the tomb.
And of those lovely ones that thy tendrils are training
That the bloom and the beauty of spring-time adorn,
How soon there shall be not a bud left remaining
That the rude blasts of ravaging time have not shorn.

As I pensively gazed on the picture before me,
All nature seemed draped in the weeds of the tomb,
When the bright rays of hope in the future spread
Of me.

To gild with their radiance the verge of the gloom,
Though the frosts of the season have withered the blooming.

And time's chilling blast all our vigor has slain,
Still the glories spring to the rose-tree are coming,
And we never fading may flourish again. C. S. COPE.

WEST CHESTER, Pa., Tenth Mo. 21st, 1859.

THE NEXT THING.

From an old English parsonage

Down by the sea,

There came in the twilight

A message to me;

Its quaint Saxon legend,

Deeply engraven,

Hath, as it seems to me,

Teaching for heaven;

And on through the hours

The quiet words ring,

Like a low inspiration—

"Doe the nexte thyng."

Many a questioning,

Many a fear,

Many a doubt,

Hath its guiding here;

Moment by moment

Let down from heaven,

Time, opportunely,

Guidance, are given;

Fear not to-morrow,

Child of the King,

Trust it with Jesus—

"Doe the nexte thyng."

Do it immediately,

Do it with prayer,

Do it religiously,

Casting all care;

Do it with reverence,

Tracing his hand,

Who hath placed it before thee

With earnest command;

Stayed on Omnipotence,

Safe 'neath his wing,

Leave all resultings—

"Doe the nexte thyng."

Looking to Jesus

Ever serene,

Working or suffering,

Be thy demeanor;

In the shade of his presence,

The rest of his calm,

The light of his countenance,

Live out thy psalm;

Strong in his faithfulness,

Praise Him and sing,

Then, as He beckons thee,

"Doe the nexte thyng."

—Unknown.

SIN is like the leaves of autumn
Falling in the public way;
Yesterday's most careful sweeping
Will not answer for to-day.

SELECTED.

WAIT ON THE LORD.

Wait on the Lord for what He hath to give,

O restless heart;

He knows the sorrows that beset thy way,

He knows thy fretful weariness to-day,

O fainting heart.

When thou hast stilled thyself to rest in Him,

O throbbing heart,

When thou hast learned to love Him, first and chief,

O weeping heart;

Then will He grant thee all thine own desire;

O longing heart,

Sunlight of joy may even here be given,

If so He will—if not sunrise in Heaven,

O waiting heart.

A Brief Memoir of Elizabeth P. Peel.

In gathering up the fragments that remain, after the hands that were for many years so ready to hand forth the blessed bread, have grown cold and still, it is the humble hope of the writer that not only her children but others also who read, as they trace the signal mercies of God, vouchsafed to this dear mother in Israel, may be not only incited to bless the name of the Lord on her behalf, but also gain some directions from her footprints to keep them in the way of holiness.

She was the daughter of Micaiah and Julia Parker, born 18th of Eighth Month, 1809, in Northampton County, North Carolina. The next year, she was taken by her parents to the "western wilderness" near Mt. Pleasant, Ohio, where she remained with them 'till the year 1821, when the father, who was but just planting and building his home, was suddenly called from time into eternity; thus leaving to the widowed mother (a stranger in a strange land) the care of seven children, of whom little "Betsy" was the eldest.

In the spring of 1823, the family, excepting two children who remained in Ohio, mounted a road-wagon and returned by it to Northampton County, N. C.

Although Elizabeth was not then fourteen years old, yet the memories of those childhood scenes and early friends remained green through life; and often in her latest years she would draw graphic pictures of those spacious Dutch barns, the hewed low dwellings, with their broad open fireplaces, and "huge back sticks," the happy scenes during maple sugar-making and nut gathering, the school-house on the hill, and the meeting-house at old Short Creek—how each individual occupied a particular seat in it—giving in detail the personal appearance, and to her, then, youthful judgment the special endowments of many of its members.

The scenes, too, along the way she vividly remembered; and, as they came before her, she would sometimes say "How I did enjoy that wagon-ride from Ohio. We had such long grand views of the mountains; a trip by sail can't be half so pleasant." And then proceed to describe the journey. After which she would add: "If I had ever doubted the existence of a great Creator I think I would not again, after beholding those masses. How infinitely great the Hand that made them!

The family being thus broken up, she was placed under the kind care and hospitable roof of Thomas and Lydia Peel. At this place she spent all her subsequent years.

And now began to appear extraordinary talents in some directions. She says, "I well remember the day I came over to my new home. How little and insignificant I felt, being rather a dwarf of not more than sixty pounds. However

my mother had so carefully taught me the use of the needle, that I could not only assist her in family sewing but could cut and make all my own clothes. The first work Aunt Lydia gave me to do was hand-stitching shirt fronts, (I knew by her looks that she thought I couldn't do it) which when I had finished and taken to her, she said, "My dear child I really believe it is better work than I can do. Thou hast done well." This little incident seemed to take away all her reserve, and caused her to look up to her protectress with great confidence and love.

As there was no daughter in the family, she occupied much a daughter's place.

Her literary advantages were very limited, there being so few schools in the land of slavery suitable for Friends' children to attend; but during the little time she did spend at school, her progress was rapid.

In the year 1855, she married John Pele, son of her kind care-takers, a man of excellent natural parts, and good mental discipline; and who was also a sound and exemplary Friend. This union proved a special blessing to her in that her spiritual gifts met in her husband a congenial and sympathizing friend; and the bud-dings of that Divine life which had previously begun to appear, now grew, blossomed, and brought forth fruit to the praise of the Great Husbandman.

She said she was not able to date the exact time of her acceptance with the dear Saviour, but from childhood she had often enjoyed the sweetness of his love in her heart, and felt grieved when she had done wrong. At one time, especially, when through unwatchfulness, she had let slip some hasty reflective words, her mind became deeply distressed, and for days the testing language of the Apostle James rested with her. If any man among you seem to be religious, and bridle not his tongue—this man's religion is vain." But at length, when He who spake peace to the raging sea, saw that her provings were enough, He spake again to her troubled spirit, in accents mingled with love and authority, the precious words of parol, "Go in peace and sin no more, lest a worse thing come upon thee." Then, she said, her peace flowed as a river. This was a life lesson to her.

A devoted wife and affectionate mother, she warmly espoused every interest of her family, and was thus likely to feel most keenly the loss of two promising little sons whom the angel-reaper saw fit to gather during the early years of her wedded life. But she said, "When little Joseph John died (Thomas Clarkson had gone four years before), I was compelled to hide my own grief and to try to comfort my poor husband, who seemed almost ready to sink beneath the trial." These ties now being loosed from earth and attached to heaven, she seemed more and more desirous of laying up treasures there.

At the close of the war of the Rebellion, most of their effects were in the hands of slaveholders; in consequence of which, their losses were heavy; but her firm faith in a gracious Providence never appeared to falter; and the writer has often heard both herself and her husband to say that, although the slaves that were being held, were for conscience' sake set at liberty, and so lost to them, yet they were willing now to give up all their possessions, should that sacrifice be required in order that the curse of slavery might be swept from our land. She was wont to say, "He who takes note of the falling sparrows will not forget his dependent children."

As a housewife, it might truly be said of her,

"She looketh well to the ways of her household, and catcheth not the bread of idleness."

The poor and ignorant, especially the colored people, she was ever ready to advise and assist; often saying, "I'm almost afraid to live in this crooked and perverse generation; I don't want, like the rich man, all my good things in this life."

Being of a buoyant and cheerful disposition, and spending much of her leisure time in solid reading, she was a most pleasant and profitable companion. And the memory of her sweet voice and animated countenance, as she sat and conversed by her own fireside, will long be cherished by her family and friends. Even to old age she retained the vivacity of youth.

She held in the church the various positions of clerk, overseer and elder, to the satisfaction and upbuilding of its members, and to her own peace.

Ready in discipline and sound in doctrine, she was ever anxious that the Bride, the Lamb's wife, should be kept clean and white, so that offenders sometimes quailed beneath her searching eye. Her chief grief was that of an Elder. Her spiritual ear being quickened to try words as the mouth tasteth meat, she endeavored to encourage those who walked in the Light to faithfulness in its manifestations, and had no fellowship with those who walked in darkness. For the young and inexperienced minister she often had a word of comfort or of caution.

During her latter years, when innovations and departures were abundantly prevalent in the Society of Friends, she stood quietly and firmly against them; and taught both by precept and example that *ancient Quakerism is vital religion*.

On one occasion, during a meeting of ministers and elders, when vocal prayer was improperly urged and truth likely to suffer thereby, she arose and repeated the text, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Such power accompanied these words that the enemy gave back and a sweet covering of peace overspread the company.

Once, when told that she and others were called —, a body of professors who are said to deny the Divinity of Jesus Christ, her eyes filled with tears as she replied, "I have no hope but in the merits and mercy of my dear Redeemer."

Being a regular attender of religious meetings herself, she sought to encourage others to faithfulness therein; and many remember with tender feelings her last words of sympathy and encouragement upon this subject, spoken in a monthly meeting a few days before her death.

She looked forward to the change which was surely to come with bright but solemn prospects. A short time before her departure she said, "I have lived to realize the grasshopper to become a burden, and desires to fall, that is, after the flesh, but surely goodness and mercy have followed me all the days of my life, and if I am only favored to dwell in the house of the Lord forever, it is sweet to be old."

Her death, on the 29th of Second Month, 1884, was very sudden; but as the testimony of a good life is surer than dying words, her friends were fully satisfied that she was prepared to meet the Bridegroom.

JULIANA PELLE.

THE kingdom is not for them that are born of flesh, but for those that are born of the Spirit.

From "THE FRIEND."

The following letter of our late valued Friend, Jos. Scutergood, has been sent to THE FRIEND for publication, with a hope that it may prove strengthening and comforting to the minds of some who mourn over departed relatives and friends.—

PHILADELPHIA, 12th Mo., 25th, 1863.

DEAR YOUNG FRIEND MARCY DOWNING:

I HAVE THOUGHT SO MUCH OF THIS SINCE HEARING OF THE DECESS OF thy dear mother, that I feel as if I should be best satisfied to convey to thee in this way the near sympathy I feel for thee and thy brothers and sister, under your afflictive bereavement. In seasons such as you have passed through, your friends can do but little to mitigate your sorrow. But, my dear young friend, there is One who can. He is the Judge of the whole earth, and doeth all things right. He giveth and He taketh away; and He is declared to be "a Father of the fatherless." What a favor it is in such times of trial to be enabled to look up to Him with childlike faith and confidence in his *warrior* wisdom and goodness!—How it stays the mind; how it calms and controls the feelings which will arise when those we tenderly love are taken from us, producing true resignation and submission to His divine will, although to our finite comprehension the dispensation is inscrutable. This holy settlement—as I may truly call it—I believe is the privilege of those who are concerned day by day to look up to and serve Him. I hope thou hast been favored with a measure of it; and if this season of affliction has been to any of you a time of renewed visitation of Divine love, esteem it a great mercy; do not dissipate it, or throw it off; endeavor to dwell under it in inward retirement of spirit, wherein true communion with our Heavenly Father is known, and strength is furnished to overcome the sin that so easily beset; and ability is given to conform ourselves to His holy will. Bereavements such as you have had not only bring to remembrance the uncertainty of time, but impress upon us the transitory nature of the joys and pleasures of this life; and if they do but wake up the unconcerned and indifferent to the importance of becoming prepared for that eternal abode where we are assured nothing unclean or impure can ever enter, it will be to such an unspeakable favor.

I have frequently recurred with satisfaction to the visit I made at your house a few weeks before the solemn event. I have alluded to occurred. I felt interested in thee, although until that time thou wast very much a stranger to me, and I have desired thou might be willing to yield more unreservedly to the convictions and restraints of the Divine monitor which I do not doubt thou hast often been favored with. I think I alluded then to the small number of young people in the Society who appear to be preparing to take the places of those who have been gathered from works to rewards. I often have to recur to it. It would be a cheering sight if we could witness a revival of ancient zeal and dedication among such; what a happy change it would soon make.

Well, if such a change is made, it will be by individual faithfulness—that is the only way it can be brought about. "The Lord's arm is not shortened that He cannot save—neither has his ear grown heavy that He cannot hear." He will help all that apply unto Him in sincerity. It has been a peculiar time of latter years among us—many conflicting opinions have been apparent, and some young people may

have made this diversity of views a cause for not entering upon the all-important work. But such are very unwise, to be looking out at others and allowing anything to deter them from yielding to the visitations of the Lord and submitting their hearts to the Great Refiner. They should bear in mind that the preparation for eternity is emphatically an *individual* work; for it is declared, "No man can redeem his brother or give to God a ransom for him." Hence, how important it is that each should be concerned for him or herself, and seek for ability to take up the noble resolution, "Let others do as they may, I will serve the Lord."

I do not wish to extend this little token of my interest in thee. I however do wish to encourage thee to be *faithful* to all thy religious duties. This is the way to become accepted in the Divine sight. Seek for strength to take up the *daily* cross—watch unto prayer; then wilt thou know Christ's yoke to be made easy and His burden light; and He will qualify thee to take that place in His church which He designs for thee to fill; and thy humble, consistent walk and conversation will have an effect upon not only thy brothers and sister, but others. Thy friend,

JOSEPH SCATTERGOOD,
413 Spruce Street.

Parental Folly.

A young woman of eighteen, in the city of New York, was brought up by her parents in all the gaiety of youth; by them encouraged to ornament her person, and engage in every vain amusement. When she was taken ill, three physicians were sent for immediately, who pronounced her to be near her dying hour. No sooner was their opinion made known, than she requested, as a favor, that all her gay companions might be collected with haste. They were soon around her bed, when she told them she was going to die; describing the awful manner in which they had spent their precious time, and exhorted them all to repentance before it was too late; in a very affecting manner she then, turning to her father and mother, addressed to them, in the presence of her acquaintance, these heart-rending words: "You have been the unhappy instruments of my being; you fostered me in pride, and led me in the paths of sin; you never once warned me of my danger, and now it is too late. In a few hours you will have to cover me with earth; but remember, while you are casting earth upon my body, my soul will be in hell, and yourselves the cause of my misery." She soon after expired.—*Episcopal Recorder.*

I have often thought danger might be apprehended in the attempt (now so frequently made) to define the exact period at which conversion takes place. This apprehension was revived by reading an obituary notice of a younger sister lately called away. "This dear girl was a beautiful character, always evincing the spirit of meekness and purity, winning all with whom she mingled." Such a life, according to Christ's teaching, is evidence of conversion; yet the notice continues—"She embraced Christ as her personal Saviour only a few weeks before her death in a revival meeting at —." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," are appropriate words to remember when wishing to demonstrate the fact that conversion has taken place.—*British Friend.*

Natural History, Science, &c.

Flowers as an Article of Food.—The new *Kew Bulletin* contains a memorandum by — Duthie, botanical director for Northern India, on the use of the flowers of the *Calligonum* for food in Northwestern India. The use of flowers such as those of the lily in China as a condiment is not uncommon, but it is quite unusual to find them used as food. In the present case they are used by the poorer classes only, and are either mixed with flour or are eaten separately with salt and condiments, to which a little ghee is added by those who are able to afford it. The flowers are swept up from the ground, and are kept for a night in a closed earthenware vessel, so as to fade. They may be kept for a long time. Usually they are eaten as a vegetable, but sometimes they are kneaded with thin alta and baked in cakes. An analysis of the flowers shows that their chief peculiarity from a dietetic point of view is their richness in nitrogenous compounds, and consequently their importance as an addition to foods which are poor in nitrogen.

Insects in Indian Wheat.—Charles Whitehead, Agricultural Adviser to the Privy Council, (England), says the foreign matter mixed with wheat imported from India serves as a medium for the wholesale transportation of insects injurious to the crops. Among these are weevils, which sometimes propagate unusually on the ship passage, and cause serious loss.

The Golden-winged Woodpecker.—Near the edge of the grove stands a dead Lombardy poplar, its tall, straight trunk stretching many feet into the air, and its bare whitish branches outlined against the blue of a summer sky. Around it the maples are rustling in the warm breeze, and a young robin, perched on a limb near by, is filling the air with short, sharp notes.

In the rapidly decaying trunk of the poplar, about ten feet from the base, may be seen an irregular oval hole, and the ground beneath the tree is covered with small chips which look as though they might have been made by an auger. Evidently the tree has been utilized as a domicile by some inhabitant of the out-door world.

Suddenly, at the opening, which serves alike for door and window, appears the head of the architect and owner of the home—commonly known as the Flicker, or Golden-winged Woodpecker. Scientifically speaking, it is *Colaptes auratus*.

"In most of our species," says Coates, speaking of the woodpecker, "the bill is perfectly straight, wide, and stout at the base, tapering regularly to a compressed and vertically truncate tip." The flicker, however, forms an exception to this rule and the strong, black bill which protrudes from the opening is slightly curved and pointed. A black patch just at each "corner" of the mouth denotes that this is the male bird, that mark being absent in the female. The front of the head and neck are of a soft, light brown color, shading into gray near the royal scarlet crescent at the back of the head. A collar of jetty black sets off the breast, which is handsomely spotted with the same color.

The bird turns its head from side to side and its black, beadlike eyes survey the intruder. Then it moves with rather heavy, lumbering flight to the branch of a maple near by, revealing, as it flies, the bright golden color of the under side of the wings and tail. The back and upper side of the wings are brownish, barred with black, the rump is white, and the tail black.

The cavity in the tree extends perhaps a foot below the opening, and the four white eggs which their hard, crystalline shells, have no soft resting place of hair and moss and grass, but lie on a few chips at the bottom of the nest.

Birds differ widely as to the stage of development they attain before leaving the shell. The young of our domestic fowls, for instance, as well as those of many other birds of similar habits, are able at birth to take care of themselves without much assistance from the parent; others are completely helpless, and require several weeks of care before they can maintain themselves. To the latter class belongs the woodpecker, which makes its appearance in the world with very little preparation for the battle of life. Its eyes are unopened, its body is entirely destitute of covering, and its wide-gaping mouth and feeble cry are its only provision for obtaining sustenance, as it is quite incapable of locomotion.

The flicker is said to be nearly resident in those regions of which it is a native. I have never seen it here during the winter, but its harsh cry is one of the first bird-notes heard in the spring. Living largely upon those insects which lie dormant in wood, it can readily maintain itself even when vegetation is scarce and the hum of insect life is stilled by cold.

The toes of the flicker, like those of other climbing birds, are paired, two in front and two behind, and it is also assisted in climbing by the stiff quills of the tail. Another characteristic which it shares with most of the other woodpeckers, is the peculiar formation of the tongue, which can sometimes be thrust out several inches.—*Anna L. Nichols, in Friends' Intelligence and Journal.*

A Valley of Death.—"In Yellowstone Park there is a ravine that proves as deadly to animal life as that Death Valley of Java, where wild beasts perish by the score," said Henry W. McIntyre at the Palace Hotel. He was connected with the party who surveyed the reservation, under the leadership of Arnold Hague, the park geologist. While following the streams to trace the extinct hot springs the explorers reached a ravine in which the bones of many animals, bears, deer, rabbits and squirrels, were found. The presence of the remains caused the party much wonder, and a solution of the strange affair was found only when a crow that had been seen to fly from the side of the valley to a carcass that was yet fresh, lit on its prey, and almost immediately fell to the ground.

"The death of the bird," continued Mr. McIntyre, "was caused by gaseous exhalations, whose presence in the park had been before unsuspected. The larger game also met its death by inhaling the deadly gas. The ravine is in the northeastern part of the park, in the vicinity of the mining camp of Cooke Creek, and not far from the line of the mail route. All about this region gaseous exhalations are given off, which form sulphurous deposits. In the almost extinct hot springs, areas of Soda Butte, Lamar River and Cache and Miller Creeks the ravine was found. This region is rarely visited, although it is an admirable spot for game, which, however, goes unmolested by man, the laws against hunting being very severe. The road to the valley has very few attractions, and the visitors to the Fossil forests and Hindoo basin seldom make the trip.

"In the centre of a meadow, reached by an old elk trail, is a shallow depression that was once the bed of a hot-spring pool. This is now dry and is covered with a slight deposit of salt, and that is the bait that attracts the elk and

other game of the region. The 'lick' extends for seventy-five yards up the ravine, and is thicker and more palpable towards the upper end. The creek runs past along the side of the valley and boils and bubbles as if it were the outlet of a hot spring. But the water is cold, and the disturbance of its surface is caused by the emissions of gas, mainly carbonic acid. It also contains sulphur, as particles of that are seen on the sides of the creek. As we went up the stream, the odor of sulphur became very strong, and caused irritation of the bronchial passages. About eighty yards above Cache Creek were the bones of a large bear, and near by was a smaller grizzly, decomposed, but with the skin and hair yet fresh. Only a short distance farther on were the skeletons of many more animals, such as elk and deer, and other large game. Squirrels, rabbits, birds and insects were lying about in quantities, and the ravine looked as if it had been the 'scoop' of a drive into which the animals of the park had been hunted and had there been left to die of hunger out of mere wantonness. There were no wounds apparent on the bodies before us; all the animals had been asphyxiated by the deadly gases that hung a few feet from the surface of the gulch in the dense, palpable curtain.

"The first bear we saw was a good way down the gulch, where a neck is formed. To that point the gas must have been driven by the wind, and its deadly nature may be easily guessed, when it is remembered that the slightest motion causes a diffusion of the ether that would tend to decrease its noxious properties. Here is the explanation of the oft-repeated assertion, that game was being exterminated by hunters in the Yellowstone, notwithstanding the stringent laws that had been passed for the protection of animals there. I had seen it noted that each year bears, deer, mountain tigers and other wild animals were disappearing from the reservation, and it was asserted that friends of the people who had charge of the park were allowed to hunt there in defiance of the law. There were probably 150 bodies of wild animals in the gulch when I was there. But, although there were skeletons entire, and single bones, it must not be supposed that these were the remains of all the game that had found death in the ravine. They had accumulated only since the last rainstorm. Through this gulch a mountain torrent runs when the snows have melted from the mountains or after a hard rain. Then all things, stones, bones and bodies, are tumbled together on their way to the mouth of the gulch, whence they are carried away in the creeks or are left to mark the course of the stream and bleach on the table lands. I had noticed near the mammoth hot springs the bodies of mice and bugs, but had never attributed their presence to the deadly gases that were so rapidly killing off the large game of the park."

Items.

The Transmitted Results of Drinking Habits.—In an article by Dr. L. D. Mason in *The Quarterly Journal of Inebriety*, a number of testimonies are quoted to the fact that the use of alcoholic drinks tends to inflict physical and mental wrongs on the descendants of those who thus indulge.

Dr. Arthur Mitchell, Commissioner of Lunacy for Scotland, testified: "The children of habitual drunkards are in a larger proportion idiotic than other children, and in a larger proportion themselves drunkards."

Dr. F. E. Austie said: "In the course of a large experience on alcoholism among hospital out pa-

tients, I have been greatly struck with the number of drinkers who have informed me that their relatives either on the paternal or maternal side have been given to drink; my own experience has led me to a firm conviction that particular causes of nervous debility, in an affected individual, do very frequently lead to the transmission of those qualities to those persons of an infected nervous organization which renders them peculiarly liable to the severer necrosis and which also makes them facile victims of the temptations to seek oblivion for their mental and bodily pains in narcotic indulgence. I believe that things often work in a vicious circle to this effect, and that the excesses in drink, produced in an ancestor by great excesses in drink, is reproduced in his various descendants with the effect of producing insanity in one, epilepsy in another, neuralgia in a third, alcoholic excesses in a fourth, and so on. There is an inherited nervous weakness which renders all kinds of bodily and mental trouble specially hard to be borne."

Public Meetings.—A public meeting appointed by the Yearly Meeting's Committee, was held in Jersey City, N. J., on the afternoon of the 27th of Tenth Month, in the Dutch Reformed place of worship. The meeting was attended by a considerable number of persons, and included in the other probability hindered many from coming, who otherwise would have attended.

The meeting was a quiet and impressive one, and the belief was felt that some of those present were affected with a sense of the love and goodness of God to them in particular; and that fervent desires were raised for a closer acquaintance with Him and his will, and a deeper insight into his truth.

Among the subjects dwelt upon in the vocal ministry was the evil of allowing our wicked passions to prevail, instead of earnestly seeking Divine Grace to overcome them. Another Friend pressed the importance of holiness and of doing the will of God only. The children, of whom a number were present, were encouragingly addressed, and a caution was extended to the inclusion of testimonies given to them by the Holy Spirit was enforced by reference to the Psalmist's declaration "The law of the Lord is perfect converting the soul," &c.

It was believed that the meeting was one calculated to have a good effect upon the community; and the minister of the congregation in whose house it was held, expressed his unity with the public service, and extended a cordial welcome to the Friends present.

The next evening (28th) a similar meeting was held in the Court House at Trenton, N. J., which was thought to be a very favored time, in which caution was extended to beware of the wiles of the devil, and attention was drawn to the need of spiritual purification of spirit on the part of the professing church, and the text quoted "Not every one that saith, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of our Father in heaven." The evil practice of reading "Sunday newspapers" was closely commented on; and finally thanksgiving and prayer to God closed the vocal services.

The Christianization of Heathen Nations.—A writer in the *Christian Advocate*, advances the opinion that the Pagan and Mahometan portions of the world are being prepared for great changes in religious profession, and this not only from the direct religious efforts of missionaries, but from the spread of the civilization and institutions of Western Europe and of America among the people of Asia and Africa.

In India the more progressive and influential of the youth are being educated in the Government schools, and though the masses are professedly in religion, yet the pupils cannot retain their belief in the superstitions of their fathers. India is now more or less threaded with railroads from its southernmost cape to the Himalayas, and its great

cities, Bombay, Calcutta, &c., have good tramways. Heretofore caste, the most formidable evil of Hinduinism, seemed an insurmountable obstacle to Missions. The contact, the very shadow of a low-caste Hindu was pollution to one of higher caste. You could not readily gather them together in schools or mission churches. But the tramways and railroads (started chiefly by foreigners) cannot recognize this old institution; it would cost too much; the result has been that, after much useless pleading on the part of the higher castes for special accommodations, the European system has taken its own course, and all castes now travel, more or less, pell-mell. We can hardly doubt that in less than a hundred years all Asia will be threaded with railways, telegraphs, telephones, and steam-boat lines on her rivers; and nearly as much may be predicted of Africa, now that missionary steamers are reaching her very heart by the Congo. Can we conceive of the old superstitions of the one and the fetishism of the other coexisting with such advanced civilization? It cannot be.

The Christianization of a nation is not absolutely dependent upon the numerical proportions of its individual converts. It may adopt Christian civilization collectively, while only a minority of its people may be church members. Such, in fact, is the actual condition of every Christian land. Even in the day of severe adversity the kingdom of heaven may be at hand, and quite contrary to Canon Taylor's Malthusian logic, a nation may be born in a day. An apparently slight but providential event may precipitate its religious revolution. An English writer remarks that "the heathenism of the Roman Empire was never apparently so strong as in the days of Diocletian, when Christianity—everywhere profaned and persecuted—seemed on the verge of extinction. Five and twenty years later the whole fabric came down as with a mighty crash, and although the empire was by no means converted to the faith, the tremendous subversion prepared the way for modern Christendom. We do not venture to forecast a similar crisis; but all over the heathen world there seems in the air the sense of some impending change."

THE FRIEND.

ELEVENTH MONTH 9, 1899.

A special dispatch to the *Public Ledger*, of Philadelphia, dated the 21st of Tenth Month, states that "the Adventists of Virginia have been holding a series of meetings at Screemersville, in Spottsylvania County, near Fredericksburg, preaching to the people to prepare for the coming of the Lord. The date for the coming has been set for the 22d instant."

The dispatch says: "Great excitement now exists among certain classes of people in the vicinity of Screemersville over the coming day of judgment, which they now believe is close at hand. All day, to-day and to-morrow night, the believers will assemble to watch for the coming of the King of kings. Should these predictions fail, and the Lord not appear, the meeting will close Wednesday morning at sunrise, and the members of the Union return to their homes."

The expectation, which some entertain, that the Lord Jesus Christ will reappear on earth, in an outward, personal shape, to reign over the kingdoms of earth, seems to us one of those mysterious questions which it is unprofitable to discuss. When He told his disciples that He would not leave them comfortless, but would come again to them, we may well suppose that He referred to his spiritual appearance in their hearts, which all his true followers will have the blessed experience of. It is this coming, without sin unto salvation, which we should all earnestly look for and most highly prize.

But we do not believe the cause of vital religion will be promoted in a community by looking for that without, which is to be experienced within; or by the excitement caused by anticipating such a wonderful event as the personal reappearance of Christ. Although many may, for a time, be awakened to a sense of their own sinfulness and want of preparation to appear in the presence of a Judge who seeth all things and to whom all iniquity and uncleanness is hateful; yet, when the day passes without any unusual manifestation of Divine Power, there will necessarily be a reaction from the state of excitement, which may lead the people to doubt the reality of all religion; and the last state of many may be worse than the first.

The certainty of death to every one and the judgment for the deeds done in the body, through which all must pass, are powerful incentives to impel the careless to repentance and amendment of life; and these may properly be urged on their attention, without connecting them with doubtful questions.

We have received a small pamphlet written by Tønnes Andraesen, George Street, Docks, Cardiff, entitled "A Guide to the Truth, as Held by the People (in scorn) called Quakers." It appears to be designed for the help of those who feel weary and heavy laden with their sins, and yet do not understand how to come unto the Lord. The author recommends waiting in silence until they feel the moving of the Holy Spirit, and in all things obeying the inward call of God.

Copies of it can be obtained for distribution by writing to the author (whose address is given above), or to Julia A. Sargent, No. 83 Gloucester Road, Croydon, Surrey, England.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the reduction during the Tenth Month amounted to \$9,104,553.72. The total cash in the Treasury is \$625,967,725.

On Seventh-day, the 2nd instant, President Harrison signed the proclamations admitting North and South Dakota to the Union.

Acting Secretary Batcheller has decided that Chinese laundries are laborers within the meaning of the Chinese Restrictive act, and are therefore prohibited from landing in the United States, no matter whether they have been here before or not.

A telegram from Pittsburg says the Westinghouse Electric Light Company has just secured the contract to erect a central station for a very large electric light plant in Pekin, China. The machinery for the plant was shipped by the company on the 30th ultimo. Pekin is to be lit up throughout with incandescent lamps.

One of the largest land transactions ever made in the South was published on the 1st instant. All the un-sold lands in Florida of the plant system of railroads and steamships of the Tampa and Southern Railroads, and of the Jacksonville, Tampa and Key West system, including the Florida Southern Railway and of the Florida Commercial Company, have been consolidated under the name of the Associated Land Department of Florida, with headquarters of the syndicate at Sanford, Florida, under the management of Col. D. H. Elliott, as general agent. Over 6,000,000 acres of land are consolidated under one management by the formation of this syndicate.

It is reported from Cheyenne that the 2000 Indians on the Wind River Reservation, just south of the Yellowstone National Park, in Wyoming Territory, "are actually in want, and many will die of starvation before spring." Their allotment of rations is said to be insufficient; those who cultivated the ground lost their crops through lack of irrigation and an early frost, and, while many others who have agricultural implements and horses would farm, they cannot run irrigating ditches and have no money to buy seeds. Their

straits are already desperate—"the game has left the country, and is not to be discarded carcasses of domestic animals." Governor Varnen, it is said, will report the facts to the Interior Department.

Suit has been brought in Leavenworth, Kansas, by a Pottawatomie Chief, representing his tribe, for the recovery of large tracts of land out of which the Indians claim to have been swindled. As soon as it was learned that the Indians were to have their lands in severally a number of men came on the reservation, and, working on the ignorance of the Pottawatomies, induced them to sell for \$10 an acre of land worth \$300, the Indians signing the papers under the impression that they had something to do with the severely matter. Depositions of General McCook and others bring out these facts. The suit was brought through the General's efforts.

The New York Presbytery, on the 4th instant, by a vote of 92 to 23, declared in favor of a revision of the Westminster Confession of Faith.

Joseph Fleming, a liquor dealer in Pittsburg, having filled an order for liquor to be sent into Mercer County, Penna., C. O. D., he was indicted in the Court of Quarter Sessions of Mercer County. Upon conviction, he was sentenced to three months imprisonment. An appeal to the State Supreme Court was taken upon the ground that the contract of sale was made and the sale consummated in Allegheny County, where the defendant had a license, and not in Mercer County, notwithstanding the goods were sent C. O. D. to the latter place. The Supreme Court, through four of the Justices, sustained this position, and reversed the decision of the lower Court. Three of the Justices dissent from the opinion of the majority.

Deaths in this city last week numbered 399, which is 65 more than the previous week and 76 more than during the corresponding period last year. Of the whole number 203 were males and 196 females: 60 died of consumption; 25 of pneumonia; 31 of diseases of the heart; 16 of typhoid fever; 15 of old age; 15 of convulsions; 13 of bronchitis; 12 of crop; 12 of marasmus of Bright's disease; 11 of inflammation, and 11 of debility.

Markets.—(U. S. A.)'s, 106; 4's, 127; currency 6's, 117 a 128.

COTTON was quiet, and fairly steady. Middling uplands were quoted at 107 cts., but transactions were made below this rate.

FEED.—Winter bran, prime to choice, \$13.00 a \$13.50; do., fair to good, \$12.00 a \$12.75.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do., extras, \$2.50 a \$2.75; No. 2, \$2.40 a \$2.60; No. 3, \$2.30 a \$2.50; Pennsylvania family, stone ground, \$3.75 a \$3.90; tenney, \$3.75 a \$3.90; do., \$4.00 a \$4.40; western winter, clear, \$4.00 a \$4.30; do., do., straight, \$4.35 a \$4.55; winter patent, \$4.60 a \$5.00; Minnesota, clear, \$3.75 a \$4.15; do., straight, \$4.45 a \$4.75; do., patent, \$4.85 a \$5.25. Eye flour firm and clear, \$2.00 a \$2.25; do., clear, \$1.90 a \$2.00 per 100 pounds for choice new, and \$1.25 a \$1.75 for old, as to quality.

GRAIN.—No. 2 red wheat, 80 a 81 cts. No. 2 mixed corn, 40 a 40 cts. No. 2 white oats, 38 a 38 1/2 cts.

BEEF CATTLE.—Extra, 43 a 45 cts.; fat cows, 2 1/2 a 3 cts.; common, 3 a 4 cts.

SHEEP.—Extra, 5 a 5 1/2 cts.; good, 4 1/2 a 4 3/4 cts.; medium, 3 1/2 a 4 cts.; common, 3 a 3 1/2 cts.; culls, not wanted over 2 cts.

LAMBS.—Extra, 6 1/2 a 6 3/4 cts.; good, 5 1/2 a 6 cts.; 4 a 4 1/2 cts.; common, 3 1/2 a 4 cts.

HOGS.—Good light Western sold for 6 a 6 1/2 cts., while heavy Western sold for 5 1/2 a 6 cts.

FOREIGN.—The main Relief Committee has received a despatch from Hesham at Suvaey. The explorer says: "I reached the Albert Nyanza from Banalaya, for the third time, in 140 days, and found that Emin and Jephson had both been prisoners since the 19th of August, 1888, being the day after I made the discovery that the British caravan had been wrecked. The troops in the Equatorial Province had revolted and shaken off all allegiance. Shortly after the Mahdists invaded the Province in full force. After the first battle in May the stations yielded and a panic seized the cities, who joined the invaders and assisted in the work of destruction. The invaders subsequently suffered reverses, and despatched a steamer to Khartoum for reinforcements. I found a letter waiting for me near the Albert Nyanza exposing the same position of the survivors, and urging the immediate departure of my party. The day is the 10th of December, otherwise it would be too late. I arrived there on the 18th of January for the third time. From

the 14th of February to the 8th of May I waited for my outfit, and then left the Albert Nyanza forward bound."

"By the route taken I traversed the Semliki Valley, the Awamba, the Unsongora, the Toro, the Uhaiyana, the Unyampaka, the Anzori, the Karagie, the Uhaiya, the Wanza, the South Victoria and the Nyanza. No hostile natives were met."

A dreadful disaster occurred in the city of Glasgow on the 1st instant. The gable wall of a building that was being erected alongside of Templeton's carpet factory on William street, was blown down. An immense mass of debris fell on the roof of the western department of the factory, crushing it in, and burying 50 girls and women employed in the weaving rooms, and killing 30 of them. The wrecked building was 300 feet long. Survivors relate that a sudden extinguishment of the lights in the weaving department was the only warning they had of the disaster. All of the occupants rushed with one accord to the main exit, where most of the bodies of the victims were found.

Advises received in London from Brisbane state that the natives of Southwest New Guinea have massacred a missionary named Savage, who was sent out by the Government for the purpose of a number of native teachers and the crew of the cutter Mary, belonging to the society. The steamer Albatross, belonging to the Queensland Government, has been despatched to the scene of the murders.

James Watson Parkes, in a speech at Sydney, New South Wales, said that the time has come for the formation of a distinct Parliamentary executive in Australia to deal with national questions. He proposed that a convention of delegates from the various colonies be held for the purpose of constructing a Federal Government on an equal footing with the British Empire.

The overflow of the Po and other rivers in Italy last week, has caused the loss of several lives and the destruction of much property. Many bridges and a large number of houses have been swept away by the floods. Mantua is flooded and five persons have been drowned there. Several persons have been drowned in the vicinity of Modena. Communication with Robbi, Genoa and Piacenza is stopped. Travel on the Parma and Spezia Railway is interrupted by a landslip. The floods are increasing in Turkey.

Bavaria's mad king smokes nearly one hundred cigarettes a day.

On the night of the 30th ultimo Mexico took up a proposal of the Legislature of Guerrero, seconded by the Legislature of Colima, "to make the term of the President of the Republic unlimited." *Monitor* reports that the Conservative Mexican press oppose the proposal.

Our consul at Buenos Ayres has sent to the State Department a copy of a decree just issued by the Government of the Argentine Republic for the sale of 24,000 square leagues of public lands, at the upset price of \$2 per hectare, or about \$1.25 per acre. The proceeds of the sale are to be devoted to a conversion of the excessive issue of paper currency. Some of the lands are said to be quite undesirable, especially those in Terra del Fuego.

NOTICES.

WANTED.—An experienced teacher, (a member of the Society of Friends) possessing good administrative and business abilities, to act as Superintendent of Friends' Select School, 140 N. 16th St., Philadelphia.

Apply to
Ephraim Smith, 1110 Pine St.
John W. Biddle, 119 South Fourth St.,
or George Vaux, 1715 Arch Street.

MARRIED. Sixth Mo. 12th, 1889, SAMUEL BAKER, of Philadelphia, to SARAH L. RUDOLPH, daughter of Abram P. Rudolph, of Woodbury, N. J.

DIED. In Salem, Ohio, on the 13th of Ninth Month, 1889, JOHN PERRY, 67 years of age, an elder and member of Middleton Monthly and Particular Meeting, Ohio. He had a short time before moved to Salem in order to be nearer meeting. And although the summons for which this dear Friend was summoned to the Church had long been waited for, unexpected at the time to those about him, yet it is believed it was joyfully received, and that, through reverent love and mercy, he has been admitted among the just where the weary soul is forever at rest.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, ELEVENTH MONTH 16, 1859.

No. 16.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND"

Incidents and Reflections.—No. 197.

INDIAN PETER, JEMMY WILSON, AND HANS
AFRICANEER.

The following letter, written by John Langdale to Benjamin Franklin, in the year 1764, gives an interesting account of some instances of true nobility of character among the American Indians. It says:—

"Soon after I went to Pittsburg, in the year 1760, George Allen, my predecessor in the agency at the provincial store, told me the following stories, which from the strong impression they made upon my mind at that time, I believe I remember circumstantially now, especially Peter's, as I had an intimate acquaintance with him, and had examined his wife with respect to the latter generous part of his offer to her—entire liberty of choice. And Jemmy Wilson I questioned as far as I dared intrude without offence to his singular modesty. When he came to the store, as he frequently did, I seldom bought less than forty pounds worth of skins (for he was an excellent hunter); he usually bought many suits of Indian clothing.

"Once I asked him if he kept store; he answered no, and I thought looked sour and disordered, as if he would take ill any particular questions on that subject. He never inquired into the value of each bundle of skins sold, nor into the particulars of the goods bought, as if he did not want to know the value of the favors he intended to confer, and as if he thought the person he dealt with would not cheat him, but through poverty and want, and was in that case welcome. His stature was small for an Indian, his person disagreeable to look at, having, to appearance, a bit cut off the end of his nose. But this I was told is a natural family mark, and I remember to have seen other Indians disfigured in the same way. He was very reserved in common, one of few words; but to those with whom he would be free, there appeared under his outside cloudy countenance a very captivating brightness, innocency and cheerful simplicity. Peter was born and brought up (he told me) near Albany, is a Mingo (or six nations), and of the tribe of the Mohawks; has lived several years among the Delawares on Ohio, but I think he said he never was at war. This Peter, with two

of his friends, was at a council held by a party of Delawares then lately returned from an incursion into Virginia, from whence they had brought captive a woman; and as they had lost one or more of their number, this council was held whether, as customary in such cases, they should sacrifice their captive. The result was for the sacrifice. The woman was bound to a stake, and wood brought for the purpose.

"Peter, as he confesses, was in love with this woman, and offered to the council for her redemption 300 bucks, which at Ohio are worth £100, and was the whole of what he had, which he also told the council, earnestly pressing them to take it. This offer was rejected, and the council persisted in their determination, and were about to set fire to the pile. Peter went then with his gun to the place, and beckoned to his friends to do the same; calling to the council and desiring to see who would set fire to the wood, declaring it should not be done until they had killed him and his friends. For such it is reported are the obligations of friendship among Indians, that each must support the other, and give up himself implicitly in all cases of exigency. The resolution of the three caused another council to be held, in which it appeared they were not so thirsty of an enemy's blood as to make way to shed it through the bodies of their friends. They agreed to take Peter's goods and delivered to him the woman. When he had taken her to his cabin, he told her what he had given, and his passion for her; adding it was beneath him to take any advantage of his property in her towards forcing her will, and that she was at full liberty to refuse or accept him, as would be most easy to her own mind. She considered it, and told him, 'The obligation she lay under to him was of such a nature that though he gave her entire liberty, she could not be easy to accept it, but was at his disposal.' He then made her his wife, and as she told me, was a tender, kind husband; and though she could not say she loved him, yet she hoped she would do all in her power faithfully to serve him.

"Jemmy Wilson is a Delaware and no warrior, which I wondered at and asked him his reason for. He answered that killing people was against his mind, and he could not do it. Some of his warrior relations had presented him with two captives, a woman and a little boy. The woman became his wife. At a treaty held with the western Indians, in the year 1759, at Fort Pitt, it was agreed, as at other treaties, that the Indians should restore their captives. Jemmy Wilson, to comply as far as was incumbent on himself with the national engagement, and at the same time undoubtedly gratifying his own humane disposition, the following Spring brought his wife and £100's worth of skins to the provincial store, and ordered them to be divided into two equal parts, and gave one of them to his wife, desiring her to take the value in such goods as she best liked, which she accordingly did. He then gave her a horse, and conducted her safe to her friends among the inhabitants, and after staying with her a week, said to her,

'Now you are safe from danger among your friends, and out of my power. You know how I have wept and loved you. Speak freely: are you willing to go back with me and continue to be my wife, or not?' She acknowledged his kind usage of her, but was not willing to return with him. The generous spirit of this good man, this friend of the human race, was not damped by his wife's refusal. He returned directly to his own home and brought the captive boy also to the provincial store, and he had the remaining £50 divided into two parcels, and gave the boy one of them, desiring him to take the value in such goods as best pleased his fancy, which he accordingly did, and then Jemmy Wilson conducted him also to the inhabitants.

(Haddonfield, March 24th, 1764.)

One cannot but feel sympathy for poor Jemmy Wilson in thus being deserted by the wife whom he had loved and kindly cared for, as well as admiration for his unselfish liberality.

An interesting account has been preserved of the effects of Divine Grace operating on one of the Hottentot race in South Africa. These people were the original inhabitants of the neighborhood of the Cape of Good Hope, and were treated with great brutality and tyranny by the Dutch colonists, in whom avarice seemed to overpower all sense of right and justice. A boor named Pinaar, who lived on one of the frontier settlements of the colony, had in his service a Hottentot named Hans Africaneer. In a fit of rage, the boor attempted to kill the brother of Hans, but was shot to the heart by the latter before he perpetrated his purpose.

The Hottentots in Pinaar's service seized the arms and ammunition in their master's house, and fled to Great Namaqualand,—where they commenced a predatory life under the command of Africaneer. Their chief soon rendered himself formidable to the colonists, filling the whole frontier, to an extent of 300 miles, with the terror of his name. He had attacked and destroyed one of the missionary stations, and was supposed to be meditating the destruction of the rest, when a message from one of the missionaries arrested his progress, and was the means of producing an entire revolution in his sentiments and feelings.

"Immediately after his conversion to Christianity, he sent messages to the chiefs of all the different tribes with whom he had ever been at war, mentioning the change which had taken place in his sentiments, expressing his regret for the blood he had been the occasion of shedding, and inviting them to co-operate with him in putting an end to war.

"After a visit to Cape Town, while halting for a few days at Talbagh, on his return to his own country, a woman, under the influence of prejudice excited by his former character, meeting him in the public street, followed him for some time, as Shimei followed King David, calling after him with all her might, and heaping upon him all the coarse and bad names which she could think of. Reaching the place

where his people were standing by his wagon, with a number of persons whom this woman had drawn together, still following him—his only remarks were: "This is hard to bear, but it is part of my cross, and I must take it up."

On one occasion he visited Berands, an old Griqua chief, with whom he had fought 24 years before on the banks of the Great Orange River. Being now both converts to the faith of Christ, their former animosities were laid aside, and they saluted each other as friends.

Those chiefs, followed by their people, walked together to the tent, when all united in singing a hymn of praise to God, after which they knelt together, and Berands offered up a prayer. The ferocious warriors of former days, were like lions changed into lambs, their hatred having been removed by the power of the Gospel.

In his last sickness, Africaneer bore this testimony: "I feel that I love God, and that He hath done much for me, of which I am totally unworthy. My former life is stained with blood, but Jesus Christ has pardoned me, and I am going to Heaven." J. W.

FOR "THE FRIEND."

A Visit to Colorado.

(Continued from page 115.)

"But the era of saloon floors and empty barrels did not last long. Enterprising men built huge hotels and opened restaurants and great lodging tents and barracks, strangers joined in twos and threes, cut logs and planted cabins. Every day chronicled some new accession of wealth; some additional tapping of the silver deposits which were firmly believed to underlie every square foot of the region. One mine had its shaft down 135 feet and the indications of success were good. Some capitalists proposed to purchase an interest in it, and a half of the mine was offered them for \$10,000, if taken before five o'clock. At half-past four rich silver ore was struck, and when at half-past five the tardy men of money came leisurely up and signified their consent to the bargain, the manager pointed to the clock and quietly remarked, 'The price of a half interest in this mine now, gentlemen, is sixty thousand dollars!'"

The population of Leadville at this time (1889) is estimated at 16,000. The excitement of former years appears to have subsided into calmer and more prudent business enterprise. Many of the mining shafts on Fryers Hill (once so noted) I found were idle. Carbonate Hill and Iron Hill have latterly been proved rich in ore deposits, and are covered thickly with buildings and "dumps" of mineral where active mining is proceeding underneath, at depths varying from 300 to 700 feet from the hill top. Many of these mines are worked at a large expense of capital, and with all the appliances that modern ingenuity and machinery can supply. Some of them are lighted with electricity. A mining claim on these hills is restricted to a space 300 feet by 1500. The lead and silver ores are found in "pockets" deposited between strata of porphyry (a whitish rock which is about the color and appearance of hardened mortar) lying above, and limestone lying at the bottom or floor of the deposit.

Professor Lakes considers that the metals found here originally came from the body of the porphyry which is found in immense masses one thousand feet thick about this region, and contains small quantities of gold and silver in its composition. It is supposed that by the action of hot water and carbonic acid on the

porphyry it has been dissolved, and its elements concentrated on the underlying dolomite or limestone in the form of sulphide of lead and silver, which were chemically changed afterwards in part into carbonate of lead and chloride of silver. The ores as they are dug out appear in various forms according to the materials with which they are mixed. Some as masses of dark brown and reddish rock; others as grey stone, and again some like brick clay. These are assorted at the pit's mouth, according to richness of quality, and transported to the "smelters," which are numerous now in the lower suburbs of Leadville. Here they are mixed in certain proportions with limestone and iron-ores, which are necessary as a "flux" to promote the separation of the constituent parts; then these materials with charcoal and coke are dumped in alternate wheelbarrow loads into the great furnace, and the fires being heated to whiteness by a "steam-blast," soon fuse the rock and metals which descend below. The worthless slag and silica runs off in a red molten stream into pots placed for it by the workmen, whilst the silver and lead, by their superior weight, pass into a lower receptacle alone. From this the bright metals flow out when the attendant removes the plug into moulds which contain over 100 pounds each. When cooled these bars of lead and silver are weighed, a small sample is punched out of each and retained by the Smelting Company, whilst the bars or "pigs" of mixed lead and silver are sent off to the assaying works to have the final separation of the lead, gold, silver, and perhaps copper or zinc, perfected by chemical and mechanical processes. The workman engaged in weighing these bars at the Harrison Reduction Works informed me that those then before him weighed about 112 pounds each, of which there would be about 300 ounces of silver, 2 ounces of gold, and the remainder about 93 pounds, principally lead. The silver is worth about one dollar per ounce, the gold twenty dollars per ounce, and the lead at Denver, about four cents per pound. At these rates the silver in one of these bars would be worth \$200, the gold \$40, and the lead \$3.72; the relative values therefore of the products of any given mass of such ore are, silver 75, gold 10, and lead one.

With regard to the grade or value of the different ores, Professor Lakes remarks, that "in the silver mines of Leadville the average of the ton is rarely more than \$40, and the bulk of the ores of that richest of camps is generally of low grade. There are a few mines of extraordinary high grade in sufficient quantities to yield from \$75 to \$100 per ton, such as some of the mines of Aspen, but these are exceptions rather than rules." A publication before me, issued by the Union Pacific Railroad Company this year, contains the following:

"Another marvellous ore body is that opened in the Minnie Mine at Leadville, where there is estimated to be over \$10,000,000 gross, in sight. Adjoining this mine are a number of others opening up a continuation of the vein, and calculated to disclose over 3,000,000 tons of ore, averaging about ten ounces in silver per ton, 25 cent of lead, and about 20 cent. in zinc. The Maid of Erin Mine, in the same district, shows an ore body several hundred feet wide, of great thickness, and extending through a number of adjoining claims, and which, it is estimated, will yield not less than \$5,000,000."

I will close this account of Leadville with the following statement taken from a publication put forth by the Colorado Midland Railway, and prepared by Horace A. Bird.

"Who has not heard of Leadville? Who has not heard of its so-called palmy days, when the great boom was on, and everything was at fever heat and the excitement knew no bounds? Who has not heard the predictions that after the excitement and the fever the great camp would sink and fade away and die; that 'the bottom would fall out,' and Leadville would become a reminiscence? Who, has or will live to see the prediction fulfilled? Not the man or the child of this generation. Leadville has been and is to-day the greatest and most marvellous mining camp in the world, and it bids fair to hold its proud position for many years to come, for no other district in the world can show such extensive and diversified mineral resources. Within a radius of ten miles ore deposits of every nature and character are found, and the prospecting and development of the hundreds of mines, both great and small, show that the vast treasure vault of Leadville has as yet only been tapped. The combination has been found, the door has been opened, and the treasures at the door-sill have been removed, but the numberless apartments, with their stores of wealth, have not yet been entered. The developments of the past two years are leading the way to these as yet closed apartments.

"The year 1887 was noted for prospecting and development, which opened up more paying mines than were opened in any one previous year, and while quite a number of new discoveries were made in new properties during the year just closed, the record of 1888 is chiefly noted for the new strikes in old mines. The bonanzas of former years which were thought to be exhausted have come to the front again with big bodies of ore, and each year's development in the old mines as well as the new, only prove more clearly that the rich storehouses of Leadville have only begun to yield their treasures. The product of the camp for 1888 was \$11,830,205, nearly \$1,000,000 per month, and an annual production of about \$740 for every man, woman and child in the city.

"The new year (1889) opens with some very promising strikes, and for the month just closed (March) the output is a million and a quarter. A quarter of a million of this is accredited to one mine, the Mikado, whose recent developments have caused no little amount of excitement among the mining men of Leadville. In some of the ore recently opened up are found pockets of chloride of silver assaying from 5,000 to 10,000 ounces of silver per ton. A lot of 100 tons shipped one day brought a net return of \$56,000, while at another time the shipments of six days brought \$100,000. This wonderful mine, claimed by some to be the richest silver mine in the world, and produced \$1,250,000 during the past year, and is now averaging \$200,000 per month. Leadville's product for the ten years closing with 1888, was \$134,021,144.00."

(To be Concluded.)

"CROWDING OUT" is often practicable where "rooting out" is not. It is, at the best, a tedious and uncertain process by which the gardener roots out the weeds from the vegetable patch or the green sward. But it is, in many a case, a sure and effectual process by which the weeds crowd out the grass and the vegetables. The weed's way is nature's way, and it is the surer way. Let a good desire take root in the heart, a noble thought in the mind, a useful work in the hand; then there will be so much the less room for evil to spring up and to spread.

Adam Spencer.

[A notice of the decease of this Canadian Friend, so well known and justly esteemed, has already been published in THE FRIEND. Since then we have received several numbers of a local paper, containing extracts from a family history commenced by Adam Spencer, but left unfinished in consequence of his increasing illness. From these the following items are taken.

This history is preceded by a notice of the funeral, and a tribute to the sterling worth and kindness of character of the deceased.—Ed.]

"The following brief history of the Spencer family is partly of a traditional character; particulars having been related in my hearing by my honored father, Robert Spencer. I do not remember hearing the name of our great grand father, who came over from England via Ireland about the year A. D. 1739. My own grandfather's name was Robert Spencer. He was born in Ireland (of English parents) about the year 1733. He was one of a large family.

"The first incident known in active life of grandfather Robert Spencer, was his marriage with Catherine Sternburg, of German parents. Her father, Adam Sternburg, lived on the Mohawk River, in New York State. He had a farm on each side of the river, which required frequent crossing, and the daughter Catherine once became an expert manager of a boat. Robert Spencer and wife settled on a farm of 200 acres at Schoharie beside the Mohawk. The Indians owned a tract of land along that river, and the Red Men formed a part of their neighbors.

"The general kindness showed them by our grandparents, made very warm friends of the Indians. On one occasion grandfather made a rolling bear, and asked only his white neighbors, which seemed to hurt the feelings of the Indians. He afterwards said to them, 'he did not invite them to come with the whites for fear the latter would look down upon the Indians, but he had plenty left for them to do, and he would be thankful if they would help him.' The Indians came and did much more work than the white men had done, and seemed pleased with the notice given them. During the time of living on the farm at Schoharie, they had six children, born to them, viz: Jacob, Abigail, Elizabeth, Sarah, Robert, and Adam. The latter was a child at his mother's breast when grandfather joined the British standard, as member of a volunteer corps, the company were noted for their daring bravery. Robert Spencer's action in joining the British incensed his neighbors, many of who were in sympathy with the Rebels (as they were called) that in his absence the family was robbed and sadly despoiled of their goods, and soon the family were taken to Montreal, Canada, by the king's conveyance, and for eight years Robert Spencer did not see his family, his farm at Schoharie was confiscated to the State; but at the close of the war the British government gave to the sufferers land in Canada in lieu of their losses as well as a reward for their services. When Robert Spencer got his discharge from the army, he went direct to Niagara and wrote for his family to meet him there. By the help of the king's conveyance, the family soon joined the husband and father. In a short time he drew 200 acres of land, situated at the summit of the banks of the Whirlpool, where the united family settled, and soon succeeded in making a comfortable home. But a few years elapsed when a serious occurrence caused mourning to the family. The mother was induced to assume the care of an invalid

child belonging to an officer living at Youngstown. The child soon made such improvement that the father wished to see it, and he would furnish the child with the needful supply. Accordingly Robert Spencer and wife undertook to cross the Niagara River in a boat, from Queenstown. The ice was running at the time, and the boat was upset, and the wife with her infant care was drowned, and Robert Spencer barely escaped with his life.

"This made a serious blank in the family. Jacob, the eldest son, went to work for himself, and the daughters subsequently married, and the father took to himself a second wife.

"Robert purchased 100 acres of land in Pelham, (now known as the Church Farm) three quarters of a mile north-west of Fort Hill. He soon married Sarah Rice, our honored mother, and a large share of hard labor was their united portion. In the year 1812 they removed into the township of Thorold. They had acquired 300 acres of land on what is now known as the "Quaker Road." There again father had enough to do in lifting up the axe upon the thick trees, and mother had a full share of burdens in providing for the wants of an increasing family. She gave birth to thirteen children. To those only, who are acquainted with pioneer life can be understood the toil, perseverance and indomitable courage which had to be endured by Robert and Sarah Spencer. He was his own carpenter, blacksmith, tanner and shoemaker, &c., while she superintended the preparation of the wool and flax, and the spinning of the same; and when the fabrics returned from the weaver, she made the garments. In fact, industry and frugality formed the basis of their success. Their home became furnished with the necessaries of life, and many a needy and weary person partook of their hospitality.

"As time passed on, grandfather made frequent visits to his children, who were settled within a radius of twelve miles of his home. He had his favorite horse, which he rode upon. The writer can remember the exciting shouts of "grandfather," which saluted the old man's ears from the children, as he rode up the lane leading to the house of his son Robert. His visits to the said home became more frequent, and each time his stay was longer. At length he said to Robert and Sarah "if they were willing he would like to make his home permanently with them." They gave him a cordial welcome, and the father and grandfather became an inmate of his son Robert's family. He gave no reason for his desire to change, but no doubt there was felt a congeniality in Robert's family, that he did not witness where he left. This was about the year 1815.

"In the early part of the year 1837, Adam Spencer and family removed to South Norwich, Oxford County, accompanied by the father. The bond of social and fraternal ties was very strong in him toward the family. The father lived in the enjoyment of nearly uninterrupted good health until the latter part of the year 1859, he fell and dislocated, or broke one of his hips, which deprived him of ever walking again. He lingered five and one half months, when death terminated his sufferings.

"When I was a few months old, my parents removed from Pelham Township into Thorold, the adjoining one, and settled on a farm with but little improvements, where my father employed his energy and skill in clearing and improving for a home. My mother also bore her share in performing the domestic duties which devolved upon her. I had early and

full opportunity to observe and to take in pioneer life.

"In the very early settlement of the country a heavy wind or hurricane passed over the country and leveled the forest to the ground from one half to a mile wide. Two years afterward a fire consumed the fullen timber and a large and productive pasture-field was the result. This field lay about one mile from my father's farm, to which the cattle daily resorted and from which they had to be brought home at night, and which caused at times a good deal of hunting to find them. Each herd was supplied with a bell; the variation in the sound enabled the practiced ear to determine the location of the herd. I could not perform the service of cow-boy until I became old enough to become acquainted with the routes, but I was early put to driving oxen and horses, the former more particularly, as they were much used. It required much skill to drive from two to four yoke of oxen to plough among the stumps.

"The farmers tried each year to clear a new field to put into wheat. It took many hard knocks to fell the big trees. The logging-time took place in the fall, in time to secure a sowing in a proper time. As each farmer was usually alone, the rolling of the logs into heaps was mostly performed by what they termed bees; that is, one of the farmers would invite his neighbors to assist him in clearing his fallow. A general turnout was commonly the result, each party who had a yoke of oxen would bring them, the men would divide off into companies of four or five, including the ox-driver. Said driver was considered the captain of his party, who would plan heaps and divide the work; each company would commence at the same side of the clearing and take equal space as near as possible; and a vigorous strife would be persevered in in order to come out first-best, or which should pile the greatest number of heaps. A similar scene would occur each day, until all the neighbors had their logging done. At the time of chopping, such timber as would make rails were cut into suitable lengths for rails. These logs were drawn to the outside of the clearing; and several large piles of the best wood was commonly piled outside of the clearing, for the coming winter's fire-wood.

"The work of burning the heaps would be entered upon as soon as possible, and with diligent closing together, the burning pieces would soon be consumed. It required a good deal of raking and picking up small stuff.

"When the ground was cleared, a harrow, made three-square, with from seven to nine strong teeth, was drawn several times over among the roots by oxen, which was most severe on their necks, caused by the continuous jerking. The ground thus prepared, the seed was sown, and a more perfect harrowing would be given, until the soil was pulverized sufficiently. Soon the wheat would appear a beautiful green.

"As soon as the sowing was done, the outlying logs were split into rails and the fence put up. The following year the farmer was rewarded by a good harvest, as a general thing. The process of clearing was repeated each year by the thrifty farmer, until his clearing was large enough. In five or six years the smaller stumps would be sufficiently rotted to be pulled from the ground, and another clearing would follow; and the ground which had furnished meadow as pasture was ploughed and cultivated as the farmer thought best."

FOR "THE FRIEND."

Central New York.

A recent visit to the country bordering on Cayuga Lake awakened an interest in the geological features of that portion of the State of New York.

The oldest of the rocks found on the earth's surface contain no trace of animal or vegetable remains, so that, either they were deposited before life existed on the globe or else the changes which they underwent were so great as to destroy all the organized forms of the plants and animals which had existed.

In North America these rocks are found in a wide belt of country extending in a southwest direction, from the coasts of Labrador to the great lakes, and from them, in a northwest direction, to the Arctic Ocean. A few smaller areas of them can be traced in Southeastern Pennsylvania and other places; but they are mostly only visible in the regions already mentioned. We say *visible*, because it is probable the whole Continent is underlaid by similar rocks, which would be reached at almost any spot by boring to a sufficient depth through the strata which have been spread over them in the course of ages, by the action of water when North America was covered by the sea.

The wearing effect of the elements, especially of water, which is partly mechanical in its action, but also assisted by the solvent power of this fluid, especially when charged with acid and alkaline substances, is one of the principal means which an all-wise and beneficent Creator has employed to so modify the surface of the earth as to render it fit for the habitation of man and other animals. By these means the rough rocks have been partially broken up, their materials sorted out and spread in immense layers over the hard, unyielding and barren surface which before existed. The various metals and other minerals, which man needs for the arts of civilized life, have been brought together so as to be available for his purposes; the rocks, on the surface, exposed to air and water, have almost everywhere been rotted or decomposed, and turned into earth, which forms the basis of our soils, on which various forms of vegetables can grow; and these, in their turn, supply the materials for animal life.

There is abundant proof that the greater part of North America, south of the primary, lifeless rocks which have been spoken of, was in ancient times covered to a moderate depth with a body of salt water, and that it underwent, through a series of ages, a succession of changes, sometimes sinking and sometimes rising. In no other way can we account for the presence of the various strata or layers spread over the surface of the underlying primary rocks.

My line of travel took me to Ithaca, at the southern extremity of Cayuga Lake, and from thence northward along the railroad which skirts its eastern border. Much of the way the rock was cut in the rocky banks of a soft, slaty stratum. The layers of which it was composed are very thin, and the material soft and brittle. It is, indeed, nothing but layers of mud, which slowly settled out of the primeval ocean, and hardened into a kind of rock. From the lake the ground ascends by a slope, at first rather steep, but afterwards very gradual to a height of about 500 feet. The slate soon becomes covered with a bed of gravel, or drift; and as we reach the upper levels, we find a fertile soil containing lime, and very productive.

The fragile character of the slaty layers is shown by the deep gorges, with steep sides,

which are made in it by the streams which carry off the rainfall on the upper plateau. Several of these streams have excavated such deep ravines as to furnish beautiful waterfalls where the streams pour over the ledges of rock into chasms below.

The rocky strata in this section appear to be nearly horizontal, so that they are, probably, but little changed since their first deposition; and do not show those upheavals and twistings which are so common along the Appalachian hills and mountains. They contain numerous remains of the shell-fish and other animals, which in former ages inhabited the seas in which they were deposited.

Cayuga Lake is about forty miles long and three wide—a great trough excavated in a north and south direction. Its waters find an outlet at the north end, and finally empty into Lake Ontario. In addition to the 300-foot depression from the summit of the ridge to the level of the water, one must go 300 feet deeper to reach the bottom of this excavation—over 300 feet. The depth opposite Aurora of the lake has the bottom of this excavation—over 300 feet. The principal agents in ploughing out this great floor of perhaps ten miles wide and 800 or 900 feet deep in the middle, have been water and ice. If the strata lie horizontally, one must suppose there was a time in the remote past when they continued nearly in a straight line from the summit of the ridge on the east side of the lake to that on the west, and there was little or no depression in the middle, where the water now lies.

The summit of the plateau to the east of the lake is called Poplar Ridge, because, when the country was first settled by white people many of the early settlers planted Lombardy poplars as ornamental trees about their dwellings. Some of these still remain, and are the largest of the kind that I have ever seen, and looking quite venerable. The native woods are principally Sugar Maple, Beech, Elm, Basswood, and Iron wood; Walnut, Chestnut and Hickory are scarce. Hay, grain and fruits are among the principal crops raised for sale. It is a good apple country, and the produce of the orchards is largely shipped to other places.

Among the plants which were still in bloom (for it was in the Tenth Month that the visit was paid, and most of the summer flowers had disappeared), was a sweet clover (*Melilotus alba*), which it was said had only been introduced within a few years, but which appeared to be thoroughly naturalized, especially along the roadsides. There were several asters still lingering—the most beautiful and conspicuous of these was the New England Aster (*Aster Novæ Angliæ*), with large and showy flowers of a rich violet or rose-colored purple color. This handsome plant was quite abundant.

The farmers in this section mentioned three plants which were the most troublesome of their weeds—one of these was the couch-grass, or Quitch-grass (*Triticum repens*). It belongs to the same genus as our cultivated wheat, and has some value for pasturage. The peculiarity of the plant is a long underground root-stalk, with several joints. When ground is ploughed the root-stalks readily break at these joints, and each piece may become a new plant, sending out rootlets below and a stem above. This renders it very hurtful in the raising of wheat or other cultivated crops. Another weed, which was too commonly to be seen, was the well-known Canada thistle; and a third, which was still more dreaded, was a species of wild mustard, the English Charlock (*Brassica Sina-*

distrum), as I supposed; the yellow flowers of whose second growth were frequently met with in cultivated fields. This plant has been introduced from Europe, and is very common in the New England States and in Canada, where it is regarded as a noxious weed in grain-fields.

Among the agricultural novelties were hedges of Honey Locust. The formidable thorns which this plant produces seem to render it a suitable plant for the purpose; but several of the hedges which I saw were so open near the ground, that they would scarcely prevent the passage of pigs or other small animals.

Scattered over the fields were some boulders of granite, and other rocks, which do not belong to that neighborhood. They had probably been transported from more northern regions by the ice-sheets which geologists believe at one time spread over a considerable area of North America.

The social mingling with Friends in that neighborhood was pleasant, and was enlivened by anecdotes of departed worthies. One characteristic incident was related of Joseph Hoag. He observed, on one occasion, that a drowsy feeling seemed to have place in a meeting for worship. So, when the time to close it had arrived, he rapped on the floor with his cane to arrest their attention, and said, "If Friends had gotten through with their naps, we will go home."

One Friend mentioned being at a Yearly Meeting of Ministers and Elders in Canada, where there seemed rather a superabundance of words, which was finally checked by the late Adam Spencer, who said, we have been having a sort of love-feast, and are full. It is now drawing towards night, and there is yet some business to transact—and suggested that they should dispense with any more preaching and attend to the business on hand. J. W.

A LITTLE SUNBEAM.

A little sunbeam in the sky
Said to itself one day:
"I'm very small, but why should I
Do nothing else but lay,
"I'll go down to the earth and see
If there is any use for me?"

The violet beds were wet with dew,
Which filled each heavy cup;
The little sunbeam darted through,
And raised their blue heads up.
They smiled to see it, and they lent
The morning breeze their sweetest scent.

A mother neath a shady tree
Had left her babe asleep;
It woke and cried, but when it spied
The little sunbeam peep
So shy in, with glance so bright,
It laughed and chuckled with delight.

On, on it went, it might not stay;
Now through a window small
It peered its glad but happy ray,
And danced upon the wall.
A pale young face looked up to meet
The sunbeam she had watched to greet.

And so it travelled to and fro,
And glanced and danced about;
And not a door was shut, I know,
To keep that sunbeam out;
But ever as it touched the earth,
It woke up happiness and mirth.

For loving words, like sunbeams, will
Dry up a fallen tear,
And loving deeds will often help
A broken heart to cheer.
So loving and so living, you
Will be a little sunbeam too.

SELECTED.

SELECTED.

IMPROVEMENTS ON THE HOMESTEAD.

In the busy, dusty city,
I dreamed of boyhood's days,
And the old stone homestead far away
Mid quiet country ways,
Its shingled roof all moss-grown,
Its walls so cool and gray,
And the vine-clad stoop, where the old folks sat
To rest to close of day.

Then the dream became a longing,
And, travelling far and fast,
I came to the little village where
My childhood's years were passed,
And sought the quiet stone mansion,
But O! what change was there!
Bay-windows, balconies, and, at
One end, a *porte-cochere*.

The walls were pumpkin yellow,
The shingled roof bright red,
And at the side a rounded tower
Reared high its upstart head.
No trace of home beloved!
No signs of days gone by!
Not even the long well-sweep that used
To point toward the sky.

I felt as one who, bending
To look in some old face
He loves, beholds it clanked with rouge,
Bereft of each dear grace.
So now when of improvements
Men talk, my heart is sore,
And longs for the stoop where the old folks sat
To rest when the day was o'er.
—Virginia B. Hanson, in "The Home-Maker."

SELECTED.

THE EVENING BRINGS US HOME.

Upon the hills the wind is sharp and cold,
The sweet young grasses withered on the world,
And we, O Lord, have wandered from thy fold;
But evening brings us home.

Among the mists we stumbled, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints—oh! rest is sweet
When evening brings us home.

We have been wounded by the hunter's darts,
Our eyes are very heavy and our hearts
Search for thy coming—when the light departs
At evening, bring us home.

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far,
Without thy lamp we know not where we are—
At evening, bring us home.

The clouds are round us, and the snow drifts thicken.
O thou dear Shepherd, leave us not to sicken
In the waste night—our tarry footsteps quicken:
At evening, bring us home.
—Dr. John Shelton.

Honoring a Child's Individuality.

A little babe is not a mere bit of child-matter, to be worked up by outside efforts and influences into a child-reality; but he is already a living organism, with all the possibilities of his highest manhood working within him toward their independent development. Here is the difference, on a lower plane, between a mass of clay being molded by a sculptor's hands into a statue of grace and beauty, and a seed of herb or tree containing within itself the germ of a new and peculiar individual specimen of its own unchanging species. An acorn is more than the fruit of the oak that bore it; it is the germ of another oak, like, and yet unlike all the oaks that the world has known before the growth of this one. So, also, a child is more than the mere child of his earthly pa-

rents; he is, in embryo, a man with characteristics and qualities such as his parents could never attain to, and which, it may be, the world has never before seen equaled.

In little things as in larger, a child's individuality is liable to be overlooked, or to be disregarded. A little boy was taken alarmingly ill one day; for several hours his loving mother watched him anxiously. The next day he was in his accustomed health again. His mother, with the evident thought that a child could have no comprehension like a parent's of such a state of things as that, said to him, tenderly: "My dear boy, you do not know how sick you were yesterday." "Oh, yes, I do, dear mamma," he answered; "I know a great deal better than you do; for I was the one that was sick." And many a child has the thought that was in that child's mind, when he is spoken to as though he must get all his ideas of his own feelings and conditions and needs from some one, who is supposed to represent him better than he can represent himself—while he is still in childhood.

It is such the same in the matter of personal rights, as in the matter of personal feelings. A child finds that his individuality is constantly lost sight of, because he is a child; as it ought not to be. A little fellow who had been given a real watch, was conscious of an advance in his relative position by that possession. His uncle, having taken his own watch to the watchmaker, asked the loan of the little fellow's watch for the time-being, saying that he could not get along without one. "Can't you get along without a watch?" asked the nephew. "No, I cannot," replied the uncle. "If I had mine at the watchmaker's, would you lend me yours till mine came back?" was the little fellow's searching inquiry. "Why, no; I don't suppose I would," replied the other. "But then, you know, I'm a man—and you are a boy." "Well, then," said the individual boy to the individual man: "If you can't get along without a watch, and you wouldn't lend me yours if I needed it; I can't get along without a watch, and I can't let you have mine."

Now, the trouble in that case was, that the boy's individuality was not sufficiently recognized and honored, by the manner of that request for his watch. It seemed to be taken for granted, that, because he was a child, he had no such rights in his own possessions as a man has in his, and that he put no such value on that which he had, as a man would be sure to put on his belongings. Against that assumption the child quite naturally, and with a good show of logic, resolutely asserted himself. If, on the other hand, the boy had been appealed to as an equal, to render a favor to the other because of a special and a clearly explained need, there is no reason to doubt that he would have been prompt to respond to it, with a feeling of satisfaction in being able to render that favor.

Just here is where so many children are deprived of their rights as individuals, by inconsiderate parents or others. When seats are lacking for new comers into a room, or a street-car, and two or three children are seated together by themselves in absorbing chat, the temptation is to speak quickly to the little ones, telling them to vacate their seats for their elders, in a tone that seems to indicate that a child has no rights in comparison with a grown person; instead of showing, by the very manner of address, that the children's attention is called to their privilege of showing courtesy to their el-

ders. In the one case, every child of that party feels aggrieved through being made to feel that his rights are not recognized as rights. In the other case, he is gratified by the implied confidence in his gentleness, and in his readiness to yield his rights gracefully. A child's rights as an individual are as positive and as sacred as a man's; and it is never proper to ignore these rights in a child any more than it would be in a man.—S. S. Times.

FROM "FRIENDS' INTELLIGENCE."

Mary Griffin.

At the time of our late Yearly Meeting we received a visit from a couple of Friends from Chester County for whom I related a circumstance connected with the memory of our aged friend, Mary Griffin, of Nine Partners. My visitors desired I would furnish them the account in writing, which I herewith append. Mary Griffin was twice married. The incident refers to the period of her first marriage, near the time that she and her husband embraced the religious views of Friends. They had been educated in the Presbyterian faith. It is the record of a joint conversion, evincing great simplicity, earnestness, and integrity of heart,—as also an interesting record of olden times. It is as follows:

Be it forever recorded in Heaven that we, William and Mary Moore, do with great concern of mind, yet with alacrity of soul, devote and dedicate, yea, we do absolutely and actually give and deliver our whole selves, souls and bodies, unto the Almighty God Jehovah and thereby through his grace do covenant and promise to serve Him in newness of life; and that we will keep as nigh to his light as we possibly can in all intents and purposes of soul, every minute, hour, day, week, month, year, or years of our mortal lives,—always depending on a measure of thy strength, O God, to assist and abilitate us. And now, firmly believing and that from the word, internal and external, that thou Father of Mercy and Love! doth accept and receive us, we herunto set our hands and seals, this 15th day of Third Month, in the year since Christ Jesus came into the flesh, 1749.

"Signed, WILLIAM MOORE,
MARY MOORE."

Appended to the above, in her own handwriting, was the following:

"This was written almost in the first of our conviction, and it was signed I believe in the simplicity of our hearts, I thought best to leave it behind me, hoping that wherein we failed in performing it mercy hath been and will be extended to us.
MARY GRIFFIN.
"First Month 3, 1782."

SKETCH OF MARY GRIFFIN.

Mary Griffin, of Nine Partners, New York, was the daughter of a zealous Pre-bytarian. Her quickness of perception was apparent about her sixth year, when, being present while her parents were conversing about their minister's salary, the mother remarked, "We must not starve the Gospel." Mary replied, "That is impossible, mother, for it is the power of God unto salvation, to every one that believeth." Being allowed by her parents to frequent balls, she was once engaged in dancing, when her mind was solemnly impressed with the sin of thus spending her time, and she immediately took her seat. On being asked the cause, she honestly told it, and refused ever again to partake in like amusements, thus bearing testimony to the principles of a society of which she had never heard.

When quite young she married among her own people, and continued a member with her till hearing that one called a Quaker had appointed a meeting in the neighborhood, her mind was drawn to attend it; but her husband being away, and only two little children in the family, she was at a loss how to manage, as the meeting was to be in the evening. But she put her children to bed, and when they were asleep, set out for the meeting, secretly saying, "I have faith to believe that kind Providence will care for them." She had to travel on foot four miles and cross a stream from which the bridge had been carried away; but she waded through the strong current, and arrived at the meeting; during which the following passage was so frequently presented, that she believed it right to express it: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." After sitting down she felt great peace; returned home rejoicing, and found her children safe. At that time she wore a scarlet cloak, edged with fur.

It afterward appeared there was a man in that meeting about to engage in conduct injurious to his friends, who was so overcome by her communication, that he made a public acknowledgment thereof, and afterward became a member.

She soon after joined herself to Friends, and became an approved minister in her 20th year. It appeared that she had not reflected on the inconsistency of her dress until a Friend remarked to her, "Laces proceed from pride—pride from sin, and sin leads down lower than the grave." She immediately laid aside all superfluities.

When about ninety-five years of age, she paid a satisfactory visit to some of the meetings in Nine Partners and Stamford Quarters; and in her one hundredth year, visited the families of Nine Partners Meeting, and had several public meetings in which she was greatly favored. Her natural faculties were reduced to a state of second childhood, while the spiritual part grew brighter and brighter. At one of these public meetings, a Baptist preacher was present, who afterwards called at her lodgings to converse with her on the subject of inspiration, in which he did not believe. Being shown into her room, he found her sitting upon the floor, amused with playthings. He immediately withdrew, saying all his inquiries were answered, as she was herself a memorable proof of Divine Inspiration.

Near the close of her life she thus addressed her children and grandchildren: "Fear the Lord above all things, and keep to your religious meetings." She died 20th of Twelfth Month, 1810, aged upward of one hundred years—a minister four-score.

Silence is Golden.

If, as we fear is the case, the article which we copied from the "Transcript" of Portland, Maine, correctly describes the present tendency in the denomination of Friends, it is high time either to call a new denomination into existence to emphasize that feature of spiritual life which the Friends did formerly, but apparently do not now emphasize, or else it will be necessary—and this would be better, certainly—for other denominations to accept as a heritage the gift of silence which the Friends seem to be relinquishing. In no sphere of human experience is it more important to remember and act upon the aphorism that speech is silver and silence is golden than in the sphere of religious

experience. Much talk, without correspondingly great silences, becomes chatter; and religious chatter, if not less profitable, is certainly more discordant than political or social chatter. In our rituals we leave small spaces for that "waiting on God" which is the highest act of devotion. The few moments of quiet meditation which we might have at the opening of our church services, we begrudge or know not how to use, and either escape the opportunity by being habitually late, or throw it away by social conversation, or by watching the later arrivals and studying the new modes of dress of which the church services afford even a better, because a more leisurely, display than the promenade. * * *

In a prayer-meeting nothing is so dreaded by either leader or people as a "pause." The idea that God might possibly speak to us, and that we might profitably in every prayer-meeting close our ears to all human utterances, that we might for a few moments open them to the voice of the Spirit, is rarely entertained and still more rarely acted on. * * *

If, now, the Friends who have borne such witness to the beauty of a silent attitude, to the worth of a quiet spirit, to the experience that communicates itself only to him who hears and heeds the counsel "Be still; and know that I am God"—if the Friends are going to abandon the listening attitude and be carried away by the passion to perpetual talking, which is the sign not of a full but of a restless soul, we may well pause and consider whether the symptom is not a grave one. Where, then, will there be left in any Protestant service any element analogous to the opportunities which the nooks and corners of a great cathedral give to souls who wish to be alone with God in all intercourse unaccompanied by any interpreter?

For we apprehend that the tendency to restless, eager saying and doing something which characterizes our religious gatherings, characterizes also personal religious experience; that while there are more to-day than ever before that are trying to serve God, to stand up for Jesus, to speak for Him, etc., etc.; that while there are perhaps as many as ever before who are earnestly and sincerely seeking to know his will, and praying to Him—there are very few who know the art of listening—very few who ever say, "Speak, Lord, for Thy servant heareth"—very few who know how to quietly wait on God. We approach Him as through a telephone, and, if we do not straightway get a reply, think the connection is broken, and begin to wonder whether God answers prayer. There are voices that are quiet and must be listened for; and we are too busy with our own thoughts, and make too great a buzzing oftentimes, to listen. He that would follow Christ as a teacher must learn to follow Him as a listener as well. Perhaps those nights He spent on the mountain-top were partly spent in listening as well as in praying; or, to speak more truly, perhaps listening to God and waiting on God is the best and highest part of praying.

Silence is golden. Listen!—*Christian Union.*

Natural History, Science, &c.

Useless and Cruel Shooting.—Forest and Stream says, "it was once the common practice to shoot birds and alligators from the decks of steamers on Florida rivers and lakes. This abominable, because cruel and useless warfare, was waged until the supply of victims for the brutality was nearly exhausted. The development of the

Florida railway systems, by which the tide of travel has been diverted from the water-courses has had a direct and marked effect on the wild life of the country. Instead of the leisurely progress by water-craft, tourists are now whirled through the country by rail, and the blood-thirsty contingent has no opportunity to deal out death at every turn. The waters and shores are once again becoming populated with birds of plume, even the alligator is coming again into peaceable possession of his mud-bank, and the moss-draped stretches of shore line are enlivened by the welcome chorus of living creatures."

Wild Boars of New Zealand.—In 1774 Captain James Cook put ashore on the Island of New Zealand a number of pigs and goats. The pigs increased in number and took possession of the mountain fastnesses of the Island, and held their own notwithstanding the increase of European population, and the war that is waged upon them. The savage life they lead have developed the original characteristics of the animal, and the boar now resemble the wild boar of Westphalia far more than the domestic pig, from which it is descended. The muscles of the fore part of the body have been greatly developed by constant use, and it is a powerful and dangerous antagonist.

The mountainous interior of New Zealand abounds in a tussock grass, which is excellent pasture for sheep. Intermingled with this is a sharp-leaved plant, somewhat akin to the Yucca of the Rocky Mountains, which has a huge succulent root like a parsnip, a foot or two long, and as thick as a man's leg. This root is a favorite food of the wild boars, and to find it they will often rove over miles of grass country leaving it very much like a plowed field.

Hibernation of Reptiles.—*Catharine C. Hopley* says that reptiles are so much affected by the weather that even during summer a chilly day produces inactivity. "More sensitive than the most delicate invalid, your pet batrachians will inform you of a change of weather almost before you perceive it yourself, by their suddenly becoming dull and inactive."

Olariferous Grasses.—In India and Ceylon several species of grass belonging to the genus *Andropogon* yield essential oils of strong and agreeable odor.

Phœnician Tombs.—A most interesting confirmation of both history and archeology at once has recently been made by Mr. J. Theodore Bent at the Bahrein Islands, off the coast of Arabia, in the Persian Gulf. Herodotus, Strabo, Pliny, Ptolemy, all agree that the Phœnicians emigrated from these islands as their original home, bringing with them to the coast of Syria the names of the two largest, Tyros and Aradus, and bestowing them upon the renowned isles Tyre and Arvad. Phœnician tombs also from Amrit to Sardania, are found to take the form of one chamber over another, and to contain shells from the Persian Gulf, as well as peculiarly marked ivories and ostrich eggs. It has been known for a long time that one of the largest of these islands is covered in great part by a vast necropolis, the tombs many thousands in number, stretching along the southwest side, and ranging from fifty feet in height down to mere heap of stones. At a distance of several feet from most of the tumuli are traces of an encircling wall, similar to the inclosure of Lydian tombs. With a view of testing the records of history and the indications of archeology, Mr. Bent has recently exploited two of the largest of these mounds. At a certain point in the encir-

clung wall, six feet in height, in each case a passage-way formed by walls of large unwhet stones, diminishing in size toward the top, led him to the door of the tomb, closed by similar unwhet blocks of stone. The tomb was found to be constructed of two chambers, one above the other, covered by large slabs six feet in length. The upper chamber was thirty feet long by four and a half high, and contained the remains of a bull or a horse, quantities of ivory fragments of circular boxes, utensils and tablets, bits of pottery, some resembling the early ware of Asia Minor and other specimens from Italy. In the Island of Rhodes, also numerous pieces of ostrich egg-shells colored and scratched with rough patterns in bands like examples from Naukratis. The lower chamber, of the same length, but higher, six and a half feet, was more carefully built, and coated on all sides, as well as ceiling and floor, with cement. Into holes along the sides poles had been inserted, for the support of drapery. Its floor was covered with a snuff-like earth a foot in depth—evidently the dust of the poles and curtains that had fallen ages ago, and of the shrouds in which the dead were wrapped, as well of the human bodies themselves there interred, for this dust on being sifted yielded human bones. Thus it is clear that these tombs were constructed by a race so early in time as to be among those who were accustomed to bury the utensils and the favorite animals belonging to the deceased, with him yet apart from him in a separate chamber. Such two-story tombs have their parallels at Amrit in Phœnicia, where they were all rectangular and where the bodies were imbedded in cement, also in Sardinia as reported by Della Marmora. The ivories, too, inscribed with rude rosettes, circles encircling chains, the wings of a bird and two parallel lines, have their analogy in the ivories obtained at Kameiros in Rhodes, and in those derived from Nimrud in Assyria, ascribed to Phœnician artists. Everything, therefore, about these tombs, whether in respect of character or contents, betokens Phœnician work, and of earliest Phœnician workmanship prior to the invention of the alphabet, that these Bahrain Islands were the primitive home of the Phœnician race now seems to be more creditably confirmed and well established.

The Independent.

Items.

Iowa Yearly Meeting [Conservative].—In its account of this gathering, the *Western Friend* says of the meeting for worship held on First-day, p. M.,—“prayer was offered by a Norwegian girl in the Norwegian tongue; though not understood by the meeting, yet the words were so inspiring, it was so great that many were moved to tears. It was an incident never to be forgotten, wonderful as an evidence that power and not words is the essence of true ministry. The doctrine of the Atonement was largely spoken to, from the words of John, ‘This is that came by water and by blood, not by water only but by blood.’” The need was shown of a Saviour to take away the sins of the world, because of the impossibility of a man ever doing any thing more than his simple duty, as payment for their removal. The precious and heart-touching office of the High Priesthood of Christ who is “touched with a feeling of our infirmities” was dwelt on in the language in which it is so vividly portrayed in the Epistle to the Hebrews. The clear, strong language of the Apostle on the humanity of Christ was quoted in full, without comment, but commended to the prayerful and reverential consideration of all, while the Divinity as declared by Christ and his apostles was held up and commended to the faith of all, as equally a cardinal doctrine of the Gospel. The people and all were encouraged to avoid the field of speculation, as to the *how*

of this marvellous union in Christ Jesus, and accept in faith the declaration of Holy Scripture as that which is needful to be received.

Among those who attended the Yearly Meeting it mentions Joel Bean of San Jose, California.

Kansas [Progressive] Yearly Meeting.—From the accounts published in the *Friend's Review and Christian Worker*, we condense the following statements: It convened at Lawrence, Kansas, on Sixth-day, Tenth Mo. 11th, 1889. Edmund Stanley was appointed to act as Clerk for the day, as the Clerk, William Nicholson, who was in California, was unable to be present on account of his health.

Among the strangers present were Henry Stanley Newman, and William Jones, and their wives, from London Yearly Meeting.

The statistics showed that seven new Monthly Meetings and one meeting for worship had been established during the past year; and one Monthly Meeting at two meetings for worship had been discontinued. The total membership was reported to be 8,565.

A report was received from a Committee on a Conference, recommending the establishment of a conference of ultimate authority and appeal, to be held once in every four years. The report was adopted.

A resolution was passed directing the members to endeavor to secure the election to office of persons “who are known to be fully committed to the complete enforcement of the prohibitory law.”

Religious Societies in Ireland.—Presbyterians and Methodists have been increasing in Ireland, but the Episcopal church has greatly declined since its disestablishment. In 1869 the Episcopalians had 2,174 preachers in Ireland. The number is now 1,590.

Tradition.—“Long prior to the foundation of the Reformed Episcopal Church, the party warfare which was inextinguishable in the Protestant Episcopal Church until then, was waged over the claims put forth by those who maintained the authority of God's Word Written, as being in some measure equal to that of God's Word Spoken. It was the holding of this view by an ever-growing majority of its members, which separated the Protestant Episcopal Church from all other Reformed churches, and it was the emphatic repudiation of this claim which brought the Reformed Episcopal Church into substantial unity with all the other Protestant churches.”

The Shakers.—It is a mark of the decay of the sect of the Shakers that they now are under the necessity of hiring men to work on their farms. The United Society of Christian Believers was at its height during the years which followed the second war with Great Britain. Up to that time it managed to take advantage of every revival excitement which had agitated the country, and each of these was marked by the organizing of a new Shaker community. From that time it ceased to gain in numbers, and for a long time back it has been decaying. It has been obliged to sell several of its great farms, and it is not likely that it will last long into the next century. As all Shakers are celibates in principle, they can keep up their numbers only by conversions and adoption of children. The former have become very few, in spite of the efforts of Elder Evans to press the merits of the sect upon the attention of the public. The latter are frequently taken from the military, the principle of heathenism in the children proving a powerful shaker training. But the Society serves to show what the conditions of communistic success; (1) Religious enthusiasm to overcome individualism; (2) the exclusion of the family, as the natural unit otherwise would prove too strong for the artificial one; (3) compromising despotism in control.—*The American.*

The Divorce Question.—A public meeting was recently held in Philadelphia, under the auspices of the National Reform Association, to consider the evils of divorce. It was stated that the number of divorces in the past twenty years had amounted to nearly 400,000, and that it is yearly increasing.

Judge Thayer in his speech showed that the responsibility does not rest upon the Judges of the Courts, for the terms of the law in Pennsylvania

gives them no discretion. He advocated the abolition by law of all divorces except for the one cause recognized by the Divine Authority of Christianity.

The True Specific for Evil.—Looking on society as it is with extreme poverty and abounding wealth, the grievously burdened laborer and the tyrannical combination of strikes and dynamite and powerful capitalists, for selfish and ambitious purposes, it is easy to see that something is wrong. Many theorists are now proposing methods of reform whereby they believe all these wrongs may be righted. It is noteworthy that these schemes ignore one great fact. Human depravity is at the bottom of all this social wrong and confusion and trouble. The hope to cure the disease by abolishing old laws and enacting new ones is vain. If by legal enactments the present apparent ill could be remedied, the corruption which is in men's hearts would break out in another form. The Christian religion proposes the only effectual remedy. By renewing men in the image of their Creator, it proposes to set up a new social order in the world. When Christ is acknowledged as Lord, and men are loyal to Him, they will be true to all their obligations and interests. If this process is slow, it is the fault of those who refuse to adopt it. There is no swifter method. The ills of which men complain are being removed just as fast as the kingdom of God is extending. No pet theories or clever devices or political schemes can hasten the good work beyond that limit. Those who sincerely wish “thy kingdom come,” and do what in them lies to extend its borders, are doing all that is being done to redeem society from the curses under which it writhes.—*Christian Advocate.*

A False Messiah.—A false messiah has lately appeared in Arabia, and multitudes of Jews are following him. A man of high education, with tremendous force of character, he has been greeted by the poor among his people as the very deliverer they need. Regiments of life-guards, composed of Hebrew youths, protect his person, and he has even deceived some of the wise and prudent of the Jews of Northern Arabia. The rabbis are fully occupied in pacifying the excitement, and preventing the further spread of the movement.

THE FRIEND.

ELEVENTH MONTH 16, 1889.

When David Barclay was near the end of his life, he made this impressive exclamation: “The perfect discovery of the day-spring from on high, how great a blessing it hath been to me and to my family!” The clear shining of the Light of Christ in his heart, by which he had been led to walk in the narrow way of the cross, had brought him much suffering and outward loss. He who, as a military ruler and political leader, had once been obsequiously waited upon and treated with great deference by the magistrates and people, after he had cast in his lot with the despised people of God called Quakers, had to endure the scouls of the populace, and to suffer persecution and imprisonment for his religious principles. Yet notwithstanding all this, he could exclaim in truth and sincerity, that the knowledge of the Lord's will had been a “great blessing” to him. It is probable that when he thus spoke he was sensible of the goodness of the Almighty extended to him, and was animated by the soul-sustaining hope of receiving one of those crowns laid up in heaven for all of those who love the appearing of the Lord Jesus.

There is something very noble and very stimulating in the example of those who, like the Apostle Paul, David Barclay, and hundreds of others, have not counted their lives dear unto themselves, so that they might finish their course with joy, and accomplish that work which the Lord had assigned to each one to perform in this state of existence.

Is it not the case with many of our members at this day, as Thomas Story states was the condition of some of the young people in the early part of the last century. They were sober and orderly, but too few of them had experienced the sanctifying baptism of Christ, and so were in danger of settling into a traditional profession of the doctrines and discipline of the Church, or else of renouncing Christ and despising his cross, being taken with the sinful fashions, customs and notions of the world. Oh! that all such might cherish as the choicest of all blessings, the strivings of the Spirit of Christ, graciously bestowed for their help and furtherance in the way of salvation. Though at times the work may be painful, and the self-denial into which it leads may be irksome, yet afterwards it yieldeth the peaceable fruit of righteousness to those who are exercised thereby. Job Scott, who had passed through many severe trials, shortly before his death, when taking a retrospective view of the exercises through which he had passed, said: "all the former conflicts, however grievous in their time, are lighter now than vanity, except as they are clearings of the soil, as they are remembered with awfulness and gratitude before him who has not been wanting to preserve through them all."

SUMMARY OF EVENTS.

UNITED STATES.—On the 8th instant, President Harrison issued a proclamation admitting Montana, and on the 11th, one admitting Washington to the Union.

The American Bank Note Company has given the \$200,000 bond required by the Government as a guarantee that its contract, to make twenty billion postage stamps a year, will be faithfully carried out. The elections in the aggregate the success of the Democratic ticket in New York, New Jersey, Virginia, Maryland and Ohio. In Iowa a Democratic Governor was elected for the first time since its existence as a State. Pennsylvania, Massachusetts and Nebraska, went Republican. In the aggregate the States which have recently increased their relative vote—about 160,000 it is believed since last election. The Prohibition vote is not yet given.

The Supreme Court of Indiana has decided that natural gas may become a commercial commodity, and that the State Legislature cannot enact any law regulating commerce between the States for the reason that the Federal Constitution forbids the States from legislating on that subject. Therefore the legislative act of last winter, prohibiting the piping of gas out of the State, is unconstitutional. The new passenger car of the Chicago Gas Trust from piping gas to Chicago, and, under this decision, work will be begun at once to connect the gas fields with the City by the Lake.

The New Orleans Cotton Exchange statement issued last week, makes the cotton movement over the Ohio, Michigan rivers to New Orleans, from the American and Canadian mills for the week ending Eleventh Mo. 8th, 48,837 bales, against 48,779 last year, and a total since Ninth Mo. 1st, 188,078 bales, against 230,471 last year. Total American mill takings North and South for the first ten weeks of the season, 317,832 against the 317,836 of Chicago Gas Trust from piping gas to Chicago, and, under this decision, work will be begun at once to connect the gas fields with the City by the Lake.

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A despatch from Helena, Ark., says: "A recent experiment made by a gentleman of this city has demonstrated that the growth of cotton here hitherto wanted a very valuable and important part of the cotton plant. Major John J. Horner, thinking that there could be some use made of the cotton stalk, gathered about ten pounds of the material and sent it to a factory in New York to be spun into thread. The material was made into a hempe. A few days ago he received from there the results of his experiment, which, if the material can be extracted cheaply, will result in incalculable good to the cotton growing States. There were returned to him about 20 different grades of fibre material, from coarse strands of the stalk to the glossy fibre as soft as silk. Persons are now engaged in perfecting a machine that will spin the material. There is no doubt but that the fibre of the stalk is sufficiently strong to make

the best of lagging, as well as cloth as fine as linen. This material was extracted from the stalk by a electric process in about six hours.

Iowa's potato crop is estimated at over twenty million bushels.

Several Mexican herders were frozen to death on the Great Smoky Creek near Clayton, New Mexico, during the snow storm last week. Railroad men experienced great difficulty in different cuts, which, in some places, were completely filled with dead cattle and sheep. Several cowboys who drifted off with herds have not been heard from, and rescuing parties are looking for them.

A telegram from Dayton, New Mexico, says that the snow there is 26 inches deep on a level, and that the drifts are seven feet high. Seven men have been frozen to death, and thousands of cattle and sheep have perished. At Tecolote 20 passenger trains for one week, and at Lordsburg 10 passenger trains for one week. The passengers are obliged to snowbound in the storm and kill cattle, the quarters of which are taken into the cars and roasted for food.

The snow at Clarendon, Texas, is six inches deep. The drifts are nine feet deep. All trains on the Fort Worth and Denver Railroad are blocked.

A snowstorm prevailed in Southern and Western Kansas on the 6th instant. Snow, hail and sleet fell so thick and were driven so fiercely by the wind that in many places people did not even dare to venture out of doors. Trains were delayed.

Statistics in this city last week numbered 559, which is 40 less than during the previous week and 25 more than during the corresponding period last year. Of the foregoing 184 were males and 175 females; 52 died of consumption; 38 of pneumonia; 23 of diseases of the heart; 17 of old age; 14 of debility; 13 of marasmus; 12 of convulsions; 11 of cancer; 10 of paralysis and 10 of crop.

Markets, &c.—U. S. A's, reg. 105; conpon, 106; 4's, 127; currency, 6's, 117 & 128.

COTTON was quiet, but steady, at 10¢ per pound for middling upland.

WHEAT.—Winter, prime to choice, \$13.00 a \$13.50; do, fair to good, \$12.25 a \$12.75.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do, do, extra, \$2.50 a \$3.25; No. 2 winter family, \$3.40 a \$3.75; Pennsylvania family, fine ground, \$3.75 a \$4.00; Pennsylvania, No. 1, \$3.75 a \$4.00; do, straight, \$4.35 a \$4.50; winter patent, \$4.00 a \$5.00; Minnesota, cat, \$3.50 a \$4.12; do, straight, \$4.25 a \$4.75; do, patent, \$4.50 a \$5.25; special brands, \$3.50 a \$5.40. Rye flour sold in a small way at 85¢ per barrel for choice. Buckwheat flour moved slowly, at \$1.90 a \$2.00; and corn, \$1.25 a \$1.75 per 100 pounds for old, as to quality.

GRAIN.—No. 2 red wheat, 80¢ a 80¢ cts.

No. 2 mixed corn, 40¢ a 41¢ cts.

No. 2 white oats, 28¢ a 29¢ cts.

BEEF CATTLE.—Extra, 44¢ a 44¢ cts; good, 41¢ a 41¢ cts; medium, 38¢ a 41¢ cts; common, 35¢ a 35¢ cts; fat cows, 22¢ a 31¢ cts.

SHEEP.—Extra, 61¢ a 61¢ cts; good, 44¢ a 45¢ cts; medium, 44¢ a 44¢ cts; common, 34¢ a 34¢ cts.

LAMBS.—Extra, 61¢ a 61¢ cts; good, 51¢ a 61¢ cts; medium, 44¢ a 44¢ cts; common, 34¢ a 41¢ cts.

WESTERN.—Light Western, 65¢ a 61¢ cts; heavy Western, 51¢ a 51¢ cts.

FOREIGN.—The London correspondent of the New York Sun, says there is reason to believe the Government will indefinitely postpone taking action upon the Irish Catholic University question, in consequence of discontent in their own ranks, and doubts as to the support they could command from the Radical Unionists.

The attitude of the latter is just now causing serious anxiety to the Ministers.

Despatches received at the Foreign Office from Zanzibar on the 11th, confirm the report of the massacre of the 16 Peters and his party by natives near Korkora, East Africa.

The Paris Exhibition having closed, the Parisians are now engaged in contemplating the statistics and counting the gains. It is estimated that 5,000,000 French people came from the provinces, and that their expenditure was 100,000,000 francs, or \$4,000,000,000 francs. At least 1,500,000 foreigners visited Paris and the Exhibition and spent 750,000,000 francs. The Englishmen head the foreign list with 380,000, the Belgians coming next with 226,000, the Germans third with 160,000, and the Americans a good fourth with nearly 120,000.

The German Emperor, on his return from Turkey, is to stop at Carlu, and visit the Empress of Austria, who is stopping there, and then to go to Vienna. The

Emperor appears to have urged the Sultan to cultivate an alliance with England, or linking Turkey to the *dreidand*. The exchange of views by the monarchs is certain to influence strongly the policy of the Porte, though no hard and fast agreement can be made.

It is stated that as a result of the recent conferences Austria and the Porte will not regard Prince Ferdinand as ruler of Bulgaria.

In the Greek Chamber of Deputies on the 11th instant, Prime Minister Trikoupi said he must confess to be disappointed and deceived by the Turks, but Greece would one day vindicate Cretan rights. The Government had hitherto desired to maintain cordial relations with Turkey, but after recent events in Crete that was impossible.

The *New York Times*, referring to the statement made by Lord Salisbury, at the Lord Mayor's banquet at the Guildhall, in London, on the night of the 9th inst., that the difficulties in Europe appeared to be tending toward a peaceful solution, and that all the world had the optimism of the British Premier is artificial and insincere.

The Government of Peru has authorized a contract for the construction of a railroad, either broad or narrow gauge, from the fertile and rich wine-growing districts of the Department of Moquegua to the port of Callao. The contract includes the right to construct any branch roads deemed desirable.

A telegram from San Juan del Norte, Nicaragua, says that the first sod of the Nicaragua Canal was turned on the 10th instant, amid the booming of cannon and the cheers of the 30,000 spectators. The Chinese in great numbers are arriving at Mazatlan, and are making their way to California and Arizona overland.

A telegram from the City of Mexico reports the volcanic eruption of Colima in active operation. Many houses in the neighborhood of the mountain have fallen, and the woods for miles around are on fire.

NOTICES.

NEW PUBLICATIONS by the TRACT ASSOCIATION OF FRIENDS.—The Carl Calendar for 1880, 5 cents each. By mail, 10 cents for one copy, or 75 cents for 10 copies.

The Moral Almanac for 1880. Those with covers have an annual calendar on the back.

NEW TRACTS. War on Christian Principles, 4 pages.

The Work of Religion in the heart of a little child, 2 pages.

TRACTS FROM NEW PLATES. Thoughts on Reason and Revelation, 16 pages.

Judicial Oaths, by Jonathan Dymond, 16 pages.

An Address to Young Persons by John Barclay, 4 pages.

Early Life and Conviction of Thomas Story, 20 pages.

The Test of our Christianity, 8 pages.

WANTED.—An experienced teacher, (a member of the Society of Friends) possessing good administrative and business abilities, to act as Superintendent of Friends' School, 140 N. 11th St., Philadelphia. Apply to Ephraim Smith, 1100 Pine St. or John W. Biddle, 119 South Fourth St., or George Vaux, 1715 Arch Street.

DIED, Ninth Month 20th, 1889, at her residence in Frankford, REBECCA SPENCER, in the 70th year of her age, an elder and overseer of Frankford Monthly Meeting. Pa.

_____ suddenly, at his residence, Tenth Month 28th, 1889, MARSHADUKE S. PARCOST, a member of Mount Holly Friends' Meeting, and Frankford Monthly Meeting of Friends, N. J., in the 73rd year of his age. At the removal of this dear Friend, his meeting has not only lost a faithful and regular attendee, but a liberal supporter of the various affairs belonging thereto; yet his relatives and friends have the comfortable belief that their loss is hardly an everlasting gain.

_____ 1889, SARAH P., widow of the late J. Merton Albertson, in the 59th year of her age, a member of Plymouth Particular, and Gwynedd Monthly Meeting, Pa.

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, ELEVENTH MONTH 23, 1889.

No. 17.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications

received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, 17th STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BERLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 198.

PRAYER.

A few years ago, a friend related to me an anecdote which illustrates the long-suffering mercy of our Father in Heaven; and shows that He continues to hear the petitions of his servants. It is still true, that "the fervent, effectual prayers" which the Lord puts into the hearts of the righteous, are regarded by Him.

It was the case of a farmer who he knew. He had prospered in his business, until he became fond of strong drink, and increasingly gave way to indulgence in it. This was greatly to the distress of his wife, who labored with him, but was unable to produce a reformation. His pecuniary affairs became in a worse and worse condition; and he often remained at the public house drinking during much of the night, while his faithful partner would wait for him at home with a saddened heart. One night, as she was thus sitting, she decided to go to the public house and bring him away. It was midnight, and she was alone, but she started on her errand. On her way, she felt an impulse to kneel and spread her case before her Father in heaven, who he holds with an eye of pity the distresses of his children. The prayer had a very relieving effect on her mind; and when she arose a load of exercise was rolled off from her. She felt that it would be best for her to return home.

About the same time her drunken husband started from his drinking habit, and on his way homeward fell into a ditch. The water in it was not deep, but he was too helpless to extricate himself; and he lay there for some hours struggling, and in apparent danger of losing his life. While in this situation he was awakened to a sense of his awful condition. Through Divine help, he was enabled to turn away from his easily-besetting sin, and to lead a sober and respectable life.

The interesting incident which follows, was furnished by an intimate friend of the writer, who heard it related by the person whose experience it records, and who subsequently read it to him, so that any inaccuracy, arising from defect of memory, might be prevented.

In the year 1854, W. M. P., a minister of the Free Methodist denomination, was living in the

northern part of the State of New York. At one time he was about four or five miles from his home attending a Quarterly Meeting. At about six o'clock in the evening he, with several others, ministers and members of the same society, was seated at the supper table. He says that while thus engaged, eating his supper, he felt an uncommon sense of the Divine presence and blessing, and he was so deeply affected by this spiritual exercise that he did not feel disposed to eat, and accordingly laid his knife and fork upon his plate. He relates that soon he heard what seemed as a voice speaking to him and saying: "Go at once to the loft over the stable and pray for the life of your daughter A—, that it may be spared until she shall be prepared to die." He promptly obeyed the voice, leaving the table and going to the place designated, where he wrestled in spirit, praying for the life of his daughter.

After being thus engaged for a time he became aware of the presence of some one, and found that another man of the company had followed him to this place under a similar exercise of spirit for the same person. W. M. P. says, that after a time he received an assurance that his prayer was answered and his daughter's life was spared. He then returned to the supper table and finished his meal.

The daughter in question, a young woman engaged in teaching school, started from home with her father's horse and carriage, to go to the place where her father was, with a view of attending the meeting to be held there in the evening. Her brother went with her the first mile, and then left her to drive the balance of the way alone, while he should walk back to their home. As the brother got out of the carriage he looked at his watch and found it to be just six o'clock. From some cause the horse, usually a gent, one, became frightened and becoming unmanageable ran at full speed down the road. The brother followed as fast as he could, and about a mile farther on he found his sister under the wrecked carriage badly hurt, her side smashed in, and some of her ribs broken.

The father's concern for his daughter passing away, he attended the evening meeting in peace of mind. At the close of the meeting a man living in the neighborhood where his daughter taught, came to W. M. P. and said to him: "I want you to go home with me to-night." W. M. P. objecting, the friend then told him that his daughter was at his house, and had been badly hurt, perhaps fatally.

When W. M. P. entered the room where his daughter was lying, she looked up at him and said: "Father, why is it that you must always be praying for me?" Thus it seems that at the very time when this father, in obedience to the voice which spoke in his heart, was engaged in earnest supplication for the life of his daughter, she was in great danger of losing her life. Who can doubt that the prayers offered by this father were put up in obedience to a Divine requiring revealed to him by the Spirit of the Lord? and that the incident was an illustration of what the

Apostle John says, "If we ask anything according to [God's] will, He heareth us."

The term prayer may be properly used in speaking of that condition of the mind, in which it is turned towards God with reverence and filial submission, even though there are no definite aspirations formed in it. To such a condition the Apostle may have referred, when he spoke of "praying without ceasing," for as H. Barclay says, a man cannot be always on his knees uttering words of prayer, for this would conflict with other duties which are no less imperative. But in some form or other, whether vocal or silent, with definite petitions, or simply reaching out after God; prayer is the frequent experience of all true Christians, and of all who are in earnest in seeking after peace and salvation. It is their refuge in times of trial and perplexity; and they are often enabled to feel, that "underneath are the everlasting arms," to strengthen and support. Thomas Story mentions that at one time he was closely proved by a demand that he should appear in a court of law and bear witness to certain deeds of conveyance, which he had himself drawn up. On them depended the proof of title to some houses of his client, which formed the greater part of his worldly possessions. The English law at that time required such evidence to be given on oath; and Thomas Story had then been enlightened to see, that even judicial oaths were an infringement on Christ's command not to swear. His refusal to swear to the documents, greatly enraged his friend who had relied on him as a witness, who left him after uttering many threats and reproaches.

"Immediately," says T. Story, "I retired into my chamber; for perceiving my grand enemy to be yet at work to introduce a slavish fear, and by that means subject my mind and bring me again into captivity and bondage, I was willing to be alone and free from all the interruptions of company, that I might more fully experience the arm of the Lord and his Divine instructions and counsel in this great exercise.

"The enemy being a crafty and subtle spirit, wrought upon my passions, not fully subjected, and artfully applied to my natural reason, my understanding not being fully illuminated, as his most suitable instrument. He urged the fine and imprisonment, and the hardships accompanying that condition, and how little help I could expect from my father or friends, who would be highly displeased with me, for so foolish and unaccountable a resolution, as they would think it; and also, the scoffings, mockings, derisions, scorn, contempt, loss of friends and friendships in the world, with such other inconveniences, hardships, and ill consequences as the enemy could invent and suggest.

"During all this time, from about eight in the evening till midnight, the eye of my mind was fixed on the love of God, which still remained sensibly in me, and my soul cleaved thereto in great simplicity, humbly and trust therein, without any yielding to Satan and his reasonings on those subjects, where flesh and blood in its own

strength is easily overcome by him. But about twelve at night, the Lord put him to utter silence with all his temptations, for that season, and the life of God alone remained in my soul; and then, from a sense of his wonderful work and redeeming arm, this saying of the Apostle arose in me with power, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

"Then the teachings of the Lord were plentiful and glorious; my understanding was further cleared, and his holy law of love and life settled in me, and I admitted into sweet rest with the Lord and Saviour, and given up in perfect resignation to his holy will, in whatsoever might relate to this great trial of my faith and obedience to the Lord. In the morning I went up towards the hall where the judges sat, expecting to be called as a witness in the case before mentioned; but before I reached the place, I saw my said acquaintance approaching me, with an air in his countenance denoting friendship and affection; and when met, he said, "I can tell you good news; my adversary has yielded the cause; we are agreed to my satisfaction."

"Upon this I stood still in the street, and reviewing in my mind the work of the Lord in me the night before, as already related, this Scripture came fresh into my remembrance, in the life of it, 'It is God who worketh in you, both to will and to do of his good pleasure.' I was sensible it was the Lord's doing, and accounted it a great mercy and deliverance."

It was true prayer on the part of Thomas Story thus to keep "the eye of his mind fixed on the love of God," during those evening hours when the enemy of all good was endeavoring to confuse and unsettle him by his suggestions. It was a continued *heartfelt* appeal to the Lord for help and strength. And "without the heart," says Charles Spurgeon, "prayer is a wretched mockery. Unless the heart speaks with God, thou hast done nothing for thine own good with all thy temptations or other godly words. It is not the best words put together by the most devout men that ever lived, nor the holiest language composed extemporaneously by yourself, that can make up prayer if the heart be gone."

J. W.

FOR "THE FRIEND."

The Inspiration of the Almighty.

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." (Job xxii, 8), and Solomon says, "the spirit of man is the candle of the Lord," (Prov. xx, 27), and he says this candle of the Lord searcheth all the inward parts; and how can we understand the darkness of the heart unless we can see it? and how can we see it without the light of the Lord? For darkness cannot discover darkness, neither can it comprehend the light; so how can we understand the deep things of God without the inspiration of the Almighty? And how can we search the inward or dark parts of the heart without the candle or light of the Lord? But some may say that the Scriptures were given by inspiration of the Almighty, and why not search them and there get all that we need? So they were given by inspiration; but Peter speaks of some wresting them, or turning them aside from their true meaning, to their own destruction: so does it not seem that an immediate inspiration from the Lord with his candle or light shining upon it, is a more sure prophetic word of intelligence than any thing outward can be? For it is as a light shining in a dark place to give us the light of the knowledge of the

glory of God in the face, or visible appearance of Jesus Christ himself, who alone has immortality and eternal life, and who alone has the key of David, and can open in the mysteries of the heavenly kingdom, without any intervening medium that might come in as a secondary help, however acceptable. And as the things of man can only be known by the spirit of man, so the deep things of God can only be known by the inspiration of the Almighty shining immediately in the dark heart. And to this we would all do well to give more earnest heed until the perfect day dawns, and the day star more fully arises in the heart; so we have this sure prophetic Word in addition to the Scriptures; which we all, as without excuse. But I believe that we leave, in our weakness and depravity, need instrumental help; and that all Scripture is given by inspiration of God, and that it is all profitable—some for one thing and some for another. Though they contain the sayings of wicked men and of Satan himself, yet I believe the writers were Divinely inspired to give them as they did, that the man of God might be thoroughly furnished. So I call them a Divinely inspired record. But do not think that in them we have eternal life; neither are they able to save us, but they point us to Him who is the Way, the Truth and the Life; and no man cometh to the Father but by Him.

So the Scriptures without,
And the Spirit within,
May free us from doubt,
And preserve us from sin.

D. H.

DUBLIN, Ind., Eighth Month 21st, 1859.

FOR "THE FRIEND."

Adam Spencer.

(Continued from page 123.)

The people had largely to depend on domestic manufactures. Each farmer endeavored to grow sufficient flax for their own use, commonly ranging from one-half to one acre. When ripe it had to be pulled up by the roots and laid in small bundles, and set up to dry; said work was often performed by women and children; when sufficiently dry it was taken into the barn and the seed threshed off by a flail. The next process was to spread the stalks on a smooth floor, to be exposed to wet and sunshine until the inner stalk became rotten, but the outer fibre remained strong. Care was required not to let the flax remain exposed too long, to the injury of the fibre. At a proper time it was gathered up and housed until the time for cleaning, which was commonly done late in the fall. It had to be kiln-dried, then placed under a heavy brake made for the purpose, until the inner stem was broken into items. Then it had to pass under the hands of a swinger who separated the refuse from the fibre. The process of cleaning was very dusty and unpleasant. The fibre was then taken to the house, and the next process was performed by the women. By means of a machine called a hatchel the tow was removed from the pure fibre and both were spun on small wheels adapted for the purpose. The female portion of the family would sit in concert with feet on the treadles of the wheel and hands on the distaff, discussing or singing, as the case might be. When the spinning was done, the yarn was sent to the weaver, care being taken to have a fine piece for better wear, and some coarser.

Each farmer endeavored to keep a flock of sheep, the wool from which was also manufactured into suitable fabrics. After shearing, the wool was sent to the carding-machine and made

into rolls; after which, the women would spin them into yarn; a large wheel was used for the purpose, the spinners being employed on their feet. The yarn was next sent to the weaver, to be made into flannel, which was afterwards made into bedding or underwear. Some parts of the flannel was sent to the fulling-mill and cloth-dressing made.

My father was a sort of natural mechanic, and could do useful jobs in various departments. He had a blacksmith-shop, and did his own work and some of his neighbors'; he also tanned his own leather, and made shoes for his family. He worked in and did most of his own building; and, among other things, he made a loom and employed a weaver to work it on shares—the weaver to have his board and the spooling and quilting and assistance to put in the web—for which he received half the earnings. The spooling, etc., often fell to my lot. I had no objection to the work, except that it interfered with my play. Sometimes I managed to play the truant and get out of hearing, and the sisters would have to do it; but my father's discipline exercised a salutary restraint upon me. My sisters soon learned to weave, which enabled them to earn a good deal of money.

When quite young I helped father in the blacksmith-shop, and learned to do a little in that way. I also tried my skill at mending my own shoes. The last pair father made were so much too large that I never enjoyed them; therefore, when they were worn, I made myself a pair, which so commended me as a shoemaker that mother concluded to have me make her a pair, which was such an improvement on my first attempt, that for some years I made a portion of the shoes for the family. I was about eleven years old when I made the first shoes. A large share of praise was bestowed upon the youngster for those feats.

The chances for school learning were very limited. The first school-house at which I attended school was built of round logs, notched together at the corners and the open spaces between the logs were filled with pieces of wood fitted for the openings, and plastered over with clay. They were called log-houses.

This one was about 18x20 feet to the beams, on which the upper floor was laid. The hearth was of earth, and the back part of the fireplace was built of iron or bog-ore, and nearly four feet high. Above that the chimney was built. Strips of wood, covered with mud, supported on the back wall and on each side by circular pieces of wood reaching from the logs of the house to the nearest beam—said chimney being so constructed that often the smoke remained in the school-room, causing much discomfort. The writing-desks were made of plank, and placed around the inside of the room against the logs. The seats were made of slabs, with the round side down, and four legs to each bench.

The law regulating schools was very meagre. The teacher proposing to teach would get up a subscription for a term of three months, charging a certain amount for each scholar and divide his board among the employees at an equal ratio, according to the scholars sent—which was called 'boarding-round'—and designed to lessen the cash payment. The subscription would describe what was to be taught. Reading, writing and arithmetic only were taught by all the teachers I went to, except one, and he taught grammar and geography in addition. The teachers were very poor scholars themselves. The sessions were four hours each forenoon and afternoon, with a short intermission each session,

FOR "THE FRIEND."

A Visit to Colorado.

(Continued from page 122.)

COLORADO SPRINGS AS A HEALTH RESORT
AND HOME.

This city was laid out by an incorporated company of capitalists from the Atlantic States, in 1871. They did their work well in making Avenues 140 feet wide; planting aspen trees along the side-walks; introducing water to irrigate them and the private lawns through a canal from the mountain streams; and by placing a clause in all the deeds of conveyance for lots sold by the company, prohibiting the sale of intoxicating liquors on pain of forfeiture of the title.

The situation of the place as a residence is unique in the fact that it combines both mountain and plain, with most of the advantages and few of the drawbacks peculiar to either. It is on a slightly sloping plain of table land, five miles East of the base of the front or Pike's Peak range of the Rocky Mountains. Its elevation above sea-level is about 6000 feet. The views from its streets and residences are always pleasing to the eye. The great stretch of rolling prairie eastward and southward, Austin's bluffs to the North, and the mountains to the West rising 8000 feet above the town, are constantly visible by simply turning one's position. The residences are mostly of frame in cottage style, from one-and-a-half to two-and-a-half stories high, neatly painted, and surrounded with shrubbery and vines, and verdant lawns. Private boarding houses are numerous, well kept and commodious, with rates ranging from \$10 to \$15 per week. Many handsome and costly dwellings are scattered through the town, and the society is refined and moral.

There are various points of great natural interest and beauty within from five to ten miles of the city, to which excursions may be made by rail or carriage. Manitou Springs are reached by the Midland railway, and lie in a rocky gorge at the foot of Pike's Peak. Here many fine villa residences have been built on the steep hill sides, and near the gushing creek which flows from the recesses of the cañon. Two miles north of Manitou one enters the wierd area called "the Garden of the gods" from its red sandstone and clay rocks rising from 10 to 300 feet from the earth, and assuming a variety of fantastic shapes. Here the head of a Dutch burgher crowns a neck and shoulders of colossal proportions; there a blacksmith's anvil tops out a column of gneiss; nuts attired in maroon drapery stand side by side, perhaps 100 feet tall; bears, seals and birds are easily imagined in the outlines of many sculptured rocks by the tourist. The most notable feature of this place, however, is the renowned "gateway" which is portrayed by photographs so often. To form this, nature has in some of her convulsions during the geologic epoch, known as the Jurassic period, uplifted the red sandstone, conglomerate and clay strata of rock nearly to a vertical position. The color is a deep brick red, similar to the best pressed brick of Philadelphia; and the texture of the two principal walls on each side of the gateway nearly resembles each clay. They have an elevation of about 300 feet, are probably 200 feet wide at base, and from 600 to 1000 feet long. Their tops are corroded by weather and frost into points and pinnacles. The gateway or opening is about 150 feet wide, and just to the southwest of it and immediately in the centre, stands another pillar of the same species

of rock and nearly as lofty. Adjoining it a few yards east, three great towers shoot up two hundred feet high, sharp at top and having their roots in a mass of this clay rock, the whole group resembling a man's uplifted hand. The "Balanced rock" is a huge boulder 20 feet high and of greater thickness, with its base so worn away by the elements as to stand on a foundation about 4 feet wide. The curious shapes assumed by these rocks are evidently to be attributed to the variable character of the material of which they are composed. Unlike those of the "gateway" which are more homogeneous, I found them to consist of pebbles of gneiss and quartz conglomerated together by a matrix of sand and ferruginous clay in different strata and degrees of hardness. Some of the layers were so friable as to gradually loosen and fall asunder by the weather, leaving the upper and harder portions intact. No one who has a taste for nature's handywork can fail to be gratified with the scenes in this wonderful garden of rocks. It is like Niagara in growing upon one's imagination the longer it is studied.

Monument Park, ten miles north of the city, is similar in its display though less grand. Glen-Eyrie near by, is the charming seat of General Palmer, in a cleft of the mountain side where the sublime and beautiful in nature are supplemented by artistic taste in architecture and trim lawns and bright flowers. Here are other specimens of rocky towers, buttresses, and natural castles, on one of which an eagle has made his eyrie—hence the title of the villa.

Cheyenne Mountain has its two cañons four miles southwest of the town; in the southernmost of these the brook flowing through it makes seven cascades or successive leaps in descending about 200 feet vertically; above the visitor huge walls of granite tower a thousand feet, capped with spires and buttresses. Helen Hunt Jackson, the authoress, enjoyed nature so much in this cañon, that she requested before her decease to be interred on one of its heights. This was complied with, and her rocky sepulchre is visited by many tourists.

The climate of Colorado Springs is the paramount object, however, for most persons who seek a residence in it to restore or preserve health. Its sanitary qualities arise from the *dryness* of the atmosphere, and the great amount of *sunshine* enjoyed here in comparison with more Eastern districts of the United States. The rainfall at Colorado Springs average about 15 inches per annum. That of Philadelphia about 42 inches. The mean relative humidity of the air in Colorado Springs in the Eighth Month of 1888, was 52.8, assuming 100 as the maximum. That of Philadelphia for the Eighth Month of 1889 was 72.6. The humidity of Colorado Springs for the whole of 1888, averaged 53.8. The total rainfall of 1888 was 8.12 inches only. Of this only .90 of an inch fell in the 1st, 2nd, 3rd and 12th months. The winter is generally the clearest and driest part of the year; the greatest precipitation occurring in the 4th, 5th, 6th, 7th and 8th months. These rains are usually showers which occur in the afternoons, and only last a few minutes. The soil being of a gravelly nature without clay and very porous, the moisture soon sinks into it, so that mud is seldom noticed and the walking is pleasant. The number of clear or fair days here in the year is in great contrast to those of the Eastern States. By a series of observations recorded by Professor Loud, of the College of this city, it appears that the average number of clear, fair, and cloudy days in each year, for a period of

with five and one-half days per week, but every other Seventh-day was taken as a holiday. The school terms were very much detached, the schools being without a teacher for months together, and the scholars would forget much they had learned. During my young days I went to school, at detached intervals, for two years, and one term of three months. I made the greatest advance in arithmetic, of which I was particularly fond. Again, at about sixteen, I went one three-months to school, at which I gained satisfactorily. As I grew in years my reading improved by use, and a teacher we boarded when our children were in school, gave me useful lessons in writing. From various ways I added to my little stock of learning, as occasion demanded.

A few years after my birth my parents joined the Society of Friends, but did not request for their children to do so, but they were concerned to train us in a right course by example and precept. By them I was early taught that there is a God to whom I was accountable; that there was a heaven of happiness for those who loved and served Him, and also that there was a place of misery for those who disobeyed Him. These things made me very thoughtful while young, particularly after retiring to bed at night; but I got rid of my convictions by the thought that little children were of the kingdom of heaven, and that I was too young to be held accountable. As years passed on I could not plead such immunity. Then the thought "there is time enough yet," was the excuse for a disregard to the will of God; therefore, although held in restraint by the judicious care of my parents and a regard to my reputation, I shunned many of the evils in the world; yet, I virtually lived without God and without hope in the world the greater part of my minority. Yet I was preserved from serious departures, and as far as I know, maintained a fair character as a young man of the world.

Soon after the commencement of my twenty-first year a great trial took place in my father's family, which brought great sorrow upon my mind. My pleasant pictures were marred and my vain hopes were frustrated. At length I appealed to my Heavenly Father for redress, which was the first prayer I ever made to God. The answer was—how long have I suffered thy ingratitude? This answer to my petition sealed conviction on my mind in regard to my sinfulness in the sight of God, and I became a mourner in very deed, which continued for some time without my being able to take up the resolution to mend my ways. One day I attended a Methodist meeting, which was held in a private house. As the minister read the following text: "Behold, the end of all things is at hand; be ye therefore sober and watchful unto prayer," a change took place in my purposes, and I resolved henceforth to turn my face heavenward. I could not retain what the minister further said, I was so absorbed with my own thoughts.

I never faltered or turned back from that resolution, though I often tried an easier path than the way of the Cross. For some months I kept retired from young company and endeavored to maintain a watch against evil courses, as was shown me by my Heavenly Father.

(To be continued.)

NOTHING is more important in the mental training of a child than the bringing him to do what he ought to do, and to do it in its proper time, whether he enjoys doing it or not.

five years prior to 1883, was as follows: Clear, 194; fair, 128; cloudy, 43—less than 4 cloudy days to each month.

From my own observation here during the period intervening between the 15th of the Eighth Month and the 1st of the Tenth, as also from that of a relative who passed a winter and spring at the place, the almost invariable bright, clear mornings, and pure dry atmosphere, cause an invigoration of the physical frame and cheerfulness of mind, which conduce greatly to good health and recuperation from prostrated strength.

For probably thirty years I have suffered from annual attacks of autumnal influenza known as "hay-fever," with asthma supervening. Resort has been made to Beach Haven, N. J., and the White Mountains, N. Y., for relief from these attacks at different times, but with only partial success; but the sojourn and travel in Colorado since the 10th of Eighth Month this year, has entirely warded off the attack. I am informed by Dr. S. E. Solly, who has practised here for fifteen years, that "hay-fever" patients are generally relieved in this climate from that complaint and asthma. Most of those who resort here for health are those afflicted with consumption of the lungs or kindred diseases; with regard to the advantages derived by this class, Dr. Solly informs me that if they come here in the early stages of the attack a large majority are benefited and often cured, but if it is delayed until the disease gains a strong hold upon the system, the per centage of improvement is reduced greatly. There is a small volume published and on sale in Colorado Springs, by Howbert Brothers, and P. Blakiston, Son & Co., 1012 Walnut St., Phila., entitled "The Health Resorts of Colorado Springs and Manitou," by S. E. Solly M. D., which would be a valuable work for consultation by any one proposing to come here for health. In Sec. VI on "Phtisis" he writes: "What Dr. Weber has written upon this disease in connection with elevated resorts is fully endorsed by clinical experience in Colorado Springs and Manitou; and I believe, speaking broadly, that these two places present more favorable conditions for the climatic relief of consumption than any other places at present available to invalids." * * * "The advantages that such a resort as Colorado Springs presents for the relief of this fell malady are very great; notably in the fact that out of the whole 365 days in the year, the days that are positively unfavorable are few and far between; and there are no months or seasons that have to be shunned as in most cure places."

An article written by W. C. Drew, published in the Colorado *Weather Bulletin*, compares the famous European health resort of Davos Platz, in Switzerland, with Colorado Springs. The writer states that he has recently spent a winter at Davos Platz. I quote some of his remarks and statistics. The number of clear days there in the 11th and 12th months of 1887, and 1st, 2nd, 3rd and 4th months of 1888 was 45, of fair days 60, and cloudy 77. In Colorado Springs in the 11th and 12th months of 1888, and 1st, 2nd, and 3rd of 1889, the clear days were 76, fair 48, and cloudy 27. This indicates 42.3 per cent. of cloudy days at Davos, and 14.5 at Colorado Springs, out of those recorded. The winter at Davos is more severe than at Colorado Springs; the mean winter temperature at the former being 25°, while at Colorado Springs it is 34°. At Davos the ground is covered with snow all winter to the depth of several feet; at Colorado Springs very little snow falls, and is usually soon melted and evaporated by the hot sun, whose

rays even in winter often raise the thermometer to 110 degrees of heat, and to 63 degrees in the shade, whilst perhaps the temperature may fall below zero by midnight.

It should be observed in this connection that probably one of the most serious objections to the climate of Colorado Springs is the rapid and extreme fluctuations of temperature. On one day in the Eighth Month of 1889, the mercury in the shade marked 91° at noon; exposed to the direct rays of the sun it was 130°. That night a strong breeze sprang up from the mountains, and by sunrise the thermometer had fallen to 46°! This was an extreme case, but I followed by observation whilst there that there was generally 30 degrees difference between the temperature of sunrise and noon. It is to be noticed, however, that the great heat of the sun's rays is to be ascribed to the purity of the air from vapor as well as its rarity on account of the altitude; these qualities at the same time favor the human system in sustaining heat without discomfort by assisting evaporation from the surface. Sultry, damp days and sunstroke are unknown here.

THE CUP OF BLOOD.

BY JAMES BURCKHAM.

When deep in Adullam's cave David the king,
Lay, hemmed by the troop of the insolent foe,
He dreamed of the beautiful Bethlehem spring
That flowed by the gate of the city below.

He saw there the maidens with pitcher and jar,
The faint caresses kneeling and stirring the tide,
And the stream flowing down and refreshing afar
The cool, waving palm-trees that sprang by its side.

Then waking from slumber, the king started up,
With thirst of the soul and the body distraught,
And he cried: "O that some one would bring me a cup
Of the crystal, sweet well by the Bethlehem gate!"

Then the three mighty men who had followed him
there,
The chief and the bravest of thirty, arose,
And girded their loins, and laid their swords bare,
And mightily broke through the midst of their foes.

Then back, with the cup of the Bethlehem spring,
They fought their fierce way through the Philistine
land,

And fled to the fastness, and came to the king,
And proudly delivered the cup to his hand.

For a moment he stood, all his veins hot as fire,
And drank with his eyes; then he marked the red
stain

On the cup, and turned quickly, and crushed his
desire,
And poured out the draught on the sand of the
plain.

And he looked up and said: "Be it far from me, Lord!
Shall I drink of the blood of the men who went
forlorn?"

At the price of their lives, against spear, against
sword?
Shall I quench my vile thirst with a draught of such
worth?"

O David! O kingly one, mighty of soul!
I would we were great with greatness of thine,
That royal unselfishness, noble control,
That so in this act of thy majesty shine!

I would that we thought of the price of our gain,
Of the cost unto others of what we possess—
Of the labor it cost them, the anguish, the pain,
The weal and the toil, and the strain and the stress.

I would we might add to each blessing, each gift,
Some thought of its price, some appraisal of love—
Not hating one on life without sorrow or strife,
Not rendering the weak as the hawk renders the dove.

But O, might we feel, as did David, the king,
The infinite cost of the hardly-won good,
And steep not our lips in that too sacred thing—
The over-ful cup of our fellow-man's blood!

Christian Advocate.

"WE WOULD SEE JESUS."

BY MARGARET J. PRESTON.

We would see Jesus, when our hopes are brightest,
And all that earth can grant is at its best;
When not a drift of shadow, even the lightest,
Blurs our clear atmosphere of perfect rest.

We would see Jesus, when the joy of living
Holds all our senses in a realm of bliss,
That we may know He hath the power of giving
Enduring rapture more supreme than this.

We would see Jesus, when our pathway darkens,
Beneath the dread of some impending ill;
When the discouraged soul no longer hearkens
To Hope, who beckons in the distance still.

We would see Jesus when the stress of sorrow
Strains to their utmost tension heart and brain;
That He may teach us how despair may borrow
From faith, the one sure antidote of pain.

We would see Jesus when our best are taken,
And we must meet, unshared, all shocks of woe;
Because He bore for us, alone, forsaken,
Burdens whose weight no human heart could know.

We would see Jesus when our fading vision,
Lost to the consciousness of earth and sky,
Has only insight for the Father's vision;
We would see Jesus when we come to die!

One Thing at a Time.

"Early in life," relates a gentleman who has now spent many decades in the service of God and his fellow-man, "I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old, my father broke up a new field on his farm, and planted it with potatoes; and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was hard to till; it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point it seemed to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further than with it.

"Just that minute I happened to look down at the hill nearest my feet. The grass didn't seem just quite as thick there, and I said to myself, 'I can hoe this one well enough.'

"When it was done, another thought came to help me: I shan't have to hoe but one hill at a time, at any rate.

"And so I went to the next and next. But here I stopped again to look over the field. That gave me another thought, too. I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.

"I won't look at it!' I said; and I pulled my hat over my eyes so I could see nothing but the spot where my hoe had to dig.

"In course of time I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder and discourage myself by looking off at the things I haven't come to. I've been working ever since that summer at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."—Anon.

FOR "THE FRIEND."

Extracted from the Memoir of Hannah Williams,
Widow of Jesse Williams.

Hannah Williams was frequently in the practice of keeping an account of the Yearly Meeting in her day, and one of these I have thought particularly instructive—so much so that I have considered it worthy of a space in THE FRIEND, if the Editor sees proper to do so. It may be a means of helping to stir up the pure mind in some, into that which leads to peace and happiness. H. W. was an Elder worthy of double honor, and she being dead yet speaketh.

E. C. COOPER.

The account is as follows, with some of her feelings expressed:

"Fourth Mo. 1829. I came to Philadelphia, to attend the Yearly Meeting. Morning and afternoon was at the meeting of Ministers and Elders. An exercise prevailed respecting the care of parents over their children, that they should be educated consistently with our Christian profession. A concern also prevailed that ministers should dwell with their gifts and minister only in right ability. Thomas Shillito did not fail to exhort to put away out of our houses, gods of gold, of silver, of wood and of stone, together with that disposition which is not in accordance with the Spirit of Truth; and said he had seen in the visions of light, that as this became the concern of Friends, we should again come forth in ancient brightness.

"I had unity with the exercise of the meetings, though feeling very low. The importance of properly being a member of that meeting, and my own sense of the qualifications I possessed, were so at variance, that only a hope I might improve, made me willing again to go." "On Second-day, during the morning and afternoon sitting, epistles from all the Yearly Meetings were read, the language of which was unusually grateful to my feelings. It is a time when what we feel and communicate in this epistolary way, is not the floating imaginations of the head, but as "Deep calling unto deep."

"Third-day. Whilst the third Query was under consideration, pertinent counsel was given relative to the right education of youth, and to the care of parents, first over themselves, then toward their children. Ann Jones [of England], was concerned for the younger part of families, spoke of the impropriety of young persons associating in companies out of the company of their older friends, of exposing them to frivolous talk and much laughing, whereby precious time was consumed, and weakness added; not prohibiting proper association with each other, and letting their parents be their nearest friends, to whom all their little grievances might be committed. Parents cannot be too careful to keep open this communicative channel. It is a source of much comfort and consolation often, both to parents and children.

"The daily reading of the Holy Scriptures was recommended. So much evidence of its being a pure concern accompanied the opening, that I have no doubt many amongst us if faithful, will have not only to approve, but adopt it." "The use of the plain language in its true grammatical way, was left by dear Ann Jones as a testimony to the truth; that the time was at hand, or coming, that 'My people shall have a pure language,' and that we must come to be a more spiritually minded people; that those who are looking to us for examples, may not be turned away in disappointment, saying, these people are not the people they profess to be, professing to be led

and guided by the Spirit of Truth, and yet in their movements disregarding it."

"I do feel prepared to unite with the precious testimonies of the Friends exercised this day in meeting, amongst whom was dear Sarah Cresson, setting her seal to the benefit of silent waiting in families, and to the reading of the Holy Scriptures. But whether human weakness will prevail to prevent any attempts in humility and simplicity to be more careful in these respects than heretofore, with heart and mind to look to Him who is able to bless, I know not; but I crave the blessing of preservation, and to be found coming up in my place."

"While the State of Society was before the meeting, much excellent counsel was handed on various subjects. Friends were encouraged to faithfulness in the attendance of meetings, both for worship and discipline; parents of children, especially young mothers and young housekeepers, were very tenderly and affectionately entreated to be moderate in their expenses in their families, and on their little children, and to labor day by day to bring them up in the nurture and admonition of the Lord."

"Seventh-day morning, met at 9 o'clock. Shortly after the meeting settled, men Friends informed us that Thomas Shillito wished to pay a visit to women's meeting; which being united with, he came, and was favored to address the youth with an earnest call, which he believed would not always be extended to the children of this people; but if disregarded and slighted, not being willing to deny themselves, and come forward in the Lord's cause of truth and righteousness, that the very stones of the street would cry out, and those from highways and hedges would be called in to take their places, even the places of the children of professing Abraham. 'I thought the fervency and earnest travail of this faithful servant did indeed claim the very close attention of all; I did believe it to be a Gospel call.' He then addressed the female heads of families; encouraged them so to manage their domestic matters, as to have more quiet in their families. His mind had often been pained to see the bustle and hurry many were in; hardly time 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 warm victuals, kept the female head, and her help (if she had any) almost all day cooking and washing dishes, that time for retirement or reading was precluded. He gave solid advice respecting silence before meals, that as this practice was carefully observed with hearts of gratitude for bold 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 appearance, tolerably consistent themselves, yet, by their conduct in these matters, proved they were not abiding under the power of the cross in 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 garments 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. Shillito's concern which I omitted. It was speaking of the children's dress—it prepared the way for deparures as they grew up, and often was the means of introducing them into unsuitable company, whereby there were outgoings in marriage."

FOR "THE FRIEND."

Friend's Boarding-School of Ohio.

Much interesting information has, from time to time, been placed before the readers of THE FRIEND respecting Westtown School, and very little respect to its sister school at Stillwater, near Barnesville, which was opened about ten years ago. The school-house, well-levicord, and substantially built of brick, after a plan prepared by Addison Hutton, is a credit to the Friends of Ohio Yearly Meeting, who gave freely of their means towards its erection, being in earnest that their young people should have the opportunity of a good education, under Friends' influence.

Many members of that Yearly Meeting, who could not contribute largely in money, came upon the school-farm, and with their own hands and by the aid of their teams, rendered most important service to the building-work, into which they entered with earnest loving spirits. All of the bricks used were made from clay dug on the farm and burnt near at hand, and the grounds have been neatly graded and planted.

Since its erection the school has done a good work, the accommodations being comfortable and ample; and its affairs have been administered with admirable economy, by superintendents possessing excellent qualifications of various kinds, among which has been conspicuous a living desire for the religious growth of the pupils committed to the care of the school.

The most pressing necessity of the institution now is, an endowment fund, from the income of which the salaries of teachers may be enlarged, and helps rendered to introduce pupils whose parents are in moderate circumstances.

From the fact that a large part of the Friends of Ohio are engaged in agricultural pursuits, and do not handle much money, while their families of children often number six or eight, it is easily seen that it is often impossible to set aside for their school education the sum necessary to enable their children to complete the course of study at the Boarding-School. The result is, that many bright-minded children must receive nearly their whole school training at the public schools, exposed to influences often quite unfavorable to moral and religious development of character.

There are, within the limits of the Yearly Meeting, over 600 children of age to be sent to school, and an endowment of 50,000 dollars would be a very modest one towards rendering such aid to these as would be desirable.

The writer was much interested, recently, on the occasion of a meeting of an association of the Younger Friends of Ohio, who have nobly and disinterestedly banded themselves together,

with the desire to promote the establishment of such a fund; and pledged himself there to raise in its aid a certain amount, from Friends outside of Ohio Yearly Meeting.

The children of Philadelphia Yearly Meeting, all of them, rich and poor, who are now being educated at Westtown, are deriving benefits from the gifts and legacies of Friends who have passed away, which benefits, but for this aid, would increase the cost to their parents, for each child, of many dollars a year.

Shall we now step forward and lend a helping hand, at this opportune moment, to our brothers of Ohio, in the establishment of a fund, which in like manner may bear fruit through their succeeding generations?

Any one who walks through the rooms or halls of the School at Stillwater, during the evenings of the Yearly Meeting week (when many families are boarded there), and sees the intelligent, thoughtful faces of the young people, many of them indicative of religious awakening, might appreciate the advantage to the future well-being of those children and to our religious Society, of their having the opportunity of a thorough school education, under religiously guarded influences.

Friends interested in the subject may obtain further information from

WM. EVANS, 252 South Front St., or
GEORGE ABBOTT, 1823 Filbert St.,
Philad'a.

FOR "THE FRIEND."

Inaccurate Scripture Quotations.

Believing it has always been considered important by Friends, in giving quotations from Scripture, to observe accuracy, I desire to call attention to one which is nearly always misquoted from our galleries, and often in print. It is misquoted on page 118 of the present vol. of "THE FRIEND," thus: "No man can redeem his brother or give to God a ransom for him." Both the Authorized and Revised versions read: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." Psalm xli: 7.

R. J. A.

[Although the expression "No man can redeem his brother or give to God a ransom for him," is not (in that form) a quotation from the Bible, yet it is a sound scriptural truth. The correct quotation from Psalm xli: 7, shows that it is true as respects those who trust in riches. And the language of Ezekiel, that where the judgments of the Lord visit the land, "though Noah, Job and Daniel were in it, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness," applies the same principle to those who were pre-eminent as righteous men, in favor of the Almighty. This is further confirmed by the testimony of Peter to the Jewish Council, "There is none other name under heaven given among men, whereby we must be saved," [than the name of Jesus].

In *The British Friend*, for Eleventh Month, 1st, are some remarks on misquotation, which it may be worth while to quote.

After stating that the text "Mind your calling, brethren," is not to be found in the Bible in these exact words, the article adds, "Many other familiar religious maxims and phrases that savor of the Bible, are not precisely to be found there. For instance, the descriptive expressions, 'Rock of Ages,' and 'Great Physician,' so often fitly applied to Christ, are not to be found

in any part of the sacred records. But the meaning involved in all three phrases is abundantly to be found, and that is the only point of importance."]

Extracts from an Essay entitled "WEALTH," by Andrew Carnegie, a wealthy Iron Manufacturer of Pittsburgh, published in the "North American Review," Sixth Month, 1889.

"There are but three modes in which surplus wealth can be disposed of. It can be left to the families of the decedents; or it can be bequeathed for public purposes; or, finally, it can be administered during their lives by its possessors."—"The first is the most injudicious." "It will be understood that fortunes are here spoken of, not moderate sums saved by many years of effort, the returns from which are required for the comfortable maintenance and education of families. This is not wealth, but only competence, which it should be the aim of all to acquire."

"Why should men leave great fortunes to their children? If this is done from affection, is it not misguided affection? Observation teaches that, generally speaking, it is not well for the children that they should be so burdened. Neither is it well for the State. Beyond providing for the wife and daughters moderate sources of income, and very moderate allowances indeed, if any, for the sons, men may well hesitate; for it is no longer questionable that great sums bequeathed often work more for the injury than for the good of the recipients. Wise men will soon conclude that, for the best interests of the members of their families, and of the State, such bequests are an improper use of their means."

"The growing disposition to tax more and more heavily large estates left at death, is a cheering indication of the growth of a salutary change in public opinion."—"The State of Pennsylvania now takes—subject to some exceptions—one-tenth of the property left by its citizens."

It is desirable that nations should go much farther in this direction. Indeed, it is difficult to set bounds to the share of a rich man's estate which should go at his death to the public through the agency of the State; and by all means such taxes should be graduated, beginning at nothing upon moderate sums to dependents, and increasing rapidly as the amounts swell, until of the millionaire's hoard, as of Shylock's—at least

—"The other half
Comes to the privy coffer of the State."

"This policy would work powerfully to induce the rich man to attend to the administration of wealth during his life, which is the end that society should always have in view, as being that by far most fruitful for the people."

"Even the poorest can be made to see this, and to agree that great sums gathered by some of their fellow-citizens and spent for public purposes, from which the masses reap the principal benefit, are more valuable to them than if scattered among them through the course of many years in trifling amounts."

"Rich men should be thankful for one inestimable boon. They have it in their power during their lives to busy themselves in organizing benefactions, from which the masses of their fellow-citizens will derive lasting advantage, and thus dignify their own lives. The highest life is probably to be reached, not by such imitation of the life of Christ as Count Tolstoy gives us, but, while animated by Christ's spirit, by recog-

nizing the changed conditions of this age, and adopting modes of expressing this spirit suitable to the changed conditions under which we live; still laboring for the good of our fellows, which was the essence of his life and teaching, but laboring in a different manner."

"This, then, is held to be the duty of the man of wealth: First, to set an example of modest, unostentatious living, shunning display or extravagance, to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenue which come to him, simply as trust-funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community: the man of wealth thus becoming the mere agent and trustee for his poor brethren, bringing to their service his superior wisdom, experience and ability to administer—doing for them better than they would or could do for themselves."

"In this manner returning their surplus wealth to the mass of their fellows in the forms best calculated to do them lasting good."

"In bestowing charity, the main consideration should be to help those who will help themselves; to provide part of the means by which those who desire to improve may do so; to give those who desire to rise the aids by which they may rise, to assist but rarely or never to do all."

"He is the only true reformer who is as careful and as anxious not to aid the unworthy as he is to aid the worthy, and perhaps even more so, for in almost-giving more injury is probably done by rewarding vice than benefit by relieving virtue."

Natural History, Science, &c.

How Dr. Bowditch Cured Himself of Consumption.—Dr. Henry J. Bowditch, of Boston, recently recited to the American Climatological Association a most instructive story of the way in which his father, when apparently far advanced in consumption, overcame it by open-air travel and exercise; and by a systematic training of his children in similar open-air habits of living, overcame in them strong hereditary tendencies to the same disease.

According to the story, in 1808, the elder Bowditch had cough, spitting of blood, hectic fever, and great debility. In August of that year, though very ill, he started, with a friend as his companion and driver, in an open, one-horse chaise for a tour through New England. During the trip he travelled 748 miles, the time occupied being thirty days. The first day, after a drive of twenty-five miles, he was so much exhausted, and spat blood to such an extent, that the landlord of the hotel at which they put up advised his friend to take him back home to die. At the end of the next day's journey he felt somewhat better; he persevered in his journey, grew steadily better, and finally when he reached home again was in much better health than he had when starting. Afterward, under walks of one-and-a-half to two miles, taken three times daily during thirty years of life, all pulmonary troubles disappeared.

Having thus experienced, in his own case, the vast benefits resulting from constant, regular exercise out-of-doors, he apparently determined that his children should be early instructed in the same course. As soon as we were old enough, says the younger Bowditch, he required of us daily morning walks down to a certain well-

known divine's meeting-house, about three-quarters of a mile, or a mile, from our home.

If any of us, while attending school, were observed to be drooping, or made the least pretence even to being not "exactly well," he took us from school, and very often sent us to the country to have farm-life and out-of-door "play to our heart's content." Once he told me to go and play, and to "stay away from study as long as you choose." In fact, he believed heartily in the old Roman maxim, of a "healthy mind is a healthy body." In consequence of this early instruction, all of his descendants have become thoroughly impressed with the advantages of daily walking, of summer vacations in the country, and of camping out, etc., among the mountains. These habits have been transmitted, I think, to his grandchildren in a stronger form, if possible, than he himself had them. Such habits are among the surest guarantees against the prevalence of phthisis in a family.

Dr. Bowditch adds, that for his part he fully believes that many patients now die from want of this open-air treatment. For years, he says, I have directed every phthisical patient to walk daily from three to six miles—never to stay all day at home, unless a violent storm be raging. When they are in doubt about going out, owing to "bad weather," I direct them to "solve the doubt, not by staying in the house, but by going out."

A cloudy day, or a mild rain, or the coldest weather should not deter them. If the weather be very cold, let them put on respirators before leaving the house, and be thoroughly wrapped in proper clothing for the season. I direct them never to stand still and gossip with friends in the open street, as by so doing they are much more liable to get a chill than by walking.

Hence, summer and winter alike, my patients usually get plenty of fresh air, uncontaminated in a great part, at least, by the previous breathing of it by themselves or by other occupants of the house. This course, I believe, might be pursued in any part of our common country.—*The Medical News.*

Items.

Prohibition in Kansas.—*The Christian Advocate* publishes an article, with this heading, written by Richard Wheatley, D. D., who has recently made a tour extending through the length and breadth of Kansas. In reply to the question whether "Prohibition does prohibit?" He says, "It is hardly too much to say of Prohibitory law in Kansas, that it is as much respected and enforced as the law against gambling, fraud, theft and personal violence."

As to the effect of the law on the social prosperity of the State, he says: "The State of Kansas, under Prohibition, rejoices in decrease of taxation, many vacant poor-houses, cheaper money, the best class of foreign and domestic immigrants, and the finest cereal crops in the United States."

Episcopal Convention.—At the recent Episcopal Convention, the question of omitting the words "Protestant Episcopal" on the title page of the Prayer Book, was indefinitely postponed. A canon was adopted establishing an order of deaconesses. Several changes of minor importance were introduced into the order of service as laid down in the Prayer Book.

Concord Quarterly Meeting.—At this meeting, held at Media, Pa., on the 12th of Eleventh Month, the most striking feature was the harmonious exercise that prevailed for the extension of the Lord's kingdom. It was shown in the prayers that were offered, for the renewed visitations of Divine Grace, (without which man is spiritually helpless); and in the pleadings with the people to yield themselves

submissively to the work of the Holy Spirit, so that they might be favored with repentance and general sanctification through the water of life, and waiting upon God, come to a nearer acquaintance with that Divine Being, whom to know is life eternal.

The way to life and salvation, and the way to death and destruction were set before those assembled. The gathering was a large one, and it was a solemn and favored opportunity, which it is hoped will not pass without producing some good fruits.

In the business meeting attention was drawn to the increasing use of music in the Society of Friends—an indulgence which from very early times had been discouraged among them, because of the waste of time involved in its study and practice, and because its effect on the mind was not favorable to religious growth. It is both a symptom and a branch of that worldly-mindedness, which is perhaps the most dangerous enemy our branch of the Church is called upon to encounter in the present day; and it is as clearly prohibited by the discipline of Philadelphia Yearly Meeting as other practices which claim the attention of overseers and church officers.

Protestants of the Alps.—The Protestants of Val Freisamiers, in the French Alps, are in a desperate need, and appeal to their fellow-Christians for aid to emigrate to Algeria. Descendants of those faithful witnesses who centuries ago found refuge from persecution in these almost inaccessible mountain heights, they have for generations endured increasing tribulations. Much of their property has been swept away by avalanches, and during half the year they are entirely isolated from the outer world, while, owing to the intense cold they are forced to inhabit their stables, in order to make the most of the animal warmth of their cattle. Each succeeding spring finds them more poverty-stricken and with fewer resources. Some ten families have already been transported to the Protestant colony of Tlemcen, situated in Algeria. The Protestant Colonization Society issues an appeal for funds sufficient to transport the remaining families, some twenty in all.—*American Messenger.*

THE FRIEND.

ELEVENTH MONTH 23, 1859.

The plea is often advanced for making changes which tend to relax the discipline of the Society of Friends, and to lower the standard of self-denial which it requires of our members, that such changes will have the effect of keeping within the pale of the Society some who are not willing to conform to the degree of cross-bearing which is necessary to come up to the standard of old-fashioned Quakerism; and therefore that by modifying our discipline, and satisfying this class, we may expect an increase in numbers.

It would be well for those who advocate such a course, to consider what are the objects of maintaining a separate organization as a religious Society—and whether these objects can be obtained in such a manner.

The Society of Friends was called into existence by the adoption of certain religious doctrines and the observance of the testimonies which grew out of them—the holders of which were drawn together by the unity of their views. One great object of its continued existence has been to hold up to the world an organized and united testimony to the truth, precious, and binding authority of those doctrines and testimonies. If it departs from them, it loses its value as an exponent of them and as a witness for the Truth. If we were to lay aside our convictions as to the spiritual nature of Divine worship and of the Christian religion, and permit the introduction into our meetings of stated observances, such as reading, singing, and elaborately

prepared sermons, in place of humble waiting on God for help and direction, we might retain among us some who now go to other places where there is more to please the ear and gratify the intellect than in the humbling effort to feel the Divine Power acting upon the mind, which is the proper attitude of a Quaker worshipper. In the same manner, by adopting other practices which are fashionable among many professors of Christianity, and by allowing greater liberties in the manner of life, we might still further widen the platform of church fellowship, until it might become broad enough to embrace almost every one who wished to make any profession of religion. But it is evident that the value of the Society as a testimony-bearer to the truth, would be proportionally diminished; and the motive for its maintenance would become less and less, until it might be permitted to drop out of existence, with none to mourn its departure.

It seems to us that the principal use of such a Society as our own, is the presenting to the world of a pure standard of doctrines, and the example of a body of people, whose lives are consistent therewith. Such an example cannot fail to have an animating effect on others, whose hearts are touched by the finger of God, and who are convinced in themselves that the Lord requires of them a holy and watchful course of conduct.

The more upright and blameless, the more consistent with the self-denying precepts of Christ, the lives of our members are, the brighter the light which they will hold up to the world, and the stronger will be its attractive power on holders—saying in effect to them, "Come and have fellowship with us, for truly our fellowship is with the Father and with his Son, Jesus Christ."

The trials at the present time special need to be on our guard against the gradual introduction among our members of indulgences which tend to promote the increase of worldliness. In the limits of Philadelphia Yearly Meeting, the Divine blessing on the labors of faithful Friends has largely prevented of latter times the introduction of erroneous doctrines, which have caused trouble in many parts of the Society. But the enemy of all good has other baits and snares; and if he can prevail on the members to slide into worldly indulgences, such as music, and other things which tend to dissipate serious thoughtfulness, and to please the vain mind, so that they lose the tenderness of spirit and watchfulness over their spiritual interests, which is the proper condition for a Christian to dwell in, their power for good will be destroyed, and they themselves will have fallen from a state of grace.

William Penn says of the early converts among Friends, "We did not think ourselves at our own disposal, to go where we list, or say or do what we list or when we list. Our liberty stood in the liberty of the Spirit of Truth; and no pleasure, no profit, no fear, no favor, could draw us from this retired, strict and watchful frame." "This retired and strict sort of life 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." The more fully our members are brought into that "strict and watchful frame" of which William Penn speaks, the greater will be our influence for good in the world, and the more healthy will be the spiritual condition of the body.

A friend has kindly called our attention to a misquotation of the 4th verse of the 1st chapter

of John, which was contained in an extract from the valuable writings of William Grove, published in No. 12, p. 90 of the present volume of THE FRIEND. The extract says, "In Christ (the Word) was Light, and that Light was the Life of men." This reverses the order of the text, which says, "In Him was Life, and the Life was the Light of men."

Our friend thinks that it was "as a warning against the heresy of rationalism that the beloved disciple was there led to emphasize the precedence of Life the food of the heart, over Light, the food of the brain." The obedience of faith is still a needful preparation for the reception of Divine mysteries. Our Saviour said, "If any man will do [God's] will, he shall know of the doctrine."

The article on the *Protestants of the Alps*, published under the head of "Items" was forwarded by our friend ELIZABETH R. HUTCHINSON, South West corner of Seventh and Orange Streets, Philadelphia, whose sympathies had been awakened for the sufferers, and who offers "to receive, receipt for and forward" such sums of money as may be contributed for the purpose of aiding the removal of these people to a more hospitable home.

SUMMARY OF EVENTS.

UNITED STATES.—Complaint has been made to the Treasury Department that the alien labor contract law is being violated at Detroit, Michigan, by Canadian laborers, who cross the line every day to perform labor in the United States, and return to their homes at night. Acting Secretary Batcheller on the 18th inst., referred the matter to the Collector of Customs at Detroit, with instructions to see that the provisions of the law are strictly enforced.

Nellie Bly, a correspondent of the *New York World*, started from that city on the 14th instant, for a journey round the world in 75 days. Every step of her trip has been mapped out, and barring accidents, she will achieve what no man or vessel has ever attempted. Apart from the picturesque interest which such a trip possesses, it will serve a useful purpose of showing the development of transportation facilities of the world, and also in demonstrating that the untraveled woman can travel as well as the man with perfect safety. Nellie Bly is provided with tickets for her entire trip, and they were all purchased in New York, which is another interesting fact. She will journey without a trunk, taking only a bag, which she can carry in her hand. She left on the *Augusta Victoria* of the Southampton-Bremen line, will proceed to London, and take, the morning after her arrival, the Indian mail steamer, which goes by the way of the Suez Canal. She will be due in Hong Kong on the 25th of next month. The cost of the trip will be about \$200.

The Report of the State Department of Agriculture of Alabama shows that but 86 per cent. of a cotton crop has been made in the State. The corn crop is above a full one, the Report showing an average of 105. The Chickasaw legislature has passed a resolution memorializing Congress to allot in severalty the Chickasaw lands, giving to each Chickasaw citizen 160 acres of land, and the remainder of the lands, after the allotment is made, to be purchased by the Government at \$1.25 per acre.

Despatch from the Vermilion Reservation, in Northern Minnesota, says that the Bois Fort Chipewas have accepted the propositions of the Government made through the Chipewas Commission, in regard to taking lands in severalty, and for this purpose have agreed to the United States their reservation, embracing about 116,000 acres.

A movement is on foot to appoint a joint commission to determine the disputed boundary between Alaska and the British possessions.

The *Caroline* steamer, published in Salisbury, North Carolina, sent a mining expert to Montgomery County, to investigate rumors of an important gold field there, and he reports that all the statements are true. The find is said to be the richest ever discovered in the State. Three parallel veins were found, about half an inch in thickness, and only a few feet

apart. The ore pans out a large percentage of pure gold. The place is owned by three brothers named Sanders.

The brewers of New York City have assessed themselves ten cents on every barrel of beer sold by them during the year ending Fifth Mo., 1st, 1889, for the benefit of the proposed World's Fair to be held in that city in 1892. The amount is stated to be \$446,000; which shows that 4,460,000 barrels of beer are sold by the New York brewers every year, or about three barrels for each man, woman and child living in that city.

A despatch from Topeka, Kansas, says, that Senator Ingalls will not succeed himself in the United States Senate. There is a growing sentiment in favor of re-submitting the prohibition question to a vote of the people, with the end in view of repealing the law. It is reported that the late Senator Ingalls, who was re-elected in 1886, had offered his resignation, but that the people don't want it. Judge Foster, of the U. S. Circuit Court, has sent in his resignation, to join in the re-submission crusade and contest Senator Ingalls' seat. He is a Republican, and very popular.

A correspondent informs that a statement in the Summary of Eleventh Month 2d, in regard to Vice-President Morton having applied for and obtained a license to sell liquor in the café of his apartment house in Washington, is a falsehood. Great care is exercised to endeavor to avoid placing anything in this department reflecting upon the character of any person, without being quite clear that it is correct. Upon careful inquiry it is ascertained that the Vice-President has obtained a "bar-room license," but that the wines, rum, brandy, &c., which are on a "wine list" of his apartment house, are not sold over the bar, but are supplied to customers at the tables in the restaurant.

Deaths in this city last week numbered 370, 11 more than during the previous week and 16 more than during the corresponding period of last year. The foregoing 197 were males and 173 females; 43 died of consumption; 30 of diseases of the heart; 26 of inflammation of the lungs; 21 of old age; 14 of debility; 12 of inanition; 12 of inflammation of the brain; 12 of influenza; 11 of pneumonia; 10 of cholera; 10 of apoplexy; 12 of convulsions; 11 of cramp; 10 of casualties; 10 of bronchitis and 8 of typhoid fever.

Markets, &c.—U. S. 5's, reg, 105; coupon, 106; 4's, 127; currency 6's, 117 & 128.

COTTONS was quiet, but steady, at 10 $\frac{1}{2}$ cts. per pound for Middling.

FEED.—Winter bran, prime to choice, \$13.25 a \$13.50; do, fair to good, \$12.50 a \$13.00.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do, extras, \$2.85 a \$3.25; No. 2 winter family, \$3.30 a \$3.75; Pennsylvania family, do, \$3.75 a \$3.90; Pennsylvania rolls, extra, \$4.00 a \$4.40; winter winter, clear, \$4.00 a \$4.30; do, straight, \$4.35 a \$4.50; winter patent, \$4.60 a \$5.00; Minnesota, clear, \$3.50 a \$4.12; do, straight, \$4.25 a \$4.75; do, patent, \$4.85 a \$5.25. Rye flour was quiet and easier. New Souths at \$1.85 a \$1.90, and old at \$1.25 a \$1.65 per 100 pounds as to quality.

GRAIN.—No. 1 red wheat, 80 $\frac{1}{2}$ a 81 cts.
No. 2 mixed corn, 40 $\frac{1}{2}$ a 41 cts.
No. 1 white oats, 28 $\frac{1}{2}$ a 29 cts.

BEEF CATTLE.—Extra, 4 $\frac{1}{2}$ a 4 $\frac{3}{4}$ cts.; medium, 4 a 4 $\frac{1}{2}$ cts.; common, 3 $\frac{1}{2}$ a 3 $\frac{3}{4}$ cts.; fat cows, 2 $\frac{1}{2}$ a 3 $\frac{1}{2}$ cts.

SHEEP.—Extra, 5 $\frac{1}{2}$ a 5 $\frac{3}{4}$ cts.; good, 5 a 5 $\frac{1}{2}$ cts.; medium, 4 $\frac{1}{2}$ a 4 $\frac{3}{4}$ cts.; common, 3 $\frac{1}{2}$ a 4 $\frac{1}{2}$ cts.; culls, 2 a 2 $\frac{1}{2}$ cts. LAMBS.—Extra, 6 $\frac{1}{2}$ a 6 $\frac{3}{4}$ cts.; good, 5 $\frac{1}{2}$ a 5 $\frac{3}{4}$ cts.; medium, 5 a 5 $\frac{1}{2}$ cts.; common, 4 a 4 $\frac{1}{2}$ cts.

Hogs were in fair request, although prices in sympathy with the Western market declined $\frac{1}{2}$. Good light Western held at 5 $\frac{1}{2}$ a 5 $\frac{3}{4}$ cts.; heavy Western, 5 $\frac{1}{4}$ a 5 $\frac{1}{2}$ cts.

FOREIGN.—A revolution occurred on the 15th inst. in Brazil, on which day a Republic was proclaimed. General Da Fonseca appears to be at the head of the movement.

Dr. Barbosa, the new Brazilian Minister of Finance, has taken the same position in regard to London, to the following effect: The Government is constituted as the United States of Brazil. The monarchy is deposed, and Dom Pedro and his family have left the country. The provinces have signified their adhesion to the Republic, and the tranquillity and general satisfaction prevail. The Republic will respect all State engagements, obligations and contracts.

The world's output of tobacco is reported to be increasing more rapidly than any other vital or corn.

Dr. Kraft-Ebing, of the University of Vienna, recognized in Europe as an authority, thinks that no proper legal measure should be neglected that may combat intemperance, and that the formation of societies to counteract it should be urged. He declares that 20 per cent. of all cases, intemperance is found to be the sole or chief cause, and 80 per cent. more, one of the causes of mental disease.

It is estimated that the Egyptian cotton crop will yield over 3,000,000 bales.

On the 16th instant Floquet was elected President of the French Chamber of Deputies. He received 338 votes out of the 400 required.

The Emin Pasha Relief Committee will instruct Captain Wissmann to despatch, with all possible speed a caravan to the relief of Henry M. Stanley and his party.

The Porte is ready, as soon as it learns that Austria and Russia have accepted Prince Sigmarek's mediation, to send a circular letter to the signatory Powers denouncing the illegality of the present government of Bulgaria.

The Paris correspondent of the *Daily News* says: The Mexican Government, in an interview stated that a draft of a protocol for the federal union of Guatemala, San Salvador, Honduras, Nicaragua and Costa Rica had been already signed, but required ratification by the Congresses of the five countries.

H. Benson Whitehouse, United States Charge d'Affaires in the city of Mexico, has just succeeded in climbing the extinct volcano of Iztaccihuatl, 18,000 feet high. In the ascent he was obliged to cut over 2,000 steps in solid ice, and one night he camped in a cave at a height of 14,000 feet.

The Mexican Government has authorized the construction of a railroad from Bagdad, on the Gulf of Mexico, to Matamoros, opposite Brownsville, Texas. A new coal bed, which is estimated to contain 19,000,000 tons, has been discovered at North Sydney, Nova Scotia.

RECEIPTS.

Received from Henry Bell, Agent, Ireland, £4, 5s., being 18s. each for himself, S. Fayle, William White, John H. Hart, George W. H. Hart, John E. W. W. John H. Colvin, and John E. Southall, vol. 63, and 5s. for Benjamin Bishop, to No. 52, vol. 62.

NOTICES.

WESTWOLD BOARDING SCHOOL.—The Committee in charge will meet on Seventh-day, the 30th inst., at 10 A. M., to consider report of joint committee on the Farm, and other business.

WM. EVANS, Clerk.

Philad'a, Eleventh Mo. 1889.

MARRIED, at Friends' Meeting-house, Springville, Iowa, Tenth Mo. 24th, 1889, ELWOOD D. EMMONS to IDA BREDL, daughter of Samuel and Esther J. Bredl, all members of Springville Monthly Meeting of the Friends' Church, on Fifth-day, Eleventh Month 14th, 1889, at Friends' Meeting in Medford, ISAAC L. son of Henry W. and Miriam Roberts, of Moorestown, to MARY E., daughter of Benjamin J. and Sarah A. Wilkins, of Medford, N. J.

[THE FRIEND of Eleventh Month 2d, contained a notice of the decease of Hannah W. Allen. Since its publication, the following account has been received, containing fuller particulars.]

DIED, on the 22d of Tenth Month, 1889, HANNAH WILKINS ALLEN, daughter of John C. and Rebecca S. Allen, the wife of George W. Allen, a member of the Monthly Meeting of Friends of Philadelphia. Whilst this beloved young friend had much to bind her to this life, it was instructive and touching to witness, during a protracted illness, her struggle for resignation to the Divine will, and her trust in the Holy Help, we reverently believe, was mercifully strengthened to her attainment to this, and to know a preparation for the solemn change; so that she was enabled to look forward with calmness and resignation to life's close. She was graciously permitted to feel her Saviour near, and to realize the preciousness of his peace; leaving to her beloved family and friends, the consolation of believing that, through redeeming love and mercy, she is now an inhabitant of that city, where none can say, "I am sick."

—WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, ELEVENTH MONTH 30, 1889.

No. 18.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 199.

CONFESSING AND FORSAKING SIN.

A few years since, after attending a country Quarterly Meeting, I spent part of the afternoon in company with a friend, who related some interesting incidents in his own experience.

Many years before, when visiting the prisoners in the Eastern Penitentiary of Pennsylvania, he became much interested in one of the prisoners, a young man, who had been a physician in a small town in the interior of the State. He had yielded to the temptation to connect himself with a gang of men engaged in the business of counterfeiting bank notes, but had been detected, convicted, and sentenced to an imprisonment of three years and six months. He had then a wife and one small child; and seemed fully repentant, and determined to live an upright life in the future.

When the term of his imprisonment expired, my friend took him to his own house, and sheltered him there for a time, until some plans could be devised, and arrangements be made for his future course. Ultimately, he removed to one of the cities on the Pacific coast, obtained a position as a physician to a public institution at a good salary, invested his savings in land which increased in value, and became prosperous and wealthy. He was a man of good abilities, and soon came to be esteemed as a prominent and influential citizen.

He was made President of the Board of Education, which had charge of the public schools of the city in which he lived; and exerted himself to promote their efficiency. A school for young women was established at the same place, under the control, as I suppose, of an Episcopal organization in the Eastern States; and a clergyman sent out to conduct it, who had formerly lived near Philadelphia. Some rivalry arose between this and the public schools; and the latter were so ably managed as to interfere with the success of the other. It was probably due to this rivalry and a desire to destroy the influence of the President of the School Board, that the clergyman spread the information of his former crime, of which he happened to have some knowledge.

This cruel act was a most grievous blow to the Doctor, who had for years been living an

upright life, and had gained the esteem and confidence of his fellow-citizens. In his distress, his thoughts turned to the one who had visited him in prison, sheltered him when homeless, and encouraged him in his good resolutions; and he came on to Philadelphia to consult with this friend, in whom he felt that he could confide. He had some thoughts of disposing of his property where he then lived, and of removing to some distant point such as Japan or Calcutta, where he would be unknown, and where the taint of his former misdeeds would no longer attach to his name. "No," said his friend, "go back to thy own home, and there live down all unfavorable reports." This advice he concluded to follow; but before returning he felt that one unpleasant duty must be performed.

His family by this time had arrived at years of understanding. One son had graduated as a physician, two others were then students at Harvard University, and a daughter had been receiving her education in an Eastern city. He felt that he could not gather these into their western home without first preparing their minds for the reports respecting their father, which would probably reach their ears at some time. This information he could not communicate to them himself, and his wife would not do it; so it devolved upon his faithful and long-proved Philadelphia friend. He sent for all the members of his family, and one evening, as they were gathered together at the house of his friend, he asked him to tell his children where it was that they had first met with each other. The scene that followed was a very affecting one; in which the daughter fainted.

Some friends in Philadelphia, who had known the Doctor in former years, drew up and signed a paper expressive of their confidence in him; and this was given to him. He returned to the place of his abode, and continued to prosper there.

There was much wisdom in the advice given to this person—to live down unfavorable reports in the place of his abode. The way of the transgressor is hard; and however sincerely he may repent of his evil deeds, he cannot expect entirely to escape from the sufferings which follow them. But there is nothing which so effectually opens the way in the minds of others for him who is desirous of reforming, as humble confession of our faults, and the evidence of sincere repentance. "He that confesseth and forsaketh his sins shall find mercy," not only with Him who is the great Judge of all, but with those who are living under the government of his Spirit.

Not long since the case of Henry V. Lesley, who, when Secretary and Treasurer of a Canal Company, had defrauded it of considerable sums of money, came before the courts of Philadelphia. The guilty man had gone to Canada, but had voluntarily returned, prepared to submit to any punishment that justice might demand. He had made pecuniary restitution so far as was in his power. When brought to trial, he pleaded

guilty and made the following touching and instructive statement:

"I don't wish to take up much of the time of the Court. It was my intention not to say anything; but simply to plead guilty. In June, 1883, I was dismissed from the company, and soon after that, by the assistance of my brother and other relatives, I re-funded to the company from \$12,000 to \$15,000, I don't know exactly. For three years I suffered extremely. No man can know how great my suffering was, and the fear of punishment at last became so great that I left the city and went to Toronto. I then took a false name, and under it made many friends. Two events then took place during that year, that were the means of inducing me to come home. I recognized the false position I was in, and the full responsibility I owed to God and man, and I could not live any longer in that lying way; that I was really an impostor while living there. I know that I have done right in coming home, and I don't regret it. I have thought the matter over in prison, and am satisfied that I have done all that I can to secure perfect peace. If ever I am able to repay the company I will do so. If a legacy is ever left to me—there were two left me—and if an other should be, the company will surely get the benefit of it. I have nothing more to say, and I throw myself on the mercy of the Court."

Who can doubt that this man would be happier in prison, while he was suffering the legal penalty for his offence, but with a hope in that mercy which allows him "that confesseth an I forsaketh his sins," than he was when concealed under an assumed name, and tormented by an uneasy conscience?

The following incident, which was published in *The Episcopal Recorder*, shows the power of conscience in compelling a man to acknowledge a wrong he had committed years before. He felt that without such "confession" he could not obtain peace of mind:—

"Some years ago, a fine vessel, bound for Canada, was wrecked off the coast of Newfoundland. She had on board an experienced captain, a competent crew, and several passengers. All perished in the boisterous waves one very stormy night, and the name of the ship was found out only by some of her boats being washed ashore. Many a home was made desolate by this sad calamity, and it was a matter of wonder that the captain had ventured so near the dangerous shore, instead of keeping to the open sea.

"A light-house stood on the very spot where the vessel in question was dashed to pieces, and a few months ago the light-house keeper was taken seriously ill. The man, who knew that he was not likely to recover, sent for a friend, saying that he had an important secret to tell, and begging him to come at once. The dying man said that he had kept the secret for many years, but now felt that he could keep it no longer, although, when made public, it would deprive him of the good name for faithful attention to duty that he had always wished to maintain be-

fore the world. He had held the post of light-house keeper for a great many years, and until illness obliged him to give place to another man, he had every night carefully lighted the lamp. "Every night," said he, "except one!" That evening and night I drank so hard that I became insensible, and quite forgot the lantern. The next morning the — was found on the rocks, and I knew that I had been the cause of it; for had the light been up, the captain, who knew this coast, would have kept far enough off; seeing no light, of course he mistook where he was. This has preyed upon my mind ever since, and I could not let die without telling it. I have heard of one gentleman having been lost in that vessel, whose mother I knew in Canada, and I think she is still living. Will you find her out, if possible, and tell her all that I have told you?"

"The old light-house keeper died soon after. His wishes were obeyed, and it seemed like a voice from the depths of the sea when his confession was made known to the mother in Canada, and to the widow and orphan children in England.

"How powerful is the conscience! Like a worm gnawing at the root of a plant, must the remembrance of that one night of sinful self-indulgence have preyed upon the light-house keeper's heart, and often embittered his happiest moments."

J. W.

FOR "THE FRIEND."

A Letter to Friends Everywhere.

Dear Friends: My mind has long dwelt on the necessity there was, for us who belong to the religious Society of Friends, to remember that our meetings for discipline are to be held as much to the glory of God, (the work being his) as those for worship; that we should have our minds turned to Him for right direction to transact the business in a manner becoming the disciples of the Lord Jesus; not in any wisdom of our own, but in that wisdom which cometh down from above, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

I was glad to see an editorial in THE FRIEND of Tenth Mo. 5th, drawing attention to this important subject, in which are these words: "It would be a mark of serious declension from the true principles of Friends, if its members should come to feel, that they might transact the business of our meetings for discipline, relying on their natural wisdom, and reasoning powers, as they would in a political gathering, or in the ordinary course of outward affairs." This is indeed true; then let us all watch ourselves, and seek for Divine help, and hold these meetings in the power of God; and let us be careful in answering the Queries, which let us come before us from time to time, that they be answered according to Truth, and the real state of the meeting. We cannot expect the overseers to know everything that transpires among us, in large meetings, therefore the answers are brought to our Monthly Meetings for their approval, and it has long felt to me that if Friends know of anything, by which the answer is not correct, and let it pass without a protest, they become a party to sending an untruth up to the Quarterly Meeting; it is very comfortable and pleasant when we can truthfully send up a clear answer to any of our Queries, but let us beware of wanting to appear better than we really are; it feels to me that it were better not to answer them at all, than knowingly to send up answers which are not correct; it is, I believe, as offensive in the Divine sight, as for an individual to give an in-

correct statement to another. We all need to humble ourselves at the footstool of our dear Master, ere we can be prepared to enter upon these weighty subjects; then there would be more true love and wisdom shown in these important meetings.

There is also another subject that has weightily rested upon my mind, and which I feel like calling the attention of Friends everywhere to—the too much giving way to sleeping in our meetings for worship. George Fox says: "Friends take heed of sleeping in meetings, and of sottishness and dullness, for it is an unsavory thing to see one sit nodding in meeting, and so to lose the sense of the Lord's presence." And, indeed, what most strangers think, on coming into one of our meetings, where we profess in the "silence of all flesh" to have our hearts bowed in true worship at the Master's footstool, and seeing a plain Friend sitting there asleep; would they not have a right to say, our profession was far above our performance; and discredit be brought upon the cause of Truth, as held by us as a Society.

I have great sympathy for those thus afflicted, and especially for the young mothers, who often lose much of the needed night's rest, and yet feel that they lose much by staying away from meeting. Well do I know the fight that is needed to try our faith; but let us cry mightily unto God, who answereth prayer, and, I believe, as we keep on crying and watching, we shall overcome, for "He never said unto the wrestling seed of Jacob, seek ye my face in vain!" But there must be a wrestling, not sitting down in a supine, indifferent state, in which the enemy will soon overcome us; but pleading with our dear Lord and Master, who was tempted in all points as we are, and knows so well how to succor his tempted children, when He has engaged to try them; for the trial of our faith is more precious than gold, that perisheth.

I have been myself so tried with drowsiness, that I have gone home from meeting sick with the battle fought; but the dear Lord has never, to my knowledge, permitted me to be overcome. So while feeling tender sympathy for those who have lost their rest, through duty to others, and also for the dear aged travellers who are feeling the fading away of their natural powers, I would encourage all to seek to the Lord for help, wrestling for the blessing, saying, with Jacob of old, "I will not let thee go, except thou bless me," and He will give thee strength.

Oh! how different would be some of our meetings, if each one were to know this travail of soul, looking inward instead of outward, in dependence upon Israel's unsleeping Shepherd, then the true living water would flow, as from vessel to vessel and all would be fed, though no human voice were heard; and He who knows our needs would, in his own good time, raise up those who should through his Almighty power, be willing to speak well of his great name, and testify of his exceeding love and power toward his weak but trusting children.

Your loving and exercised friend,

R.

I HAVE pondered it much, and this morning it has opened to my view, that to manifest by consistency of conduct, that we live in the spirit of prayer, may have an influence on those around us, which we are not conscious of, though our family and connections may not see us on our knees, nor witness our supplications in secret, when the door being shut, we bow low, at the feet of the Redeemer.—*Mary Capper.*

FOR "THE FRIEND."

The Late Summer-Flora of Colorado.

A visit extending from the 8th of the Eighth Month to the 4th of the Tenth, did not embrace the height of "the flower season," as we were very frequently told by residents there, yet some notice of the plants then in bloom may prove of interest.

Whilst yet travelling by rail over the vast plain which reaches from the Mississippi River to the Rocky Mountains and, as we neared the City of Denver, our attention was drawn to a large and showy white flower set among prickly leaves which we scarce knew whether to place among the thistles or the poppies. A closer examination, whilst the car stopped, decided in favor of the latter, and we learned from a fellow-passenger that the familiar name was Rocky Mountain Poppy (*Argemone polytaera*). We noticed whilst still upon the barren plains two other plants, vast beds of a dull pink Cleome, or Butterfly-weed, growing in some places many feet high, and in other situations less than a foot, apparently the same variety. The sight of a brighter color after the long stretch of pale Buffalo grass, which had surrounded us for many long miles as our train travelled on and toward the great West, was refreshing. In some sterile neighborhoods grew also a coarse prickly plant with bright yellow flowers easily distinguished as a member of our Potato family (*Solanum rostratum*).

But our floral feast was yet to come, and on reaching, some days later, by stage, the beautiful Estes Park, northwest of Denver about forty-five miles, our road was literally gay with bright flowers. The lovely hare-bell was first to greet us, nodding a welcome from a bare rock. There is a delicacy about this plant in Colorado which causes it to differ from any we had before met with, and we were constantly surprised during our whole visit in finding its beautiful bells mingling freely with other flowers upon the level ground, the hillsides, or on the mountains. Another variety of Campanula, about four inches in height, was very attractive, the bells upright, seldom nodding, and blue approaching to purple. This plant we met with in the neighborhood of Colorado Springs. But, to return to Estes Park where we found by far the greatest number and variety of flowers. Its sheltered enclosure, with its mild climate, favored the lab of some of our plants, though many others told only by their seed-vessels of the beauty which had preceded us; and residents regretted that we were too late for their favorite, Anemone, Primula, and Columbine. One very showy plant with large red and orange colored flowers, the Rocky Mountain Daisy, was still abundant, with its relative, Rudbeckia, growing side by side with hare-bell and gentian. The ground immediately surrounding the cabin where we lodged (whilst our meals were taken in a ranch-house near by) was crowded with flowers; so much so that in a few moments one could gather a bouquet of great and astonishing variety. At the time of our leaving Estes Park, whilst the passengers were seating themselves in the stage-coach, one of our party hastily gathered a few specimens to mail for home, folding them hurriedly into a newspaper as for ordinary posting. This is perhaps the best mode of preparing flowers for a journey of several days. If enclosed in a tin box the petals expand and fall off, or even become mouldy, and a paper box is liable to be crushed; but, by partly opening a folded newspaper and laying the specimens side by side,

then folding all carefully, and just as we post a paper, the flowers are ready for their departure, and will retain their color and condition so as to be both recognized and enjoyed at their journey's end. When time and opportunity permit, an hour or more of moderate pressure, while wrapped before starting is an advantage. Our specimens so hastily plucked at Estes Park while the stage waited for its passengers (five minutes perhaps) carried well their two thousand miles, and when counted numbered twenty-one species, among which was conspicuous a beautiful large white Primrose.

Our readers will not wonder that we left this beautiful spot with regret, but as our point of destination had not been attained we travelled once more; and henceforward our chief acquaintance with Colorado flora was in the immediate neighborhood of Colorado Springs. An ascent of Pike's Peak, from that interesting city, and about fifteen miles distant, gave us an opportunity to enjoy some of our Alpine and Sub-Alpine flowers whilst bright berries of the Kinnikinnick and the white snow-berry cheered our way during the ascent. After passing the timber line, we were charmed by the flowers peculiar to highest altitudes which cling closely to the mountain-sides and quite differ from flowers of the low lands. They seemed reluctant to be torn from their native soil, and were deeply rooted to our surprise and admiration, so braving the cold winds and storms. Their height was seldom more than half an inch—a lovely Forget-me-not of intense blue, and of delightful scent, reminding of our Arbutus, and a very small Pink, especially awakened our admiration.

Other flowers quite new to us of different colors grew close upon the sand among the stones. As we approached the very top of the peak these altogether vanished, and, I doubt whether any flora exists there at any season of the year. In winter months the place is uninhabitable for man or other animal. Upon the day of our ascent (the 21st of the Eighth Mo.) the weather at the foot of the mountain had been quite warm but kind friends had advised carrying winter wraps and coats, and these were all needed after timber line was passed. Some of the flowers gathered by our party were a tricolored violet and a small white one, with several bright yellow flowers and three varieties of Gentian. Among the most universal plants of Colorado must be mentioned the Artemisia, Sage-brush, or Wormwood. In Coulter's Botany of the Rocky Mountains we find twenty-four species of this plant. These vary in height from 4 in. to 12 ft., though the greatest number of these are about one foot. Fremont often speaks of these plants in his Reports of his Exploring Expeditions in our Western Country. They are generally recognized by an aromatic smell and a grey foliage and blossom.

Very abundant too during the Eighth Month was a pretty variety of Burghamot of a fresh pink color and fine effect, also the universal Yarrow, but here of so much more slender and graceful form than our own that we often thought we had made some new discovery, but believe it to be the *Achillea Millefolium*, though a very attractive variety. Although not a native, the *Alfalfa* is so noticeable a plant in the cultivated parts of Colorado that it is deserving of notice. It was imported from Chili, and is highly valued as pasture and hay for cattle, and the color being a brilliant green adds greatly to the beauty of the landscape. Four and five crops are often cut and gathered during the summer.

In appearance the plant resembles a slender red clover, elongated to 2 and 3 feet and the bloom a purplish pink.

A flower which about sunset unfolds its white petals and reveals numberless fine threadlike stamens is the *Montezulia*, very justly a favorite in the neighborhood of Colorado Springs where we found at least three species. The common and very appropriate name is Star Flower. Another plant which we left still blooming and quite abundant along the side paths of the wide streets of the city bore the less suitable name of Blazing Star (the *Liatris Spicata*). This is a bright purple, and bears no resemblance whatever to either a star or a flame.

So numerous are the flowers of Colorado, that one ceases to wonder that the residents are seldom prepared with names for even familiar plants. A few extracts from the Report to our Government, of John C. Fremont's "Exploring Expedition in the years 1843-44," may give to our readers some impression of the floral beauty which is lavished so profusely over our Western country.

Under date of Seventh Month, 20th, 1843, he notes: "This morning (as we generally found the mornings under these mountains) was very clear and beautiful, and the air cool and pleasant, with the thermometer at 44°. We continued our march up the stream along a green sloping bottom, between pine hills on the one hand, and the main Black Hills on the other, toward the ridge which separates the waters of the Platte from those of the Arkansas. As we approached the dividing ridge, the whole valley was radiant with flowers; blue, yellow, pink, white, scarlet, and purple vied with each other in splendor. Crossing to the waters of the Platte, fields of blue flax added to the magnificence of this mountain garden; this was occasionally four feet in height!"

Again, eleven days later, he writes: "The weather was pleasant and cool, we were disturbed by neither mosquitoes nor flies; and the country was certainly extremely beautiful. The slopes and broad ravines were absolutely covered with fields of flowers of the most exquisitely beautiful colors. Among those which had not hitherto made their appearance and which here were characteristic, was a new *delphinium* (Larkspur), of a green and lustrous metallic blue color, mingled with compact fields of several bright colored varieties of *astagalus*, which were crowded together in splendid profusion."

Of this leguminous plant Coulter, in his Rocky Mountain Manual gives sixty-four species; and the mind unfamiliar with our Western flora, can scarcely grasp such profusion. Fremont was here travelling through a very interesting country, in sight of Long's Peak, northwest of Denver. He adds, "As we emerged on a small tributary of the Laramie River, coming in sight of its principal stream, the flora became perfectly magnificent."

The universally acknowledged "flower season" of Colorado embraces the Fifth and Sixth months, when lilies and roses abound, filling the air with their fragrance.

Upon a hillside, within a short ride from Colorado Springs, and familiarly known as Helen Hunt's Garden, we found, with the seed-vessels of the Mariposa Lily (a slender, graceful plant, about a foot in height, the ground covered with small rose-plants, some five inches high, yet complete, with their bright red hips— which hinted of the charm and beauty of the Spring where one most truly could have trodden upon roses and in a flowery path.

Although it may not be our lot to revel in the outward enjoyment of all this beauty, we can admire and ever rejoice in the handiwork of its great Creator, and in "that unwearied love"

"That plants and built and still upholds a world
So clothed with beauty for rebellious man!"

B. M. R.

From "The British Friend"

Our Duty Towards Animals.

Not long ago I heard of a Highland poet who is able also, like "Cobbler Kozzar," to call the wild birds from the trees. This is John Campbell, the post-master of Ledaig, near Oban. A friend of his, in giving some personal reminiscences of a visit to his Highland home, writes:

"One morning we were out walking together on the high road which runs parallel with and above the shore in front of his romantic dwelling. When Mr. Campbell, calling a halt, said to me: 'There now is one of my birds that I told you about,' and holding out his hand called out, 'Robin, Robin, come pet, come, come!' when the bird, a robin redbreast, came flying from the pine wood, alighted on his hand, and having eaten the crumbs placed there for it, flew away."

"He told me that at first, for a time, had come hesitatingly, but soon getting bolder, it ventured also to bring its mate. She was still more shy, to begin with; but soon gaining confidence, came to feed, perching on the hand as fearlessly as herself. Mr. Campbell gave me some bread to lure the bird, called Robin back, and it forthwith alighted on my hand, eating the crumbs placed there for it, but ever jerking up its head and looking warily into my face with his bright, black, bead-like eyes after every pick, to make sure that all was right. The sensation of being so trusted was to me strange, pleasing, new, and curious; and I wondered how anyone could ever be so mean as to betray such confidence."

"Being once more at Ledaig, after an interval of two months, I again saw and recognized one of the robins sitting on a spray of sweetbrier which trailed from the garden hedge. Speedily getting some crumbs, and calling to it as Mr. Campbell had done when I was last there, it answered my call, came, and alighting on my hand, ate as before, but seemed much more at its ease. This it repeatedly did during my stay."

A. J. Symington, the writer to whom I am indebted for these interesting reminiscences, has also written a sketch of the life of Thomas Aird, another of his Scottish poet acquaintances. Aird, who died a few years ago, was a naturalist as well as a poet. He lived in Dumfries, where he edited a newspaper. In this sketch of his life, A. J. Symington says: "I remember seeing him seated on a rustic seat in his garden at Dumfries, and hearing him call wild birds of different kinds by pet names he had given them, when they would come, alight on his knee, climb and flutter up on his breast in order to thrust their bills into his mouth for sugar biscuits which he had there masticated and prepared for them. He would sometimes close his lips hard, on purpose to see their persistent efforts to bore in their beaks for their accustomed treat, which they knew was to be had for the taking. . . . He had different names and calls for each, and would interest his friends by pointing out a particular bird on a distant tree, tell them he was about to call it to him, and forthwith do so, when, to their utter amazement, it would at once come. Sometimes a bird that was not called

would come as well, on which he would order it off and make it wait its own turn."

In a letter which Thomas Aird wrote to a niece, but intended for her two little children, and which suits our Young Friends' column exactly, he says:—

"Tibbie and Christy are well, and so are Robin and our other little friends. Tibbie takes crumbs from the hand now. One day as I was nusing on the gate up the road, she sat down on it close beside me, and let me touch her with my finger. Another day she followed me as far as the lodge, when I advised her to go home, and not make a fool of herself and me in the Dumfries market. Tell all this to Tottie and Tom—it is meant for them." And again he writes: "I trust Tom is finding his tongue, and conquering on from word to word. Tell him to throw the crumbs carefully to Bobby at first, and keep him back till little Red-waistcoat gets faith in him. Dr. Brown, author of 'Rab and his Friends,' was visiting me lately. He was charmed with Robin feeding on my hand, but Tibbie was not at home. Under the high pressure of the general gregarious instinct overriding the special familiarity, she has been much away in the fields of late with the flocks of finches. On Sunday last, when I was at the head of our little field by the gate, she detached herself from a flock on a high tree, and came and sat down quite beside me. I almost touched her with my hand as I held crumbs to her, but she did not care for them even when I laid them down. Her object was pure friendly recognition. Dear we Tibbie! Since her ancestress came out of Noah's ark there has been no such shiftness, nor will there ever be such another, at least till the millennium."

What is the secret of thus getting acquainted with wild animals? Listen to what is said about those men who learned the secret, and to what they say themselves. Thomas Aird, whom I have mentioned last, when asked the secret of the power he had gained over birds, replied, "A pure conscience and a steady eye are the only rules; they will know at once if you mean to harm, and disguise is useless;" and he used to maintain "that if anybody were at the trouble to become acquainted with their ways, so as to humor them, and avoid sudden motions and things that would alarm them, treat them kindly and never deceive them, birds would not fear man; and that he had no doubt they came freely to Adam in Eden."

In his essay on John Campbell, A. J. Symington himself says: "Were it not for the wanton cruelty to which living creatures are often exposed, I firmly believe that birds, and other animals, would be far more confiding, and in time get over that enforced salutary fear of man which long painful experience has moulded into an instinct."

Of Thoreau, his friend Emerson writes: "He knew how to sit immovable, as part of the rock he rested on, until the bird, the reptile, the fish which had retired from him should come back and resume its habits—nay, watched by curiosity, should come to him and watch him."

It is strange that Christians should so often utter with hesitancy the petition, "Thy will be done," or express it plaintively in sacred song—unless God's ordering of affairs might prove unacceptable, and should be invoked with reserve, and accepted only in resignation. A lurking wish to have our own way, at all hazard, underlies the spirit; an injustice toward our heavenly Father, that connects nothing but trials with his will, forgetting the innumerable

joys which come to us directly from his hand. Yet it is just because God's will shall be done for his children, that they are bidden to be strong, very courageous, not anxious, not afraid, always thankful, to abound in hope, to rejoice in the Lord always. This state of mind is, however, a high standard of Christian character, and one not easily attained. He is reaching toward it who, when he has prayed "Thy will be done," is quieted in heart, knowing that he has committed his way to the wisdom which makes no mistakes, and to the love that will never tire.—S. & Times.

FOR "THE FRIEND."
"WHERE IT LISTETH."

JOHN III. 8.

Up the long woodland reach, a gentle breeze is playing,
And it lifts with touch caressing, each leaf of gold and brown;

And lets in the Autumn sunlight, where the shadows
Dark were laying,

And scatters white-winged seedlets, Clematis
And Thistle's down.

Sways Golden-rod and Asters, and scarlet haws of
Brier;

And the long and seedy meshes of gray bleached
Summer grass,

And sets the blue-eyed Gentian nodding, to the coarse
Sedge in the mire;

Loosens russet bars of Chestnuts, where happy children
Droop in ease;

Bears their echoed laughter, thro' a low shadowed
doorway,

To a sad and lonely mother, whose darling is laid
low;

Dries the trace of fallen tear-drops, lays a sunbeam
'cross her doorway,

Holds back the crimson woodbine, till the whole
room is aglow.

One little breeze, so busy, so varied its mission;

And "whence came it?" Who can answer? or
"whither does it go?"

Chosen as our Master's symbol, to foreshow the great
transition,

Where the spirit's-breath doth quicken, and birth-right
gift bestow.

Mystery of Earth! deeper mystery concealing;
No wealth of human knowledge makes thy hidden
meaning plain,

Waits the truth for higher wisdom, e'en the Spirit's
own revealing?

Oh "come from the four winds, O breath, and breathe
upon the slain."

Tenth Mo. 1889.

"AT EVENING."

SELECTED.

Weary and worn at evening

With bearing the cross of the day,

Still bending beneath its burden,

O, Father! we kneel to pray.

Lifting the hands that are falling,

We seek the clasp of Thine own;

The cross is so very heavy

We cannot bear it alone.

Dim are our eyes from our weeping,

And bleeding our feet from the way;

For thorny and rough was the journey

We've wearily trodden to-day.

Darker and darker the shadows

Are folding us closer around,

Thy love is our only refuge;

No other shelter is found.

Turn not away from our crying;

Refuse not the strength of Thine arm;

O, wipe all the tears from our faces,

And shield us from night and alarm.

Darker the shadows are falling,

More lowly we bend at thy feet;

Thy love is a refuge unfailing,

And rest in that refuge is sweet.

Adam Spencer.

(Concluded from page 131.)

About the seventeenth year of my age a separation took place in the Society of Friends. The parties were designated by the terms "Orthodox" and "Hicksites." The Hicksites adhered to Unitarian doctrines, but the Orthodox held to the Divinity of Christ and the work of the Spirit of God upon the minds of men.

The Hicksites were the most numerous at Gotham, and the one who had the care of the meeting-house being one of them, shut the house against Orthodox Friends. My father offered them the use of his dwelling-house as a meeting place until they could be better provided for. Accordingly, the meeting was held at my father's for one year; and, as a result, it became a sort of headquarters for travelling Friends. It was my place to take care of their horses. The example and conversation of those stranger Friends, as we called them, represented the Christian.

As a consequence of the separation there was much disputing on the subject of religion. There was also a body of professors who called themselves Christians, putting the long sound of the vowel "i" in the first part of the word. With these people the Methodists had a controversy. In the hearing of the arguments, *pro and con*, there were some things adduced from Scripture against the Divinity of Christ, which caused a doubt on my own mind, but of which I did not approve.

About that time my father hired a man as foreman in brick-making, who was a Universalist, and held the same doctrine as the Hicksites. With that man I had many arguments, and some of his arguments against the Divinity of Christ I could not answer. About that time my brother Thomas handed me a newspaper which had enclosed one of his purchases from a store, it having an extract from the "Age of Reason," by T. Paine. Altogether, from those various sources, my mind was troubled with doubts that were like fire in my bones and not easily removed. Yet I did not adopt them.

One thing I may mention in connection with the separation among the Friends. The hold took upon my parents' minds. They seemed borne down by the weight of it, and it was imprinted on their countenances, which caused with me a secret sympathy with them and was a remote help to myself.

I may here remark, there was about four years of my life which I have looked upon as lost time, which were the years from seventeen to twenty inclusive. Those years were devoted (that is, my spare time,) to amusement and the reading of works of fiction; and whilst, I became somewhat conceited with my ability as an arguer of religion; although I had no practical religious experience.

I soon became a strict attendant of the Friends' meeting for worship, both First-days and in the middle of the week. For a time, before making a profession, at attending meetings I often sought places of retirement where I spent a time on bended knees in silent supplication. Often after the family had retired for the night, I spent a time on my knees invoking the mercy and guidance of my Heavenly Father. On one occasion my mother had been out, and coming in behind me, upon my knees, I have reason to believe it was a cause of joy to my parents. The next morning my father's feelings encouraged me in right things. Frequently, for some months in summer, I would take a walk at the

hour of twilight to meditate. The glories of the setting sun reminded me of the Creator of all things, and the vast western expanse was typical of eternity. It was such a new discipline that I was often lonely, but I felt it safest for me. On First-day afternoons during that summer, I taught a First-day school in an old house of my father's; or, rather, I heard the children who came recite in concert well-selected verses, which the children appeared to enjoy and afforded comfort to myself.

I found myself encompassed with infirmity, and began to think if I was joined in fellowship with some religious body, it would be a help to me. My great sympathy for my parents was one cause of inclining towards the Society of Friends. I therefore studiously read their books, particularly Sewall's "History of Friends," where I found, in a condensed form, the testimony of so many different persons who were united to the Christian religion as recorded in the Scripture of Truth. While bearing ample testimony to the Divinity of Christ and the atonement He made for the sins of the world by His suffering on the cross, they also bore testimony to the work of Christ in the soul of man, by His Spirit, and producing the change from nature to grace, which brought man into harmony with his Creator. I was convinced that Friends maintained a standard of Christian doctrine and of religious attainment. I made application and was received into membership with Friends. This was in my twenty-second year.

An experience of note took place with me before I joined the Society. On one occasion I found my two youngest brothers disputing, for which I admonished them and gave them some serious advice. The act on my part was right; but for the first time I named the name of Christ as a religious teacher, and it was important that I should know of departing from iniquity. My mind was filled with a great sense of guilt, by reason of my past sins. Those sins for which I felt the greatest condemnation, at the time of their commission, appeared to have the penalty of death in them; I hastened to a retired place and there, on bended knees, my Judge appearing to me as before me, I pleaded for mercy in the most earnest and penitent manner. Soon my gracious Lord extended the sceptre of His love toward me, and the language was presented to my spiritual ear as had been addressed to Israel through the prophet Isaiah: "Though your sins be as scarlet, they shall be as white as snow; though red like crimson they shall be as wool." Gratitude and praise to God so filled my mouth that I said: "I will praise thee, Oh Lord, while I have my being; I will praise thee before the sons of men."

That was a most blessed experience; so that I have reason to say, "I love the Lord, because He hath heard the voice of my supplication and my cry." That love and mercy hath been extended all my life-long. My sins had been such in the sight of God and made manifest to myself, that doubts would occasionally arise as to the possibility of their having been forgiven; those doubts were evidently "the buffetings of Satan."

On one blessed occasion a language was addressed to my spiritual ear, as from my Saviour the Lord Jesus Christ: "The reproaches of them that reproached thee fell on me." My glorious Advocate so revealed himself in me, that doubts never afterwards troubled me; blessed be the name of the Lord!

Having become a member among Friends,

and interested in church affairs, time passed on comfortably. An event followed of life-long interest, on the eighth day of the Tenth Month of 1834, I was united in marriage with Catharine Gainer, daughter of Jacob and Christiana Gainer, who were leading members among Friends, and gave careful attention to the right training of their children. The union proved to be a happy one through life.

In order to be a true Christian the whole mind must be given up to the will of God, with faithful watchfulness into prayers. There are many things if not resisted and guarded against will choke the Word until it becometh fruitful.

For several years I attended meeting and lost ground in religious life, until there was "neither dew nor rain nor field of offering."

Belonging to the meeting was a minister who was a man of considerable ability, affable in his manner and a genial companion. He largely occupied the time in local ministry nearly every meeting, and it was pleasant to listen to him; therefore the meeting-time was spent without an earnest seeking unto God to know and to do his will. His ministry was not of a deep, guarding character. His sermons were mostly drawn from the Old Testament history, and sometimes appeared more like a lullaby than anything else. At length such service began to tire, particularly as I began again to realize my own condition. I sometimes thought that the said minister feared that the children would wake up and see what was going on. He did not bear a character for upright dealings with many people in the community.

On one occasion I had dealings with him myself, and I thought he tried to take the advantage, so deep was my conviction of the fact that I lost all confidence in his preaching; which was additional cause for me to seek to the alone Source of good. A new zeal was awakened in me.

About that time the subject of First-day schools was introduced and urged with a good deal of force by travelling ministers, as a antidote against unbelief, etc. I entered the work with a thought of doing good, and also with the thought that Friends were in a lukewarm state. I was superintendent of a First-day school held in a school-house for several years, but was careful to keep within proper limits, or rather, to keep to the more literal instruction of the Scriptures. At one time I ventured on the more spiritual exercise and explanation of Divine things. After dismissing the school, as I was leaving, the house the language accompanied with Divine authority arrested me: "Who hath required these things at thy hands to read my courts? Bring no more oblations." Such was the effect that I dare not resist the solemn command, and I bowed under a sense of God's greatness and my own unworthiness. Many months passed while I was not at liberty to engage in religious services, or even to say more than very little about religion. I had to withhold my mouth even from good—I could not understand how some could say they were constrained to speak, while restraint was my continued discipline. At length I became content to bear the yoke in my youth, to put my mouth in the dust, if so be there might be hope. It was to me the time of learning the shuttings of Him who hath the keys, who shutteth and no man openeth—who openeth and no man shutteth.

I have many times since in the exercise of the ministry, known the shuttings first to pass over my mind, and as the true openings fol-

lowed I could rest in confidence that it was of the Lord, and not my own imagination. The lesson that Jesus taught his disciples He still teaches to every one of his learners: "Without me ye can do nothing."

As I abode in this state of self-abnegation, my gracious Lord and Master was pleased to visit and bless me with the incomes of his love and a loving sense of his Divine presence, which made me greatly rejoice. It was like joy in the Holy Ghost. But I soon found that I could not retain the spirit or the blessing, as it was of the Lord's dispensing; I felt the need of a faithful "abiding in the Vine," which involved a strict watch unto prayer, both at meetings and at all times. The Lord was pleased often to fill my heart with a sense of his love, and to open my understanding in Scripture truths, inasmuch that all my past doubts respecting the Divinity of Christ were dispelled, and I could call Him Lord by the Holy Ghost. When I was arrested in my sinful course and called to give my heart to the Lord, I received an intimation that if I was faithful, a gift to the ministry would be conferred upon me. How it was to be brought about I could not foresee.

But while for years doubts of the Divinity of Christ beset me, I felt sure that I would never be authorized to speak in his name, until said doubts were removed. It is a blessed thing to have the truths contained in the Holy Scriptures opened to the mind and sealed by the Holy Spirit. Our Saviour said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father who art in heaven." If the church is built upon Christ the Rock, it must be the immediate revelation of God, whatever instrumentalities He may be pleased to use for his gracious purposes.

I had not only openings in Divine truths, but I had great temptations to believe doctrines which were not true. The enemy, taking advantage of my tenderness and teachableness of mind, he appeared as an angel of light. These invitations were presented so nearly like the Divine openings, that I had to be very deliberate in reference to the things to be believed. But, as patience was abate in, I was given to discern between truth and error. At length, I appealed to my Heavenly Father with the inquiry, why is it that I am so tempted? The reply was, how wilt thou be able to speak on these conditions if thou hast not been tried with them thyself? I thankfully submitted; believing the Divine hand had permitted the temptations.

As I witnessed an over-coming and an increase in the fellowship of God, strong desires were raised within me, that others might partake of like precious faith.

Judicious Neglect.

The thoughtful mother, as her cares increase with an increasing family, finds that she must neglect many things she had thought indispensable. The attention she has bestowed on side issues must be concentrated upon central issues. She must contract her enterprises, and many of them, perhaps, must be given up for the time altogether. With three or four little children to look after, she cannot devote hours every day to practicing music or painting pictures or embroidering fancy patterns. She may have to relinquish courses of reading, give up society to a large extent, and confine her activities to what may seem a very narrow sphere.

Especially is all this true if, in addition to

the care of her children, she does all or the greater part of her own work.

In counting over the items that must be done, those that may be left undone, and those that must be left undone, judicious and discriminating choice is necessary. The family must have good food, wisely selected, well cooked, abundant, and at regular intervals; but all fancy dishes and all that consume a great deal of time in the preparation may be omitted. Children and growing people thrive best on simple and plainly prepared food. Yet this must be selected and cooked with skill and judgment to be good.

Sufficient and suitable clothing must be provided. It should be neatly fitting and becoming; but it need not have a superfluity of stitches and trimming. A plain garment is quickly made, and with the abundance and variety of patterns of every description for sale in the stores, a woman of moderate mechanical ability can cut and make all ordinary garments worn by her children.

The house must be kept in order. Following the two rules, "A time for every thing and every thing in its time," "A place for every thing and every thing in its place," the house-mother will be able to get round the circle of her work more or less thoroughly. It will help if all the superfluous ornamentation of her rooms is put away; if the number of pieces to be handled and dusted and cleaned is reduced to the minimum; if comfort is consulted, to the exclusion of style and luxury. These last two items are very expensive of time and enthusiasm. High thinking is easier if the living be plain.

It is unnecessary to pursue this line of remark further. The house-mother who has courage to draw the line of her activities at those things that must be done, will find time to care for all the essential interests of her family, and will not waste herself on unnecessary enterprises and superfluities.—*Selected.*

FOR "THE FRIEND."

During my confinement with age, and the infirmities attendant, I have enjoyed very much reading the Philadelphia FRIEND, the paper that I had admired from its first publication. But I may say with regret, there was a time years ago that I questioned the propriety of its continuance. This condition of mind, however, was not from anything objectionable that I had ever read in THE FRIEND. One thing I know now, that whereas I was then blind, now I see. I have been much interested in the accounts given of the public meetings appointed by the Yearly Meeting's Committee of Philadelphia Yearly Meeting, for the benefit of Friends and others. It appears to me remarkable indeed that such meetings can be held free from excess, and reported comfortable meetings held in the order of Friends. I think the accompanying evidence that these meetings have been blessed by the great Head of the Church should encourage the Committee to persevere, whenever there is an opening for such labor in the life and authority of those upon whom the vocal services of the meetings rested, seemed so practical and suited to the occasion, as mentioned in some of the reports. And more recently as to the account of Iowa Yearly Meeting, held at West Branch, Iowa, it has seemed good to me to read the proceedings. It reminded me of former times when the contriving influence of the Holy Spirit rested upon the congregation. It appears to me that

there is cause for us to thank God and take courage. I feel grateful that I am privileged now in advanced life to witness signs of gathering to the standard of ancient times; and that love and forbearance mark our deportment towards each other. Truth is truth, and should it be denied by all it still remains Truth. Moth, rust, or any other destroying element, cannot change it; and how simple and easy are its requirements! I feel much sympathy and concern for those who are situated as I have been. But hope they may be favored to know what is best. I may only say that I feel satisfied that my lot is cast with Friends, for the longer I remained from them the more uncomfortable and less enjoyment was my experience; and now, feeling myself a legitimate member of the Society of Friends again, a retrospect of the past in my own case, seems pleasant and comfortable.

With kind regard to all, as ever,

JOSEPH MORRIS.

CARDINGTON, OHIO, Eleventh Mo, 12th, 1889.

Natural History, Science, &c.

Oil from Indian Corn.—For some manufacturing purposes it is desirable to separate the germ part of the seed of Maize from the hard starchy part. The germ contains a portion of oil which may be obtained by the usual process of submitting it to hydraulic pressure. The oil thus procured is similar to olive oil, does not readily oxidize, and may be used in medicinal preparations as a substitute for olive or cotton seed oil.

The Giant Madrona or Arbutus Tree of California.—The genus really belongs to the Old World. Asia has its species, and Mexico claims one or two representatives, but the pride of the family and the delight of arboriculturists is the strong, healthy and handsome child of the west coast. It is often eighty to one hundred feet high, three feet in diameter, and a famous specimen in Marin county has a measured girth of twenty-three feet at the branching point of the tremendous stem, with many of the branches three feet through. The foliage is light and airy, the leaves oblong, pale beneath, bright green above. The bloom is in dense racemes of cream-white flowers; the fruit, a dry orange-colored berry, rough and uninteresting. But the charm of the madrona, outside of its general appearance, is in its bark—no, it is not a bark, it is a skin—delicate in texture, smooth, and as soft to the touch as the shoulders of an infant. In the strong sunlight of the summer these trees glisten with the rich color of polished cinnamon, and in the moist shadow of the springtime they are velvety in combination colors of old gold and sage green.

Pudding Science.—An article in the *Scientific American* calls attention to the scientific principles involved in making a pudding:—First, a fire is built. The kindling point of coal is at so high a temperature that the heat of a match is not sufficient to ignite it; therefore some wood is first set on fire. But this cannot be lighted by the heat of a match unless it is in shavings or fine splinters, which will in their turn give heat enough to set on fire the larger pieces, and this will heat the coal so that it will burn. None of these substances will burn unless they have sufficient oxygen to combine with the carbon and hydrogen which they contain. If they do not burn there will be no heat, hence the amount of air which passes through the wood and coal must be regulated by the draughts of the stove. After a fire is well started, steam to cook the pudding is required. A pan of water is set over

the fire, and by means of the conducting power of the metal of which the pan is made, the water is heated. First, little bubbles of air are so expanded by the heat as to rise to the surface and escape; then, some of the water nearest the metal is so heated that it becomes gaseous and rises in large bubbles to the top. Soon, the top becomes heated by these bubbles of steam, so that they escape as steam, carrying with them the heat which was required to form them; this heat is given up to any cooler substance with which the steam comes in contact, and so it becomes heated. While water is coming to this temperature, the dough is to be prepared. Wheat flour is used because it contains all the substances needed for the nutrition of the human body—starch and some fat to be combined with oxygen in the tissues to furnish the heat needed to keep the body from ten to one hundred degrees warmer than the outside air, according to the season, and to furnish some of the tissues with food which they need. Flour also contains gluten and some other nitrogenous substances, which not only enable the cakes made from flour to become light, i. e. porous, because of its glutinous character, but also to furnish nitrogenous material for the repair of the muscular tissues, and probably to fulfil some other as yet unknown office in the economy of the human body.

The flour being good for food in itself must be made digestible and palatable. Being dry, it must be moistened; therefore water is added in just such quantity as will be taken up by the starch grains and swell them, but not allow them to become pasty. But the saliva must penetrate every particle of starch with its change-producing ferment; and while savage man ate the cereal grain, chewing it a long time, civilized man prefers a quicker method, and so makes the mass of cooked flour porous with the aid of carbonic acid gas introduced either by the aid of ferment yeast, or more quickly by a chemical preparation of baking powder. When the batter is heated all through, to the boiling point of water, the gluten is stiffened so that the mass is elastic, the starch has taken up the water and become dry. The pudding has now to be taken out and served with some sauce.

Ancient Norwegian Tomb.—A discovery, referring to the iron age, has been made at Gløppen, on the coast of Norway. A burial chamber, formed of stone slabs and containing the remains of a man, has been uncovered. There were also in the chamber a bucket, ornamented with bronze, made of limewood; two iron lanceheads, twelve inches long; a double-edged sword, in scabbard, with a ferrule of bronze; an iron shield, a bronze buckle, some Roman gold coins, perforated and worn as ornaments; a glass beaker, green and blue in color and ornamented with etched tracings; a pair of bronze scales, some iron arrow heads and a pair of shears in a wooden case. On the body lay two large red stones and some bronze ornaments. The lining of the coat around the neck was in a perfect state of preservation, and revealed rich embroidery of images of animals. In the hands were three interlaced wooden rings, resembling the well-known puzzle rings.

A Floating Island.—A small book has been published in London on "The Floating Island in Derwentwater: Its History and Mystery." As far back as authentic records go, there has appeared from time to time in the southeast corner of Derwentwater Lake, a small island or group of islands, which sooner or later have regularly disappeared. The island rises but a

few inches above the surface of the lake, is covered with vegetation, and is firm enough to bear the weight of a man. Its area varies from a few square feet to two acres. The author, (G. J. Symons, F. R. S.), concludes that the island is merely the highest part of a great upheaval of the peat which forms the lake-bottom; when this blister-like elevation subsides the islands disappear. During the 150 years over which authentic records extend there have been about 400 appearances of the lake-bottom. By far the most common period for the recurrence of the phenomenon is in the apt to occur when there has been hot weather Seventh and Eighth Months, it being especially during this period.

An Expert in Mental Diseases on Faith-healing.—It is not to be gainsaid that faith, even in its abridged or degenerated phases as monstrous or dilapidated superstition, has a potent effect on the human organism, and is capable of relieving and removing certain functional disorders; and credit may therefore be given to "faith-healing" and "Christian science" for some of the cures which they claim. Their professors, like empirics of all sorts, have wrought modern miracles on hypochondriacal men, who have fallen into drivelling egotism; on hysterical girls, who have entertained demons not unawares; and on a few sincere but highly sensitive persons, who can pass at a touch out of one allotropic state of the nervous system into another. But the small good they have done these has been more than counterbalanced by the mischief they have wrought in encouraging imposture, in postponing medical treatment where it is needed, and in inducing in their adherents, now a large class, an attitude of mind that is debilitating and conducive to the incursion of disease. What has struck me most in scanning, as I have done, a number of their published cases is the credulity of those who can be duped by such records.

Before faith-healers and Christian scientists can claim a hearing they must learn how to make an accurate clinical report, apprehend what induction really means, and abandon the baseless assertions in which they at present deal. Only impatience comes to the medical man who peruses their proud archives of cures in such cases in which disease was evidently simulated, in which it ran its natural course, in which its existence is asserted, no proof being given, or in which it was of a purely subjective character, and might or might not depart at the word of command—such archives being, in one or two instances, accompanied by minute directions as to how post-office orders are to be forwarded. Let the faith-healers and Christian scientists commence with skin diseases—woo the acarus scabiei from its burrow without aid of brimstone, arrest lupus, and wipe out a nevus—and we shall then be ready to follow them with some hope in their campaign against hidden maladies.

Impossible to Exterminate the Eels.—Maryland's Fish Commissioner has abandoned the attempt to exterminate eels from the Chesapeake tributaries. Under a law passed by the last Legislature two cents were paid for each eel delivered to the State inspectors, and in a short time 70,000 eels were caught in Wicomico River alone, and paid for. The Commissioner, however, says that there are more eels in the Wicomico River to-day than when he began his work of extermination. He says he is now satisfied that eels do not destroy the spawn of shad and other fish, as was believed by those who framed the eel law. A score of traps set

in the spawning grounds failed to capture a single eel, and in the hundreds of eels cut open there was not found a particle of spawn.

Items.

Presbyterian Confession of Faith.—Among the Presbyterians in this country there is considerable discussion at this time over a proposal to revise the Confession of Faith. The points in it which have given uneasiness are thus pointed out by Theodore L. Cuyler in *The Evangelist*.

"There is no demand, as far as I can learn, for any general revision of our excellent and venerable Confession of Faith. The whole controversy is waged on a false and hazardous ground.

"1. There is a clause of the Confession which asserts the salvation of 'elect infants.' This clearly implies that there are 'non-elect' infants who may be sent to perdition. Who preaches that doctrine, or believes it?"

"2. There is another clause which declares that God, for his own pleasure, has decreed himself to be the Father of the elect only. What is still worse, our Confession asserts that our Heavenly Father 'passes by' these unhappy souls whom He has created! I would cut my right hand off before I would preach such a doctrine before an audience of unconverted sinners.

"3. There is a most lamentable *error* in our Confession of Faith, in representing God's infinite love in sending his son into this world to die for sinners, and that whosoever believed on Him shall be saved. The Confession emphasizes what *nobody* preaches, and is almost silent in regard to the greatest truth that *everybody* preaches.

"Brethren, these are not merely blemishes on our venerable Confession; they are terrible and damaging errors, which, if they were to prevail, would who were trained in the class-rooms of Archibald Alexander, Charles Hodge, and James Richards—have lamented the existence of those offensive clauses, but we were powerless to remove them. Now our General Assembly submits to our whole Church the question, Shall we *retain* those clauses, or shall we *revise* them? If a majority vote to retain the clauses, how beloved of church members, *before this land and the world the belief of those offensive clauses!* And that would drop a boulder across the track of Presbyterianism, which would impede its progress more than our noble Home Mission Board can advance it. Those unhappy clauses have done us immense damage in the past; they will do us ten-fold more damage in the future. While these offensive articles so wound the conscience of tens of thousands of us loyal and orthodox Presbyterians, is it right, is it fraternal that our brethren should continue to force them upon us? And is it *honored* to ask our candidates for ordination to subscribe to what ninety-nine hundredths of them do not believe?"

Commerce of Two Kinds in Equatorial Africa.—Under this heading, our friend Josiah W. Leeds publishes an article in *The Christian Statesman* of 14th inst., in which he would call attention given by William Taylor, the Methodist Missionary Bishop in Equatorial Africa, detailing the methods of two merchant missionaries, Withey and Gordon, in dealing with the natives, as contrasted with the popular method of doing business on the part of the European traders. It shows how the one way is conservative of sobriety, thriftiness and peace, and the other is the opposite of drunkenness, wastefulness and war.

"When a caravan laden with rubber, beeswax, ivory, &c., arrives, the dealers of the one class serve the native traders and carriers with free rations of both rum and food, and thus encourage them to have a 'jolly time' in feasting, drinking, clapping of hands, and shouting. The next stage is a free distribution of cheap fancy goods; then the dealer for the rubber, wax, ivory, &c., and the payment in guns, powder, beads, knives, fancy goods in variety and rum in huge bottles encased in willow wicker-work. Finally the 'dispatch' or send-off just before the departure of the caravan, which consists in throwing out into the creek, and into the toys in various ways, such as the carriers."

The other method is described as follows: "Our

Christian traders provide some accommodations for shelter and comfort for native carriers and traders. Those who come for the first time call for rum. 'We don't sell rum; don't use nor keep it in the store.' 'Well, we want some tobacco.' 'We don't use tobacco; don't sell it; don't keep it to sell.' 'Do you want to buy rubber?' 'Yes, I can ready to buy your rubber.' 'What will you give us in exchange for your rubber?' 'I will give you money, if you like; or give you cloth, rice, fish, sugar, soap, anything you want, except rum, tobacco, beads and trinkets—such things can do you no good. We sell nothing but what will be useful to you.'

"How much you give us for our rubber?" "When I examine to see its quality I will show you what I will give you, and how much I will give you for each 'arboot' of rubber." "Will you not 'match' you no 'match'—gits—like the other traders, and can afford to give you a good price for your rubber. If you then think that you can do better elsewhere, you can take your rubber away to the best market you can find. We want you to do the best you can for yourselves; remember, the men who are going to buy your rubber are not going to take it out of their own pockets; they must therefore take it out of you in their prices of purchase or sale."

"Some leave us quietly, but many remain and see, and confess to a fair deal. Then comes a free, friendly talk about their country and their people, and a gospel talk about 'Nzambi'—God. The people who thus trade with us go away, in every direction, telling their friends they have become acquainted with 'another people.' Thus our holy brethren are making more than a missionary visit—support, and business increasing daily, and not only have their regular Sabbath services in the Kimbunda, but are talking six days a week beside; from morning till night they are talking in the Kimbunda of Jews and Scribes, and the people who listen attentively and repeat with great accuracy and earnestness any new thing that comes into their ears."

An Old French Bible.—In the course of the visit of William and Susan T. Thompson to the Friends in the South of France, they were much interested, when at Fontanes in seeing the large old Bible, preserved in one of the families of Friends there, and greatly valued. This Bible, in the days when the Protestants presented their place in competition of one of the thick walls of the old house in which one of these families live, and was sealed up by plastering over the place where it was secreted until the force of persecution abated. Thus it has been preserved from the destruction with which it was threatened.

Samuel Morris and Thomas P. Cope, from Philadelphia, have been visiting the Meetings of Friends in Scotland during the greater part of the past month, having been at Aberdeen and Kinnock; thence to the Two Months' Meeting at Edinburgh on the 10th ult.; afterwards to Kilmarlock, Greenock, Arbroath, &c. At Glasgow, from the 19th to the 25th, when they attended to Dundee, and intended to be at Edinburgh during a portion of this week.—*British Friend of Eleventh Mo., 1st.*

On Secret Societies.—General F. S. Grant: "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together." Edward Everett: "A secret society so widely diffused and connected as this, puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Lutheran General Council.—A meeting of this body, held in Pittsburgh, represented 1450 congregations and 245,000 confirmed members. The subject presented for consideration was that which led to the adoption of the following resolution:

"Resolved, That we, the representatives of the Evangelical Lutheran Churches in General Council assembled: 'In the name of God and righteousness and in dutifulness to our holy Christian faith and confessions, express and record our indignant protest against the adoption of any resolutions which shall have the effect of casting numbers of our fellow-believers in the Russian dominions, and declare our deep sympathy

with them in their sore affliction, and earnestly implore the Almighty Head of the Church to direct them in their trouble, to sustain them in the confession of his name and to send them speedy deliverance according to his infinite wisdom, goodness and mercy."

PARENTS in the training of their children should be specially careful that they do not seek their temporal and worldly advancement at the expense of their spiritual interests. The first and all-controlling idea should be to bring up their children "in the nurture and admonition of the Lord." If here they fail, they commit the greatest possible mistake.

THE FRIEND.

ELEVENTH MONTH 30, 1859.

In a late number of the *Christian Worker* occurs the following paragraph:—

"A. H. Hussey has recently labored in the limits of Alum-Creek and Goshen Quarterly Meeting. He reports these meetings in a better condition than he has ever known them. Much spiritual life and desire for Gospel work prevails, and there is great harmony of feeling among Friends."

By a rather singular coincidence, about the time this came to hand, we received a letter from our aged friend Joseph Morris of Cardington, in the same section of country of which A. H. Hussey speaks. His letter was dated Eleventh Mo. 12th. In it he mourns over the condition of the Society there, saying: "Marks of desolation are so apparent in our parts. Where we used to have comfortable and edifying meetings [they] are almost broken up. Our comfortable meeting-house is now in a pasturefield enclosure—no meetings held in it for a long time. The Ranters or New Friends established a meeting in Cardington. It is also abandoned, and Gilead Meetings is fast declining. Alum-Creek Meeting bears but little resemblance of a Friends' meeting—and all this done by the urgent workings of the Yearly Meetings, and Greenwich has gone equal strides."

Joseph Morris is now a member of Ohio Yearly Meeting that assembles at Stillwater—having some years since joined that body. To this change of membership he refers in the latter part of a communication from him, published in another part of this number.

SUMMARY OF EVENTS.

UNITED STATES.—The exports for the twelve months ended Tenth Month, 1859, were \$738,468,752, and for the corresponding period in 1858, \$678,428,844. The imports in 1859 were \$765,413,767, and in 1858 \$729,978,245.

The National Grange, in session in Sacramento, California, has adopted resolutions favoring the restriction of foreign immigration; condemning the single tax system; memorializing Congress in favor of manufacture of jute and other textile fabrics for use instead of cotton bagging; favoring an increase of silver coinage; advocating the circulation of paper money, independent of national banks, in sufficient quantities to prevent financial embarrassment.

Each of the new States of North Dakota, South Dakota and Washington, have elected two United States Senators; they are all Republicans. In Montana two Houses of Representatives have organized—one Democratic and the other Republican. The Governor has recognized the latter.

A telegram from Chicago says that a new organization was effected there yesterday representing an invested capital of over \$25,000,000, including all the prominent mineral water springs of the country. The object of the organization is to secure protection by legislation from foreign manufactured mineral

waters. It is said that "nearly all of the imported mineral water is manufactured, but that it is entered as natural water, and is sold as such, thereby defrauding the Government of large revenue, and injuring legitimate trade in this country."

It is reported from Hiawatha, Kansas, that the farmers of that vicinity are using corn for their fuel. Corn sells on the farm at 20 cents per bushel, while the price for defracting the Government of large revenue, and injuring legitimate trade in this country."

On the 19th inst., the Presbytery of Cincinnati, by a vote of 29 to 13, revised the standard of doctrine on infant salvation to read thus: "All infants dying in infancy and other elect persons are saved."

A fine specimen of meteoric iron has just been received at the North Carolina State Museum. Its greatest length is 12 inches, with an average breadth of 8 inches, and it is about 2 inches thick. "Its general shape is flat, though it is somewhat concave on one side and convex on the other, as if broken off from a large mass of surface of a rounded and larger mass. The specimen is coated with a thick crust of dark brown rust, and weighs 25½ pounds. It is from the same neighborhood (Rockingham County, N. C.), as the specimen obtained in 1866, and the composition of the two specimens appear to be identical. An analysis of the specimen revealed the following: 90 parts; nickel, 8 parts, with traces of cobalt, copper and phosphorus. They have also in the museum a meteorite from Nash County, which is totally different in appearance and composition, being gray in color and of a fine granular texture. The specimen from Nash was seen to fall in a field in the daytime, and was immediately dug out, when it was found to be very hot."

Deaths in this city last week numbered 327, 43 less than during the previous week and 18 less than during the corresponding week last year. Of the foregoing, 166 were males and 161 females; 166 of consumption; 31 of pneumonia; 29 of diseases of the heart; 18 of old age; 14 of bronchitis; 14 of cancer; 14 of crop; 11 of inflammation of the brain; 10 of typhoid fever; 10 of convulsions; 10 of inanition and 10 of mania.

Markets, &c.—U. S. 4½'s, 105; 4's, 127½; currency 6's, 114; 12's.

COTTON was quiet, but firm under light supplies. Small sales of middling uplands at 10½ cts. per pound.

FEED.—Winter bran, prime to choice, \$13 a \$13.50; do, fair to good, \$12 a \$12.50.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do, do., extras, \$2.25 a \$2.35; No. 2 winter family, \$3.30 a \$3.65; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$5.25; western winter, clear, \$4.00 a \$4.30; do, do, straight, \$4.25 a \$4.50; do, do, patent, \$4.50 a \$5.00; Minnesota, clear, \$3.50 a \$4.12; do., straight, \$4.25 a \$4.70; do., patent, \$4.85 a \$5.35.

GRAIN.—No. 2 red wheat, 40 a 80½ cts. No. 2 mixed corn, 40 a 40½ cts. No. 3 white oats, 28½ a 29½ cts.

BEEF CATTLE.—Extra, 43 a 45 cts.; good, 44 a 46 cts.; medium, 44 a 45 cts.; common, 31 a 33 cts.; fat cows, 21 a 23 cts.

SHEEP.—Extra, 54 a 55½ cts.; good, 51 a 53 cts.; medium, 41 a 55 cts.; common, 31 a 41 cts.; culls, 25 a 33 cts.

LAMBS.—Extra, 61 a 7 cts.; good, 60 a 63 cts.; medium, 51 a 55 cts.; common, 41 a 55 cts.; cull, 31 a 33 cts.

HOGS.—Good Western, 54 a 55 cts.; all others, 43 a 51 cts.

FOREIGN.—William Henry Smith, in a speech at Toronto on the 21st inst., announced that the Port of London Convention had been dissolved in 1859. Referring to the Irish affairs, he said he hoped soon to see an extension of local government to Ireland.

The London correspondent of the *New York Mail and Express* says: "The declaration which was made by Lord Russell at the Conference of the Scottish Liberal Association in Glasgow, that drastic measures would be taken for a reform of the House of Lords must be taken in precedence of almost all other measures for the benefit of the realm, as otherwise the Lords would be sure to return to their original position. The proposal which was made in accordance with the late proposal has resulted immediately in definite action by the association."

It is at once adopted a resolution that the abolition of hereditary peers must be the first care of the Liberal party after the meeting of the Convention. The National Liberal Federation is expected to confirm this resolution.

tion, and perhaps adopt it as an integral part of the electoral platform."

John Morley has appeared as the leader of the great masses of labor, who demand not increased political freedom, as they already have all they desire of that, but a fairer share of labor's earnings, a more equal distribution of the people's aggregate wealth, a fairer division of the land among all classes.

The construction of milk in London is said to be 40,000,000 gallons yearly, and most of this is brought to the city by rail, as only about 4,000,000 gallons are produced in the metropolitan area. It is computed that a herd of 84,000 cows is required to supply the whole of the milk for the year.

Two letters, dated Eighth Mo. 5th and Eighth Mo. 17th, have been received by the chairman of the Emancipation Relief Committee from Henry M. Stanley. The explorer with Emin Pasha and their attendants, are expected at the sea coast in a few days.

The Anti-Slavery Conference which is now in session in Brussels, has sent cable despatches to Henry M. Stanley and Emin Pasha, asking them to telegraph an account of their experience with slaves and slave-dealers in the interior of Africa. The despatches state that if it is found necessary the Conference will prolong its session in order to receive the narrative they desire.

The reported massacre of Dr. Peters and his party, in Africa, is now decided.

Despatches from Samoa, by way of Sydney, N. S. W., say that a split up of the 300,000 Germans in Samoa. On the 9th inst. the British and German consuls and agents issued proclamations recognizing American as king. Fear of a famine in Samoa are ended.

The Berlin correspondent of the *London Chronicle* says: The hope is generally expressed here that, in the event of a split up, the 300,000 Germans in Southern Brazil will ask for German protection.

It is not improbable that an attempt will be made, with the help of the Colonial party here, to secure partial if not complete independence.

The *North German Gazette* (Prince Bismarck's organ) says that the Emperor of Brazil causes the Powers no anxiety. The Government at Rio Janeiro appears to lack neither the power nor the will to maintain order. There is no need, the *Gazette* says, of sending a German man-of-war to Brazil.

The *Public Ledger* of this city, has received the following cablegrams:—

"Rio Janeiro, Nov. 24th.—I inform you that all the provinces have signified their adherence to the Republic and provisional government without any resistance or protest. The government of each State is rapidly being organized. A decree of the provisional government has extended the right to vote to all citizens, except only those unable to read or write. The Archbishop, head of the Church in Brazil, has conferred to-day his solemn benediction upon the Government and the Republic."

RYU BARBOSA, "Minister of Finance." VALENTE.

NOTICES.

WESTWOOD BOARDING SCHOOL.—The Committee in charge will meet on Seventh-day, the 30th inst., at 10 A. M., to consider report of joint committee on the Farm, and other business.

WM. EVANS, Clerk.

Phila'd., Eleventh Mo. 1859.

WANTED, by a young Friend, a situation as companion or to assist in housekeeping, or to take care of children.

Apply by letter or in person, to S. M. SCULL, Overbrook, Pa.

WANTED.—An experienced teacher, (a member of the Society of Friends) possessing good administrative and business abilities, to act as Superintendent of Friends' Select School, 140 N. 16th St., Philadelphia.

Apply to—

Ephraim Smith, 1110 Pine St.
John W. Biddle, 119 South Fourth St.,
or George Vaux, 1715 Arch Street.

MARRIED, at Friends' Meeting-house in Ulster Tompkins County, N. York, on Fourth-day, Eleventh Mo. 13th, 1859, EDWARD FYLE to FRELVE OWEN, both of the same place.

DIED, at West Chester, Seventh Month 29th, 1859, HELEN A., wife of Curtis H. Warrington, in the 57th year of her age.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TWELFTH MONTH 7, 1889.

No. 19.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FIFTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia, P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 200.

FAITHFUL TO DUTY.

Some months ago, William Wright of London, sent to the *Sunday School Times* of Philadelphia, the following narrative respecting Dr. Lasserre, the father of Henri Lasserre, who has given to the French people a new translation of the four Gospels.

"On the 21st of October, 1895, the English fleet encountered the united French and Spanish squadrons in the battle of Trafalgar. During the progress of that battle, a furious storm arose, and continued to rage when the cannon had ceased to roar.

The *Berwick*, a French frigate, on which Dr. Lasserre was surgeon-major, had been seriously damaged in the combat. The captain and second in command had been killed. The frigate had been pierced through and through like a sponge, and at the close of the engagement the cry arose from the survivors, 'The ship is sinking!'

Dr. Lasserre had been busy for many hours in cutting off shattered arms and legs, and in dressing the wounds of the victims that lay around him, when suddenly he heard, above the groans of the wounded and the sound of the storm, the wild cry, 'The ship is sinking! Every man to the pumps!'

The united efforts of the diminished crew were unavailing, and the vessel began gradually to settle down. A great ship, however, does not go to the bottom suddenly, like a scallop-shell. The water increased in spite of the pumping, but increased slowly. The storm raged tempestuously, though as yet it had not reached its greatest force.

The defeat of the united French and Spanish squadrons was complete, and the *Berwick*, whose masts were broken, could no longer manoeuvre, and stood almost alone in front of the British fleet. The condition of the shattered, sinking ship became desperate. Suddenly the cry rose again above the sound of the hurricane, 'Launch all the boats!'

Of the frigate's boats there were scarcely two that remained seaworthy. These were launched, but it was painfully evident that they could not accommodate the entire crew. It was necessary to make a selection, and those who were able,

forced their way into the boats. They called on Dr. Lasserre to accompany them. He replied: 'I am captain of the wounded, and I wish either to be saved with them, or to perish with them.'

'How absurd! how mad!' they cried impatiently.

'Either take my wounded, whom I cannot leave and will not leave, or go without me,' he responded.

The wounded men were crowded between decks, and it would have been absolutely impossible to have had them embarked under the circumstances.

Dr. Lasserre, having voluntarily made the sacrifice of his life, remained on the sinking ship. The two boats departed without him; but they were suddenly swamped by the tempest, and the entire effective crew of the *Berwick* perished.

About an hour after the crew had abandoned the *Berwick*, Dr. Lasserre was standing on the deck, looking out on the wild, sweltering sea, when suddenly he saw an English pinnace, manned by five English sailors, bounding over the waves towards him. The commander of the pinnace called for the doctor.

'I am the doctor,' replied Lasserre.

'Very good,' said the English captain. 'We offer you your safety if you will come aboard our ship.'

'I accept your offer gratefully,' said Lasserre, 'but on one condition,—that all my wounded shall be removed to your ship before me.'

'Impossible!' said the English captain. 'You see we are caught in a hurricane, and we have no time to make a number of transshipments. It is impossible.'

The English sailors prepared to take Lasserre by force, but he cried, 'I shall throw myself into the sea if you attempt to seize me.'

The doctor in the English ship had been killed by a shell, and the wounded were lying without surgical aid.

'I wish to go with you,' cried Lasserre, as he prepared to plunge, 'but you must first take my wounded.'

When threats proved of no avail, the captain accepted Lasserre's conditions. The English sailors boarded the sinking vessel, and by the help of the doctor proceeded to remove the wounded. But the little pinnace was too small to take all on board, and it had to make four voyages before all the wounded Frenchmen were safely conveyed aboard the English ship.

As the removal proceeded, the storm increased in violence, and the difficulty of getting the men from the one ship to the other increased. It was a work requiring great patience, courage, and endurance. At last Lasserre saw every one of his men safely removed, and himself alone on the foundering ship. When narrating the story in after years, he always spoke of the overwhelming desire to live that possessed him as he saw the last boat-load of his men move off from him, and found himself alone on the foundering ship. He stood on the deck over which the waves surged and swept. He watched the last cargo

deposited in the English vessel, and the little pinnace coming toward him, now on the crest of some mountain wave, now in the trough of the sea, and, fearing lest it might be dashed against the sinking *Berwick*, he flung himself into the sea, and swam with all his might towards the returning boat. A strong English hand seized him, and drew him into the boat, which sped like an arrow to the English vessel.

The story of Lasserre's devotion to his wounded had preceded him, and the English received him with a ringing cheer. The captain pressed his hand in silence. The officers placed dry clothes at his service, several pressing upon him their own top-coats, as they vied with each other in acts of kindness. While receiving the hearty English welcome, Dr. Lasserre noticed a sudden sensation among the officers. He turned his eyes in the direction in which they were looking. The broken masts of the *Berwick* were disappearing beneath the waves.

Dr. Lasserre attended to the wounded English sailors with as much skill and tenderness as he had shown to his own wounded countrymen. The English in return loaded him with presents, and set him free at Gibraltar, with one companion, who was liberated for his sake. Lasserre and his companion marched on foot through the length of Spain, and reached France and home long after they had been given up as lost."

The *Religious Herald* gives an account of devotion to duty in a London fireman—which is perhaps equally impressive.

"One evening the fire-signal sounded at the station house. The firemen were on hand with their apparatus. Arriving at the burning house, they found it on all sides enveloped in flames. Terrified men and women stood at the windows wringing their hands. These were soon rescued; but later, when the roof already threatened to fall in, it was discovered that there were still some children in the burning building. Brave and strong men stood in silence, watching the flames as they licked up the house with their fiery tongues. Some were thinking of their wives and children at home. Others shrank from the terrible death; and still others delayed because they thought it impossible for any one who should enter the house to get back again alive. It was a fearful moment. At length a voice was heard from the distance, falling on the ears of the affrighted hearers: 'Isn't there one fireman here who fears God? Who will be a hero to-day?' At this call Christopher Benn stepped forward. 'I'll go,' he said; 'I have faith to live, or faith to die. If I come out of the flames alive my life shall be consecrated to God. Do you hear that, comrades? How solemn, under such circumstances, sounded this vow, with which the brave man ascended the ladder, to vanish instantly in the smoke and flames. A few minutes passed. Men and women stood in breathless expectation before the scene. Will the brave man, who has risked his life, succeed in saving even one child from the flames? He had been out of sight already three minutes.

Every face was pale with fear, when suddenly every one breathed more freely—Christopher was descending the ladder with a child in each of his arms. Arrived at the foot, he fell fainting to the ground. His face and hands were terribly burned; but soon reviving he solemnly consecrated himself to the God who in the moment of greatest peril had saved his life. Many wondered at his earnestness; all were moved by its fitness. He told afterward what he experienced in the hour of peril in the burning house. Almost stifled with smoke, he crept along to the chamber where little ones were in bed. Here he heard a feeble voice, which said: "Brother Willie, I can hear the Lord Jesus coming. He will take care of you and me, Willie; He loves us so! But keep under the bed-clothes, or you will be suffocated." Christopher seized the children, bedclothes and all, and with wonderful courage reached the window. Just then the roof fell in. When he had gotten his precious burden out of the reach of danger, one of the children said to him, "O Jesus, I am so glad you came! Are you the Lord Jesus?" But Christopher could not speak. The danger escaped, the excitement, and the new thoughts now awakened in his heart, were too much for him. He descended, fainting from the window, and fell, as before stated, dizzy to the earth. On returning to consciousness, gazing upon the children and pointing to his burns, he said: "See, dear children, what I got when I saved you from the flames, but I would not be without these wounds for any price. Your childish faith strengthened mine." From this day Christ is my Lord and Master." Christopher's companions said his religion shone like his helmet—a fit comparison for the brave fireman's helmet was so bright that one could see his face in it as in a mirror. From that time Christopher went to his work with a far deeper sense of responsibility whenever the fire alarm sounded. He has never forgotten that night in the burning house, when the children took him for his Lord and Master. Looking back to that scene, he is in the habit of saying: "I am not Christ, but He goes with me. He stands at my side. And it is wonderful how safe I feel myself. I have faith to live and faith to die, because the Lord Jesus is my Saviour."

J. W.

FOR "THE FRIEND."

Holiness and Perfection.

We are all called to holiness and purity of life. This call is abundantly extended through various parts of the Holy Scriptures. And we all have it, also, inwardly and immediately through the Holy Spirit striving against sin. Are we so heeding the call as to make our calling and election sure? This should be the great business of our life; as we are told that without holiness no man shall see the Lord. And obedience to this call can alone cleanse us from the defilements of sin, and produce sanctification and holiness, and give us acceptance in the Divine sight; and finally an admittance into the holy of holies, where no unclean thing can ever enter. And if we obey the call we shall escape the wrath of God which comes upon the children of disobedience.

And we surely ought to have a more charitable view of our merciful Preserver and Caretaker than to think He would call us to that which is not attainable. This would be casting a gross imputation on the Divine character. For He calls us all to holiness and purity of life, and to be followers of that which is good; and that we put on the new man, which after God is cre-

ated in righteousness and true holiness, so as to walk with Him in newness of life, being renewed in the spirit of our minds. If this is impossible why should we be exhorted to it? But we must know, if we are believers at all, that Christ is able to save to the uttermost all that come unto God by Him. And He says, be ye holy, for I the Lord your God am holy. But we have our part of this great work of purification and holiness to do. Man took a voluntary part in the transgression, and we have a voluntary part to take in the restoration. So God says, through the prophet, "Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well." Then, though their sins had been as scarlet He would make them white as snow. And their sins and iniquities would be remembered no more against them. But it is the willing and obedient only that shall eat the good of the heavenly land. And it is such as do his commandments, as inwardly revealed, and not such as merely hear them, that have a right to the tree of life, and to enter in to the paradise of God, and to enjoy that blessed communion and spiritual happiness and life which was lost in the fall.

And though I believe in a state of perfection and holiness and a freedom from sin, yet I do not believe it is experienced by the natural man, only as he is born again by the overshadowing Spirit of the Almighty. Thus it is that he is renewed in his mind, and raised by Christ into newness of life, and made meet to become a partaker of the inheritance of the saints in light; and is governed by the law of the spirit of life in Christ Jesus, and has gone on unto perfection. Being made free from the law of sin and death, and come out into the glorious liberty of the children of God. Here is not only sanctification, but full perfection and complete justification, as such are ruling and reigning in newness of life; and whosoever abideth therein smeth not, but they bring forth fruit unto holiness, and their end is everlasting life, while death is the wages of sin. And every one that hath this hope, purifieth himself, even as He is pure. And for this purpose the Son of God was manifested, that He might destroy the works of the devil, and make an end of sin, and bring in an everlasting righteousness into every individual heart: so that He might be anointed as the most Holy, where nothing impure or unholy can ever enter nor bear rule. Then let us lay aside every weight, and the sins which so easily beset our progress Zionward, and run with patience the balance of the race that is set before us; looking unto Jesus, and not unto man; who for the joy that was set before Him, endured the cross and despised the shame, leaving us an example that we should follow his steps, and stand perfect and complete in all the will of God. For the old outward law made nothing perfect, but the bringing in of a better hope did; and this better hope brings us into the new and living way, which is consecrated for us by Christ himself, who is the author and will be the finisher of our faith, if we hold to our confidence steadfastly unto the end. And this new and living way is the highway to holiness and purity. And if we take the Scriptures for authority, we shall find ample proof in support of the belief that it is possible for us, with Divine aid, to obtain a complete victory over all sin in this life. And thus be prepared to join the general assembly of the purified saints in heaven.

Paul, in writing to the Corinthian Church of such as had drifted away from the restraints of holiness and perfection, says, "and such were

some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." These had witnessed the baptism, not merely of water which typifies an outward cleansing, but the baptism of fire, a more inward and purifying work, for it more thoroughly purges the heart. So we need the baptism of the Holy Ghost and fire, which supersedes elementary signs, as all shadows of holiness flee away. And as we abide the day of his coming, when He comes as a purifier, like He now has, we shall have less of the spirit of worldliness and more of the spirit of holiness in our meetings. And our ministry will be more edifying to the people, and more pleasant to the Lord, as in days of old, and as in former years. And more often have vocal free course and be glorified. And we, with the help of his Spirit, will be more often made as swift witnesses against the evils that surround us; and in upholding in our every day walk and conversation, the spirit of holiness before an intelligent, but too often a gainsaying world.

DUBLIN, IRE., Eighth Month 25th, 1859.

"A Beautiful Old Lady."

In August, 1885, passed away an old French lady whom I have called beautiful, for there is the beauty of old age as well as the beauty of youth. Every one in Versailles, and many people in Paris, knew the venerable Madame André Walther, who, when eighty years old, and her hair silvered with age, had still a countenance beaming with intelligence and goodness, and seemed to bear her cheerfulness and buoyancy of spirit to the end. But it was the beauty of her disposition and character that made her most loved and best known, and many of our young readers may like to know something about one who will be long remembered in her own country, although her name may be known to few in America.

Madame André Walther was the daughter of Count Walther, general in the French army, and commandant of the great Napoleon's Imperial Guard. At the age of eighteen she was married to M. J. André, Receiver General of Revenue at Tours, a man of great wealth. Rich, beautiful and highly accomplished, she was universally adored, and in society had the prospect of a brilliant career. But all this splendor did not satisfy her heart. Her sound sense and good feeling made her feel sad amidst the amusements of "Vanity Fair." Her wealth and position seemed to require her presence in public assemblies, although she had no pleasure in the frivolous gayeties of the fashionable world.

While in this frame of mind she made the acquaintance of a well known and much respected Christian, Pastor L. Meyer. At the very first interview she felt that she had found a wise and kind counsellor, and it proved the turning point in her life. All the time not required for the duties of her home and family she devoted to works of piety, and she did this without retiring from her position in society, and without taking upon herself any of the vows and rules of religious life—she lived in the world, yet was not of the world. And all who came in contact with her, recognized the influence of her beneficence, which in her was the influence of the Spirit of God.

I am not giving her biography, but only wish to refer to one part of her life where her name was widely known and honored.

In her widowhood she lived in a charming residence, "Les Ombrages," not far from the

magnificent palace and gardens of Versailles. At the time when the Communists had possession of Paris and the French Government, and its head-quarters at Versailles, that old "Court suburb" presented a scene of busy and anxious excitement. The whole country-side was disturbed by the events of war, and for a time was overcast with the gloom of anxiety. But in the darkest time there was one spot on which the light of heaven seemed always to shine, and where the peace of heaven seemed always to abide. This was the home of Madame André Walthers. It was like a rural "city of refuge," or one of those sanctuaries during the Middle Ages, which were respected by the most turbulent spirits, even during times of revolution and war. To this refuge the prefects of police, the railway station masters, the general and staff of the army—all were in the habit of directing the homeless and helpless.

Every spare room in the chateau, the green-houses and tool-sheds, every place that afforded shelter, was crowded with fugitives and the homeless poor, till one day a miserable outcast was heard to say, "There is no more room."

The most remarkable fact of that Versailles time has yet to be mentioned. There are many who have hearts as kind as Madame André, but who have not the means for deeds of charity. The singular feature in her position at that time, was that while every part of the place was crowded with the poor recipients of her hospitality, each night she received in her salon, statesmen, ambassadors, cabinet ministers, deputies, generals, and notables of all degrees, civil and military.

Outwardly, the scene resembled the salons of Parisian dames of high degree, where rank and fashion, art and literature and talent are brought together mainly for display and ostentation. There was a loftier tone pervading the assemblies at Les Ombrages. No one who was present will ever forget the impression on the evening that Paris was in flames, and the sky was lurid with the light from the burning of the Tuileries and other public buildings. Madame André had a son at the front with the army that night, yet the mother appeared to her guests as calm and dignified as ever, and thrilled the audience by intoning, in her clear musical voice, a prayer and hymn to the Almighty, to save the poor people whose crimes had justly exposed them to Divine judgment.

Though old in years, she was young in heart, because she renewed her youth at the source of eternal life. Until her death she manifested an ever-ripening beauty of character and fruitfulness in good deeds. No wonder that the following tribute was paid to her memory in the obituary notice in one of the leading Catholic journals:

"This soul was influenced by two powerful passions—faith and goodness. Her faith was truly Christian, above all sects and all controversies. Her goodness was bright and sunny, and shone everywhere and on all alike. Stern as regards sin, she was pitiful towards the sinner, and no one knew better how to comfort the mourner, and to cheer the broken-hearted, as well as to relieve the indigent. This goodness was not the result of mere feminine sensibility, her mind was of lofty, masculine tone. The most tragic events, the calamities of war, the horrors of revolution, did not disturb her calm and resolute courage."

This was a remarkable testimony, but the truth of it was felt by all who knew her. Her friend, M. Revillaud, the editor of the "Signal,"

the leading Protestant journal, who took up his residence at Versailles to be near her, could not have expressed the truth about her more forcibly: "In her courage and dignity, and in the air of command in her manner, one could see the daughter of the old chief of the Imperial Guard. But this air of authority was tempered by gentleness and goodness, the fruit of Christian humility."

Translated from the French. V. C. H.
—Banner and Herald.

FOR "THE FRIEND."

The Great Meeting-house.

In early times the meeting-house at the southwest corner of Market (then High) Street, and Second Street, Philadelphia, was known as the "Great Meeting-house," probably because it was much larger than the first building on the Bank or Delaware side.

The preliminary steps for procuring the site were taken at the Monthly Meeting held on the 29th of the Fourth Month, 1694, when the "meeting considering the want of a convenient place for a meeting-house, desired Samuel Carpenter and others to inquire after a more commodious place, as near the High Street and the Front of Delaware as can be conveniently got."

The following Tenth Month, the meeting requested "Anthony Morris and others to speak to Governor Markham about his lot of land that layeth in the High Street near the market-place, and inquire the length and breadth, and if it may be thought convenient, to erect a meeting-house thereon; and they, with Edward Shippen, are desired to agree with Governor Markham as reasonably as they can." A month later the committee reported that Governor Markham was "very ready to serve Friends therein, and Friends agree to present him with fifty pounds, and acknowledge his kindness therein;" and the following month this committee was directed to pay the Governor the money, and desire him to make a title to the lot to Edward Shippen, Anthony Morris and Samuel Carpenter as trustees.

The lot as granted by Markham in 1695 appears to have been 90 feet on Market Street and 80 feet on Second Street, with an additional piece adjoining it on the south, about 69 feet west of Second Street, 66 feet in length east and west, with a frontage of 25 feet on Strawberry Street. About three years afterwards Lyonell Brittain granted to trustees for Friends an additional piece of ground on the south, running through to Strawberry Street, which made the whole frontage on Second Street 125 feet, and on Strawberry Street 45 feet.

Lyonel Brittain was an early emigrant, having arrived in America some years before William Penn, and settled in Bucks County. He was originally in membership with Friends, but renounced his profession early, and joined the Roman Catholics. This was probably before he sold the lot on Second Street to Friends.

It was subsequently ascertained that neither Markham or Brittain had title to these lots. They were in fact only squatters, and the conveyances which they had made were worthless.

The whole subject was fully discussed in 1705, and the application made to William Penn to confirm the land to Friends. This he agreed to do as a gift, but the meeting in view of the fact that it had bought the land in good faith, declined to accept it in that way.

This was certainly a most ungracious position for Friends of that day to take, when we consider how generous the Founder had been to

them in all matters connected with Society affairs, as well as in many other particulars. There appears to have been some feeling about it, but ultimately a patent was granted to Friends upon the payment of forty pounds—probably a kind of a generous compromise on the part of William Penn—as the land must have been worth much more than that sum, even at that early day. This is indicated by the fact heretofore mentioned, that the price of fifty pounds accepted originally by Markham for a part of the lot only, was esteemed so reasonable, that the meeting considered it appropriate to acknowledge his kindness in having it sold for that sum.

This patent, which was dated the 31st of the Seventh Month, 1705, covered both the lot bought of Markham and that conveyed by Brittain. Markham was then dead, but an effort was made to obtain damages from Brittain for selling a lot which he did not own, with what success does not appear. That part of the ground which had a frontage of ninety feet on Market Street, and about eighty feet on Second Street, was appropriated as a site for the meeting-house, and the residue was granted by the patentees to the overseers of the public schools, to be devoted to school purposes; which seems to have been a part of the design in making the purchase.

Immediately after the purchase from Markham in 1695, steps were taken to raise funds by subscription for the erection of the proposed meeting-house, and in the Tenth Month of that year directions were given to "agree with workmen to build [it], sixty feet long, forty feet wide, and as high as may be thought convenient." The following month a report was made that an agreement had been entered into with "Thomas Dickett and William Harwood for the building of the said house, which is to contain fifty feet square, with cellars all underneath and [the committee] deem the charge of the whole will amount to about £1000."

Some effort seems to have been made to obtain aid from country Friends to erect the building, as was done in the case of the Centre Square meeting-house. The subject was brought before the Monthly Meeting held at Havertford in the Eleventh Month, 1692, and referred for consideration to the next meeting. The following month a committee was appointed to receive Friends' subscriptions for this object; and in the Sixth Month, 1696, another committee was named for the same purpose. How far the effort was successful does not appear.

The first Monthly Meeting in the Market Street house was held in the Eleventh Month, 1696, but it was then in an unfinished condition, as the plastering was still in progress in the Second Month following. This meeting-house from the first seems to have been inadequate for the accommodation of Friends; and in the summer of 1699 it was decided to enlarge it, by erecting a gallery.

In 1712 an effort was made to increase the size of the Market Street lot, by purchasing the ground lying between it and Strawberry Alley, but it proved unsuccessful. It would have been a valuable addition, and if acquired might have had an important bearing on subsequent arrangements.

In 1738 the question of increased meeting-house accommodations again came into prominence, and the suggestion was made that instead of enlarging the Market Street house an entirely new building should be erected on the Burial Ground at Arch and Fourth Streets. Subscriptions were started to raise funds for the purpose,

to which Friends in Barbadoes contributed £50, but the project afterwards fell through.

For many years the subject of a larger meeting-house does not appear to have been prominently discussed; but at the close of 1754 it was revived, when it was proposed to make an addition to the Great Meeting-house on its western side, to accommodate meetings for business and provide room for those who attended public meetings on occasions when they were very large.

This proposal was not, however, carried into effect. Two months later it was decided to build a new meeting-house on the foundations of the old one, "and to extend as far westward as our ground goes," and a committee was appointed to proceed with the work immediately after the general meeting in the spring, and to have the new building ready for the accommodation of the Yearly Meeting in the fall. The new house was to contain two apartments on the lower floor at the west end, for holding meetings for business.

This plan was however afterwards modified, and the new building seems to have been erected regardless of the old foundations. It was seventy-three feet in length east and west, and fifty-five feet in width north and south, and was set back eight and a half feet from the south line of Market Street, and ten feet from the line of Second Street; and there was also a passage-way on the westward of six feet in width.

There was an upper room approached by a stairway, which was not, however, finished until some months after the building was occupied. A few years after there were doubts as to whether the floors were strong enough to bear the weight of those likely to assemble, and pillars were introduced to strengthen them.

The entire cost of the new building was £2145, 19s., 6d., which was mainly paid by a special subscription made by Friends for the purpose. Thus after the lapse of half a century from the time the first building was erected, Friends seemed more generously disposed, which probably indicates increased prosperity, if not fresh zeal in the cause of religion.

The new Meeting-house was so far completed in the autumn of 1755, that the Yearly Meeting (then held in the Ninth Month) convened in it, and in the Tenth Month of that year it was arranged to have morning, afternoon and evening meetings there.

The writer possesses an interesting water color picture of the second great Meeting-house. In its general appearance it was not unlike our present Twelfth Street Meeting-house. It was built of brick. The gable faced Second Street, and windows are shown for two stories. There were doors with porticos on the north and east sides, and probably one on the south side also. The windows of the first story were provided with outside shutters. The lot around it was enclosed with a high brick wall, which was pierced with two gateways on Second Street and one on Market Street.

In 1763 gates were placed in the yard "to prevent the boys running round the house," and at the same time considerable alterations were made in the interior arrangements. The stairway leading to the gallery on the women's side, was removed to the north side of the house, and continued into the upper chamber. These alterations resulted in an injury to the acoustic qualities of the meeting-room, and it was found necessary "to fix up a suitable board for the conveyance of the voice when friends are concerned in public testimony."

Shortly after the Declaration of Independ-

ence, the Market Street Meeting-house was occupied by a considerable number of Provincial troops from Maryland, under a commanding officer named William Smallwood (afterwards a Major General in the Continental army, and at one time Governor of Maryland), who were on the march to New York. Inquiry was made of friends in advance, as to which meeting-house in the city it would be least inconvenient to spare; to which the reply was given that consent could not be had for the use of either of them. This was followed by a demand for the keys, which being also refused, forcible possession was taken of the premises. Immediately afterwards a committee called on the commandant, and informed him that a meeting for Divine worship was held weekly in the house which was occupied by his soldiers, and that Friends had decided to hold it there the following morning as usual, not being easy to hold it at any other place. He replied that it was contrary to his judgment and principles to interrupt any in their religious duty, and that early in the morning he would order the soldiers away during the time of the meeting. The committee told him if any of the soldiers desired to be present, there might be room for them, but asked that they might be enjoined to behave in a manner becoming the solemn occasion. This he told the committee he would certainly do, and added that the occupancy of the place gave him uneasiness, but that he was a stranger and had been ordered by the quartermaster to take possession, though there were other places which he thought more proper and convenient. The meeting was accordingly held in a quiet and peaceable manner without interruption, the few soldiers who attended behaving as well as could be expected. The occupation of the premises by the soldiers continued until the following First-day morning, when it was vacated about the hour for the usual meeting.

With the increase of its members, the necessity of providing better accommodations for holding Philadelphia Yearly Meeting became more and more apparent, and about 1796 the scheme which had originated nearly sixty years before, as above stated, for building a large meeting-house at Arch and Fourth Streets was fully developed; and at the same time the proposal was made for the sale of the Great Meeting-house and lot at Second and Market Streets. The latter suggestion was not, however, carried out until many years later, when the increased travel on the two streets made it so noisy that it became evident that the old premises no longer possessed a value for meeting-house purposes.

In 1809 the holding of meetings there had been entirely discontinued, and it was decided to sell the ground in building lots of a suitable size. The building was reserved, and part of the materials derived from it were used in connection with the erection of the present Twelfth Street Meeting-house.

The sale of the ground produced \$76,000, and the materials derived from the old building which were sold realized \$1,459.37. In addition \$10,572.12 was received from interest on moneys loaned, before being required for other purposes, so that when the committee made their final report to the Monthly Meeting in the First month, 1823, the total avails from the old premises, realized to the Society the handsome sum of upwards of \$88,000.

The proceeds of the sales were mainly devoted to the following purposes:

Purchase of lot and erection of meeting-house on Twelfth Street, about \$33,000; purchase of

lot and erection of meeting-house on Green Street, about \$25,000; erection of west wing of Arch Street Meeting-house, about \$20,000.

The deeds for the sale of the lots into which the Second and Market Streets estate was divided, contained covenants on the part of the purchasers that no "Dram-shops" should ever be located on the premises, thus evidencing the care of the Friends of that day, to promote temperance so far as it was in their power to do so.

G. V.

"The Memory of the Just is Blessed."

Proverbs x. 7.

Polycarp lived contemporary with John, "the disciple whom Jesus loved." When about to be burned at the stake, being pressed to recant and deny Christ, he said: "Eighty and six and deny Christ, I served Him, and He never did me any injury; I have then can I blaspheme my King and my Saviour?" Having confidence that he would be supported in suffering he refused to be tied; hearing a voice from heaven saying unto him: "Be strong and show thyself a man, O Polycarp."

MUSINGS.

Most noble Polycarp!

Thus to maintain thy Master's cause,
Whilst human hate and human laws
Denounce thy lyre and harp;
Well knowing that the mortal part
Must test thy loyalty of heart
By provings sore and sharp.

Meek, trusting, valiant soul!
Unto thy Master's will resigned,
No fear affects thy heart or mind
Or moves thy self-control;
Though fire destroy this house of clay,
The spirit freed will soar away
Faith-crowned—to reach its goal.

Dear innocent! Assigned
To suffer for the cause of truth,
Nort to deny Him who in all,
So drew thy tender mind
To win his love—and owning, crave
His blessing—fraught with power to save
The sick, the halt, the blind.

Eighty and six long years'
Devoted service crowns thy head,
In which his guiding hand has led
Through trials, hopes and tears;
"No injury" his hand has done
To mar the good and pleasure won—
Shall all now fall through fears?

Rejoice O Church of Christ!
In every clime, and in all lands,
This protest firm 'gainst Satan's bands
Has weakened and sufficed
To mar his rule—though void of shame,
Men still own not that blessed name
Which bought them—double-priced.

Hear this sweet minstrelsy!
"Be strong and show thyself a man,
O Polycarp!" 'tis heaven's plan
To set her churches free;
Through sufferings borne on Calvary's mount—
And should the heirs of Christ not count
A share their lot to be?

"Like 'him whom Jesus loved,'
Who leaned confiding on his breast,
Thy tried heart finds its peace and rest
Thy constancy approved;
Demonic fury of this world
Falls at thy feet—Love's flag unfurled,
The soul's immersed in its Beloved.

Marshallton, Pa.

ROBERT HALL was once asked his opinion of a flowery sermon, which seemed to be much admired by the audience for its beauty and polish—"very fine, but a man cannot live upon flowers."

FOR "THE FRIEND."

A Curious Plant.

Some days ago a botanical friend presented me with a large and curious flower of a plant allied to the *Calla*, or Egyptian Lily—not really a lily, but belonging to the Arum family, in which the florets are closely packed along a stem and the whole surrounded by one large spathe or envelope. The Arum family are mostly found in tropical countries, yet a few of them grow in our own temperate zone. The most common and best known of these are the Skunk Cabbage, whose mottled spathes protrude above ground in damp places among the earliest of spring flowers, and the still more abundant Indian Turnip, or Jack in the Pulpit (*Arisaema triphyllum*).

In the flower brought me the spathe was unrolled so as to form a broad, slightly curved cream-colored dish of thick texture, on which lay the long and thick central stem of florets. It was a remarkable looking flower. The name I was informed was *Monstera deltoidea*.

On examining Curtis' *Botanical Magazine*, I found a figure and description of an allied species—*Monstera Adansonii*, which is a native to the West India Islands and Tropical America, and was introduced into English gardens more than one hundred years ago—in 1752. It was known to Linnæus, who called it *Dracontium pertusum*—the specific name meaning perforated, and doubtless given to the plant because the leaves have in them several rather large openings, as if part of the substance had been cut away with a knife. It is described as a climbing plant, which in its native haunts, attaches itself to the trunks of trees by thick, fleshy fibres.

A few days after the reception of the flower came a kind note from the friend in whose green-house the plant had grown, stating that it had matured some of the fruit from the flowers that grew on it a year ago, and inviting me to visit the spot and examine the fruit. Accordingly, I went to the residence of Samuel Conard at Sharon Hill, Delaware County. The plant seemed to be very vigorous, with stout stems of two inches or more in thickness, from which depended numerous long rootlets. The leaves were large and pierced with oblong apertures, as in the species described by Curtis. On removing the outer green scales from the ripened fruit, the part below somewhat resembled oblong grains of Indian corn in shape, but white and soft—and with a pleasant, acid-sweet taste, somewhat resembling that of the Pine Apple.

As I walked through the green-house of my friend, and noticed the many peculiarities in the leaves of the different plants, I was impressed with the variety which is displayed in this part of the vegetable kingdom in form, size, outline, substance and color.

A leaf consists essentially of two parts—a set of woody fibres, which form its skeleton or frame work, and a mass of cellular material, usually green, which is supported by the woody fibres or veins, which also convey to it the sap derived from the roots and ascending through the stem, of which the veins may be regarded as branches. It is an interesting study to observe the various forms of these veins assume in different plants—sometimes regularly branching from opposite sides of the mid rib, as in the Chestnut leaves; at others, running side by side, nearly parallel, as in the grasses, lilies and many other plants.

In many leaves, they appear to grow so freely, that the deposit of cellular tissue cannot keep pace with them, so that they project in points

beyond the general expansion of the leaf, forming the many shapes of pointed or lobed outline, which are presented by different plants, as by the oaks, beeches, &c. In the *Monstera* already described, it would seem that the plant, being unable to create enough cellular tissue to fill up the spaces between the rapidly extending ribs or veins of the leaves, had chosen to build as it were bridges of this material from one vein to another, and leave open spaces unfilled near the centre of the leaf. This is so unusual a manner of growth that its singularity at once arrests the attention of the observer.

I have before me one of these leaves, the general outline of which is round. It is about two feet in diameter. From the massive mid-rib, eight or nine branches diverge on each side, each of which is bordered with a margin of green cellular material, which is not wide enough to reach to its neighbors, so that there are deep lobes between the adjoining ribs of the leaf. About half of these lobes are shortened by a growth of tissue, reaching from one rib to its neighbor, cutting off a space near the base which is left unfilled, and forms the openings already mentioned as a peculiarity of the foliage.

A similar mode of leaf formation is even more strikingly shown in the Lace Leaf *Ouvriandra fenestrabilis*, a water plant of Madagascar, the leaves of which resemble open needle-work of a most regular pattern. The blade of the leaf is of an elongated oval form. The longitudinal ribs are crossed at right angles by fine tendrils, the intervening spaces being open.

J. W.

FOR "THE FRIEND."

The Honey Bee and Hive.

We can go back to an early day in the world's history in reference to the honey bee. They were brought to this country soon after it was discovered by Christopher Columbus. The wild Indian called them "the white man's fly." To-day they are largely scattered, and have become quite a source of wealth in this country. Apiaries can be numbered by the hundreds, some containing hundreds of colonies. The poet did not get it quite right when he alluded to the yellow wax on the thighs of the bees; the substance seen there being pollen, adhered from flowers, and used to feed the young bees. The wax is a secretion from the folds of the abdomen, and is the result of a fattening process. The bees can grow wax whenever they want to by eating all the honey they can, and hanging idly.

One among the improvements is the manufacturing of comb foundation from wax, saving a good deal of time and labor. It is estimated that a swarm will have to eat about twenty pounds of honey to grow wax enough to fill an ordinary hive. Iowa perhaps ranks amongst the foremost states in resources for honey. Her streams are lined with Basswood timber and other trees that furnish abundance of the best of honey; the country is well set with white clover, and in the fall, when seasonable, we have abundant pastures that furnish nectar in abundance. Thousands of pounds of honey go to waste by not having bees enough to gather it; the business is only in its infancy.

There has been a great improvement in the hives that are used to-day over what our fathers used. The hollow gum and box hives were in general use fifty years ago. Perhaps Langstroth was amongst the first to invent and use the movable frame, which has been one of the greatest improvements, enabling the apiarist

to take to pieces and examine any hive. The moth which seemed as though it would largely engineer the business, has been overcome by introducing the Italian bee from Italy. The wintering problem has been a difficult question to solve satisfactorily. Some have succeeded fairly in cellar wintering, while others have resorted to a hive made double and filled in with sawdust or chaff, to make a frost-protection. The outdoor wintering has many advantages over cellar wintering. I have used a live molded out of plaster of Paris for the last ten years, and find it has advantages over any wooden hive, in that it is cooler in summer and warmer in winter (plaster being a non-conductor), is cheaper, and requires no paint.

GEORGE BRIGGS.

NEW SHARON, IOWA.

FROM "THE BRITISH FRIEND."

Early Friends in Montgomeryshire.

LLANWGDYNS.

Having occasion to spend a week or two in this part of Montgomeryshire—chiefly at Llanstffraid—it has given me the opportunity of looking over a number of manuscripts and contributions to public journals by the late Thomas Griffiths Jones, of the village shop in this place. He made many inquiries and researches into the history of the early Friends in Wales, the situation of their meeting-houses, burial grounds, &c., and I thought the accompanying, as one of the least heard of, might be interesting to some of the readers of *The British Friend*. It was contributed by T. G. Jones to an Oswestry miscellany called "Bye-gones," in Eighth Mo. 1883. Not one member of our Society is now, I believe, a resident in this county, and the last regular meeting was at Llanidloes. And although in early times there were meetings at Welshpool, Coddiau-Cochion, Dolobran, Escairgoch, Machynlleth, and near Llanwgdyn—possibly also at a few other places—yet they were not large ones. And I am, therefore, led to think that the estimate given in Thomas Ross's History of Protestant Nonconformity in Wales, of 3,000 Friends in the whole Principality must have been rather an exaggerated one.

The ancient (but now destroyed) village of Llanwgdyn was in the centre of the valley, now occupied in its highest part by the reservoir of the Liverpool water works. This is so extensive as to be larger in area and circumference than any other of the inland waters of Wales, and is called Lake Vyrnwy. The lake is beautifully situated in the midst of high hills and mountains, Aran Fowldry being the chief one in view, but not contiguous. There is also a fine turnpike road, newly made, along both sides and round it, perhaps 15 miles in all, and likely to be one of the finest drives of its kind in the Principality. One singular feature of this lake is, that being a constructed one, it does not fill the valley, but terminates abruptly by a stone-built roadway dam at its eastern end. The new village of Llanwgdyn is also in process of being established near the eastern end of the lake.

DANIEL PICKARD.

LLANSTFFRAID,
Near Oswestry, Ninth Mo. 20, 1889.

The extract from "Bye-gones," Wales, &c., is as follows:—

"Caean ycheyn (or the small fields) is a farm situated in one of the valleys of Llanwgdyn, called Cwm Cowni. This secluded spot was once the scene of much active Christian work. It was

then—the latter half of the 17th century—the abode of the proprietor, John Thomas Morris, who was the son and heir of Thomas Morris, gent., who lived in the reign of Queen Elizabeth. Before he was thirty years of age, J. T. M. had adopted the doctrines of George Fox and his followers, and very soon knew, to his bitter cost, the result of so decided a step. Fines, persecutions, and law proceedings of that persecuting age drove our friend to that haven of rest, Pennsylvania, where the statute of preminence, sequestrations, spiritual courts, acts of uniformity, oaths of allegiance, heretics, rebels, and other such implements of cruelty and words of reproach were not known. Here, in William Penn's miniature kingdom, the superior education this Llanwddyn Friend had received in the Shrewsbury school proved a valuable help to him, and his intelligent industry soon enabled him to accumulate sufficient wealth to pay off all the mortgages and liabilities his paternal estate in Llanwddyn was encumbered with—because of the above fines and penalties. Taking, then, advantage of more tolerant times, he returned to his mountain home in Wales, where he settled for the remainder of his life. Meetings were regularly held at Caeu bychain, and Friends came there to worship from Glynud, Cynoniss, and other farmsteads in the Mechain Valley, whilst others from the more distant localities of Hlman and Pennant Melangell wended their way over the mountains and for the same sacred purpose. John Thomas Morris, therefore, for the convenience of these Friends, caused a bridge road to be made from near Cynoniss, over the Garthwlch hill, making the distance much shorter for them. Traces of this road are still to be seen, and it is called to this day 'Ffordd, or Stryd y Cwaers' (the Quakers' road). A footbridge over the river once stood, of a peculiar construction, called 'Pont y Cwaers,' and a ford, higher up the river, is called 'Rhyd y Cwaers' (the Quakers' ford;) but the Liverpool Corporation Waterworks will very shortly (1883) hide all vestiges of these remains in the lower valley, and nothing will be left but the mountain path 'Stryd y Cwaers' and the 'Ard gladdu' at Caeu bychain as mementoes of the past. The burial ground, called by the inhabitants 'Gardd Gladdu' (the burial garden), is a small enclosure, almost square, measuring 50 feet by 48 feet, situate close to and at the back of the house. No mounds are visible to mark the resting-place of the thirteen Friends buried there. The growth of the unknown grass completely hides all traces, if any exist, from view. Several trees grow where the stone fence once enclosed this interesting spot, and of the wall itself but few stones are left. It is worthy of note that the present proprietor has fenced the ground in so as to prevent the spot from being trampled upon by the farm stock. The 'little room,' or meeting-house, I could not identify; and the furniture has been scattered by those who had no respect for the Friend nor his creed. The last Friend said to have been buried there was John Thomas Morris, the proprietor of the estate. When on his death-bed he desired another old Friend, Cadwaladr Morgan of Glynud, to carry his body to the spot he himself had chosen at the back of his dwelling-house, as the place for his long rest. "These directions were faithfully carried out. John Thomas Morris had made his will, whereby he ordered that a room in his house was to be kept furnished with a table, chairs, and a Bible, for the perpetual use of Friends meeting there

for worship; and he further directed in his will that the room over the bill from Glynud should be for ever declared a public path. The will, however, was not long left undisturbed, for it is recorded that in 1713, J. M. Davies, then of Llanidloes, made a statement of Friends having, at their own cost, 'repaired the meeting-house and grave-yard at Caeu bychain, in Llanwthin.' Tradition still exists stating that John Thomas Morris was a bachelor and a person of great influence.

[The following communication, addressed to the Editor, furnishes a needed correction.—Ed.]

There is an error in the "Extracts from an essay entitled 'Wealth' by Andrew Carnegie," published in THE FRIEND of Eleventh Mo. 23rd, in stating that "the State of Pennsylvania now takes—subject to some exceptions—one tenth of the property left by its citizens."

The tax imposed by the State of Pennsylvania on the estates of deceased persons, is five per cent, not ten: and it is only charged on that part of the property of the decedent which is bequeathed to collateral relations or persons not related to the testator, or corporations. That which goes to wife, children, husband, father, mother or grandchildren, is exempt, both when passing by will or under the intestate laws. Hence the designation, "collateral inheritance tax."

FOR "THE FRIEND."

On Religious Labor.

[The following letter was written by the late Joseph Scattergood to a young woman, engaged as a teacher upon the Cattaraugus Reservation, in New York, and who was acting as a missionary among the Indians there. The views it contains are so applicable to persons similarly situated, and so clearly expressed, that it has been sent to THE FRIEND for publication.—Ed.]

PHILADELPHIA, First Mo., 7th, 1866.

If you continue to perform what is required of you in simple, humble obedience to your Heavenly Father's will, looking for his approbation and not for the applause of men, your reward will be sure. I recur with satisfaction to the conversations I had with thee and H. Your acknowledgment of your sense of the necessity and importance of Divine assistance in your efforts to profit the people you are laboring among, was very satisfactory, and I hope you will be favored more and more with it. Its importance cannot be exaggerated. Our Saviour's words are very full: "Without me ye can do nothing." There is reason to fear that some who assent to this doctrine in the abstract are not sufficiently careful to wait for and seek His aid before entering upon their labors, and on that account fail of the success which they otherwise would have. Let it therefore be constantly borne in mind by all of us that we must be endued with power from on high before we can be made instrumental in turning our fellow creatures "from darkness to light and from the power of Satan unto God." We may teach them the Scriptures, and it is very proper they should be made familiar with them. We may instruct them in many useful precepts and sentiments, but unless the heart is changed and they become thereby new creatures, their knowledge will not procure salvation; for it is written unless ye are born again ye cannot see the kingdom of heaven.

The work of regeneration can only be produced by the operations of Divine grace. How

essential therefore it is that the minds of the people should be turned to the teachings of the Holy Spirit and weaned from a dependence upon forms and ceremonies.

The work of religion being inward and spiritual, outward forms and ceremonies would seem to be of little consequence. To one who was seeking inward communion with God would they not rather prove clogs than helps—I mean that communion which is portrayed in the language of our Saviour, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him, and will sup with him and he with me." This glorious privilege I do not doubt thou believest may be enjoyed without the intervention of any man or any form of man's invention. I believe we should be more frequently favored with his Divine presence if we were more watchful and humble.

To those who adopt these spiritual views of our holy religion and sincerely strive to carry them into daily practice set forms of prayer which may be committed to memory would be dry and formal; they would know from experience the truth of what the apostle declares "we know not what to pray for as we ought." They would therefore feel the necessity of experiencing a preparation of heart to offer acceptable prayer and that worship "which is in spirit and in truth."

If thou assents to these views, thou mayest be ready to query, "Is instrumental music or singing of hymns a necessary part of public worship?" The Society of Friends think that neither of them are necessary, because they believe that He that knoweth the heart is not pleased with tones, however solemn they may be, as the volatile and fashionable part of mankind are; nor do they think it right to convert the most solemn acts of devotion into opportunities of amusement and creature gratification. If we plan our devotions to please our own ears, do we not render ourselves liable to the imputation of serving ourselves and one another rather than Him who has declared "He will not give his glory to another nor his praise to graven images?" The words of hymns like set prayers do not express the feelings of all who use them.

But why am I writing so? Simply because I feel a freedom to write as I would converse were I by thy side.

FOR "THE FRIEND."

The Brief Career of a Badly Named Paper.

Some time last winter there began to be published in this city an eight paged weekly journal, devoted to theatricals, called "The Quaker." The appearance of this sheet upon newsstands and hawked about the streets, was felt by a number of our members who knew of it, to be a reproach upon a religious Society which, from its rise, has borne a faithful testimony against the theatre, and it was hence not long before several Friends waited on the publishers to express their concern upon the matter. The suggestion that an unwarranted and unfair use of the name of a religious body had been made, and the fact that such use must be distasteful to Friends, seemed to make no impression upon the publishers; while the intimation that, legally considered, the use of the title in this offensive connection might be deemed equivalent to a libel, was met with the response that they would be very glad to have that point tested by law. The Friends, however, were satisfied that it would not be worth their while to advertise the enterprise by taking the latter course, but, hav-

ing relieved their minds, to allow the publishers to pursue their own way.

It is gratifying now to add, that upon inquiry lately made, it was learnt that the sheet in question ceased to be published several months ago, having run its course in about half a year.

Natural History, Science, &c.

Disinfectants used at Johnstown.—When the representatives of the State Board of Health reached the desolate Conemaugh Valley on the 1st of Sixth Month, to prevent the occurrence and spread of disease, the best estimates that could hastily be procured were that 10,000 human beings (the real number was probably considerably less), 1000 horses, 1000 cows, together with a great number of other animals were buried in the debris. There was mud, slime and carcasses everywhere.

Every house in the flooded district left standing was covered with mud and filled with offensive matter.

On the evening of that day telegrams were sent to all the sheriffs of counties bordering the river below Johnstown to tear open the drift piles, and to burn all bodies of domestic animals. For fully three weeks immense fires were burning at Johnstown, formed of the debris.

As soon as the railroads were opened large gifts of disinfectants began to come in. The following is an incomplete list of the disinfectants used by the Board:

- 4000 barrels quick lime.
- 500 " chloride of lime.
- 1700 four pound bottles of bromine.
- 110 barrels bullen.
- 100 tons coppers.
- 1000 gallons carbolic acid.
- 3 carboys muriatic acid,
- 40 gallons nitric acid.
- 180 barrels resin.
- 200 " pine tar.
- 73 " pitch.
- 5 " liquid phenile.
- 15 " sanitas.
- 3 " phenique.
- 100 kegs utopia.
- 10 carboys embalming fluid.
- 720 bottles sodium hypochlorides.
- 700 " Platt's chlorides.
- 116 pounds corrosive sublimate.
- 100 Wether's disinfectants.
- 50 bottles R. R. R. disinfectants.
- 100 " purity "
- 5 packages santative.
- 100 bottles bromo-chloralum.
- 1 cargo of Quibble's disinfectants, valued at \$2500, and donated by Quibble Brothers, England.

Just so soon as communication could be restored, twelve depots were selected where disinfectants could be obtained free, and circulars of information were sent to every house, and posted up all over the region, giving plain information what precautions were needed to preserve health, and how to use the disinfectants.

As soon as the streets were cleared of debris, they were sprinkled with disinfectants, and whenever a spot became offensive, they were freely used.

The result of these measures has been that there was a remarkably small amount of sickness.

Arboreal Tadpoles.—During the travels of the U. S. Eclipse Expedition to Japan, 1887, one of the naturalists found pendent from the branches

of a clump of willows, several objects nearly one foot in diameter, which proved to be nests of tadpoles. They were masses of tough, gluing froth, all over the surface of which were the bodies and wings of small insects which had evidently been entrapped on the mass when soft. In one of them, which he opened, the observer found twenty-two small tadpoles, in a lively condition. These nests were probably made by some species of tree frog.

THE FRIEND.

TWELFTH MONTH 7, 1880.

A Friend, who, under a religious concern, attended Indiana Yearly Meeting about seventeen years ago, was invited, along with others, to attend a meeting of ministers, from which the elders were to be excluded. After the company had gathered, it was explained that the object of assembling was to consider a proposal to divide those who spoke in meetings for worship into three classes. The first to be called *exhorters*, who were to earn their own livelihood, and to be limited in the exercise of their gifts to their own Quarterly Meeting. The second to have the title of *ministers*, who might receive some pecuniary assistance when needed, and who might travel within the limits of their Yearly Meeting. The third to be designated as *evangelists*, who were to travel wherever they saw an opening for labor, who were to give all their time to the work, and to be supported by the church.

The proposal was to some of the visitors from a distance a startling revelation of the extent to which some of the leaders of the people had departed from the principles of Primitive Quakerism; and it was probably useful in putting them on their guard against the introduction of unsoundness in other parts of the Society. We believe no immediate action was taken in the direction desired by those who introduced the proposal; but since that day the practice of employing paid preachers has been widely spread among those professing the name of Friends.

When our Lord sent forth his disciples by two and two, to preach in the surrounding villages, He instructed them to depend for their maintenance on the hospitality of those to whom they were sent. And this has been largely practised by the Society of Friends, who have believed it a duty to receive and care for those who come among them in the service of the Gospel, and whose ministry they were prepared to own, as coming from the fresh anointing of the Spirit of Christ. This practice is in accordance with the testimony of Paul, who told the Corinthians that the "Lord had ordained that they which preach the Gospel should live of the Gospel," although he himself forbore to exercise this right, desiring to make the Gospel of Christ "without charge."

Further, Friends have from their very rise, exercised a care that the spread of the Truth might not be hindered by want of pecuniary means to defray the necessary expenses of travel of those ministers, whose concerns had received the approval of the Church. In many cases, those called into such labors either had means of their own, or their Divine Master gave them intervals in which they could earn the funds necessary for the prosecution of the religious concern he was about to lay upon them. Gough, in his History of the People called Quakers, relates that Samuel Bownas, when a young man,

paid a religious visit on foot to Scotland. This consumed nearly all the money he had, and he returned home almost penniless; "therefore he applied himself to mowing and other harvest-work as a day laborer, for his present support; and to lay up a part of his earnings to put himself in proper condition for another journey; and for his expenses and accommodation the rein; at the same time he attended such neighboring meetings as he felt an engagement to visit, going to one or another to the distance of ten or twelve miles on foot, and returned back the same way to follow his labor." "It was thus," adds Gough, "these disinterested men, after the apostolic practice, divided their time; disengaging themselves from the world and all worldly engagements, when they apprehended the call of duty to go forth with the message of the Gospel, and when discharged from their concern, to labor with their hands to supply their necessities, that they might not make the Gospel chargeable."

The care which Friends have ever exercised to keep the exercise of the ministry unconnected with pecuniary considerations, is not only a compliance with our Saviour's command, "Freely ye have received, freely give;" but its wisdom is justified by experience. We have been spared the unseemly exhibitions of ministers going from one congregation to another for an increase of salary, and of several of them exhibiting their oratorical powers before a criticizing congregation, that the people might select the one that pleased them best.

The primitive minister coveted no man's silver or gold, neither did they count their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the Grace of God.

If a man really believes the doctrines held by our Society respecting ministry—that it is a Divine gift, which can be exercised only as a fresh qualification is extended on every occasion, and that the preacher must look to the Lord to direct him when to speak and when to be silent, and where to go; we do not see how he can accept a salary which implies a certain obligation to speak at stated times and places. It seems to us that such an one who felt the love of God operating on his heart, and leading him to desire the welfare of his fellow-men, and yet knew that of himself he could do nothing that would promote their spiritual interests, would rather free from such embarrassing and hindering obstacles, and be willing to trust the Lord to provide those things which were necessary for his subsistence in some other way.

Although the supported pastors among Friends who are employed to preach to particular congregations, may properly be called "hired ministers," yet we by no means suppose that they are all mere mercenaries,—whose main object is to obtain the salary attached to their office,—we hope there are many among them, as we believe there are among the ministers of other denominations who are conscientiously desirous of doing good. But the system, which by their practice they endorse, is one that is foreign to the Gospel system as ever held by the Society of Friends.

Instead of deserting our own principles, we would gladly see them faithfully upheld, and other bodies of Christians adopting them, and literally accepting the command of Christ,— "Freely ye have received, freely give," withholding all pay for preaching. Then, "silent, inward, spiritual worship would prevail, and men and women whom Christ selects, teaches

in his school, and ordains by his Spirit for the work of the ministry, would come forth in the churches, and occupy the gifts which He dispenses."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement issued on the 2nd inst., shows a reduction during the Eleventh Month of \$4,869,672. Total cash in the Treasury, \$87,224,505.

The Department of State is informed by our minister in Persia of the increase of cholera in that country, and of the proposed establishment by the Russian authorities at Baku and Julfa of a general quarantine against arrivals from Persia. The disease has now reached Kernanshan, but has not yet made its appearance at Teheran.

A confederation of the Fifty-first Congress opened on the 2nd instant. In the Senate the oath of office was administered to Vice President Morton and the new Senators, including those from the States of the Dakotas and Washington. The usual committee to wait upon the President was appointed. In the House of Representatives the Hon. John P. Hale, of New Hampshire, was elected Speaker by a vote of 168 to 154 for J. G. Carlisle, Democrat. The members were then sworn in. The Republican candidates for other House offices were elected excepting the Chaplain, who is a Democrat.

A conflagration in Lynn, Massachusetts, on the 26th ultimo, devastated a square mile of territory in the business section of the city, consuming four newspaper offices, three bank buildings, twelve shoe blocks, a church, twenty-five stores, and many dwellings, mostly of the poorer classes. The assessed value of the property burned is reported to be \$1,003,500, and the number of buildings burned at 830.

On the 28th of the Eleventh Month a conflagration occurred in Boston, burning over two acres of business blocks, and causing a loss estimated at more than \$200,000. The property destroyed included over a hundred firms in the dry goods and leather section, and one hundred headquarters of agents of New York and Boston firms, were burned out. Four firemen lost their lives, and eight men were injured by a falling wall—one of them, it is believed, fatally.

At a late hour of the night of the 30th ultimo, a fire destroyed by fire on the night of the 30th ultimo, and twenty persons are believed to have perished in the building. Sixty-five newspaper employees were at work on the seventh floor, and there were other persons in other parts of the building. The bodies were taken out of the ruins and have been identified.

Captains of vessels arriving at Port Huron, Michigan, report the recent storm on Lake Huron as the worst for a number of years.

A cyclone passed over Beauport County, N. Carolina, on the 27th ultimo, blowing down homes and tearing up trees by the roots. The residence of a farmer near Washington, was blown to pieces, and the family of six persons was killed. A factory was blown down and two persons were killed and many others injured. But most reports have this far been unconfirmed.

The Legislative deadlock in Montana still exists. Democratic members of the Senate absenting themselves from that body, and the Republican and Democratic members of the House holding separate sessions.

Plans for united effort to the temperance people of various States in the United States, for the amendment in Nebraska are still being proposed. The idea of effecting a strong non-partisan league to be made up of friends of Prohibition in Nebraska, Iowa, Kansas, and the two Dakotas, is advanced in a call issued by J. C. Cattman, a President of the Central Temperance Alliance, for an Inter-State Convention to be held in Omaha on the first of next month. The call says: "The success of Prohibition next year in Nebraska closes the gap, and cements five imperial States, lying side by side, in a united crusade against the liquor traffic. There ought to be a strong central organization embracing these five Commonwealths, which can add adjacent ones whenever they submit the question of Prohibition."

Deaths in this city last week numbered 360; 33 more than during the previous week and 38 more than during the corresponding week last year. Of the foregoing 177 were males and 183 females; 55 died of consumption; 24 of diseases of the heart; 33 of pneumonia; 16 of diphtheria; 14 of inflammation of the brain; 13 of cholera; 13 of scarlet fever; 12 of typhoid fever; 11 of diseases of the kidneys; 10 of mania and 9 of senile fever.

Markets, &c.—U. S. 4½, reg. 104½; coupon, 100; 4½, 124½; currency 6½, 117 a 128.

COTTON was in small supply and firm, at 6½ cts. per pound for middling uplands.

FEED.—Wheat bran, prime to choice, \$13 a \$13.50; do., fair to good, \$12.50 a \$12.75.

FLOUR AND MEAL.—Western and Pennsylvania 2 cuttings, \$2.50 a \$2.75; do., do., \$2.45 a \$3.25; No. super, \$2.50 a \$2.75; do., do., \$3.65; Pennsylvania family, stone ground, \$5.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.25; Western winter, clear, \$4.00 a \$4.25; do., do., straight, \$4.20 a \$4.50; winter patent, \$4.50 a \$5.00; Minnesota, clear, \$3.50 a \$4.12½; do., straight, \$3.50 a \$4.00; do., do., \$3.50 a \$3.25. Eye flour was sold at \$3.15 per barrel for choice. Buckwheat flour; new quoted at \$1.80 a \$1.90 per 100 pounds.

GRAIN.—No. 2 red wheat, 79½ a 80 cts.

No. 2 mixed corn, 41 a 42 cts.

No. 2 white oats, 29 a 29½ cts.

BEEF CATTLE.—Extra, a, 45 cts.; good, 44 a 44½ cts.; medium, 3½ a 4½ cts.; common, 3 a 3½ cts.; fat cows, 21 a 2½ cts.

SHEEP.—Extra, 5½ a 5½ cts.; good, 5½ a 5½ cts.; fair, 4½ a 5 cts.; common, 3½ a 4 cts.; culls, 2 a 3 cts.

LAMBS.—Extra, 3½ a 7 cts.; good, 6 a 6½ cts.; medium, 5½ cts.; common, 4½ a 5 cts.; 2½ a 4 cts.

HOGS.—A few choice Chicago hogs sold at a retail rate at 5½ a 5½ cts.; good Western, 5½ a 5½ cts.

FOREIGN.—On the 29th ultimo, Balfour and Lord Ashbourne presented to a Committee of the Cabinet a memorial by Lord Salisbury, in relation to a land scheme, which is to be submitted to the whole Cabinet.

It is reported that the first demand is for 47,000,000 to £10,000,000, with which to deal with the disaffected portions of Ireland.

At a meeting of the Liberal League, held in Manchester on the 2nd instant, W. E. Gladstone made a speech, in the course of which he said that the local government bill did not meet the legitimate demands of the country. He advocated the granting to county councils powers of taxation, the control of the police to the liquor trade, the sale of countries, road and death duty, a question of grand juries, and to form distinct counties, and he would possibly go further and establish the parish principle of government, and thus convey to the rural population the first elements of their public education and create a sense of public duty.

W. E. Gladstone said that since 1855, there had been an enormous stimulus to the public mind in regard to dwellings for the poor, enfranchisement, lease holds, creditor legislation, shorter Parliaments, the disestablishment of the Church in Scotland, and Wales, the currency, and the Corn Law. He also said that the present unsatisfactory condition of affairs in Armenia and Crete, and spoke of the difficulty of treating with the Turkish Government. Gladstone predicted a Liberal victory at the next election for members of Parliament.

Martin Farquhar Tupper, the well known poet and prosodist, died on the 29th of last month.

The *Pull Mall Gazette* publishes a despatch from Prime Minister Salisbury to the British Minister at Lisbon, ordering the latter to protest against the Portuguese claims in Africa.

The Portuguese claims in Africa, north and south of the Zambezi River, in Africa. Lord Salisbury says that Mashonaland, which is part of the territory referred to in the Portuguese proclamation, is under British protection.

The newspapers in Lisbon of all cities, concur in denouncing Lord Salisbury's despatch regarding the Portuguese claims in Africa. The papers insist that the Government support Portuguese rights to the whole of the Zambezi territory, including the land claimed by the British South Africa Company. The accusations against the British Government are repeated. The slave traders are denied, and documents have been sent to the Anti-Slavery Conference at Brussels showing that Portugal was the first European power to abolish slavery.

A despatch from Lisbon indicates the imminence of a demonstration in favor of a republic, which will even menace the overthrow of the monarchy. The Republicans of Lisbon, Oporto, Villared and Aveiro, are co-operating. They have 57 working committees and 17,000 enrolled members.

On the 27th ultimo, the Cape de Verd Islands, to London, dated Eleventh Month 30th, says: "The Portuguese steamer Alagoas, with ex-Emperor Dom Pedro and his party on board, arrived at St. Vincent to-day. All the members of the party are well."

After his arrival an attempt was made to interview Dom Pedro, but he refused to be seen, and he left his disposition and exile. He declined, however, to enter into any discussion relative to the revolution, but said he had been treated with the utmost kindness through-

out. The Alagoas proceeded to Lisbon on the 1st instant.

Emiu Pasha has sent to the Belgian Anti-Slavery Society a communication in which he thanks the Society for sympathy, and expresses regret for the loss of the equatorial provinces. He says that, notwithstanding his unfortunate experience, he still hopes to be able to do effective work against the slave trade.

The Anti-Slavery Conference is discussing a proposal to establish military stations in the interior of Africa, with sufficient force to overcome slave hunters. The British delegate advocates that war ships of all the Powers represented in the Conference shall have the right of search, but limited to those and other native craft.

NOTICES.

A meeting of the Teachers' Association of Friends of Philadelphia and vicinity, will be held at 140 N. 16th St., Twelfth Mo. 7th, 1889, at 2 P. M.

Program:

1. The Teaching of United States History in schools. — James Backe McMaster, University of Penna.
 2. The Teaching of Elementary Science.—C. Hanford Henderson, Phila. Manual Training School.
- All interested are invited to attend.

WANTED.—Two qualified Teachers for The Shelter for Colored Orphans, West Philadelphia.

Apply to
Lydia E. Pennock, No. 2145 Green St.
Rebecca B. P. Haines, 1516 Arch St.

WANTED.—A Friend to teach the Preparative Meeting School at Malvern, Penna.

Apply to David Evans, John G. Haines, Rebecca P. Haines, of Malvern; or S. W. Roberts, Paoli, Pa.

A woman Friend desires board in a Friend's family—four dollars per week. Address this office.

DIED, on the 11th of Eighth Month, 1889, MARY C. WALTER, of West Chester, Pa., in the 86th year of her age, a member of Kennett Monthly Meeting of Friends, Penna.

Tenth Month 12th, 1889, JONATHAN COX, in the 89th year of his age, a member of Little Egg Harbor Monthly Meeting of Friends, held at Tuckerton, N. J. He was much attached to the doctrines and principles of Friends, and was a regular attendant of meetings, both for worship and discipline, until prevented by increasing infirmities. In him was verified the words of the Psalmist which says: "With long life will I satisfy him and show him my salvation."

At the residence of his parents, Columbus, N. J., Tenth Mo. 15th, 1889, WILLIAM JOSEPH CARLISLE, aged 21 years, 7 months and 2 days, son of Nathan and Mary W. Carlisle, no grandson of Jonathan Cox, a member of Upper Springfield Monthly Meeting of Friends. This dear youth, although called so early in life as we trust, through redeeming love and mercy, entered into everlasting rest and peace realizing the precious promise: "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

After a year of declining health, at his residence near Hadley, Hendricks Co., Indiana, Eleventh Month 17th, 1889, WILLIAM T. HADLEY, a member and elder of the M. E. Church, and a Monthly Meeting of Friends, in the 76th year of his age. By the release of this dear Friend from his bodily sufferings, his meeting loses a diligent attendant, and the Society one who has borne a faithful testimony, both by precept and example, against the modern innovations, and the country in which he lives, an honorable citizen. Retaining consciousness until near the close, he was retaining concerned for the welfare of those around him, giving forth especially to the youth, much Christian counsel and advice; saying: "there is nothing in my heart but love for every body," and often expressing his desire to be taken to the Lord's throne should come, and that "I am resigned to give up the affairs of the world, as all must do at the close of life." He gave abundant evidence that his end was peace, expressing near the last, "I feel a perfect peace and I thank my Maker for the perfect man, and behold the upright; for the end of that man is peace." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

WILLIAM H. PILES' SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TWELFTH MONTH 14, 1889.

No. 20.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, DUBLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 201.

WORLDLINESS.

Edward Judson, in speaking of worldly-minded professors of Christianity, makes the following comparisons:—

There is a kind of fish which resembles sea-grass. It hides itself in the midst of marine vegetation. Below is the head, looking like a bulb of the plant, and above is the body and the tail, looking like the blade of a sea-grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. They swim along and one can hardly see where fish leaves off and grass begins, so perfect is the disguise. Now, there are a great many Christians whose lives are so blended with the world that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are living, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup that Christ drank of, and to be baptized with the baptism that He was baptized with. But let a man come out into the open; let him confess Christ as his Master, let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the One who said, "I came not to send peace, but a sword."

There are various ways in which the love of the world manifests itself. Sometimes it is in a fondness for outward adorning. An anecdote is told of a candidate for the ministry at one of the theological colleges, who was addicted to the weakness of wearing a rather elaborate gold chain, with appendages, which drooped more or less gracefully, over the front of his vest. It happened that on a certain day being engaged in catechising a "Sunday-school class, he had occasion, in due course, to enquire of the children what they understood by the expression, the pomp and glory of the world." For some time, the whole class seemed unequal to the emergency, preserving perfect silence. At last one little mite of a boy held up a hand, and

stepped forward out of the ranks; then walking directly up to his teacher, he deliberately laid his hand on the gold chain with its brilliant belongings, and exclaimed with great emphasis: "Them!"

It is recorded of Gilbert Lacey, one of the early ministers in the Society of Friends, that his business integrity procured him employment from many persons of considerable rank and station in the world. He was a tailor, and employed many journeymen. Coming under the power of the cross of Christ, he found it his duty to lay aside all superfluous and needless ornaments in his own apparel, in conformity with the plainness of his profession, and the doctrine of the apostles of Christ, which was against the wearing of gold and silver and costly array. The same principle of light and grace which had instructed him to lay aside all superfluities in his own person, instructed him further that he could not keep up his testimony for the simplicity of the gospel with clearness, while he was in the practice of furnishing to others those superfluities which he had laid aside. In order to preserve an easy conscience, he was obliged to submit to the cross of declining to adorn any apparel with superfluous ornaments of lace, ribbons and such like needless trimming; or suffering his servants to do it. His customers left him; his trade declined; he was obliged to dismiss his journeymen for want of employment; his outward prospects were so discouraging that he did not know but that he might now be reduced to the necessity of working as a journeyman himself, and of earning his bread by his daily labor. But possessing his soul in patience, and submitting to be accounted a fool for Christ's sake, he was supported through his trials; so that as outward discouragements abounded, his inward peace did much more abound; and all things necessary for his accommodation in this life were added to his full content.

Gilbert Lacey experienced the truth of the Apostle Paul's saying—that "To be spiritually-minded is life and peace;" for in his old age, he was heard to say, "that he had done the work of his day faithfully, and was now sat down in the will of God; and his peace he felt abounding towards him; that he waited the Lord's call and time of being removed, and that there was no cloud in his way." A few hours before his departure, he said to those about him, "There is no condemnation to them that are in Christ Jesus; He is the lifer up of my head; He is my strength and great salvation."

The following article, published in the *Friendly Companion*, contains a forcible illustration of the difference between a *worthily-minded* man, and one of a different character—

"I conducted, two months ago," said a clergyman, "the funeral service of one of my parishioners. He had been a farmer. Forty years ago he commenced work with 100 acres of land, and he ended with 100. He was a skilful, industrious working man, but he had laid by no

money in the bank. I understood the reason, as I listened to the comments of his friends and neighbors."

"It was always a warm, hospitable home," said one. "The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers—all lead useful and happy lives." Said another, "Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them far years. That young fellow who is also weeping so bitterly, was a waif that he rescued from the slums of the city."

And so the story went on—not of a miser who had heaped dollar on dollar, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

On my way home from the funeral, I stopped at the farm of another parishioner, who said to me, in a shrill, rasping tone: "So poor Gould is dead! He left a poor account—not a penny more than he got from his father. Now I started with nothing; and look here, pointing to his broad fields. "I own down to the Creek! D'ye know why? When I started to keep house, I brought this into it the first thing," taking an iron savings-bank in the shape of a wolf out of the closet. "Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth 100,000 dollars. Other folks ate meat; we ate molasses. Other folks dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, or books. And," he concluded triumphantly, "now I own to the Creek; and that land, with the fields yonder, and the stock in the barns, are worth 100,000 dollars! Do you see?"

And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in his kitchen; one son had taken to drink, having no other resource, and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man, simply a rich fool, a big fool," continued the clergyman.— "Neither neighbor nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all, he has now only enough to cover his decaying body. Economy for a noble purpose is a virtue: but in the houses of some, it is avarice, and like a wolf, devours intelligence, religion, hope, and life itself."

FOR "THE FRIENDS."

Some Account of Ezra Comfort.

An anecdote is on record of a gay young woman who had grown up a stranger to religious influence, and was devoted to the theatre, the dance, and other forms of amusements, who went to visit in a Christian family connected with a certain church. Her attention was aroused by the new life around her, and she began to ask many earnest questions. In the church was quite a party of young people who had their own prayer meeting and literary circle. To these she was introduced. She found their conversation just like that to which all her life she had been accustomed. They enlarged with zest upon the gayeties of the town, their talk was of actresses and of balls. Naturally a leader, this young lady soon took the initiative in their amusements. When she found that her companions at the Seventh-day play were Christian young women who helped to sustain the prayer meeting and taught in the First-day school, she could not understand how they could be interested in such dull work; but when they laughed constrainedly and with an apologetic remark or two turned eagerly to the discussion of the play or the party, all thought of their Christian profession as a serious or important thing, and all interest in Christianity for herself seemed to be dismissed from her mind, and she returned to her home as worldly, as indifferent, as she had come.

The late Dr. Rush, of Philadelphia, built a large and expensive house, which was furnished in the most elegant and costly style. One day when he was coming out of his house, before he had moved into it to live there, he met an elderly woman, named Mary, going by, whom he knew very well, as she sometimes did house-cleaning and other work for him. Mary was a poor widow woman, who lived very plainly, in two small rooms. She was a good, earnest Christian woman, whose religion made her contented and happy. The doctor had known her for quite a long time, and he respected her very much for her consistent, humble piety. As he met her in front of his splendid dwelling, he thought he would like to show her all through it and see what effect the sight of a house so much larger and grander than she was accustomed to, would have upon her. So he invited her to come in and see the new house. Mary went in with him. The doctor took her through the house and showed her all the beautiful things he had there. She looked at them very quietly, but did not seem to be as much impressed by what she saw, as the doctor thought she would be. When they got through, he said to her:

"Well, Mary, what do you think of the house?"

"It's very fine, sir, indeed; and I'm ever so much obliged to you for letting me see it; but it doesn't begin to compare with the house that I'm going to move into before long. Let me read you a little about this house."

Then she took a little Testament from her pocket, and turning to the last chapter of the Book of Revelations, she read some of those beautiful verses which describe the heavenly city that is to be the home of those who love Jesus; and ended by saying: "I hope, sir, you may have much enjoyment in your new house, yet you can't expect to live here very long. But Jesus says of those who enter the house He is preparing for them, that 'they shall go no more out.' I shall dwell in that heavenly home forever."

J. W.

Prayer is the vital breath of faith.

Ezra Comfort was a minister in the Society of Friends, who resided near Plymouth, Pa., and deceased on the 15th of First Month, 1820. A few years before his death, he passed through a long and suffering illness. Of his expressions during that period of trial, the following record has been preserved.

Fifth Mo. 31st, 1816.—In the morning after a night of much pain, being asked how he was, he replied, "I have suffered as much through the latter part of the night as is possible for a human frame to be supported under. I earnestly pray for patience in the time of my greatest distress. I have prayed for support. To view my complicated disorder, I think there is no prospect of my getting well again, and I have no desire it should be so. You feel very near to me, like my flesh and my bones. What am I but a little lump of dust and ashes; you must try to do as well as you can without me. I feel a hope which is superior to all the world. For many weeks past things of this world have been much changed in my view; I have seen nothing in them that was pleasing, or afforded any delight, but all has appeared as for mere necessity. I think it is not likely I shall get well again; can it be supposed that this poor shattered frame will ever again come to its former state—it's not likely, and I could earnestly pray that my kind Master would cut short the work in righteousness and release this poor wormout afflicted soul; but his time is the best time; no doubt it is for some wise purpose that He sees meet thus to try us. When this conflict is past, my crown is sure. For what cause should I wish to continue here longer? Truly you (speaking to his wife and children) feel very near to me, even as the apple of my eye. Turned to his wife and said, I feel as though thou wilt be abundantly blessed.

At another time he requested that his children and grandchildren, that were of an age to understand, should be called in. After coming into his room he told them he felt his heart flow with parental affection towards them, and said there were a few things rested on his mind to advise them against, which were prevalent amongst youth—that way of curling their hair around their foreheads, and not wearing clothes sufficient to keep them warm. Now you, dear children, are blessed with light and knowledge from on high; if you will but live up to its manifestations, I feel as though I could testify, as Jacob formerly did, that you, my dear children, will be blessed abundantly with temporal and spiritual blessings.

The physician coming in, asked him how he was; he replied, "I am very unwell, I think there is no prospect of my ever being raised on my feet again, nor do I wish it should be so. What has all the medicine done for me? I feel the pains piercing through my breast, and from one side to the other; my poor weak frame is almost wornout; my strength, my appetite and my flesh are nearly gone, and I believe I shall soon go with them. I have for many years past been endeavoring to do my heavenly Master's will according to ability received, for which I now, at times, feel such a sweet peace, that all the world and the things that are therein, appear to me no more than the drop of a bucket."

The night preceding he lay bemoaning himself, under great languor and pain, said to himself with an harmonious voice, Oh that I might be taken; then I would go with the swallow and the dove. Again he said, the state of the self-

whole and selfrighteous is one of the worst states that a man can arrive at. It is easier to convert a highwayman, than to convince one of these of his error. The time will come when all their excuses or palliations will only add to their condemnation. It will be with them as it was with one we have an account of, who no doubt stole into the marriage chamber of the king's son; when he was questioned stood speechless. So it will be with them, they will stand speechless and condemned. For it will be testified, I have long waited, I have knocked until my head has been wet as with the dew, and my locks a with the drops of the night. There is not a son or daughter of Adam, that has any ground to plead excuse, for all have had the light, and might have seen the way for themselves. I think I have seen as clear as ever I saw any thing with my outward eyes for many years past, the path that the humble Christian traveler has to walk in. I think it one of the most beautiful subjects the human mind can contemplate on, to view the first movements of those who are following their blessed and Divine Master; how they move on step by step. I have compared it to a ladder with the foot standing on the earth, and the top thereof reaching unto heaven—the angels ascending and descending upon it. This is the ladder that Jacob saw on his journey; when evening approached he lay himself down on the earth, and had a stone for his pillow. There was no self-righteousness nor self-exaltation—he was then in a humble teachable state. It was in this state he saw the ladder. When he came there he did not know that the Lord was in that place; but when he saw these things he testified that it was none other but the house of God and gate of heaven.

At a time of extreme pain he said, "I feel as if I was staked up, and the least motion of my body feels as though I was set on fire;" and then interceded: "Oh, gracious God, leave me not in this time of conflict."

At another time he said, "I have seen our gracious Redeemer has a Church on earth, and I have been permitted to join with them; and I earnestly wish that Church may be kept clean and unspotted from the world; that it may be fit to be presented to the Lamb. Now I request that at the interment of this poor lump of dust there may not be any great invitation given. A few honest-hearted friends to assist in laying my poor remains in the silent tomb will be sufficient. I also wish there may not be any great provision made at that time. I think I have seen in some instances where too great provision has been made; like as it were unto a feast. I have thought it was by the influence of the powerful custom of the world! that they were led into it. I wish to be buried in a plain simple manner."

At another time his daughter-in-law came in and sat by him; he said to her, "Thy coming in, dear daughter, renewed a feeling affection for thee which I have often felt, for thy great kindness and attention for years past in waiting upon us, thy aged parents. I mention these things that thou may remember I have a heart of gratitude, and for thy encouragement. Now it looks likely that I shall be taken before thy mother, I wish thee to be encouraged to continue thy kind attention to her, as she may have many afflictions and infirmities to pass through; and as these come on with old age, her mental faculties may fail. I wish thee to keep thy good resolutions which I believe thou hast entered into, and pass by these infirmities, and thou wilt assuredly have thy reward; for she is, most as-

surely one of the servants of the most high God."

A little after his sister requested him to take a little medicine; he replied, "I do not wish to. I am not alarmed, neither do I repine or murmur at my situation, but I rejoice in remembering that the way to life is through death." Two of his little grandchildren came into the room and sat by his bed-side. He earnestly looked at them and said, "Oh that these dear little children may become the Lord's children."

(To be continued.)

FOR "THE FRIEND."

Minerals Found in Gneiss.

The proprietors of the gravel turnpike road which runs from Camden through Moorestown, N. J., recently determined to substitute stone for gravel on a part of it, and made a contract for that purpose with a man, who obtained his stone from a quarry of close-grained, hard gneiss, which has been worked for many years at Frankford, Philadelphia. The stones selected for this use were some ten inches in thickness, with one tolerably level face; and were so arranged in the paving as to have a flat face on top to receive the wear of the travel.

As I wandered along a portion of the pike, where the paving was being performed, I observed on some of the stones, comparatively smooth surfaces, thickly covered with beautiful, needle-shaped radiating crystals. Stimulated by this discovery, a visit was paid to the quarry whence they came; and there, through the kind assistance of one of the proprietors, I was able to obtain some beautiful and interesting specimens of this crystalline mineral. It was mostly in comparatively thin scales, and looked as if the cracks in the gneiss had, at some distant period, been filled with a fluid containing in solution the materials of the mineral, which had crystallized there, and thus filled the cavities with its beautiful and splendid white crystals. In some places the crevice had been so narrow that only a very thin layer of crystal had been deposited. In others there was a thicker deposit, and the acicular crystals had radiated from points on the opposite faces of the rock, so as to present a double set of groups.

Some weeks after, I was again in Frankford, and walking along one of the streets where the extensive grounds around a dwelling were enclosed by a long stone wall. As I passed by this, I observed several of them were marked with the same groups of radiating crystals that I had seen in the quarry, from which I suppose the stone came.

This mineral is called *Stilbite*. It is a silicate of alumina, with a little lime and still less soda, and a portion of water. It is found in great abundance on the Faro Islands and in Iceland. Large translucent crystals have been obtained in the mountains of Hindostan. In Nova Scotia, it forms in one place a perpendicular vein from 3 to 4 inches thick, and from 30 to 50 feet long. Its colors are white and flesh-red. Some of the specimens obtained there are extremely beautiful.

My satchel soon became so heavily laden with stones, that it was difficult to handle. But before leaving, the proprietor invited me to inspect some specimens which had been picked out by the workmen and deposited in a little building on the premises. I could not well resist the kind invitation to add to my load some fine specimens, especially a quite massive one in which one face of the gneiss was closely covered with small transparent crystals, which I sup-

posed at the time to be rock crystal or quartz. With some difficulty and help, I succeeded in reaching home safely with my load of minerals. I subsequently found, on closer examination, that what I had thought to be quartz crystals, instead of ending in a point, were cut off or bevelled at the summit, and that my heavy mineral was *Apophyllite*, so named from the highly foliated character of some varieties of it. In composition it differs from *Stilbite*, in containing no alumina or soda, their place being supplied by lime, with which is joined a little potash.

I was also indebted to the quarryman for a specimen of molybdenite found in the gneiss. It is a compound of sulphur and molybdenum, and is metallic in appearance, somewhat resembling plumbago.

Several other minerals are said to be found in this quarry, but on this visit I met with no others of special interest.

J. W.

FOR "THE FRIEND."

The account in THE FRIEND of Eleventh Month 25th, of the present volume, concerning Friends' Boarding School, Ohio, the erection of the buildings, &c., recalls many circumstances connected with that (to us) memorable event; to some of these it may be allowable briefly to allude, not in a boasting spirit, but to commemorate the many favors experienced, and for the information of interested friends, especially the rising generation, who are now reaping the advantages of the Institution, humble though it be compared with many others.

At Ohio Yearly Meeting, held at Mount Pleasant, which closed Tenth Mo. 1st, 1874, a committee was appointed "Immediately to take measures, in view of its importance at the present time, to endeavor to procure ourselves with a Boarding School." "To circulate subscriptions within our limits, and whenever, in the judgment of the committee, a sufficient amount of funds is obtained to warrant the prosecution of the work, that they proceed to select and purchase a site," which was limited to Stillwater Quarterly Meeting, as being most central, "and erect thereon a plain, substantial building, sufficiently commodious to accommodate seventy-five or eighty scholars."

Before leaving Mt. Pleasant that committee met, and appointed an Executive Committee, and nominated two of their number to solicit subscriptions; who set out the next week, and canvassed the Yearly Meeting (that part in Ohio) fully; nearly every family was called upon or seen, and it was thought Friends generally contributed according to their ability. Some heads of families subscribed in their own names, while others chose to divide the amount given amongst the members of the family, that the children might feel they had a share in the work. A lively interest was manifested by both old and young. One Friend of fourscore, living much alone from choice, being somehow overlooked, sent for the solicitors, saying she wanted to give something for the cause, if but "the widow's mite," as she felt it to be.

Soon the amount was ascertained, and, including donations kindly furnished by Friends of another Yearly Meeting, without which aid we must have failed, the committee felt justified in beginning the work.

In the selection of a site they felt they were favored, for on looking round at various situations, a home feeling settled all to the spot chosen: which time has but confirmed and strengthened to have been the right place. Work was soon

begun; a laundry was erected during the winter, into which the Friend, appointed to superintend the work, with his wife, moved in the Fourth Month, to have charge of boarding the workmen. Here then was a busy scene for several months following. It was a time of much hard work, mentally as well as physically, for some anxiety and expectation. Many friends from a distance, as well as near at hand, came to view the progress, and aid if they could, wherever needed. "Little deeds of kindness" too were not wanting, and were appreciated, as shown when some brought the cooling beverage, butter-milk for the workmen to drink, which was dealt out with a ladle by a little boy, who said, "a thankee a drink!" It was remarkable that no accident occurred amongst so many, beyond a slight hurt on the hand of one laborer, nor did sickness prevail to any extent.

For a time in the spring "rain impeded the making of brick a full month," and many discouragements were encountered all along, but "perseverance overcame many difficulties," and the work went steadily on. Hard points in prospect lessened or vanished when met. Some things seemed provided or turned up just at the time needed. One instance may illustrate this. It had been a problem how best to raise the bricks and vast amount of material, as the building went up. An idea came to one of the helpers one night as the subject kept sleep away, which being communicated to the superintendent next morning gained his assent; and a little machine unknown to him before, was found near at hand, admirably adapted to the purpose, and was kindly offered by the owner.

This was procured, and daily used for many weeks,—*the day after they were done with it*, the man sent for it for his own use. None, indeed, can number the favors received in various ways, and this was noticed even by the workmen. "You Friends must be a favored people," said the foreman plasterer, "for I never saw a building go on like this has."

When autumn came, and so much remained to be done, the faith of some Friends began to fail, and to think it could not be finished in time for winter school; but that of others rose for the occasion; and the work went on, animated by the desire to accommodate the many candidates waiting for admission to its portals the coming winter. The time had been set to open school first of Twelfth Month, but was extended to the First Month; as that period drew near, and things began to look favorable, a new anxiety presented. A *dry spell* had taken the place of the spring rains, and the tank and cisterns, upon which the water supply depended, (since greatly improved) stood empty and useless, waiting for the wished for rain, without which the school could not open.

A week before the time, however, the welcome rain came pattering down, and the joyful sound as it descended the pipes was heard with thankful hearts. In the matter of furnishing the house too, after it was finished and cleared, by volunteer interested men and women, we received kind assistance from both home and absent friends; and often since, in our needs, prompt aid has been extended; to all the tribute of thankfulness is due, both to the donors and "to Him, from whom all blessings flow."

When the "Building Committee" came to settle with the Superintendent of the work, they deemed it right to offer him two hundred dollars in addition to the stipulated sum, in consideration of the extended and laborious duties and cares that had devolved upon him and his

efficient wife. This they generously declined to accept.

To the Treasurer, too, who had performed, free of charge, the duties of that responsible position, and rendered much extra service in various ways, they gave one hundred dollars, which he accepted on condition that they would allow him to add it to the "Benevolent Fund," which was accordingly done.

Again, in the officering of the school, and the house as well, "a Hand unseen" was manifested, in that the various places were filled by the right persons, showing it is well to look to Him who can supply all our needs, in matters both great and small.

At length the time came, the long looked for time, as seemed to some, and on the 3rd of First Month, 1875, fifteen months from the appointment of the Building Committee, the school went into operation.

Though many fears had been entertained in regard to the occupancy of the house so soon, it proved, with the judicious care used, to be a healthy and prosperous session. It has since proven to be a healthy location; and we trust the institution has been a blessing to many of our dear young friends; though not apparent in all cases, we may hope the good received there will eventually grow, and "be found even after many days." Let us hope on, hope ever!

A few sessions since the opening of the school, there have been more than the number of pupils it was designed to accommodate; and most winter sessions it has been well supported. In summer it is nearly always small, owing much to the necessity many Friends are under of keeping their children at home to assist in farm and domestic duties. But it is likely there never has been a session when the number of pupils would not have been greater if the MEANS to send them had been at hand.

"Our Benevolent Fund," started many years ago, has grown by additions of donations from our own members, and also from Philadelphia friends, until it is helpful to many, as is the "Student's Fund" of more recent origin.

It seems the liberality of distant Friends is again being appealed for what we may hope would prove "a good cause," and thus add to our long list of favors received. Our own members might be reminded that as people "like best to help those who try to help themselves," so we should not relax our endeavors to do all we can, according as ability is given.

"The liberal man deviseth liberal things," and we trust such have their reward, at all events in the consciousness of having "done what they could." S. H.

OHIO, Eleventh Month, 1889.

THE "voice of the Lord" is the guide of the Lord's people. The Scriptures say much of the importance and the benefit of heeding the Lord's voice. A part of the blessing connected with the command is, however, lost when we restrict the province of that Voice, and limit its guidance to purely religious concerns. The voice of the Lord is to be listened for, not only in the sanctuary and in relation to our spiritual interests, but equally on the most practical occasions of life. It instructed the disciples in so small a matter as on which side of the ship to cast their net in order to catch fish. It should direct all the business plans and all the social visits of to-day. "Lord, what wilt thou have me to do?" ought to be the Christian's constantly recurring question. The least duty providentially indicated, secular as well as sacred, is the

Divine call to action; and a prompt obedience is the only allowable response. Thus living, we shall have the fulfilment of God's promise to those who "do his commandment," "good success,"—as God estimates success.

FOR "THE FRIEND."
SATISFIED.

"The fear of the Lord tendeth to life: and he that hath it shall abide satisfied." Proverbs xii. 23.

Satisfied, yes satisfied!
Thus, God's children may abide:
All our restless anxious care,
He will kindly for us bear.
Resting at his side, will teach
Loving messages to each.

If we walk less near to Him,
Then the pathway growth dim:
If we fail his will to know,
Shadows fall, and clouds hang low:
Only near our Master's side,
Can we journey satisfied.

If, in watchfulness we cease,
Lost shall be our gift of peace;
If in serving, weary he,
Then, unsatisfied are we;
Living joys, alone attend
Those kept faithful to the end.

In his likeness we should grow,
And his power within us know,
Overcoming, making meet,
Bringing often to his feet:
Teaching some new truths there,
Learning, perhaps, thro' tears and prayer.

Gently chiding love too fond,
Pointing upwards, and beyond:
Breaking idols, if they stood:
In our way for future good:
Saying, in Me is supplied
All thy needs, and satisfied.

He as Helper, Guide and Friend,
Will each trusting child attend;
When we think it rough and steep,
Point unto his wounded feet.
When we view some transient loss,
Bid us grieve his bitter cross.

And thus treading in his fear,
Doth our vision grow more clear;
We above earth—most belov'd
Waiting treasures manifold.
For, the "tried gold" cannot dim,
But is safely hid with Him.

And if poor, He bids us buy
Growing rich from his supply.
As our righteousness we loathe
He with garments pure will clothe,
And at last we may abide
With Christ ever satisfied.

1889.

FOR "THE FRIEND."
TO THE LITTLE ONES.

We walk by faith and not by sight:
In man is placed a saving light;
The light of Christ doth shine within,
And shows to him his every sin.

This faith, to us, by God, is given
To guide us on our way to heaven;
Then glory be to Him on high,
Who giveth us the victory.

Through Jesus Christ our risen Lord,
By whom we have access to God,
He is the Fruth, the Light, the Way
That leads from death to endless day.

Our loved ones die, we feel their loss,
But if, in life, they were our cross,
Their trials then will all be o'er;
The'll live upon a shining shore,

Be clothed with garments pure and white;
The Lamb of God will be their light;
Eternal praises, there they'll sing
To God on high, the Heavenly King.

And "Little ones,"—where'er you are,
Seek earnestly the Morning Star,
That in your loving hearts will shine,
Make each to say, "The Lord is mine."

Then turn to God in heart-felt prayer,
And He'll give strength your cross to bear,
He helps us in this world of strife
That we may win a crown of life.

If faithful unto death you live,
A crown of life the Lord will give;
And they who see your light to shine,
Will glorify the Power Divine.

"I pray for you, that angels bright
May guard you ever, day and night,"
And when on earth your work is o'er,
Will bear you to that heavenly shore,

Where you a Saviour's face will see:
From pain and sorrow you'll be free;
Will walk with saints who dwell above,
And reign with Him whose name is Love,
J. S. G.

NORTH DARTMOUTH, Mass.,
Eleventh Mo. 26th, 1889.

FROM "THE LONDON FRIEND."

Two Ancient Documents.

DEAR FRIEND:—I have been directed by the Middle Division of Somerset Monthly Meeting to send to THE FRIEND copies of two ancient parchment documents which have been for many generations in the possession of successive Registrars (or Registers, as they were then called) of Friends at Street. One bears more especially on the history of the Society in this neighborhood; while the other is of a wider interest, being the order of James II. for the liberation of Friends from taking oaths.

I enclose copies, trusting that thou mayest find room to print them in full.

Thy friend, sincerely,

ROGER CLARK.

STREET, Somerset, Tenth Month 6th, 1889.

FIRST DOCUMENT.

After a long night of apostasy wherein many had followed the blind watchmen and such leaders who had caused them to erre by their lies and their lightness, and darkness had covered the Earth and grossed the people, and many who had desires and breathings after the Lord had long wandered in barren mooraynes from one profession to another and sought their food in desolate places, the Lord remembered his covenant with the seed of Abraham, and caused the everlasting day starre to appear in the Northerne part of England, and in the yeere one thousand six hundred fifty and five, sent severall of his faithful servants and ministers from the countyes of Westmoreland or Lancaster, or p^r thereabout, into the county of Somerset and other p^r of the nacon, who preached the everlasting gospell in the power and demonstration of the Spirit Christ Jesus, the Light of the World, the way to the Father, and spake as they were moved by the Lord, and as the Spirit gave them utterance. And many people in the county of Somerset and other p^r of the nacon received the truth in the love of it, and were turned from the darknes to the light, and from Satan's power to the power of God. And in the yeere one thousand six hundred fifty and six, many people in the foresaid county of Somerset began to wayte on the Lord in the sylence of flesh, and denyed the world's worship, teachers, paym^t of tyths, maintayning the Steeple Houses (the which the world and their teachers call churches), respect of persons and severall other vayne customs, and gave one and the same lan-

guage to high and low, rich and poore, and refused to bow or put off the hat to any.

And divers were moved of the Lord to go to the steeple houses and bear witness against the world's teachers and worship and warned them to repentance, for which causes many were cruelly beat, halod before Rulers, Magistrates, suffered the despoiling of their goods, and cruel bonds, and imprisonment, even to death, according to what was before prophesied and declared in the scriptures of truth. And in the same yeere a meeting of the Lord's people (whom the world in reproch then called Quakers) was settled at Streate and in severall other places, and a generall Monthly Meeting at East Lidford in the said county of Somerset.

But the priests stirred up the rulers against them and there was great persecution because of the word.

And many of the Lord's faythful servants were persecuted and cast into pryson for the testimony of Jesus. And in the beginning of the yeere one thousand six hundred fifty and nine, those men who were called the Parliament of England and the then Protector, determined . . . [torn out] . . . reported] utterly to suppress the sayd people call . . . [torn out] . . . by banishment or otherwise, and the priest and many ri . . . [torn out] . . . people rejoiced much in the expectacon of the accomplishment of . . . [torn out] . . .

But the Lord remembered the low estate of his servants and beheld the rage of his enmyes and laughed them to scorne, and caused that Parliament to be broken in pieces, and by the army then commanded by Lieutenant-Generall Fleetwood who deposed Richard 'Cromwell the protector, and called the Long Parliament of England who had conquered and put Charles Stuart the late King to death, and turned the Government of England from monarchy to a commonwealth, which Parliament Generall Oliver Cromwell through deceit and tyranny had for some yeeres past intercepted.

And in the said yeere one thousand six hundred fifty and nine about the fourth month, the same people called Quakers, who were many of them imprisoned for non-payment of tyths, and other matters of conscience sake, were by that Long Parliament sett at Liberty.

This observe: that on the seventeenth day of the first month, 1658-9, when the Parliament had determined to suppress and destroy the foresayd people called Quakers, the Lord sent one of his servants to the Goale at Ivelchester to declare to the Lords prysoners there, that their deliverance was at hand, which was in a short tyme after accomplished by the Long Parliament as afores

And these people being redeemed out of the world and wholly separating from the world's worshipes and vayne customs, in the yeere one thousand six hundred fifty and eight, provided themselves a burying in the parish of Street afores^d to lay their dead in, and a Register to record marriages and births and deaths; and so the Truth prospered, and the Lord added to the church daily such as should be saved, who walked in the everlasting Light of the Son of God and the light of the World, the way to the Father.

Added in different handwriting.

These things are briefly written and left upon Record by us for them which shall come after, that the children yet unborn may behold the wonderful works of the Lord, and declare his noble acts to their children. That his loving

kindness and tender mercies to the children of men may be held in everlasting remembrance, whereof he hath made us partakers, commanding his Light to shine out of darkness, which hath shined in our hearts, and hath given us the knowledge of God in the face of his Son Jesus Christ, of whose coming and Glory we are witnesses, to whom be honour and everlasting praises forevermore. Amen.

Added in different handwriting.

This Register was kept by Jasper Batt, of Streate, until about the fifth month, 1659. And then Arthur Gundry of Streate afores^d was by consent of the people of God in and about the same parish of Streate, and of . . . [torn out] . . . Meeting chosen and appointed to be their Register.

Signed. Jasper Batt, John Anderson, Henry Moore, Abraham Gundry, Henry Gundry, Edward Taylor, Arthur Gundry.

Added in different handwriting.

The 7th day of y^r 12th month, 1667, Arthur Gundry, of Streate, dyed who was y^r afores^d Register; and Henry Gundry was by consent of the meetings aforesayd chosen and appointed Register.

SECOND DOCUMENT.

The order of King James the Second for the Quakers to serve offices without taking oath.

To the Lord Mayor of London :

WHITEHALL, November 6th, 1687.

MY LORD:—The King is informed that Edward Brooker, Henry Jefferson, and Joseph Tomlinson, being Quakers, are by Mr. Barber, Steward of Southwark, put upon serving severall offices, as constables and the like, which they are willing to do, but the oath being tendered to them, from which they think themselves to be exempted by the King's declaration for liberty of conscience, they are threatened to be fined or otherwise molested by their refusal to take them.

His Majesty commands me to let your Lordship know that his pleasure is that the said Edward Brooker, Henry Jefferson, and Joseph Tomlinson, and all other Quakers, should now and for the future be allowed to serve the said offices without taking any oath, and also that they be not fined or otherwise molested on that account. And his Majesty would have you give orders thereon accordingly.

I am, my Lord,

Your Lordship's most humble Servant,

(Signed) SUNDELLAND.

How dependent we are on the atmosphere about us; yet how little thought we give to our indebtedness to the atmosphere! Life or death is in the air we breathe; but whether it is life or death is not ordinarily in our minds as we move on in our daily occupations, helped or harmed by our every respiration. Nor is it alone the natural atmosphere which is all in all to us, in its realm, as a means of life-giving or life-taking. In our home life, in our school life, in our social life, in our business life, in our church life, we are more dependent on the atmosphere of that life than we are accustomed to consider. We are helped or hindered in our course by every breath of the atmosphere about us there. How grateful we ought to be for a pure and invigorating atmosphere in any one of these realms! What prominence we ought to give to the character of the atmosphere of the realm in choosing a school or an occupation for one of our children, or a home, or a line of business, or a church, for ourselves!

KILMANY MANSE, May 7, 1813.

My Dear Patrick: In the last conversation which I held with you relative to your future prospects, I was quite aware how natural it is to fix our anticipations, and to regret that these should be pushed forward a year or two beyond what we had previously calculated in our own minds. I trust that you will sometime or other obtain a comfortable settlement, but what I am most anxious to press upon you not merely as a point of prudence, but as a point of Christian principle, is a submissive accommodation to present circumstances. Time elapses sooner than we have any idea of, and it is our wisdom not to throw away our peace by fretful or anxious impatience.

I have often heard the phrase, that a man loses so much of his life who suffers so many years of it to pass away without reaching an independent establishment. If it be due to his own illness, the phrase is accurate; if due to the necessity of circumstances, I maintain it is quite an unchristian perversion of language. He does not lose life, he only loses that which our Saviour—the justness of whose computation no Christian will deny—says is less than life: "Is not the life more than meat, and the body than raiment?" The great purposes of his being may be carrying on; his soul may be ripening for eternity; the good work begun in his heart may be prospering; the salutary lessons of patience and contentment may be practising; and, in short, to say that life or any part of it is losing because you are not drawing toward an earthly competency so fast as you could wish, is making the 'meat which perisheth' take the precedence of that which endureth unto everlasting life.' It will give me pleasure to understand that these sentiments are not merely admitted by you as true, but actually proceeded upon. Be assured that the wished-for object will not be longer in coming about, that the time before it is filled up with contentment and piety."

THOMAS CHALMERS.

A Fairy Flower.

In 1878, Dr. Beccari, travelling in Western Sumatra, wrote that he had discovered an extraordinary plant. The letter seems very calm and modest at this day, eleven years afterward, when we also can feel something of the emotion with which the writer must have been thrilling: "I have little time to spare—only to tell you of a botanical discovery which I think of some interest. It is a gigantic aroid. The tuber of one which I dug up is nearly five feet in circumference. Two men could hardly carry it; they fell down and the tuber was broken. I will secure some more, and meanwhile I send you seeds."

It does not appear that Dr. Beccari succeeded in bringing any tubers of his plant to Europe, but the seeds arrived, shaped like an olive, bright red, an inch and a half long. They reached the hands of Marchese Cossé-Salvati, who planted them, and in the next year presented a seedling to Kew Gardens. That alone survives, so far as is known. Year by year it has grown and flourished, demanding a larger and larger pot, in the Victoria Regia tank. Regarding its single leaf as a tree trunk, and the three veins thereof as branches—a most pardonable error certainly—the unlearned would have felt not the slightest astonishment had any one informed them that it was 45 feet in circumference. But the object they thought a trunk was, indeed, a ten-foot leaf-stalk, and the three "branches" as thick as a man's thigh, which parted from it at

that altitude, were veins or ribs of the leaf, nearly four yards long. Sufficiently startling, already, had the ingenious pupil suspected what stood before its nose.

But savants everywhere waited patiently for greater wonders, and this year they have their reward. Early in May the flower bud began to push, not unexpected, for the leaf, which should have been advanced at that date had made no sign; even such a monster could not put out foliage and inflorescence the same year. In the first week or so it grew an inch a day, then two inches, then three inches, until in the second week of June it rose and swelled almost visibly. The excitement, as may well be believed, became intense.

On Friday last the huge object began to uncurl, to stretch itself, to show its deep maroon lining, and to spread its great toothed rim. No question now that the flower was majestically beautiful—as beautiful as such a vast bulk could well be. The official agitation, as one may say, swelled from hour to hour. Blessed among mortals were those who saw this wonder—unhappily they were few, and these mostly unable to appreciate what they saw beyond unintelligent marvelling. The uncurling completed itself at 8 P. M., when but two or three were present, besides the personnel of the Gardens. And they, it must be admitted, made hasty observations, flitting in and out with handkerchiefs to nose. For the direst prognostics were fulfilled. As the true flower expanded—little points the size of a pin's head, to which all that magnificence was a mere shield and appendage—the Victoria House filled with—in fact, a stink such as all the fish condemned at Billingsgate on a summer day raise at noon on the morrow. The director himself, men whisper, sped through the house with winged feet. He was overwhelmed with joy or something.

We must remind the reader that *Amorphophallus Titanum* belongs to the order of Arums, so familiar in our hedgerows. Its inflorescence has the same shape, magnified to a degree which algebra alone could estimate. From the spathe, or encircling frill, rises the spadix, or column, clothed at its base with minute flowers, which mature into seeds, as every schoolboy knows. The stature of this giant from head to foot was 6 feet 9 inches—they hope to do better next time, but it is a fair beginning. The spathe was three feet deep, four feet across; the spadix five feet long, ten inches diameter at the base, narrowing to a blunt point as it grew older. A grand "piece of color" was the bell-like spathe for those who had the courage to look down into it—maroon-purple, and has been said, tinged with a violet, velvet-like sheen, indescribably beautiful.

This lining had a superb effect, pouring over the edges greenish white, boldly toothed and crumpled. *Amorphophallus Titanum* would be a rage, a frenzy among amateurs who can undertake plants of that scale were it not for the—perfume. Nearly all uninitiated spectators who paid their brief visit asked an explanation of that drawback. It would have been enough formerly to say that all the large Aroids have the same attribute in unpleasing variety; some prefer to smell like the death-pit at Commaise, and some like a kjokken-moat of the ichthyophagi. If more be asked, the vile odor must be useful, both for protection and for survival. Every fly in the Victoria House gathered about the spadix, instantly fertilizing its tiny blooms.

And most of the great Aroids flower on the ground, with a very short stalk. All their bulbs we believe, are edible when cooked. Cattle, therefore, would be apt to devour the bud and pigs the tuber if they were not checked by some means.

Antonio Delight.

Many people in Chicago felt the shock of a sudden sorrow when they took up the morning papers and read the sad announcement: "Tony Delight is Dead." It had not been known that he was ill. During the previous day he had been at his place of business, and in the evening he sat with his household at the door watching the light of day fade from the sky, not knowing that to him belonged at that very hour the full meaning of the Saviour's saying: "The night cometh." Retiring to his room, he suddenly realized the approach of death, and in a few moments was gone.

But a multitude of readers scattered over the land will ask: "Who was Tony Delight?" We might answer this question by saying that he was a most signal illustration of the power of God's grace. Born of Catholic parents on an island adjacent to Spain, a runaway from home when a lad, then a rover upon the seas, he finally came to Chicago, where he became known as the proprietor of a successful barber-shop and as a gambler. That he plunged into all the vices of this latter class, that he was an adept in all the deceptive arts of the gaming table, and was a hardened man, he himself and others have sufficiently testified. But at length sickness entered his home, and a little daughter lay dying. It was then that the sorrowing father at last listened to the words of the Gospel, and as he listened he felt the strange moving of the Spirit in his heart. When the child was laid away in the grave the father was a new man. Old things had passed away, all things had become new. The old haunts and the old companions were at once given up. A. Delight was now at church and at prayer-meeting. Like Paul of old, he straightway began to testify what God had done for him, and to his last hour he never wavered of the story of God's grace as experienced in his own life.

But a difficulty in his business affairs at once presented itself. He had always kept his barber-shop open on Sunday, and this was the custom. To close was to lose a large patronage, not only on Sunday, but on all other days. The Sunday receipts alone were sufficient to pay the rent. But the question was immediately settled. "I said to myself," was his remark to the writer, "this is one of the Ten Commandments, and if I break it I might as well break all the rest." The shop was closed. Some customers left; the men around town laughed and sneered. They said: "You will soon get over your religious craze." Numerous friends took a more serious view and said: "You will ruin your business." But the shop, though one of the largest in the city, was never after that open on Sunday. This question settled, a far more important one presented itself, namely, how could he serve God and save men, and to the practical solution of this question A. Delight gave the rest of his life. His success was remarkable. When the writer asked him to address his people a few months ago, he brought with him three men who followed the address with their testimony. These men had once been wretched, ragged, drunkards, and in a maudlin and despairing condition wandered into A. Delight's meetings. His words of Gospel truth and tender sympathy

took hold of them. He took them into his care, fed them, clothed them, found them employment. They were saved and are now prosperous in business, happy in their homes, and earnest and faithful in Christian work. But these were only three out of a great number. Every week the meetings were held and every week men were reached. There was hardly a time when this faithful and devoted man did not have somebody in hand whom he was feeding, clothing, nurturing in Christ. The expense connected with the meetings and of caring for men until he could find them employment was large, but was borne with the greatest cheerfulness.

It was a principle of action with A. Delight that the details of an enterprise must be carefully attended to, and that these must not be omitted because they involved numerous small expenditures. He frequently said, "I find that I must be faithful in order to succeed." By this he meant that he must be faithful in prayer, in confessing his short-comings, in seeking for help and God's crowning blessing, and also in doing all that could be done to make a meeting successful. If it seemed clear that issuing circulars would bring more people to a meeting, the circulars must be issued. Not to do it was not to be faithful. To be faithful was to be just as inventive and active in the conduct of religious work as in business. In other words, A. Delight had the rare grace which enabled him to consecrate the business enterprise of this remarkable city to the work of the Lord, and while daily attending to a large business, he was also accomplishing a work which few pastors equal.—*The Advance*.

Natural History, Science, &c.

Vegetation of Hot Springs.—The vegetable life of hot water consists mostly of Algae. They have been found growing in water heated to 200°, although a lower limit of temperature is more usual. The fine silky threads of vegetable matter often become encrusted with mineral substances, which have been held in solution by the hot water. The color of these Algae has been found to vary with the temperature. In an examination of the hot springs at Yellowstone Park it was found that the vegetation was white at 185°; pink at 181°; pale yellow at 164°; different shades of green between 135° and 130°; red at 110° and brown at 90°.

Animal Life on Surface of Ocean.—The young of nearly all marine animals live for a period near the surface of the water. F. C. Herrick in the *American Naturalist* says: "If one spends a few hours in the Gulf Stream on a calm day or night, he cannot fail to be impressed by that vast stratum of living beings which this great ocean current bears hourly upon its bosom. Once when off our southern coast, we sailed through a school of Mudeuse, which must have covered many square miles of ocean. They were little brown bells, the size of thimbles, and the indigo water was peppered with them. We encountered them at about 4 o'clock in the afternoon, and for more than an hour their number did not sensibly diminish. But at night the dark waters glow with the phosphorescence of these minute and obscure beings whose presence, one would not suspect by day, unless he had microscopic eyes. Through every mile that the ship ploughs her way, her bow encounters a steady stream of shooting stars. Every movement in this living water precipitates a shower of sparks, and every spark is due to an organism."

Cherry Trees.—Among the remarkable trees of which Germantown boasts are some large, wild specimens of the cultivated cherry, of which quite a number exist in this section, much larger, it is said, than are to be found in any other portion of Pennsylvania. The eminent Professor Asa Gray once said that, "if every human being on the American continent were to be taken out of existence and the whole work of his hands were cleared away, so that not a trace remained, subsequent historians could prove that the Caucasian race existed here by the flowers that would be found growing here."

It is said that the wild cultivated cherry trees of Germantown would prove the soundness of the eminent professor's views. These cherry trees of the cultivated species are now found wild everywhere, their white blossoms in early spring being a chief feature of the woods of Pennsylvania, and these trees have originated generally from cherry stones scattered by birds, chiefly the robin, stolen in marauding on the fruit of the early settlers.

Taste, as a Test of Substances.—The experiments of E. H. S. Bailey and E. L. Nichols upon the delicacy of the sense of taste indicate that the impression derived from bitter substances far exceeds that arising from any other class. The order as to the substances experimented upon is bitters, acids, saline substances, and sweets. The potency of quinine is very remarkable. Men who tasted could detect on the average one part of it in 390,000, and women one part in 456,000 parts of water, and to sugar it stood in potency as very nearly 2000: 1.

The Big Horn or Wild Sheep of the Rocky Mountains.—During a recent topographical expedition to the Sierras of Chihuahua (some eighty miles south of El Paso) the surveyors came across a herd of *Cimarrones*, or big horn sheep, that made a break for the gate of a defile, and finding themselves intercepted by the scouts of the expedition, dashed back through the camp, upsetting tents and pots, and then fled across a broad lava field with a swiftness that suggested the leaping ability of wild deer, whom, indeed, the *carnero cimaron* resembles in its color and general form. In shyness the big horn even surpasses any known variety of the deer-trove, so much so, indeed, that it seems a puzzle how our forefathers could manage to capture the raw material of their herds, if the wild sheep of the Caucasian highlands resembled his North American congeners.

Hunting in the East.—Among the many strange customs of savage nations, not the least curious are the ceremonious observances in connection with the hunting and killing of wild beasts.

The boldest native hunters of British India would shudder at the thought of leaving the carcass of a tiger till they had singed off its whiskers to the very roots, without which precaution they believe the ghost of the dead beast will haunt them in their graves. In many parts of Russia the killing of a wolf is not thought complete without cutting off the head and right forepaw. The Laps and Finns, whenever they kill a bear, surround the body with loud lamentations. One hunter then asks the dead beast, "Who killed thee?" and answers, "A Russian," when all the rest exclaim in chorus, "A cruel deed—a bloody deed!" hoping by this means to divert the bear's resentment from themselves to the imaginary Russian. The tribes of Northern Siberia never kill a Polar bear without extract-

ing its two largest teeth, which, in their belief, is the only safeguard against its coming to life again.

Items.

Kansas Yearly Meeting.—The *Western Friend*, says, Kansas Yearly Meeting began, this year, with a session of the Meeting of Ministers and Elders, at Emporia, Kansas, on the 24th of Tenth Mo, 1889.

The Yearly Meeting, proper, began on Sixth-day the 25th. Reports were present from all the Quarterly Meetings. The Representatives were nearly all present.

Epistles were received from all the Yearly Meetings in the circle of correspondence but Ohio, no Epistle coming to hand from that meeting. The Representatives reported that they were united in proposing the name of Cyrus W. Harvey for Clerk, and Lester Channess for assistant; and the proposal was united with by the meeting. Some vacancies occurring in the Meeting for Sufferings by death and otherwise, Lester Channess, Enoch Kenworthy and Malhon Stout were appointed to fill them.

Andrew Hinshaw, address Emporia, was appointed one of the correspondents of the Yearly Meeting.

Cottonwood Quarterly Meeting reports that, Rebecca Elliott has been recorded a minister of the Gospel.

The Book and Tract committee report a distribution of 12,000 pages of tracts, and quite a number of Friends' books, and Testaments.

The committee on Religious Labor made a satisfactory report, and a new committee was appointed to continue the labor another year.

Much interest is still taken in the education of the youth. In order to secure the funds already donated to aid poor children to obtain an education, the Yearly Meeting appointed Trustees, with directions to incorporate the Yearly Meeting.

The Minutes of the Meeting for Sufferings showed that that body had had a concern for the young people of the Yearly Meeting which had resulted in the preparation of an address to them. The address was read and approved, and ordered published with the minutes, and recommended to the attention of Friends in both meetings and families.

The Yearly Meeting adjourned to meet at Spring River next year.

No Friends were present this year with minutes. Mary A. Gardner and Jesse Tucker, elders of New England Yearly Meeting, were in attendance.

The attendance of the public on First-day was about as large as usual when held at Emporia.

THE FRIEND.

TWELFTH MONTH 14, 1889.

From time to time we have met, in the more spiritually minded of the religious newspapers, with articles or expressions, condemning some of the methods of raising funds which have crept into use in some religious denominations, which appeal for their success to love of amusement or other inferior motives.

Within a few days two pamphlets have been received on this subject, one of these written by Archibald G. Brown, a minister of London, is a vigorous denunciation of this abuse, under the title "The Devil's Mission of Amusement." Of this more than 100,000 copies have been circulated, and now an American edition of it is issued by Fleming H. Revell, 12 Bible House, New York, in a pamphlet of 32 pages, containing an introduction by C. H. Spurgeon and a prefatory note by G. C. Needham. This will be furnished, post-paid, for 35 cents per dozen, or \$2.00 per 100.

In speaking of "amusement" in the church, the writer says, that during the past few years, "there has been a steady 'down-grade' in this

respect from 'speaking out' as the Puritans' did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of 'reaching the masses and getting the ear of the people.' The devil has seldom done a cleverer thing than luring to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks."

So far as the editor is informed, the members of our Society in Philadelphia Yearly Meetings in their efforts to raise money for Society purposes generally use the most simple, direct and cheap plan, of making direct contributions for the object, according to their means and zeal; so that there might seem to be but little occasion to comment such a pamphlet as that above noticed to the attention of our readers, except for distributing in quarters where such a caution is more needed. Yet, the changes which have been introduced in some parts of the Society of Friends, the reasons advanced in defence of them, and the tone of remarks in which some persons indulge respecting the need of conciliating our younger and more loosely attached members, show that the same downward tendency is at work in our borders, and that there is a need for the religiously concerned members to be on their guard.

Our views respecting Divine worship require our members in their gatherings for this purpose, to feel after the presence of the Holy Spirit and to wait in reverence upon it, for its enlightening and qualifying power. This silent exercise and wrestling in spirit is often irksome to those of little religious experience. So, to please and attract such, singing has been introduced in some places; and for a similar reason a demand has arisen for an educated and trained ministry which may be able to gratify the itching ear with able, intellectual discourses. The disposition to yield to these demands, seems to us to manifest a want of faith in the power of Christ's religion to redeem the world; and to display an ill-advised yielding to the spirit of worldliness, which must be injurious to true religion.

What our young people and all others need, is full submission to the regenerating work of the Spirit of Christ—in other words, bearing his yoke and carrying his cross, without which no one can be a follower of Christ and enter his kingdom. It is of little importance that the programme should be interesting and attractive which is provided for their entertainment in meetings professedly for worship; for the main object to be sought is the experience of the work of Grace on the heart.

The old Scripture commandments are still in force—"Be not confirmed to this world; but be ye transformed;"—"Have no fellowship with the unfruitful works of darkness, but rather prove them;"—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified unto me and I unto the world."

Having received from Western correspondents letters referring to a large apartment house recently built by Vice-President Morton; and which has connected with it a restaurant, which furnishes wines and other liquors to those of the guests who desire it, as is done at many hotels; we have endeavored to ascertain the true state of the case.

The information respecting it was wired from

Washington on the 25th of Tenth Month, and furnished to the Press of the country the next day. The impression was received by some at the time that a drinking saloon, as usually understood, had been opened in the building. This was denied by its owner, and this denial is confirmed by *The Voice of New York*, one of whose reporters visited the establishment, examined the liquor license, and took copies of the documents on file in the Commissioners' office at Washington. The reporter states that the original application for a license was withdrawn on the 25th of Tenth Month, and that a new one was afterwards filed in the name of J. R. Keenan, who acts as manager of the house. The reporter purchased a bottle of wine, to satisfy himself that liquors were sold on the premises, but he says, "The Shoreham is not yet a saloon in the ordinary, vulgar sense of the word. The common saloon paraphernalia were not visible when I called there. Meantime, the temporary concealment of the wines and liquors does not interfere with the selling. That business goes on unrestrained, judging from the elaborate wine-list furnished to all comers."

So far as we are at present informed there is nothing peculiar in the case, to excite the degree of public interest it seems to have awakened, or to distinguish it from the thousands of other cases in which the owners of property become more or less connected with the manufacture and sale of intoxicating drinks; except what arises from the prominent political position of the owner of the building. Yet in common, we suppose, with a multitude of others, we regret that L. P. Morton did not seek some investment of his funds which would not have involved an indorsement of the liquor business.

SUMMARY OF EVENTS.

UNITED STATES.—The President's message was read in both Houses of Congress on the 3rd instant. The document excited less attention than such papers usually do, for reasons which are thus succinctly stated in the *Public Ledger* of this city: "The Presidential candidate laid, in his letter of acceptance, and subsequently in the address he made during the progress of the campaign, with great particularity, proclaimed his entire sympathy with the platform. President Harrison's message was found to be when it appeared, precisely what it was anticipated it should be, and what that consistency required that it should be; it was the Republican platform of 1858 amplified and reaffirmed."

Jefferson Davis, ex-President of the Confederate States, died on the 6th instant, in New Orleans, aged 81 years. The interment took place on the 11th.

On the 7th instant, an English syndicate purchased 56,000 acres of coal and mineral land in Marion County, Tennessee, for \$2,212,000. It is stated that the syndicate will build a town with the \$1,687,000 cash surplus which is left to operate with.

A dispatch from Middleborough, Kentucky, to the *Manufacturers' Gazette*, on the 29th ult., states that coal and timber land, near that place, has been sold to English capitalists. The price is said to have been \$1,500,000.

The weather throughout Northern New York on the 3rd instant, was intensely cold. At several places in the Adirondacks the thermometer registered from 10 to 16 degrees below zero; Saranac Lake is frozen over. The thermometer at Montpelier, Vermont, registered from 10 to 14 degrees below zero. The Kennebec River, in Maine, is frozen over. The ice is firm and solid.

A telegram from Prescott, Arizona, says the heaviest rain storm ever known in that section has just ended. The fall for five days was 4.76 inches.

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14 of typhoid fever; 14 of convulsions; 12 of apoplexy; 9 of paralysis; 9 of inanition and 9 of marasmus.

Markets.—U. S. 4½, 104½; 4's, reg. 120; coupon, 120; Canada 7's, 114 & 127.

COTTON ruled steady on a basis of 10½ cts. per pound for middling uplands, but demand was light.

FEED.—Winter barn, \$12.50 a \$13.50 per ton, as to quality.

FLOUR AND MEAL.—Western and Pennsylvania a/c \$2.50 a \$2.75; do., do., extras, \$2.85 a \$3.25; No. 2 winter family, \$3.30 a \$3.65; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller produced, \$4.00 a \$4.25; Western winter, clear, \$4.00 a \$4.20; do., do., straight, \$4.25 a \$4.45; winter patent, \$4.50 a \$5.00; Minnesota clear, \$4.50 a \$5.00; do., do., straight, \$4.75 a \$5.00; do., do., patent, \$4.85 a \$5.15. Rye flour was steady but quiet at \$3.15 per barrel for choice. Buckwheat flour ranges from \$1.80 to \$1.90 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 70½ a 79½ cts. do., do., white, 70½ a 79½ cts. No. 2 white oats, 29½ a 30 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 3½ a 4½ cts.; common, 3 a 3½ cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra, 6 a 6½ cts.; good, 5½ a 5½ cts.; medium, 4½ a 5½ cts.; common, 3½ a 4½ cts.; culls, 3 a 3½ cts.

LAMBS.—With a light run of stock and a good demand, prices advanced &c. on all grades: Extra, 7 a 7½ cts.; good, 6½ a 6½ cts.; medium, 5½ a 6 cts.; common, 4½ a 5½ cts.; culls, 4 a 4½ cts.

FOREIGN.—A meeting of the directors of the London held in Manchester on the 3rd instant, a resolution was adopted to demand urgency at the coming session of Parliament for a bill embodying the "one man, one vote" principle.

Resolutions were also adopted favoring a shortening of the term of Parliament; a reduction of the period of residence enabling a man to vote to three months; compulsory powers to acquire allments; the abolition of the duties on tea, coffee and cocoa; a direct popular vote on the liquor traffic and the dissolution of the Church of England.

Henry M. Stanley with Emin Pasha, arrived at Baguano on the 4th, and at Zanibar on the 6th inst. The same day of his arrival Emin met with a very serious, if not fatal accident. Being near-sighted he misjudged the height of a balcony parapet, overran it, fell into a banquet in St. James, at Bath. When found his right eye was closed and blood was issuing from his ears. His body is terribly bruised.

Preparations are proceeding for the reception of H. M. Stanley in England, on a great scale. The Royal Geographical Society is taking the lead, and proposing to offer him a banquet in St. James, at Bath. English publishers are competing for his coming book, and one offer of \$200,000 is reported to have been made.

Late advice from Zanibar confirm the report of the massacre of Dr. Peters' party. The camp was entered by the Somalis at midnight, and not a single member of the expedition escaped.

The Paris *Autorite* says that an English company has applied for a concession to build a bridge across the English Channel.

Earthquake shocks were felt on the 8th instant in this country, but were of only a light nature, causing no loss of life or damage to property. Mount Vesuvius is in a state of eruption.

The Russian Government has determined to push at once the construction of the new military railway way across Siberia, the road to connect at Yokohama with the Canada Pacific Railway and ocean steamers. The most difficult part of the route will be through the Ural Mountains.

A famine is threatened in eight southern districts of India, owing to a total failure of the crop.

It is interesting to follow the career of a letter recently written by E. F. Kephart, a missionary in Liberia:

"I never saw such poverty among God's people as there is in Liberia. . . . The Christian nations are pouring in and gin in upon this poor people. The steamer that comes from Europe has had on board 10,000 casks of rum (each holding 50 to 60 gallons), 11 cases of gin, 400 tons of gunpowder, and 14 missionaries—all on their way to Africa to convert the heathen. The German line has nine steamers that ply monthly between Germany and Africa. They always

have the same kind of a load, with the exception of the missionaries. I learned that much of this rum came from Boston, and that the people, it is said, do not yet know of Don Pedro's deposition and the establishment of the republic.

Dr. John S. Billings, in a recent lecture, estimated the population of the world at between 1,500,000,000 and 1,600,000,000, of whom, he said, there are in Europe over 350,000,000, and of European stock in other countries, 100,000,000; in all about 450,000,000 as against 150,000,000 in 1788.

RECEIPTS.

Received from Joseph Arnsfield, Agent, London, England, £26, 5s., being £2 for himself, vol. 63, 4 copies; 1s. for *My Harper*; to No. 27, vol. 63; 15s. for Stephen Cumberland, to No. 52, vol. 62; and 10s. each for Alice Alexander, Mary Ashby, John Bellows, Robert Bigland, Philip H. Bracher, Richard B. Brockbank, Alfred M. Box, Mary Burton, John Botwinley, Robert H. Clark, James Colton, John Cheal, Sarah Cook, George C. D. Cook, John Green, William Green, William Graham, Susanna Grob, Mary Hadden, John Bracrott Houghton, James Husbun, John Horniman, William Knowles, Joseph Lamb, William James Le Tall, Jane Moorhouse, William E. Nash, Sarah Pearson, Daniel Pickard, George Pitt, John Sadler, John Searles, M. J. Smithson, Elizabeth M. Southall, John Sykes, Henry A. Uprichard, Lucy W. Walker, Robert Walker, Charles F. Wakefield, Ellen Watkins, William Allen Watkins, Jacob Wigham, Susan Williams, William Williamson, John Wood, and Francis Ellington Wright, vol. 63.

NOTICES.

WANTED—Two qualified Teachers for The Shelter for Colored Orphans, West Philadelphia.

Apply to

Lidia E. Pennock, No. 2146 Green St.
Rebecca B. P. Haines, 1516 Arch St.

NOTICES.

WANTED—A Friend to help the Preparative Meeting at Millersburg, Pa., on the 34th year of his age.

Apply to David Evans, John G. Haines, Rebecca P. Haines, of Millersburg; or S. W. Roberts, Paoli, Pa.

DIED, at his residence near Damascus, Columbiana County, Ohio, on First-day, Eleventh Mo. 3rd, 1859, JERU L. KITE, in the 71st year of his age. He was one endowed with a good understanding, useful, and widely remembered by his neighbors and friends; he endured great suffering through a protracted illness, with Christian fortitude and patience, and we trust, through releasing love and mercy, has been gathered to eternal rest.

On the 6th of Eleventh Mo. 1859, after a short illness, MILLS GATHERY, in the 34th year of his age, a member of Upper Springfield Monthly Meeting of Friends, Columbiana Co., Ohio. This dear friend was concerned to uphold our Christian doctrines and testimonies, and evinced by his steady deportment that he was under the preparing Hand for usefulness in the Church. He was beloved and respected by our Friends, who have a comfortable hope that their loss is his eternal gain.

At the residence of her brother-in-law, in Millville, Pa., Seventh Mo. 12th, 1859, RACHEL HEACOCK aged 60 years, daughter of Enos and Mary Heacock, deceased, died. She was beloved by all who assembled in our Meeting. The last few months of her life she was a great sufferer, which she bore with patience and Christian resignation, saying, "we must bear the cross if we obtain the crown," also "that rest would come in the end," and eventually resigned to the Divine will, expressing a willingness to depart with the assurance that through the mercy of God in Christ Jesus, she would enter into rest. The light of her example leaves those who mourn her loss an incentive to press on, and follow her, as she followed Christ, that they may be like her in the end.

It is believed her purified spirit has gone.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TWELFTH MONTH 21, 1880.

No. 21.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 202.

[The following interesting account, furnished by a friend, is introduced into this series of narratives.—J. W.]

JOHN WARREN OF ALBION, MAINE.

The writer was lately in the company of a Friend from New England, who related the following incidents in the life of his friend John Warren, formerly of Nova Scotia, with whom he once travelled as a companion in religious service. He received these particulars from the lips of John Warren himself.

While yet a lad, John Warren served on shipboard, as a sailor-boy. Thus engaged upon the ocean, he was at times tenderly visited by the convictions of Divine grace. Submitting his heart to these, he was clearly shown, without ever having heard of such a people as the Society of Friends, that it was his duty in addressing one person, to use *thee* and *thou* as the language of simple truth; and to conform his dress to an appearance of entire plainness and simplicity. Another boy on the ship was visited by the contriving power of Divine love; and was, as John Warren said, "a good boy, and grew up to be a good man." Some remarkable experiences in this boy's subsequent history, will be given later on.

At length returning to the place of his home in Nova Scotia, John Warren felt restrained from returning to a sea-faring life, by a voice which had told him to take care of the flock about his own home. His brother James was drawn into sympathy with John's religious exercises, and was similarly led. They at length heard of a people 300 miles distant, called Quakers or Friends; who were said to maintain the same testimonies of which they had been convinced. James became so earnestly concerned to attend one of their meetings and see what principles they professed, that he walked 300 miles, to Vassalboro, Maine, for the purpose. While on the journey he became much discouraged, and sat down on a log to consider his condition. While thus engaged he heard the word so distinctly commanding him to take off the buttons from his coat, that he dared not resist. Accordingly cutting off the buttons, he threw them on the ground. Then he was bidden to pick them up, which he did, and passed on his

way with a light heart, feeling clear that it was his duty to proceed to Vassalboro. There was no Friends' meeting then established in that town, and he would have had to go on to Lowell to find one. But he soon heard that a Friends' meeting had been appointed to be held in Vassalboro, under a concern of Joshua Evans, a minister from New Jersey. James Warren went to the meeting, where he was bowed in reverent silence for a considerable time. At length Joshua Evans rose, and began with the words: "My friend, thou didst right in leaving thy home, thou didst right in cutting off thy buttons, thou didst right in throwing them down, thou didst right in picking them up again." Then he proceeded to enlarge on the principles professed by the Society of Friends, and under such convincing authority that James Warren was fully satisfied that they were of the Truth. The meeting having passed, he declared that he had heard and seen enough, without going farther for a Friends' meeting. Assured that he had found a people who were in spirit and faith his people, he returned to his native province.

In course of time John Warren moved to Albion in Maine, becoming a member of the Friends' meeting in that place. He became an able minister of the gospel, in demonstration of the truth and of power; but he knew not how to read or write. For some time he labored silently under a prospect that it would be his duty to go to England in religious service. One day as he was sitting by the fire on the hearthstone, a minister from England, who had been walking up and down the room, stopped, and remarked that he would give quite a sum of money if he could have John Warren's picture taken just as he sat there before the fire, to show to his family in England. But soon the Friend dropped his head, and presently remarked: "Never mind. I shall see the original there."

This was confirming to John Warren's mind of the duty he had been secretly feeling to go to England in gospel service. At length he felt clear to lay his concern before his Monthly and Quarterly Meeting. It was commended thence to the Yearly Meeting held at Newport. One of the elders seemed to feel a hesitation about releasing so illiterate a person to minister in England,—one who could neither read nor write. He remarked: "We had better send the Friend to school, before we send him to England." The subject was not immediately concluded; and later on in the meeting John Warren was drawn to preach in such life and power, that his gift in the ministry was clear beyond a doubt to the elder who had hesitated, so that his mind was changed, and he declared, "Let him go. He has been to a greater schoolmaster than I have!"

To return to the boy who was his companion on board the ship. The friendship between him and John Warren continued throughout their maturer years. Becoming master of a ship, at one time on a voyage to the West Indies he felt inwardly a sudden call to order all sails taken in. As the weather was clear and serene, he put the call aside. Presently and unmistakably

it was repeated. He spoke to the mate of his feeling, which the mate laughed at as a whim not worth noticing. The captain retired to his cabin as if to rest; but finding the voice a third time commanding him to furl all sails immediately, he went upon deck and declared that he must be obeyed. All hands was called, and set to work taking in sail. When the sails were about one-half secured, so terrific a blast of a hurricane came upon the ship, that she was thrown on her beam ends, and every rag of sail that had not been tied down, was blown away. The ship at length righted, and was brought to port in the West Indies. Thence they sailed to England, and were afterwards well on their course to America; when during the night-season the captain heard the monition which he had learned to recognize, commanding him to put about the ship, and sail in the opposite direction. He found his peace consisted in obeying, and so the ship was put about, and a careful lookout ahead was kept; but nothing was seen to justify their strange proceeding, till about day-break, when they found themselves sailing among planks and broken pieces of a ship, and men clinging to them, to prolong their lives in the water. They rescued fourteen thus found, and carried them safe to Boston.

This captain was in the habit of paying a visit to John Warren once a year. On one of these occasions he felt drawn to go and see an aged man residing, perhaps, some forty miles distant. They were strangers to each other, and on sitting down in the room, they became silent, until the old man said: "Thy coming reminds me of an account I have heard of a man who by listening to the voice of the Master, had the sails of his ship furled just in time to save himself and his crew from a watery-grave; and on his return, by listening to the same voice, he saved fourteen shipwrecked men who were floating in the waves, and brought them safe to port. Then looking up at his visitor, he exclaimed: "And thou art the man!"

Instances like these lead to the reflection that "He who showeth man knowledge," does not throw away his extraordinary manifestations of truth upon men on whom they are likely to be wasted; upon those who, on repeated offers of light and truth in "little" things, have so slighted them that their heart waxes gross, and their ears dull of hearing. But it is they who have yielded to the secret convictions of his Spirit,—who while they have light walk in the light, that become children of the light and of the day; so as to be entrusted with those apparently extraordinary discoveries to which they have previously learned faithfulness, as sheep knowing their shepherd's voice. Wonder-working favors or successes do not usually come all at once. They are rather as crowning blessings to long years of hidden growth and simple faithfulness to the witness for Truth.

WHAT will become of the glory of all flesh, when God shall enter into judgment.

FOR "THE FRIEND."

Some Account of Ezra Comfort.

(Continued from page 155.)

At another time he said, "I have felt for some months past that this trying time was coming, and I have fervently prayed that I might be favored with patience and resignation, which have been mercifully granted in some of the times of my greatest distress. The incomes of the love of God have been such as to overbalance my pains and allay them so that my soul has rejoiced, whether life or death may be my lot I feel content. Will not the Judge of all the earth do right? As the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. I have been favored to see a little into the excellency of and glory in heaven, with its order and harmony; a soul ravishing prospect it was. Whether I shall be permitted to join them now or not is yet much hid from me."

At another time of great distress he said, "Oh the burning and pain in my breast. I wish you to be resigned, and give me up, and not strive by your prayers to keep me, for to go would be great joy and rejoicing to me: I see something that is pleasing or desirable in this world."

In a time of extreme pain he said, "I cannot help mentioning what a pity it was that the wise men of the East, who saw the star and followed it for a time, then turned aside to enquire of the great men of the world where the young child should be born. In so doing they were perplexed; for one cried one thing and others another; but when they returned the star appeared to them again and they rejoiced. Oh the thankless goodness of the Divine Being. I think I have seen this to be the situation of too many in the present day; they turn aside to enquire of the wisdom of the world, and thereby miss their way. When if they would but keep their eye single to the light, which is that bright and morning Star, which our dear Saviour declared He was, of the root of David, to which if attention was paid by the children of men, it would lead all up to the city of God."

After a short time he said, "I fear that patience, which I have so earnestly prayed for, will not hold me out. Oh gracious God, if it be possible let this cup pass from me; nevertheless not my will but thine be done." Again said, "I have known what sickness and pain was, but I have never experienced it like unto this. There are thousands and tens of thousands in the world who have not yet known the length and the breadth of pain. I know the way to overcome is through faith and patience. I know also, that the way to life is through death."

At another time he said, "I long, and I hope the time is near that my poor soul may take its flight. Yea, be carried into the bosom of the church triumphant in the heavens, where there is no need of the light of the sun or of the moon, for there, there is no night, but it is all light and love. No doubt it has been for some wise and unforeseen purpose that I have been thus distressed. I have, since lying here, had several opportunities of discharging myself for which I have felt peace. But oh the difference there is in mankind: some can feel from whence these communications come—others appear to be as hard as the nether mill-stone; but that ought not to make any difference to us, when we feel anything as a debt, we ought to endeavor to discharge ourselves. I intend to speak as long as breath is afforded me, when I feel any thing arise on my mind in the light to communicate."

Again he said, "My state may justly, as to the outward, be compared to that of the wicked, they cry and cry again for help, but there is none afforded them, for the door of mercy is shut because they have refused to hear Moses and the prophets. I have cried in the bitterness of my soul, but there is yet none sent for my relief; yet nevertheless my hope is steadfast in Him whom I have trusted; and in Him my faith is unshaken. Thou, my dear wife and companion of my youth, and you, my dear children, strive to keep in the patience; you have once known what a poor mortal man can go through."

At another time when a friend came in and sat by him, he said, "I am glad to see thee, there is a remnant to whom I feel my heart nearly united. I have at times felt such a flow of love towards them since lying here, that I have thought if my strength and voice would have admitted, I should have been glad to have seen them assembled in my room. But I am content if they will but keep close to that light which has manifested itself to them; it will preserve them in all times of trial and distress, and finally lead them up to the city of God." Again he said, "As my cords are lengthened, my afflictions are strengthened. I can say in true sincerity, 'O Lord, take my life from me for I am not better than my fathers.'" A friend coming in and asking him how he was, he replied, "My afflictions are great." He was asked if he felt peace? to which he replied, "Oh yes; I should be in a dreadful situation if it were not so. I think I have at times felt an unshaken hope, sure and steadfast."

At another time he said, "No marvel that I, a poor frail mortal, should, in my great agony, pray if it be possible this cup should be taken from me, when the dear Lord himself prayed the Father that the cup might be taken from him; yet centred in resignation." Again said, "Suffer me to bemoan myself, O Lord, forgive my offences in so doing, if it be an offence to thee." Again he said, "I have been looking and watching daily, and almost hourly for my departure, but when it will be is yet much hid from me."

He awoke one morning and said, "I never beheld such a morning before. I thought last night that I was in Sodom in great distress, encompassed about with many sloughs and slime-pits, and I saw many fall in them which never rose again. And I beheld Abraham's little company and felt all my power renewedly animated to press through and over all; and I was enabled to join them, on returning out of those great difficulties, with that great High Priest Melchizedec, who pronounced us blessed of the most High God that we were in possession of heaven and earth. I now feel comfortable; I have no pain or distress."

At another time he said, "I have been dreaming that I saw a company of the angelic host coming to me. I was in hopes when I saw them that there would be something done for my relief. I did not request them to build me an house in the land of Shinar, but I wished them to build me a little tabernacle as a covert from the heat and storm; but they left me. Then I remembered there was no such a thing to be in this side Heaven. I awoke and felt my inner man strengthened and renewed."

At a time when he was very weak and could scarcely raise his voice so as to be heard, he said, "From my feelings I think I cannot continue here much longer. I have said and done all I can." After a time, being asked if he would take some nourishment, replied: "I feel great weakness, but want no other nourishment than

that which will nourish the soul up to eternal life."

After several days of great weakness and languor, in which time his voice was so gone as to render it difficult for him to be understood, being a little revived he said, "It has been eight weeks this day since I have lain here and passed through much suffering. I was in hopes I should have been released before now, but I am endeavoring to keep in the patience, and be resigned. My soul can at this time magnify and praise his great name who is over all; and through my afflictions I think I have never felt a greater reducedness of self. I have seen that the mountain of the Lord's house is established above the tops of the mountains; this house are those who are walking in true humility before Him; who are not trusting in their own abilities or self-sufficiency. These have their swords beaten into plough-shares, and their spears into pruning hooks. The prophet saw those in his day; I have no doubt it was a soul ravishing prospect, that there would be one glorious Captain over his people, and their souls running by Him. I have seen that this great and merciful One has swayed his righteous sceptre over all nations, kindreds, tongues and people under Heaven; and there are yet a remnant who are following this glorious leader, who have drawn near unto Him with the cords of true love. My heart overflows with love at this time."

(To be continued.)

The Religious Factor in Education.

In the religious world of fully half a dozen lands, there has within the past few years been coming, gradually but steadily, into public prominence the problem of the religious element in education. In general it can be said, that the conviction is growing, especially throughout Protestantism, of the necessity of making the inculcation of the principles of Christianity a matter of leading importance in all genuine education.

Matthew Arnold, in his address on Common Schools Abroad, delivered before the University of Pennsylvania, says:

"In England religion is excluded from the official program of the popular schools. If it is taught, it is taught outside of the official school-hours, and subject to private and local regulation. Religious liberty, it is said, requires this. If religion is taught at public expense, what religion is it to be? If it is the religion of the majority, the minority are aggrieved. Religion, therefore, must not be a prescribed school matter at all."

But the convictions of thoughtful Christians in England will not be regulated by such an official program. Beside the "Board" schools, *i. e.* the regular public schools of the land, private or "voluntary" schools with religious education, have sprung up everywhere. The *Times* recently declared that the cry against the existence of the voluntary schools, as such, is dead, for the immense development of these schools since 1870 has killed it.

Two years ago a Royal Commission was appointed to examine thoroughly the workings of public and private schools in England. Leading representatives of the various religious communities were selected, among them the Bishop of London, Cardinal Manning, Sir John Lubbock, the Rev. R. W. Dale. Three volumes of evidences have already been issued, and a fourth, of about four hundred pages, is forthcoming, constituting the report of the majority. From

the sketch of this Report, as given by the *London Times*, it is seen that the commission strongly urges the importance of religious and moral instruction in schools, and make suitable recommendations in this direction.

In France, under the Republic, the influences have all been against State encouragement or aid to religious education in any schools, high or low. Indeed, in many cases, the opposition of those in authority has amounted to aggressive hostility. Each year makes it more difficult to pass the religious budget, and one by one the higher religious schools, both Catholic and Protestant, are being deprived of the customary State subsidy. As a result, voluntary schools, with religious education, have developed rapidly in France. According to the "Year Book of Public Instruction," lately issued, France, including Algiers, had at the end of the year 1880-'81 in all 81,130 schools. Of these, 67,517 were public—i. e., State schools, without religious training, and 13,613 were called "free"—i. e., independent of State control, but under management of religious bodies. This shows an increase of no less than 479 "free" schools in a single year.

A similar state of affairs is seen to exist in Holland. There, too, as throughout Northern Europe, the Church authorities had control of the schools until comparatively recent times. In 1878 a new law was passed, entirely divorcing religious instruction from schools managed by the State, but at the same time permitting the establishment of private schools with religion as a branch of instruction. The Protestants in Holland have evinced a remarkable zeal in this work. At present they have 460 private schools of this kind, with an attendance of 77,000 pupils and a teaching force of 1,100, male and female.

In Italy the school problem is modified by the general religious problem of the day. The Government has seen to it that the instruction there given shall at least not be hostile to the new order of things and friendly to the Papal restoration idea. Accordingly, schools have been established by the friends of the latter movement, especially in Rome. It seems, too, that but few tangible results have been attained, since at bottom the differences between the policies of the Quirinal and of the Vatican are political and not religious in character.

But it is in Germany where this problem is most complex in character, and probably most difficult of solution. Germany, as a land, has always made religious training one of the leading features of her educational system, in schools of all grades, up to the University. The question only is as to the extent in which religious influences shall control the school as such. Formerly, down to the Falk era, in 1873, with its May laws, the pastors and religious superintendents virtually controlled the whole school, so that, e. g., in natural sciences, history, etc., nothing could be taught antagonistic to religious interests. The May laws did not do away with religious instruction, but only with the superintendency of the schools by the religious authorities.

While provisions are still made for the religious training of the youth, by pastors, religious instructors and others in Luther's Catechism, biblical history, etc., and in the gymnasia and other higher schools "religion" is a prominent branch of instruction, yet the general conduct of these schools is no longer under religious influences as they were before.—*The Independent*.

A Family of House Sparrows.

One evening in the latter part of the Fifth Month, 1878, on my return from my work in the field, I was somewhat surprised on being informed that a family of emigrants from the South was making preparation for a summer encampment amongst the shade trees in our front yard. As I stepped round to see what authority they had for thus intruding on our hospitality, I was met by a spruce little gentleman in drab, whose deportment and observations were such as to remove all thoughts of objection, and the result of the interview was that I gave him full permission to occupy any portion of our premises at his pleasure.

Now the true state of the case is simply this: A pair of house sparrows (*Thoenithra socialis*) had arrived during the day, and were busily engaged building their nest on a low branch of one of the Norways, where they subsequently reared a brood. They also built a second time that season; in each instance rearing a family of three.

When the little ones were sufficiently fledged to leave the nest the father would bring them to a bench at the kitchen door (the mother always following), and as soon as any one arrived with crumbs, he would fly into their hands, fill his bill and proceed to feed his charge—the old lady receiving from him her portion with the others—which process was frequently repeated during the day. Thus the first season passed by very pleasantly until the middle of the Ninth Month, when they all took their departure for their winter home.

As the spring of 1879 came round, each one was eagerly watching for the return of our favorites; when one pleasant morning in the Fifth Month, the familiar voice of a "chirp" was again heard at the door, and glad hearts and willing hands were at once ready to respond to his call; so that he was soon installed in his old position—partaking of our breakfast and feeding his dame, who never ventured on our hand but a few times. She might have been more familiar had he not been so exceedingly attentive to her, for if she was standing almost within reach of the crumbs he would pick them up and feed her before she had time to feed herself.

When the hail-storm of Sixth Month 5th passed through this neighborhood with such destructive force, their brood was nearly ready to fly. The careful mother sat on the nest till it was torn from under her and the little ones dashed to the ground. We gathered them up and cared for them to the best of our knowledge, but one of them died. It was so late the next day before the old birds made their appearance, that we supposed they had perished. However, about noon the mother arrived and the father returned in the evening. We presented them with their two little ones; and whether they could count or not I am unable to say, but they appeared greatly rejoiced at the meeting.

He is very observant. One morning I offered him a piece of bread that had a trifling stain of molasses on it; he would not touch it, but flew away; I called him back but still he would have nothing to do with it. I afterwards got a clean piece, of which he freely partook, and carried away a portion to his mate, as usual.

Either of them mostly responds to our call if within hearing, and does not trill down; he to alight on our hand if held out; she on some perch near by, where he carries her food. If he is very hungry his cries and actions are quite

intimate, and if not waited on at once he will flutter in your face to make you take notice of him.

He is easily recognized from having lost all the toes off his left foot. Any one seeing the above and meeting with the little wanderer, would very much oblige me by forwarding such information, as I would like to know where he makes his winter home.

When the wild, stormy blasts of the winter are over, I had often seen him sit on the land:
But dearest of all is the bright little rover,
Who rests from his journey to feed from my hand.
The song of the robin and thrush are inspiring,
The red bird and violet grace the green trees,
But his gentle nature, so humble—rejoicing
Above his gay comrades—entreats him to me
Some few like my plain little "Friend" I have met with

And those who best know them must value their ways;
As virtue but seldom parades her own merits,
Nor modesty vainly her glory displays.

Through the long months of summer no laird of the castle
Is so domestic more cheerfully bears;

Whilst his lady, too coy to partake of our bonny,
With their shy little nestling his gallantry shares.
In love I will fondly bestow him my blessing,
For a laird where the songsters of summer may dwell,
As his frail, feeblest form I am fond of caressing,
And smothering his plumpness, I bid him farewell.

To Him who in wisdom ordained thee thy station,
Who clothed thee in blue and set thee forth for all;
Who mappest thy way through the wastes of creation,
Without whose remark not a sparrow can call;
Till the groves of East Bradford and Brandywine
valleys,

Again their green mantle of verdure shall wear
The gems of the harvest, the embryo fruitage,
With thee and thy friend I consign to his care.

CALLEN S. COPE,
WEST CHESTER, Chester Co., Pa.
Eleventh Mo. 19th, 1889.

FOR "THE FRIEND."

True Ministry.

There is a feeling in my mind to bring into view the nature of true ministry, according to that sense that rests with me. It may be for the help of some who are drawn forth to exercise on behalf of their fellow-members in religious faith, as well as at times on account of their selfish feelings, as well as those who are not of this fold, but for whom there is a felt sense that Christ died that they might become likewise of the number of the flock of Christ's companions by the renewing and quickening power of his grace and their obedience and submission therunto.

Dear Friends, dwell low in that seed of life begotten in the soul, and in wisdom rise above or go beyond its leadings and its teachings, but seek to know thy stillness and entire subjection of heart and mind unto God, through Christ, willing or ready to be used or laid by, as the blessed Master wills.

Swick I beseech you, to enforce Divine truth as it is brought home to the mind, by the strength of your minds and language to the hearts and consciences of others, but wait to feel that perfect subjection of self in the utterance of Divine truth to the mind and will of God, that simplicity, integrity and love godward may mark the utterances of the lips used to utter the words of truth for the edification and instruction of others.

Beloved friends, we are but servants in waiting upon the Master to know his bidding; and it is the answering his mind and not the gratification of our own spirits that should lead, govern and direct our way, if we are to move aright and with acceptance in the Divine sight.

To please our fellows with pleasant speeches, or with the exactitude of language as to Divine

truth, is not the essence or any part of true ministry. For that which has its rise in the fountain of life opened in the soul will not be wanting in matter or in spirit, and will find its answer in the mind to which it is directed by the unerring Spirit of Truth, upon whom we are all to wait to know his teaching in our own minds.

To be brought into stillness before God as to the working of our own minds is a very precious attainment, and one worth seeking with the whole heart and soul, in order to know the government of God in any measure set up in us.

And if, beloved friends, it is a blessed attainment to know in any degree the subjection of our inner selves to God through the indwelling of Christ and his Spirit, what must that fulness be, which we are invited to seek and press after?

Of this one thing I am fully assured, the purity of our ministry will be in accordance with the purity of our own natures by the power and renewing of Divine grace in our own souls.

The words of our Blessed Saviour are very instructive, a fountain cannot send forth sweet water and bitter, neither doth a tree bear two kinds of fruit, for the tree is known by its fruits. Therefore to preach Christ effectually to others there must be the subjugation of ourselves unto Him.

This will bring to the washing pool, and to the close heart-searching work as to our own condition in the sight of God, before we engage again and again in the work and service of God.

And, dear friends, it is not the many words or the few, but the living reality that is felt to accompany the words, that is of value. It is knowing the seal of Divine approbation resting in and upon the mind that is the all-important thing to know, and that which gives lasting peace and contentment.

Need I add, that of which I write cannot be bought with money, neither can the learning of the wise impart it; but the little child in spiritual experience may know it, who is willing to dwell in the secret place of the Most High and to abide under the shadow of the Almighty. Such become sharp thrashing instruments in the hands of the Almighty, and such might we become if we stood more in the simplicity, and purity, and whole heartedness of the child born from above.

The baptism too, beloved friends, that brings heretofore is not that of water, but it is a fiery baptism by the Spirit of the Lord, that burns up and destroys the impurities of our natures and brings into the new nature born from above.

And that feeding by which the soul is nourished is not by elementary bread, but is the bread of life which comes down from above, of which if the soul eat and thereby lives here on earth, it shall never die.

O, then, to know more of that pure and holy nature begotten in our hearts by which the contrary is done away, to know the lamb-like, Christ-like nature growing up in us, bringing forth through us the fruits of its own kind, to the praise of his grace, by which we stand accepted and acquitted in God's holy sight.

A living ministry can only be preserved among a living people, kept alive by the renewings of grace day by day, until the fulness come and all are gathered thereunto and comprehended thereby. And the living strife for the preservation of their own nature, lest any should rob them of their heavenly treasure, through unwatchfulness and sloth, lest an enemy sow tares among the wheat, and the former spring up and choke the latter.

So, dear friends, the injunction is still needed

given by the Blessed Master, watch and pray that ye enter not into temptation, whether it be as regards the ministry of the Word, or in other ways in our daily life; for the enemy of our soul is ever on the watch to draw away from God and from the ways of righteousness.

As that which was contrary to the mind of God got entrance into the mind of man and so drew him aside; it is by the arising in us into perfect dominion of that life, spirit and nature which is of God that there can be a coming back into the condition of perfect acceptance with God; for that only which is of God can bring into acceptance with Him. Therefore it is that it is not the saying but the doing of the will of God that is accepted with Him, or in Scripture language, "Not every one that saith unto me Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father which is in Heaven." The true spirit of all true ministration, whether it be by word or by deed, is the doing of the holy will of God.

And now, beloved friends, can this be done, but by the Spirit of God's dear Son and only begotten having place and dwelling in us? And can He dwell there if there be rival lords and gods that have place and way with us, drawing away into affections and desires first, and then into acts that are contrary to his holy nature, will and purpose?

O how many have been drawn away and enticed by the gilded baits of Satan! And there is safety for none out of the Lord's keeping; and how can we expect the Lord to keep us if we are unwilling to do his holy will. Therefore let us heed the Word nigh in the heart and in the mouth that gently whispers, this is the way walk thou in it.

Your companion,
CHARLES W. THOMSON.

PHILADELPHIA, Eleventh Month, 1859.

FOR "THE FRIEND."
THE NEW DAY.

He hath made everything beautiful in His time. R. V.
Ecclesiastes III. 11.

He hath made every thing beautiful in His time,
Umber and arroy now lie in fleecy fold,
While cloudy banners usher in the dawn,
With crimson tapers, and broided edge of gold.

The silver mists lie low, like placid lake,
Far reaching up the valley's winding way,
And on its bosom, white as sails, seem to make
A sunny deck, to welcome in the day.

One glint of light! The mist lake troubled seems,
The sails, all wreath and shatters float afar;
And where the sunlight, through the hill-gap gleams,
Lies cross day's portal like a shadowy bar.

A glad sound from out the hedge! One note
A signal; rousing, raptures choral throng;
And down the wooded hills and valleys float
A glad outburst of rippling, joyous song.

The daisies nod and beckon as the breeze
With playful touch lifts up each drooping head,
And sleepy herds come from beneath the trees,
And up the dewy pathway slowly tread.

Far sounds of waking busy life are heard;
A bleating lamb—a birdling's troubled cry—
And waiting sympathy at once is stirred;
Shore cows, and mother bird, make quick reply.

Yes, beautiful indeed, Lord, thou hast made
Thy world with nod and marvellous and wise;
Foundations of the morning thou hast laid,
And in dark hearts hast bid "the Day Star rise.

More glorious by far that dawn shall be
Eternal beauty marks that happy day,
When mists shall lift, and cloudy phantoms flee,
As Christ, the world's "true light" shines on our way.
Seventh Month, 1859.

THE PILGRIM'S RESPONSE.

BY F. MERRICK.

Young Mr. Worldly: "And so you are getting old. You must be sad as you see the lengthening shadows darkening upon your path."
Aged Pilgrim: "Nay, my young friend, but you mistake. I am a happy old man. And why should I not be?"

"I travel toward the sun,
Behind the shadows lie;
Hope gilds my pathway through the tomb
To mansions in the sky.

"Peace like a river flows
Serenely calm and clear;
I lean upon my Saviour's breast,
And feel that heaven is near.

"The past may cause a sigh,
The future wakens joy;
For me a 'place' has Christ prepared,
And bliss without alloy.

"That 'place' is in the 'house
Of many mansions' fair;
The 'Father's house' where all the guests
His richest bounties share.

"'Fullness of joy' is there;
There pleasures never end;
There song and service freely given
In holy raptures blend.

"There Christ himself has gone,
With Him his saints shall rise;
Beloved disciples near his throne
Shall there have his glory see.

"With Joy I hasten on,
I bid the past farewell;
Why linger 'mid earth's transient joys,
With Christ so soon to dwell.

"Still brighter shines the path;
With richer radiance blest;
Thus brighter shines the western sky
As sinks the sun to rest."

—Christian Advocate.

FOR "THE FRIEND,"
Trust in the Lord.

The Scriptures abound with many precious promises to those who trust in the Lord, and lean not to their own understanding, nor to the understanding of the natural man. So, I feel constrained to bring some of them to view; and I do it in love and good will, for the benefit and encouragement of the weary Christian travellers who are asking the way to Zion, with their faces thitherward, saying, in effect, like the returning Jews did after their captivity, come, let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten. For this is what we want, a perpetual covenant that shall not be forgotten when the present excitements are over. For they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. So commit thy ways unto the Lord, and trust in Him, and He shall bring it to pass. And bring forth thy righteousness as the bright and thy judgment as the noonday. So blessed is the man that maketh the Lord his trust and respecteth not the proud, nor such as turn aside to lies. So, trust in the Lord, and do good, and verily thou shalt be fed both temporally and spiritually. For it is the willing and obedient heart shall eat the good of the land. So, let us "not trust in ourselves, but in God, which raiseth the dead; and He will raise us up into newness of life, if we trust in Him. But cursed is man that trusteth in man and maketh flesh his arm; while blessed is the man that maketh the Lord his trust.

Then why should so many trust in man and lean on the arm of flesh for support, and depend

on their own carnal understanding and strength in relation to the deep things of God? But so it is; and many amongst us who profess to be a spiritually-minded people and to trust in the Lord, have so far forsaken the old paths as to join in with the weak and beggarly elements of the world, as to trust in the wisdom and learning and eloquence of men, and join with the giddy throng around it, in attempting, like the Babel-builders, to build a city and a tower whose top may reach to heaven, and thereby make us a name. And at the same time, while they profess in words to trust in God, in works they deny Him. And the building they are erecting and which is making such a fair show in the world, is ending in confusion. And ere long it may be said of it, "Babylon the great, the mother of harlots, is fallen." For I do believe that this Babel of confusion is the mother of all the false births which have so abundantly been brought forth of late. While the Jerusalem which is from above is a quiet habitation, and the mother of all the true-born children of God. D. H.

DEBLES, IND., Tenth Month 11th, 1859.

FOR "THE FRIEND."

A Myriapod.

I received a letter from an intelligent correspondent, dated Eleventh Month 11th, describing a species of worm which had appeared in considerable numbers on her premises, and subsequently some specimens of it. The letter says:—

"For several weeks we have noticed on our front porch and on the walls of our house, a brown crawling insect, about an inch long—slender, cylindrical, hardish, with numerous feet attached to the under surface of the body. When not in motion they curl up. Yesterday, after the sun came out warm, they appeared in greater numbers than heretofore. I had thought they might come from under the porch, but yesterday there were many of them crawling up the stone at the foot of our terrace under the iron railing along the pavement; and as their motto seems to be "Excelsior" they came up the steps, and continued to ascend every perpendicular they met with. To-day I found some very near the roof of the house. We swept them up off the roof of bay windows and balcony, &c. They do not march in crowds, but each goes its own way, impelled by similar instincts.

"With the aid of Packard's 'Guide to the Study of Insects,' I think I have found them to belong to the order of Myriapoda, division *Chilognatha*. Kirby goes rather more minutely into the description of species, and from his work I am inclined to think our visitors are the *Julus terrestris* or Gallew-worm. I feel quite well satisfied that it is a *Julus*. I do not remember ever seeing these creatures before; and as I have no fondness for what are commonly called worms, one of my great weaknesses being an aversion to them, I do not particularly like their inclination to come and stay about and over my house. Nothing bad is said of them, but rather the reverse. Kirby says, 'very little is known with respect to the habits and instincts of the animals belonging to these orders.' Packard says, 'In the spring the female deposits her eggs in masses of 60 or 70, in a hole excavated for the purpose under the ground.' 'That they hatch in three weeks.' 'This is fall,—and why do these little crawling things climb so high just as winter is approaching? Do they

expect to find cracks or holes to creep in for the winter; then return to the earth in the spring to lay their eggs? I hope very few will do this."

The specimens received were submitted to a naturalist friend, who confirms the judgment of my correspondent, that the worm belongs to the genus *Julus*, but he was unable to determine the species. It is said to be very common in stony meadows and in cow-fields. Their bodies are cylindrical and the feet are numerous—some species have 120 pair—and are so weak that the animal seems to glide along on the belly, the feet moving like a wavy fringe on each side. They inhabit moist and dark places and feed chiefly on decaying vegetable substances, sometimes on decaying animal substances.

The climbing habit, as described by my correspondent, is one that I have not seen mentioned elsewhere. J. W.

FOR "THE FRIEND."

Guilford College.

New Garden Boarding School of Friends was opened under the care of North Carolina Yearly Meeting, in the year 1837, and has been in successful operation ever since, being the only school of its character that run through the late war, and it has been a power in the South, not only in educating our children, but also in promulgating the doctrines of the religious Society of Friends. The Trustees about two years ago seeing the demands and work of the school growing so much, felt it right to take out a new charter under the name of *Guilford College*. The first year of the college has been a successful one, and by the year's work the Trustees see more clearly the position it is called upon to occupy in our religious society, and in the State for good. The public expects the Trustees to carry into the college work the same thoroughness that has characterized the institution through its history, and they are under the strongest obligations to do this. The college although young, has the opportunity to take the lead among the colleges of the State in scientific work. The fact of its being the only college in the State of co-education with the sexes, gives it a history we believe for good. *Guilford College* does not exist to make money, but as a Divine mission going out to the youth of our Yearly Meeting as well as others who are willing to come under its discipline, and to this end the Trustees and members of North Carolina Yearly Meeting are earnestly engaged in increasing its endowment fund to \$50,000.

There has recently been raised in our own limits \$7,000, many of our friends subscribing even more than they were able to afford. A friend of another Yearly Meeting has subscribed \$5,000, conditionally, that the \$50,000 be raised.

We now lack \$12,500 of having the above amount, and my wife Mary Jane Bundy and myself have consented to spend some time soliciting for the completion of this endowment, and do bespeak a kind consideration of our errand to our friends. We will be in Philadelphia for a time, and will be glad to give any information we can in reference to the outlook of the college. It is out of debt and is on a solid basis financially.

Thomas Scattergood, 22 North Front Street, Philadelphia, Pa., has kindly agreed to receive and forward to E. Mendenhall, Treasurer of the Trustees, any donations that friends are willing to contribute, as it is not likely that we can see all that are willing to give something.

JESSE M. BUNDY.

The Dream of Pilate's Wife.

BY ASH-HEALD MOULTON, &c.

Dreams are mental facts which can be as fully and as clearly substantiated as any other facts in the realm of mind. Philosophers who have made the attributes and functions of the human mind a special study, are agreed on two points: first, that dreams occur in partial sleep; and secondly, that whatever knowledge a man is capable of acquiring during his waking hours may be communicated to him in a dream. In perfectly sound sleep, while the vital functions, respiration, circulation, secretion and absorption go on apparently in full force, the bodily senses are suspended and we have no consciousness of mental activity. In superficial sleep the bodily senses are but partially suspended and there is a certain amount of mental activity of which we are more or less conscious at the time, and of which we have a more or less subsequent remembrance. While the predisposing causes of dreams are diverse, as a rule, they are referable to some peculiar condition of the body or mind.

Dr. Porter, in his interesting work on "The Human Intellect," cites the case of Dr. Gregory, who states that on applying a bottle of hot water to his feet on retiring to rest, he dreamed that he was walking up Mount Etna, and found the ground insufferably hot. Benjamin Franklin declared that he often saw in dreams the bearing of political events which he could not see when awake. Samuel T. Coleridge tells us that on one occasion he fell asleep in his chair while reading, and during that sleep, which lasted about three hours, he dreamed his famous poem Kubla Khan. So distinctly was the whole poem impressed upon his mind, that when he awoke, he seized his pen and wrote it down, and gave it to the world just as he dreamed it. Unfortunately, he was called away before he had reduced it all to writing, and when he returned, after an hour's interruption, the balance had fled from his mind; consequently the poem, as we possess it, is incomplete.

While it is true that the great majority of dreams are meaningless and foolish, still many of the wisest and best men of every age agree that some dreams are supernaturally sent by God to warn, instruct, encourage or comfort men. Two things are stated in the Bible in regard to dreams. The first is that God sometimes reveals his will and purpose to men in dreams. Thus He spake to Jacob, Joseph, Pharaoh, Solomon, Nebuchadnezzar and many others both in the Old and New Testaments. And the second thing is, that God expressly commanded the Jews to put to death any man who professed to utter a prophetic dream, when that dream tended to lead the people to idolatry.

Three dreams are recorded as having been given to save Jesus from being murdered. The first was given to the wise men who came from the far East. After they had presented their offerings and adorations at the cradle of the infant Saviour, God instructed them to return to their country by another way. Then an angel appeared to Joseph in a dream and instructed him to take Mary and the infant Jesus and flee into Egypt, and remain there until he should receive permission to return.

On the day of Christ's condemnation Pilate's wife sent her husband this message: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him." No one doubts the fact that instruction and warning were sometimes given to men in Bible times through dreams. Does God

ever furnish instruction and warning to men now through this same channel? Let me sight one case which Dr. Bushnell, among others, relates in his book entitled "Nature and the Supernatural," and for the truth of which he vouches. Appreciating the fact that the recital of the cases he furnishes might be regarded as an evidence of mental weakness, he says:—"Enough that consciously to myself it requires a much stronger balance of equilibrium and a much firmer intellectual justice, saying nothing of the necessary courage to report these facts without any protestations of dissent or discredit, than it would be to toss them by with derision in compliance with the more conventional notions and correct judgments of the times. I shall, therefore, dare to report as true facts which neither I nor anybody else has ever so much as a tolerable show of reason for denying or treating with lightness."

The case which he relates is this: Captain Yount, who had resided in California for forty years and had accumulated large wealth, had a dream in a midwinter's night in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains, and imperilled by cold and hunger. He noted the cast of the scenery, marked by a huge perpendicular rock. He saw the men cutting off what appeared to be tree-tops rising out of the deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He awoke profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep and dreamed exactly the same dream. In the morning he could not expel it from his mind. Falling in shortly with an old hunter comrade he told him the story, and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade had come over the Sierra by the Carson Valley Pass, and declared that there was a spot in the Pass which answered exactly to his description.

By this statement Captain Yount was decided. He immediately collected a company of men, with mules and all necessary provisions. The neighbors laughed the meanwhile at his credulity. "No matter," he said, "I am able to do this and I will, for I verily believe the fact is according to my dream." The men were sent to the mountains, one hundred and fifty miles, and there found a company of emigrants in exactly the condition in which they appeared in the dream. The names of the persons rescued, and their residences, were furnished Dr. Bushnell when on a visit to the Pacific Coast, and the people in that region bore testimony to the truth of these facts. In Job it is said:

"God speaketh once,

Yea, twice, though men regarded it not.

In a dream, in a vision of the night,

Where deep sleep falleth upon men

In slumbering upon the bed;

Then He openeth the ears of men

And sealeth their instruction."

Platée's wife "suffered many things" in her dream. Was the veil of secrecy that conceals futurity from mortal eyes withdrawn, and did she see the unacted history of her husband down to its close? A little while after the death of Christ, Platée was, according to tradition, deposed from office; banished by the Emperor to Vienna, where, reduced to poverty and worn out by remorse, he committed suicide. Did this wife see her husband stripped of his official robes, disgraced, banished to Rome, crazed by remorse, and at last commit suicide? Did she see the

preternatural phenomena that attended the crucifixion? and was her womanly heart touched with the torture and sufferings of the innocent victim? Did she see all the horrors which accompanied the siege of Jerusalem when Titus moistened its red-hot ashes with the blood of its citizens? God alone knows what the things were which she suffered, but they were great enough for her to despatch a message to her husband, warning him and pleading with him to have no hand in the murder of Jesus.—*The Presbyterian.*

JOHN GRIFFITH made some remarks in a meeting of ministers and elders, showing the difference between the ministers of the letter and those of the Spirit—that the letter, without the Spirit, kills that which is begotten of God in the hearts of the people; and that it is the holy power, efficacy and demonstration of the Eternal Spirit which render effectual the Holy Scripture, outward ministry, and all other means ordained of God for the comfort, help and preservation of his people. He said, "I have observed, that the ministers of the letter were most of all concerned for the external appearance of their ministry, viz: that the words and doctrine may be curiously adapted, not to disgust, but rather to please those who have itching ears. On the contrary, the ministers of the Spirit are least concerned about the outward appearance of their ministry—having no doubt, if they are careful in the spring, ground, and moving cause, which they know should be the constraining power of the Holy Spirit, the other will be agreeable thereto: seeing that power is able to render the most low and simple expression, in man's account, exceedingly efficacious."

The non-professional world is always more exacting of the professions than the members of a profession are likely to be of each other. It is the professional man who feels most keenly the limits of his own science and of his own power. The average patient expects more of the average physician than the physician himself would expect of the most accomplished and distinguished member of his profession. So, too, the world is more exacting in its expectations of what a Christian should be, and how a Christian should appear, than Christians themselves are likely to be. Not that the world has a higher standard of Christ-likeness than the Christian has, or ought to have, but that the professing Christian, knowing the incessant struggle and toil and warfare of the Christward life, is more likely to condone the failures of his brothers in Christ. Just because the world is so exacting, it thereby offers to the Christian an increased opportunity to show himself a witness for Christ. And because of its exactness the Christians should be doubly guarded of his actions in the presence of non-Christians. And yet it is in the presence of the world that the Christian is least likely to manifest himself as a Christian. The Christian is most likely to appear at his worst in the presence of the world; it is there that he is least likely to seem Christ-like. The world may care little for his professed principles as Christian principles, but the world expects and demands that he shall live up to those principles. It is not in the sanctuary, not at the prayer-meeting or the Lenten service, that the Christian has the best opportunity of witnessing for Christ; but it is in the presence of the unsympathizing, but the no less critical and exacting, world.—*S. S. Times.*

Natural History, Science, &c.

A Sorrowful Census.—On authority of the Smithsonian Institution, the Washington *Post* states that while twenty years ago there were 8,000,000 buffaloes roaming over the plains and mountains of the Far West, to-day there are but about 500 head in existence; they are but 85 head of wild buffaloes—25 in Texas, 20 in Colorado, 26 in Wyoming, 10 in Montana, and 4 in Dakota; 304 are alive in captivity, and about 200 in the Yellowstone Park, under the protection of the Government. It adds that there is a rumor that there are about 550 in the British possessions north of Montana. Eighteen years ago last May the writer went from Leavenworth, Kan., to Denver, Colo., on the Kansas Pacific Road. In one part of the route for twenty-seven miles he was not out of sight of buffaloes, which were grazing in little companies not far apart from three to hundreds. The Chief of the Judges of the Territory of Wyoming estimated that we saw more than 20,000. Englishmen and others were wantonly shooting them from the train, and this work has gone on with the above-mentioned result. The buffaloes were a noble race of animals, and we agree with a paper which calls the report in the *Post* "A Sorrowful Census."—*Christian Advocate.*

Peach Rot.—The Quarterly Bulletin for Ninth Mo., 1889, received from the U. S. Department of Agriculture, contains a valuable article on "Peach Rot," by Erwin F. Smith. It is caused by a minute fungus (*Monilia fructigena*) which attacks the fruit of plums, apricots, peaches, cherries and other stone fruits.

In damp weather it grows with great rapidity, and a rainstorm of 24 hours, accompanied with a warm atmosphere, is sometimes sufficient to infect a large part of the crop of an orchard. The threads or mycelium which constitute the growing part of the fungus, spread through the flesh of the fruit, and penetrating the skin, develop on its outer surface small ash-gray spore tufts, which send out spores in immense numbers. These are distributed by rain, wind and other agencies; and a few diseased fruits are enough to spread destruction to thousands that were before sound.

E. F. Smith states that in the Delaware and Chesapeake Peninsula, which is preëminently a peach-growing district, the loss to the crop of peaches in 1889 was more than 500,000 baskets.

He found that the dried-up fruit, which had been injured the previous season by the fungus, and had withered and remained hanging to the trees, when softened in the following spring by the prolonged rains, showed that the fungus was still alive and capable of producing a fresh supply of spores which could inoculate the new crop of peaches just forming. Hence he advises, as the most probable means of diminishing the ravages of this pest, that all fruit growers should carefully gather such withered fruit remaining on the trees at the end of the fruit harvest, or that had fallen to the ground, and destroy it by burning or burying in the earth. Moreover, he recommends, that if at any time during the season a hot or rainy spell supervenes, and the fruit shows a tendency to rot before it is ripe, men should be put into the orchard immediately, with instructions to remove every trace of rotting fruit.

Parasites on Bats.—There is a popular impression that bats and swallows carry around and distribute bed-bugs. Dr. Joseph Leidy has often examined these creatures without finding any. He has, however, found a species of *Cimex*

in a swallow, that one might readily mistake for the genuine article. He has also found an allied parasite on bats from Panama Bay.

Willow Hoop-poles.—Hoop-poles, or sticks for making hoops, for kegs and barrels, are getting comparatively scarce, and yet, small an item as it seems to be, it is no mean one in general commercial prosperity. The French, with their usual knack of endeavoring to raise everything on their own land, and buying as little as possible from other countries, finding their native forests giving out, took to planting a species of willow *Salix vitellina*, largely for hoops. So successful have they been, that besides raising all they want for their own use, they export largely to British markets. Scotch herring barrels are now chiefly bound with French willow hoops.

An Ancient Image.—Prof. Wright, of Oberlin, O., has sent to *The Independent* an account of a remarkable find of an image carved out of pumice stone, obtained while boring for water at Nampa, Idaho, a station on the Oregon Short Line Railroad. He says:—

"The circumstances under which the Nampa image was found are as follows: M. A. Kurtz, an educated and competent man, was engaged in boring an artesian well. After penetrating the surface soil 60 feet, 15 or 20 feet of lava rock was encountered. Below this for upward of 200 feet there was nothing but alternate beds of quicksand and clay; then coarse sand was struck in which the image came up, then below was vegetable soil and then sand rock. Thus it is evident that the image lay buried to a depth of about 300 feet, beneath deposits which had accumulated in the lake formed by some ancient obstruction of the Snake River Valley, and that over this accumulation there had been an outflow of lava sufficient to cover the whole and seal it up.

"In reply to letters of inquiry as to the possibility that the image had fallen in from the top or been thrown in, Kurtz says the well is tubed from the top with heavy six-inch wire tubing, section after section having been added as the whole was driven down, so that nothing could have fallen in. As to the theory that the image was thrown in, Kurtz well says that in that case, filling on the top of the water and sand, it would have been ground to pieces by the sand pump. Furthermore, when subjected to the inspection under a magnifying-glass by Professors Haynes and Putman, it became at once evident that it is not a clay image, but that it has been carved out of fine and rather soft pumice stone, and that the reddish coating over it was such a film of oxide of iron as would form only after long exposure in peculiar conditions. In this case also, small particles of sand were cemented into the crevice between the arm and the body. All this shows that it is no recent affair, and that it cannot be a hoax.

"If anything further were necessary to establish its genuineness, it is found in the testimony of Corning, the General Manager of the Union Pacific lines in that division, who was on the ground the day after the discovery, and had ample opportunity to inquire into the facts. Corning is well known in Boston, and is referred to by President Adams as 'a graduate of Harvard College, and a thoroughly trained man, whose evidence he would take as conclusive in regard to the facts.' Dufts, a prominent citizen of Nampa, and the driller and helper, were the only persons present when it was found, besides Kurtz. Kurtz had been on hand, closely watch-

ing the progress of the well for several days, and ran the contents of the pump through his hands as it was dumped out. He had the image thus in his hand and supposed it was a twig; but on dipping it into a barrel of water and washing it off, saw what it was. In answer to further inquiries, Kurtz informs me that no drill was used in the hole below the lava, that the valve in the sand pump is about three-and-a-half inches in diameter, and that many clay balls, as he calls them (some of which he has sent me) larger than the image, came up in the pump without being broken. Thus the facts seem to be well established."

Items.

Sunday Breakfast Association.—The object of this Association is to ameliorate the condition of the poor, and promote Christianity and Temperance, by giving a free breakfast on the morning of the First-day of the week, and holding religious services. The 11th Annual Report states that the number who have partaken of food during the year was 42,480.

During the year, 1923 of those who attended the meetings have taken the pledge of total abstinence.

Connected with the work is a sewing school for girls, held during the winter on Seventh-day afternoons.

Indian Policy.—The *Council Fire*, which represents the views on Indian questions of the *National Indian Defence Association*—in reviewing the Report of the Commissioner on Indian Affairs, says: "We think that the only proper means by which the Indians can have their form of government dissolved and citizenship substituted, is by such a system of education as will give them an intelligent comprehension of our system of government, and, therefore, of the superiority of our form of government over theirs. We think also that the allotment of lands in severalty should follow an educational training that would fit the Indians for the radical change from their system of land-holding to ours, and not precede such training."

Shinnecock Indians.—Dr. John Iomah, chief of the Shinnecock tribe of Indians, and his wife, recently visited Washington in the interest of their people. This tribe is but a remnant—sixty-seven persons—which live on Long Island, ninety miles from New York city. They still own and occupy, in common, 3,700 acres of land, most of which is in cultivation, corn, rice, potatoes, buckwheat, beans, &c., being their principal staples. The men of the tribe have for many years been very efficient allies of the United States. Life-saving 8,000 of them have lost their lives in their efforts to save the lives of people shipwrecked upon their coast. Dr. Iomah and his wife say that the present mode of holding their lands is best for their people. If they were divided in severalty the whites would get them.—*Council Fire*.

Methodist Book Concern.—The *Christian Advocate* says the clear profits of this publishing-house, from 1836 to 1882, have been more than two and-a-half millions of dollars.

Temperance of Japan.—Dr. Felix L. Oswald, in *The Voice*, says: "The mental vigor of the Japanese nation is largely due to the curious fact that almost all of the Oriental races, the natives of the Japan archipelago have never been enslaved by the stimulant habit in any of its degrading forms. They drink tea, a little coffee here and there in the larger cities, and in the seaport towns frequented by Chinese traders, a small percentage of the population use wine. In Japan, however, no one has ever managed to get a foothold on the soil of this sea-girt country. A large plurality of the rural population stick to water, and use tea only as a holiday beverage—a degree of teetotalism equalled only among a few hill-tribes of opium-furnished China, Siam and Hindostan. The natives of Kamataka get drunk on a dist-stool extract, and the Tartars on fermented mare's milk, and even the starving Druses, in the highland-fastnesses of Mount

Libanon, waste their scant resources on an intoxicating preparation of fox-glove juice.

Teasing.—There is a time, before the child has developed enough to be able to choose, when the parents must make choice for it. These choices must be final, and not changed by any sollicitations of the child. We call this process forming right habits in the child. An infant may be taught to lie quietly in its crib and go to sleep without being rocked or sung to, and it may be taught to expect and demand being rocked or sung to sleep. A child may be indulged in eating between meals, or in munching candy and sweets, until it expects and demands the indulgence. A child may be encouraged in its whims and caprices until they control it.

A teasing child is the natural reflection of an unwise, vacillating, weak mother. The mother who knows what is good for her child, who is firm in her convictions as to what is good for it, and who abides steadfastly by those convictions is very unlikely to have a teasing child. She leaves no room for the disposition to tease to grow.—*Schohol*.

It is related of a certain elder in the Presbyterian Church who lived to advanced age, that leaning on the top of his staff, his voice trembling with emotion, and tears rolling down his wrinkled face, he would say: "I cannot understand why my children are not saved." Yet, at the same time, he would confess that he was stingy and mean and worldly-minded, and had been so for seventy years, and one who knew him well declared that he had taught his children to look on money as the chief end of life. Are there not parents in other denominations lamenting the apparent failure of the promises of God to them and their children, when the secret of their trouble is their own failure to keep the covenant which they have made with God? It is probably too late now for them to do anything more than repent and find forgiveness for their own neglect; but those who are younger should take warning lest the evening of their lives be overshadowed with similar clouds.

THE FRIEND.

TWELFTH MONTH 21, 1880.

There are some persons who yield themselves as willing followers of the Lamb, when visited by his Spirit in their early years; and who continue through life to walk in the path pointed out for them by their Heavenly Guide—thus devoting themselves to the service of their Divine Master, and setting a noble example for others to imitate.

There are others who also partake of the gracious visitations of the Almighty, and do not entirely reject them; but for want of full dedication, pass through life in a halting, hesitating way, desiring to be reckoned among the followers of Christ, yet often yielding to temptation, and so are not fitted for much service or usefulness in the Lord's vineyard. They are like trees which have met with much hard usage, been twisted by storms or accidents and lost many of their branches, so that their beauty is marred; but which yet retain some life in their trunks. How sweetly does Isaac Penington set forth the long continued compassion of the Good Shepherd, even to such halting ones, in the following letter:

He that is weak and foolish among the lambs, continually ready to wander, both out of the pastures and from the fold, and thus to betray his life into the hands of the enemy; he who is continually scattering and squandering away what the Lord in mercy gathers for him; who, through drowsiness and carelessness hath lost the benefit of, and forfeited the sweet and tender visitations of the Most High, and is now become dry, dead, barren, thick, earthy; O my God! let that soul feel the stirrings of the springs of life, and find some encouragements from thee, to hope in the free and large mercies of the Shepherd of Israel; who casteth not off his sheep because of their wanderings, because of their backslidings, because of their infirmities, because of their diseases, nay, not because of their hardness; but pursues them with his love, findeth them out, visiteth with his correcting hand according to their need, wordeth with his sword, and melteth in his fire, until He hath made them tender and pliable, and then He pours in the fresh oil of his salvation and sweetly healtheth them.

O my friends and brethren in the pure life! be faithful to the Lord in returning Him all the incomes of his spirit; follow on in every drawing of his love, walk with the virtue of it lasts upon your spirits. Walk with Him all the day long, and wait for Him all the night-season. And, in case of erring from Him, or sinning grievously against Him, be not discouraged; for He is a God of mercies, and delighteth in pardoning and forgiving much and very often. What tender mother can be more ready to forgive and embrace the child, that appears broken and afflicted with her sore displeasure! Yea, He gives brokenness, He melteth the heart, that He may be tender towards, and embrace it in his arms of reconciliation, and in the peace of his spirit.

O my dear companions and fellow-travellers in spirit towards the land of the living! all the motions of the life are cross to the corrupt part—well in the life, draw the yoke close about your necks, that you may come into unity with the life, and the corrupt be worn out. Take the yoke, the cross, the contrariety of Jesus upon your spirits daily; that that may be worn out which hinders the unity; and so ye may feel your King and Saviour exalted upon his throne in your hearts; this is your rest, peace, life, kingdom, and crown forever.

We have received a communication from one of the officers of the Chesapeake and Delaware Canal Company, referring to the statement respecting Henry V. Lesley in "Incidents and Reflections," No. 199, in THE FRIEND of Eleventh Month 30th.

From this it appears that there are several things contained in that statement which are incorrect; and that there is not as much ground to believe in the sincerity of H. V. L.'s repentance as it would indicate.

This is published not out of any ill will to the poor man, but in the interest of historical accuracy.

We have received from the publishers, Garrigue & Bros., 608 Arch Street, Philadelphia, a small book of selections from the writings of Jennie Smith, bearing the somewhat peculiar title "*Gold and Silver Nuggets*."

We have not gone over the whole book, but find that it contains many pious sentiments,

which may furnish food for profitable thought to those who will reflect on what they read.

SUMMARY OF EVENTS.

UNITED STATES.—President Harrison on the 4th instant, appointed David J. Brewer to the United States Associate Justice of the Supreme Court of the United States. The Senate Judiciary Committee has ordered a favorable report on the nomination. A citizens' meeting in Philadelphia has adopted a resolution protesting against the confirmation. The temperance society has the objection of the Brewer to the Supreme Court because as United States Circuit Judge for the District of Kansas, he gave the decision that the State had no right to close breweries without compensating the owners for the depreciation in value incidental to such Prohibition. He also decided that it was not the process of law, in the meaning of the 14th Amendment to the Constitution of the United States to close breweries by injunction, but that brewers were entitled to jury trials. That would make enforcement practically impossible.

"Whatever Speaker Reed may be," says an Independent Republican contemporary, "he is no laggard." This is said with regard to his prompt appointment of five of the committees of the House, including three of the most important ones, to wit: the Ways and Means, Appropriations and Elections. T. B. Reed was elected Speaker on the 2nd instant. On the 4th instant, or exactly a week later, he had done that which his predecessor had not done in many weeks. The promptitude with which he moved in this matter occasioned great surprise in the House.

The Cherokee Commission has concluded that it is useless to treat the other negotiations with the Cherokees for the purchase of their lands, and are now arranging for the removal of other Indians to the unoccupied Cherokee lands. The Commission will notify Chief Mayes of this decision, and will ask him to file his resignation. President Willard is in Albany.

During a theatrical performance in the Opera House at Johnston, Pa., on the night of the 10th instant, a cry of fire was raised and there was a terrible rush down the narrow stairs. Twelve persons are reported killed and 50 injured.

A steamer arriving at New York from the South report "an exceedingly large number of floating wrecks" in the path of vessels bound north and south, and at the Hydrographic Office it is said that, unless something is done to clear the seas of such dangers, a marine catastrophe will surely result. A number of men of excessive size, the biggest—had of twelve—is reported. His heart is affected, and little hopes of his recovery are entertained. He lives in Connecticut, where a cigarette law was passed last winter.

In consequence of the danger from uninsulated electric wires mounted on poles, in New York city, resulting in several fatal accidents, Mayor Grant, under authority of the Court, has been cutting down such wires the past week.

Deaths in this city last week numbered 566; 14 more than during the previous week and 35 more than during the corresponding period last year. Of the foregoing 185 were males and 181 females; 48 died of consumption; 28 of old age; 28 of diseases of the heart; 25 of pneumonia; 17 of diphtheria; 12 of convulsions; 11 of apoplexy; 10 of marasmus; 8 of cramp; 8 of scarlet fever; 8 of mania; 8 of inflammation of the brain; 8 of apoplexy and 8 of casualties.

Markets.—U. S. 4 1/2's, 105; 4's, reg. 126; coupon, 127; currency 6's, 115 a 125 1/2.

COTTON was quiet but steady, at 10¢ ets. per pound for middling up.

FEED.—Winter bran, \$13 a \$13.50; do, fair to good, \$12.50 a \$12.75.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do, extra, \$2.75 a \$3.00; No. 2 white, quiet, \$3.25 a \$3.50; Pennsylvania family, 2's, \$4.00 a \$4.25; Western winter, clear, \$4.00 a \$4.20; do, no, straight, \$4.25 a \$4.45; winter patent, \$4.50 a \$4.80; Minnesota, clear, \$3.50 a \$4.00; do, straight, \$4.25 a \$4.75; do, patent, \$4.75 a \$5.15. Eye flour was quiet but firm, \$8.15 a \$8.25 per barrel. Buckwheat flour was steady at \$1.80 a \$1.90 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 80 1/2 a 81 cts. No. 2 mixed corn, 39 a 39 1/2 cts.

BEEF CATTLE.—Extra, 4 1/2 cts.; good, 4 1/4 cts.; medium, 3 1/4 cts.; common, 3 a 3 1/2 cts.; fat cows, 2 1/2 a 3 cts.

SHEEP.—Extra, 5 1/2 a 6 cts.; good, 5 1/4 cts.; me-

dium, 4 1/2 a 5 cts.; common, 3 1/4 a 4 cts.; culls, 2 1/2 a 3 cts.

LAMBS.—Extra, 6 1/2 a 7 1/2 cts.; good, 6 a 6 1/2 cts.; medium, 5 1/2 a 6 cts.; common, 4 1/2 a 5 cts.; culls, 3 1/2 a 4 cts.

HOGS.—Extra Chicago, 5 1/2 a 5 1/2 cts.; good Western, 5 1/2 a 5 cts.; common Western, 5 a 5 1/2 cts.; State, 4 1/2 a 5 cts.

FOREIGN.—A despatch from London announces the death of Robert Browning on the night of the 12th instant. He had just published a new volume of poems.

The London Post of the 16th instant, discusses the Mokoland affair, and asks how Portugal reconciles her claim to the whole district with the action of Serpa Pinto. The Post admits the gravity of the situation, the main result of which, it says, will be to precipitate a settlement of the old dispute.

The Lisbon papers accuse — Johnston, the British Consul at Mozambique, of availing himself of a Portuguese "safe conduct" to pursue anti-Portuguese propaganda among the natives.

On the 12th instant there was an explosion in the Belmez mines in Spain. Fifteen injured have been brought to the pit. The number of dead is unknown, but it is thought to be large.

An epidemic has been spreading over Russia, and Europe generally. Although the victims of the disease suffer much, it is rarely fatal.

Deplorable accidents continue to reach Odessa from several districts in the Volga provinces of Russia. The failure of this year's crops in that region is the cause of the distress. The Government has ordered the holders are now selling most of their stock for food. According to a despatch, "unless the Government comes to their aid, and that quickly, a famine is inevitable. The poorer peasants and laborers are utterly impoverished, and absolutely without means of subsistence for the future."

The Ex-Emperor of Brazil, now in Portugal, has received a telegram from Rio Janeiro informing her that all her jewels have been stolen, and that the police are investigating the case. This loss will be a serious one to the Imperial family. In the collection of jewels were comprised the finest Brazilian diamonds there are in the world. If the Brazilian Republic should decline to continue Pedro's income, the loss of these treasures will be severely felt, as they were looked upon as the chief immediate resource of the family.

Don Pedro and the Republican authorities in Brazil have made some correspondence by cable on the subject of the settlement upon the ex-Emperor of a large sum of money as a retiring pension or solace. Don Pedro has uniformly maintained since his exile, that he would not accept the gratuity that it was at first reported had been voted him. He has even spoken of it with some irritation. He has adhered to his purpose in the final answer, just sent to Rio Janeiro through the Brazilian Legation, which is to the effect that Don Pedro declines to accept any sum beyond that authorized by the laws of Brazil.

A thrilling accident occurred to the Canadian Pacific through express train in the mountains along the Columbia River, on the 7th instant. "A rail gave way at a point on the mountain side, high above the river. The engine passed over safely, but the two coaches following swung about and toppled over. The hand was nearly perpendicular, and the cars would have tumbled several hundred feet below into the flowing river had it not been that the coupling twisted around and held the tremendous weight. There were the two cars, one with its load of passengers, suspended between heaven and earth. The weight of the engine and the balance of the train, prevented the suspended cars from drawing the whole train down. The suspense was dreadful. The frightened passengers were crowded in their perilous position until the train had built a platform around and under the escape the hanging cars, enabling all to make their escape. The place where the accident occurred is considered the most dangerous point on the mountains."

NOTICES.

WANTED—Two qualified Teachers for The Shelter for Colored Orphans, West Philadelphia.

Apply to

Lydia E. Pennock, No. 2146 Green St.
Rebecca B. F. Haines, 1516 Arch St.

DIED, on the 26th of Eleventh Month, 18-9, of heart failure, SARAH G., wife of Thomas Scattergood, in the 49th year of her age.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, TWELFTH MONTH 28, 1889.

No. 22.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia, P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 203.

WORLDLINESS.

It has long seemed to the writer, that the costly and ornamental style adopted by many congregations in the erection of places for worship, indicates a yielding to the spirit of worldliness, which is inconsistent with the self-denying spirit and religion of Christ; and that the effect of it is injurious to the promotion of his cause in the earth.

In one of the letters of Dr. Mutchmore to *The Presbyterian*, he relates an occurrence in Scotland, which is instructive. A house for worship had been located in a fashionable place, into which had gone a large congregation of people, who used the church to promote their social position. It was the sanctuary where the efforts were all for quality, style in dress and person. If they were not objects of worship they were of admiration. It was thought that this high-tonedness would certainly attract wealth and nobility. But they had reckoned without calculating the force of God's way of working, which is that "the weak things of this world shall confound the mighty."

A nobleman of wealth, birth and honor was hastening to this building for it was to be a great occasion. Two of the most eminent men of the kingdom were to be present. The foreign missionary cause, in which he was greatly interested, was to be presented. As he reached the vestibule the plate was being passed for the offerings, the elder dressed in faultless style. The plate he carried was filled with bills and sovereigns. He hastened to welcome the Earl, who was standing within the audience-room, waiting for the eminent elder, whom he knew, to give him a seat.

As he neared the Earl a modest, timid, elderly woman, whose face had been chastened by sorrow, whose hair was arrayed in what seemed to be faded widow's weeds, came timidly near. She was poor, but bore the marks of Christian ladyhood, she had lifted her hand and laid a penny, the only one on the plate, amidst the heaps of shining gold. It was a lone thing in the midst of wealth, a poverty-stricken copper among glittering crowns. The elder, tenderly enough in manner, lifted it from the plate and handed it to her saying, "Pardon me, we don't take coppers

to-day." And then said to the Earl, "It will give me great honor to conduct you to a seat." The Earl made no reply, his eyes were fixed on the sadly retiring form, in whose eyes he thought he discerned falling tears. He, after a moment, said, "Pardon me, I think I will go and worship with the old woman whose penny you rejected," and without further words departed, greatly to the embarrassment of the elder and the minister, who had esteemed it a great honor, for the Earl had never been there before.

The minister asked what had occurred, was offended because he had waited a moment for a seat? It cast a gloom over all expectations. The elder could give no satisfactory reason, but the words lingered strangely and accusingly in his ears, "Pardon me, I think I will worship with the old woman whose penny you rejected." It was not until the elder had retired at night that the secret flashed upon him, after the review of the day which had him a great success in raising money and in soul-stirring eloquence from the great preachers. But none of them quite satisfied the elder's troubled heart and perhaps wounded vanity, that he had missed the honor of conducting the Earl to a seat. "Pardon me, sir, I think I will worship with the old woman whose penny you rejected," at last it flashed across his mind in the Saviour's words, "Verily, I say unto you, that this poor widow has cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

The instructive autobiography of Joseph Pike, one of the early members of our Society in Ireland, shows the care he felt to guard against a spirit of worldliness, and to be a good example to the flock. He began life with but little property, and engaged in trade in a moderate way, in which he prospered. He says: "Notwithstanding I had at times prospects of considerable advantage, by which, in human probability, I might have derived much more profit than I did; yet, if they seemed to be attended with hurry or incumbrance, or would be ill examples for others to follow, I have often declined the prosecution of such prospects, notwithstanding I had stock wherewith to do it."

"A prospect of very great profit offered itself of buying in tobacco, there being abundance of it in town [Cork] which was imported and paid only the old duty; but it was considered, that as soon as the Parliament sat, they would lay the high duty on it again. It was variously conjectured, as the debates thereon continued for some time; however it made those who had tobacco on hand generally willing to sell at the present prices. During this time my cousin, Samuel Randall, proposed for my consideration, the propriety of our purchasing a large quantity, saying it should quickly be decided, as others would purchase. I considered it, and was of the same opinion with him, that there was a likelihood of making a great deal, and no apparent danger of losing, but I had also con-

sidered what the people would say, namely, "Here are Samuel Randall and Joseph Pike, rich Quakers; they are grasping and covetous; they cannot be content without turning monopolizers."

"Though the thing was just in itself, and others might do it without reflection, yet we could not, for the people would not only reflect upon us, but by our means upon Truth also; and for this reason it was better to decline it. This presently met with his approbation, for we were both of one heart and one mind, in anything that affected the honor of Truth; and for that, reason alone we gave it up. In a day or two, another person bought most in town, by which it was generally believed he made several thousand pounds; for by the next post, news came from Parliament that the duty was laid on; and thus we missed this large sum for Truth's sake, and I never repented it to this day; for if it were to do again, and that I was sure of getting the same profit which the other person did, I would still decline it for the same reason."

The difference between a man who is worldly-minded and one the main bent of whose life has been to serve the Lord is well illustrated by an anecdote told of a woman who was visiting an aged man, a friend of her father, and one who was associated with him in early life. The old man was one who had obtained all that this world can give. Now he inquired of the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his patience in suffering, and of the cheerfulness with which he could look forward either to a longer pilgrimage in this world, or to the hour of death, he exclaimed, "Yes, yes; you wonder I cannot be as quiet and happy too; but think of the difference, he is going to his treasures; and I—I must leave mine."

A similar lesson is taught by the remorse felt on his death-bed by a wealthy man, whose conscience told him that his life had been ill-spent. He exclaimed, "It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter."

In a paper read before a Ministerial Union in Philadelphia, in the Ninth Month of 1886, R. C. Matlack recalled a striking incident, which was communicated to the New York press a few years before by a deeply humbled minister. One of the leading members of his church was greatly distressed in his last sickness on reviewing his mode of living, and reflecting upon the large amount he had spent upon his family, and the comparatively small sum he had given to the Lord. In every way the pastor endeavored to comfort him. He spoke of his having always given cheerfully, and as much as others did. He reminded him that the best of us are unprofitable servants, and must look to the mercy of God in Christ as our only hope. The troubled man found no peace or comfort, but grew more and more uneasy, distressed and agonized

as his end drew near. At last taking the hand of his pastor he said, "Brother, I am going to the Judge unprepared to meet Him, because you have been unfaithful to me. For years I have lived, and taught my family to live, largely for this world. We have denied ourselves nothing, but spent thousands on personal comforts and luxuries. My business energy and time and money have been mostly devoted to self-pleasing and gratification, and how can I meet my Judge and give an account of stewardship? I am beyond recovery. Do what you can to save other professors who are in the same current of worldly self-indulgence and extravagance which is sweeping them to destruction."

J. W.

FOR "THE FRIEND."

Some Account of Ezra Comfort.

(Continued from page 162.)

A young woman came in and sat by him, she said, "Since I have lain here my gracious and Divine Master has been with me, and given me a comfortable hope that when I depart I shall be mercifully assisted or carried into heaven, where there is no more distress but it is happiness, life and love. Now, dear child, let me tell thee it is impossible to become heirs of two kingdoms. Most assuredly where there is no cross there is no crown. Now there are a few things that have become too common among dear youth, such as curling their hair around their foreheads in order to beautify them, and that of ruffling their handkerchiefs around their necks, and not wearing clothes sufficient to keep them from the cold, by which some have impaired their health for life, my even in some cases it has brought them to an untimely end. Those things for several years past, when brought to my view have grieved my heart. What have these things done for them? It has not done any thing for them, neither in their fortunes nor happiness, in any way. I have seen in the clearness from whence these things have originated; they have proceeded from that old evil root, which is *pride*, which deceived our first parents and occasioned their downfall, which has and ever will occasion a separation from the Divine Being; for these things are offensive in his Divine sight. Now what will these things do for any when they are arraigned before the bar of Divine Justice to receive the sentence of depart from me ye workers of iniquity, I know you not. Now, dear child, I mention these things for thy consideration in much love and tender affection towards thee, not knowing that I shall ever see thee again in mutability. Now for thy encouragement I am free to tell thee, I have in part had a prospect of Heaven; I may say in part, for it is not for us while here to have a full view thereof. I have seen it to be a glorious place, and He who wore the crown of thorns, who was spit upon, pierced with a spear and crucified, I saw sitting on his throne with the saints and angels around Him; when He went they gloriously marched on surrounding Him. Oh the glory and joy, the harmony and love that reign there; it cannot be one half set forth by the tongue of mortals. The fresh remembrance of these things do so affect me, I can hardly mention them. Oh! the prospect is so glorious. I have been earnestly solicitous for many years, that my fellow-mortals might submit themselves to the teachings of the cross of Christ. I have seen a little into the glory, pomp and splendor of this world, or the great and rich men of the world; what a great driving, hurry and bustle they are in, bringing their ships from far to ob-

tain this great splendor; but alas! when the time comes that they are summoned to give an account, the sentence will be, depart from my presence, ye that loved these things more than me. Now, dear child, I have felt my heart to flow with love toward thee, believing thou art an innocent young woman. Do not call these little things that I have mentioned to thee: they are by some called little things, but remember, they that despise the day of small things shall fall by little and little. I think I have felt my mind measureably clothed with Divine impressions to mention these things. Now I feel a degree of that peace, which I trust I shall ere long be in the full enjoyment of, with the saints and angels in Heaven, there forever to remain singing high praises to the Lord God who sitteth on the throne forever and ever."

Again a young woman came in and sat by him; he said, "Dear child, if I should never see thee again in mutability, strive with all thy heart to serve thy great Creator, and then He will discover all the by-ways and crooked paths, and will finally lead thee up into the realms of everlasting peace."

B. W. coming in to see him, he said, "I feel as though I could weep heartily, but the time of weeping is nearly at an end by reason of my great weakness. I have been looking and looking for the end of my afflictions; for most assuredly I am a man acquainted with affliction; yet notwithstanding through all I have felt an anchor of hope. The billows of affliction have rolled over my head; yet that precious anchor that has been my helper from my youth up, has been underneath to stay and support my little bark that it has not yet been swallowed up."

He again said, "Oh my distress and afflictions are so great! how is it possible for me to bear up under them. I feel as one of the poorest mortals on the face of the earth this day; the Lord for some cause only known to himself, has chastened me as with a rod of iron. I have thought of Cain when he was thrust out from the Divine presence, who said, my punishment is greater than I am able to bear. Oh gracious God, forsake me not! lift up the light of thy countenance again upon me, which thou hast given me at times to feel, since I have been under thy chastening hand, which has been as an anchor to my soul, which has been my support. Be pleased to be with me, and keep me under the hollow of thy hand, and under the shadow of thy mighty wing, then I shall be able to bear whatsoever thou may be pleased to lay upon me the little remainder of my stay here, that when I go hence to join the happy saints, I shall be released from all sickness; then I shall join in everlasting anthems of praise to thee the Lord God and the Lamb." He then broke forth on this wise: "Oh I now feel my soul at this time to join them in songs of hallelujah and high praises to Him that sitteth on the throne, who is worthy thereof forever and ever. Amen."

Again he said, "I have been made sensible that my offerings have been accepted and are gone up into the treasury." In the evening of that day said, "I know not what this night will bring forth—I have a glorious prospect before me." Next morning he appeared to be in great distress, his son-in-law, B. W., sitting by him, he said to him "the time seems long that my afflictions are lengthened out." B. replied, "there were others that had lain long wasting away—life seemed to spin out." He replied, "Yea, I know it; but when the time comes that we shall be released and united with that glorious company of saints in the Church Triumphant, all this

time will then seem as but a day, or an hour. I have seen as clear as if they were before me, and I could see them with my outward eye, that there are thousands and tens of thousands, out of all nations, kindreds, tongues and people, who are going up to the mountain of the Lord; and the prayer of my soul at this time is that they may hold out through all unto the end; that their faith may be kept; that one of their stakes may not be broken nor their cords loosed, till they ascend up the mount, even to the City of Zion, where we shall all unite as brethren and sons in the redeeming love of the Lamb. These are they who have known their swords beaten into plough-shares, which is their nature brought into a culturing, teachable state; and their spears into pruning hooks, which is a state of industry, doing what is required of them to do. Here is no exaltation of self—Oh no! but their wills are brought into subjection. I have also seen that there are thousands and tens of thousands that know not the way, nor are ascending up this mountain, nor will ever come into the Lord's house. My heart has been much affected on account of these; some of them high professors, too, who sometimes undertake to teach others. Those who do not know their own strength will be brought into subjection or crucified with the Lamb; their swords and spears are not beaten, but they are whetting them up, they are full of pride and high-mindedness; these are not those who have gone through tribulation, their robes are not becoming washed in the blood of the Lamb."

(To be continued.)

Cairo.

To prepare for this visit to Cairo I satrated myself with the contents of many guide books and books of travels, read missionary letters for years, and listened eagerly to travellers' tales.

As soon as possible we plunged into the street and were absorbed in the ceaseless crowd. The streets are very narrow and irregular, like all those of Eastern cities, which greatly increases the confusion. Of sidewalks there are none worthy the name in the principal Arab quarters. Donkeys and camels without number are continually forcing their way through. Different races of men, with their costumes, languages and cries, move in and out, and the wild masquerade dance is the only figure of speech which will convey any idea of the scene. Yell in languages entirely unlike those of Europe, loud, hoarse, and dissonant, threaten the tympanum of every foreign ear with rupture. It requires an hour or two to discern the lines of order in the general chaos. A great agricultural fair, when the crowd is entirely beyond the accommodations of the place, is the best type an American can get of this motley city on market days.

I will mention some of the most peculiar characteristics of the scene. The barber shops are all open to the street, and in the course of a few hours' walk perhaps a hundred barbers could be seen shaving the heads of their customers, which they do with great rapidity. In the street, in advance of coachmen, run men, and by the side of donkeys' attendants, with camels, whose drivers are constantly yelling to persons to get out of the way. They specify the part of the body in danger of collision, and scream at persons to take care of their feet; such cries as "Your left side," "Your right side girl," "Your back, lady," all in Arabic. Water carriers are working their way about, a few selling the water, but the majority giving it at

a benevolent act, being paid by some person who tells them to do so. They utter cries equivalent to "May God recompense me." When they are accompanied by employers, they cry, "God forgive thy sins." All the vegetable sellers are continually yelling in the same way. Instead of crying the names of their wares, as is common in countries with which we are familiar, they use such expressions as "God will make thee light, O lemon!" meaning that He will make the baskets that hold them light. Wandering cooks go about with their kitchens set them up anywhere, cook their fish, puddings, and whatever they have, and their customers sit down cross-legged along the side of the street.

Almost all the mechanics work with their doors and windows open, and many of them in the street. It is very curious to see what excellent work they do with their primitive tools. Auctioneers run to and fro calling out their wares and their last bids. Peddlers carry tables on their heads and set them up wherever they please. All is done in the best of humor, but with a great deal of voice and gesture. The peddler of roses cries, "The rose was a thorn, but the sweat of the Prophet caused it to blossom." Beggars add to the confusion by screaming, "I am the guest of God and the Prophet;" and, toward night, "My supper must be thy gift, O Lord." Here and there little eddies are formed in the crowd by those who go about collecting a ring of spectators and performing feats of leg-ambulation.

In mid all this a funeral procession may come, pushing its way through, preceded by camel-bearing bread and water to give to the poor at the tomb, though when the deceased was poor this is not done. Then come singers chanting the usual formulas, and the friends, finally, the pronouncing crowds. The bier is carried upon the shoulders of the people, and the body covered with shawls, and not in any coffin.

I omitted to state, in speaking of donkeys and camels, that the most astonishing cracking of whips to be heard in the world goes on continually. Some of them sound almost as loud as pistol-shots, and every one who has a whip does his best to make the loudest possible crack. The common method of travelling about the city is upon donkeys. The person who hires the donkey mounts it, and the donkey-boy runs by his side, never appearing to be in the least degree weary.

These are but a few of the elements of the confusion taken almost at random. I should certainly have lost my head if I had not visited the Stock Exchange in New York a few times.

Amused by all this, I went to the gardens, even though, of very placid looking people sitting in the dots of the coffee-house, of which the number in Cairo is countless, drinking their coffee, or smoking with those peculiar pipes that have an arrangement for the smoke to pass through water, and then to be drawn through tubes from six to ten feet in length. These look as serene as if upon the shady bank of a stream on a midsummer's day.

From above the uproar falls at certain hours the cry of the Muezzin from the minarets of the hundreds of mosques calling the people to prayer, and the great majority respond to them; but a very few minutes are devoted to the act. In the bazaars many of the dealers who do not happen to have a customer on hand can be seen reading the Koran, the effect of which is quaint. The crowd rushes by, and this man sits cross-legged, not more than three feet from them, entirely ab-

sorbed in his devotional book, but he is ready at a second's notice to drop it, his abstracted look disappears, and an eye keen for a bargain takes its place.

In the letters on Morocco, I spoke of taking the first lesson in the language of turbans, and anticipated, on reaching Cairo, the opportunity to master the science, but a great change has taken place within a few years. "White" Arabs from the earliest times have distinguished their religious divisions, families, and tribal connections by the color of their turbans. It is now impossible to decide absolutely upon any general principle. The descendants of the Prophet called *Sharif* wear green turbans, but they are now often worn by pilgrims to Mecca. Scholars and priests generally wear a very wide turban of light color, and non-Mohammedans wear turbans generally dark, the Copts taking the blue, and the Jews the yellow color; but even this, though dating from a decree four hundred years old, is not now a certain method of identifying the wearer.

It is stated that an orthodox turban worn by a Mohammedan is seven times as long as his head, so that it can be used as his winding sheet, and that wearing it may remind him of his mortality. But I have seen many that could not be of those dimensions.

The crowds that fill the streets where business is done would deceive a stranger as to the population of the city. When one steps out of those streets he finds very few people during business hours; the women are in their houses, the men go to their places of trade. In the middle of the day, if it is at all warm, business ceases as if by magic; but about two o'clock, the *siesta* being finished, the rush begins again and continues till late in the day. The view of these scenes never palled nor grew monotonous during our various visits to Cairo. Two or three hours a day could easily be spent observing it, and it fully justifies the writer who described it as a mosaic of the most fantastic and bizarre description.—*J. M. B. in Christian Advocate.*

FOR "THE FRIEND."

The following letter of the late Thomas Kite, to a young woman who had engaged in the employment of teaching, contains hints that may be instructive to others:—

Philadelphia, Sixth Mo. 4th, 1825.

Dear Anne.—Thy letter afforded me satisfaction, though it has remained some time unanswered. I have felt a lively interest in thy welfare, and a desire that thy talents for usefulness might be beneficially extended; and it is a source of gratification to me to believe my wishes in this respect are answered, and that thou art filling the important station of a teacher with credit to thyself and advantage to those under thy care. Yet I do not doubt thou art sensible of some deficiencies,—which is a profitable feeling, because it preserves the mind in a state willing to improve. The admonition of Paul to Timothy, though referring to the circumstances of the latter as a minister of the Gospel of Christ, may be accommodated to the situation of all who teach others.—Take heed to thyself, and to the doctrine thou teach. Take heed to thyself, to the state of thy mind, to thy example. The capacity of regulating others depends very much upon our being ourselves regulated by the Spirit of our Holy Redeemer; the ability to guide and form aright the susceptible minds of children upon our being guided and formed ourselves under the influence of his power. I wish thee, dear Anne,

to take heed to thyself; and not only so, but to the doctrine. It is of great importance that the sentiments instilled into the youthful mind be sound and correct; and although thou mayst not think it thy province to deliver to the children thy sentiments on controverted points, yet occasions sometimes occur when our opinions on important points are elicited; hence the necessity of "taking heed to the doctrine." I believe thou wilt consult the interest of the dear children, by preserving them, so far as thy influence extends, from the contagion of sentiments, which, unhappily, too much prevail, and which are calculated to weaken the faith of those who imbibe them in the Divinity of the Lord Jesus Christ, the authenticity and inspiration of the sacred records of the Old and New Testaments, the innate depravity of man, the necessity of regeneration, the atonement and mediation of Christ, and the sanctifying operations of his Spirit.

Do not misunderstand me. I do not want thee to embark on the stormy ocean of religious disputation, but merely wish, that with prudence and caution, by precept and example, thou wilt endeavor to inculcate a reverence for the Scriptures and for Scriptural truth. In the expansion of human intellect and the progress of scientific research, it seems difficult to conceive the extent to which new discoveries in science and art may be pursued; and this is well, kept in its proper place; it enlarges the empire of mind and contributes to the comfort of man. But in religion the case is different; there the old way is the only safe way, and human reason leads but to bewilder, and dazzles but to blind; "the path which has led the righteous of former generations to eternal felicity, is the only path which can lead us to the same heavenly inheritance. That path is Christ,—Christ, once in the flesh, always in the Spirit. "I am the Way, the Truth, and the Life," saith He, "no man cometh to the Father but by me."

When I took up my pen I had no presence of a subject to write upon, but merely the general feeling of affectionate well-wishing. The serious turn my letter has taken has been wholly unexpected. Under the same feeling of love with which I commenced, I close it, remaining thy friend,

THOMAS KITE.

No language is so subtle, yet so unmistakable, as the language of sympathy. It shows itself by signs invisible to all except those who suffer and who sorrow; and to all except these it is a language inaudible. A true-hearted mother who had borne nobly a biting grief in the loss of her children, casually met, in subsequent years, another to whom she had no formal introduction, and of whose history she knew nothing. "I have seen that lady once or twice before," said the bereft mother to her husband, "and I know she must have lost children; she has never spoken to me on the subject, and I have for two or three years wondered who she is; but I know from her manner toward me that she must have lost children."

Who but one so afflicted could have perceived the signs that the mother saw, or have heard the voice of sympathy that she heard? It is something to be able to speak that unambiguous tongue,—to have one's mere presence a balm to wounded hearts. But it is a power that comes only through having suffered. It is a language learned only in the school of pain and sorrow. It is obtained only at great cost; but once obtained, it is always worth more than its cost. No one need suffer or sorrow in vain.—*S. lected.*

FOR "THE FRIEND."

An Awakening Sermon.

The following narrative is extracted from a letter written by the late Abigail W. Hall (then Williams), to her mother, Hannah Williams, in the Third Month, 1844. Abigail was at that time a teacher in Westtown Boarding School.

"Sarah Emien dined with us last Fifth-day. I walked home with her—how weak and tremulous she did seem; perhaps she was rendered more so by her deep exercise and labor in meeting that morning. It was a day that will long be remembered by many of us; as it will be interesting to you to hear, will try to give a pretty full and correct account as near as I can.

"Our meeting assembled that morning as usual. Thought there seemed during the fore part of the meeting a good deal of unsettlement, particularly on the boys' side. About the middle of the meeting Sarah arose, laid off her bonnet, proceeded along the aisle about two-thirds of the way—opposite the fourth and fifth bench from the last, laying a hand on the back of each; her back turned to the girls—face the boys. In this position she stood, it seemed to me, for several minutes, during which time profound silence reigned, and the feeling which prevailed was awful. She then commenced—

"I believe it is in the authority of my dear Lord and Master, Jesus Christ, that I am constrained to come and stand thee before you, on this side the house. Oh! how has my spirit been grieved this day with the lightness and frivolity of some of your spirits. I have been made to fear that the vials of the Almighty are ready to be poured out on the heads of some of you, for your irreverence towards Him. You have dishonored^d your exercised teachers and turned into contempt their labors." With something further, then proceeded: "Though you are now young, your bones full of marrow and veins with blood, which is your life, yet ye may suddenly be brought low—brought into judgment. Have ye not seen instances of it, in this very house? set forth the awfulness of an unprepared death; to be brought before Him whose eyes were as a flame of fire—the hand-writing (or their sins) on the wall appearing against them, believed one more visitation was in mercy extended." And Oh, how did she plead with them to join in: "Can ye bear with me; I am a mother, and from the very bottom of my spirit I feel for you. With something further; then returned to her seat.

"Great stillness prevailed for, I suppose, fifteen minutes, when she knelt. 'We have all need of mercy, that our sins and transgressions be forgiven; but O, dearest Father, more especially would we at this time intercede with thee for the wayward, the untoward, the disobedient, and may we not say hardened, sons. Spare them, O Lord, a little longer; lengthen out to them the day of thy grace that they be not cut off.' "Some of us this morning have been made to believe that for some present not many days, perhaps not many hours, are allotted for the great work of regeneration to be perfected." "Bow thy heavens and come down; cause their hearts to melt as wax before thee, that they may receive again the impression of thy image, which has been defaced by iniquity. Inspire them, we pray thee, for a desire for thy saving grace; make them to cry out from the inmost

recesses of their hearts, 'What shall I do to be saved?'

"Concluded with a very fervent intercession, that impressions which had this day been made might fasten as a nail in a sure place, by the Master of assemblies; that we might all yet be brought together in worshipping thee, in the silence of all flesh.

"The meeting closed under a covering of great solemnity, and which lasted for some time. Among the girls not a whisper was to be heard, and many of them were much affected; and as they sat scattered over the collecting room; several of them wept aloud. Such a scene I never remembered since being here. May it not prove as the morning cloud or early dew with any of us, for we have need all to lay it to heart."

Our Gallery—Northern District Meeting.

WRITTEN BY JOSEPH KITE.

[The following lines, descriptive of some of the worthies who belonged to the Northern District Meeting of Friends in Philadelphia, 50 or 60 years ago, were found, after his decease, among the papers of the late Joseph Kite, author of *The Arm Choir*. They are inserted in *THE FRIEND*, with the hope that they will interest some of its readers who still retain a remembrance of some of the persons therein described.]

OUR GALLERY.

Gone are our Princes! and the common lot
Records their lives,—they were and they are not!
Man bows submissive as Death's shaft is hurled,
Ere long conqueror of an handful world!
Dust seeks its dust! Thee from the freed spirits know
A union with their Head, commenced below.
Here, of the well of life they joyful sang:
There they partake the fount from whence it sprang!
The worthies of an earlier day had fled
To join the mighty army of the dead:
Emien and Savery, Scattergood and Jones,
Whose trumpets filled the ear with gospel tones,
No more were here beside the altar foud,
Nor to the people gave a certain sound!
Who first amid the gathered flock I came
To the North Meeting; still a living flame
Burned on the altar; still a chosen few,
Could the remembrance of past days renew:
Though glorious lights had passed the heavenward
track

Their beaus reflected came in glory back!
Though oft we mourn for better days gone by
When our forefathers, of stern probity,
Stood as a rampart, throwing back the tide
Of coming billows, threatening dangers wide,
Yet seen not all is lost. Are there not now,
Here many hearts no Bul learn to bow!
Souls firmly wedded to a suffering Lord,
And gifted servants to proclaim his Word!
We may not name them though we find world name—
"Well done" at last will be their well earned fame!
Their warning voices still upon the wall,
Their warning voices to the careless call;
Happy the children of our time will tell,
To their descendants, while their bosoms swell,
How nobly stood the worthies of this day,
With armor burnished, fitted for the fray;
How battled they with an attacking front,
Bearing the conflict's most appalling brunt.
Here they may mourn our worthies are laid low,
And fear that Israel no more such shall know;
But He who holds creative power, can still
Call into being servants of his will.
In every age a remnant will be found
To do his bidding, in his Grace abound;
Go in and out before the people, clad
In that bright armour that makes Israel glad.

JERUSALEM CURTIS.

Mid briars and thorns a gandy flower-bush grew;
Bowed bruised to earth, abroad its odors threw;
For soon a storm swept through the bright parterre,
And tempest darkness filled the troubled air;

Its painted leaves then lay upon the ground,
Buds of its being strewed the earth around:
Proudly awhile it fluttered in its pride,
With its gay branches glowing at its side;
The Gardiner laid the fairest scions low,
And on the poor straggled bush few shoots to show,
But a sweet fragrance all unknown before,
Did from the world's stried soil balsam pour.

Jerusha Curtis^d in her hour of joy
Lived to the world, scarce tasting of alloy.
Her children held her with a powerful tie,
Who on the poor straggled bush drew from the sky,
Mercy removed her idols, stained the view
Of worldly pleasures, as it gently drew
Towards the Saviour,—till she humbly stood,
A living witness of his cleansing blood.
Then for his cause she raised her voice of praise,
And died in hope,—rejoicing in his ways.

LEONARD SNOWDEN.

Thy meek kind look,—thy penetrating eye,—
Thy earth-loved form,—thy thought ascending high,
Thy steadily gathering to the house of prayer,—
Thy reverend waiting on the Master's side,—
Thy honest dealing,—sympathetic press
That sends the mourner help in deep distress,—
Thy quiet movement through the crowded mart,
That shared thy presence, but held not thy heart,—
Thy self-denial, yet ever proud smile,
That o'er thy features beamed and lit the while—
Lives in remembrance—though no more we dwell,
On that dear contentance we loved so well.
Cast on a sea of trouble, when the light
Of angry elements in struggling might,
Brought secret disaffection into view,
Calmly thou didst thy troubled path pursue
So firm, yet gentle, in thy Master's cause
Kind, yet unbending, steadfast to his laws,—
The very men who did their Lord reject,
Scarce knew to treat thee with marked disrespect.
Still Leonard Snowden had a certain place
With men far entered in the sceptic race.
In placid eve his sun went down in peace,
And he was gathered where all conflicts cease.

EDWARD RANDOLPH.

Strong in thy will and purpose, earlier life
Saw thee a combatant in martial strife
Where drums and trumpets fired the angry mood,
With honors fire, and garments rolled in blood!
Another warfare it was thine to know,
A strife more arduous, with an inward foe,
To know a victory over wrong desire,
In warfare made possible by a consuming fire.
May we not hope a conqueror in this field,
Did Edward Randolph know his foes to yield;
O'er the last enemy victorious prove,
Through Him who lent the armour of love?
The final combat ended, loosed amain,
The passport gained through struggling and through
pain.
Safely, we trust, thy weary feet have pressed
Through swelling Jordan to the land of rest!

ANN MAULE, MARTHA ROSE, SARAH SMITH AND
ISRAEL MAULE.

Others through quiet seas have laid their prow,
Where scarce a ripple could their courses show;
Yet they as safely in the haven rest,
As when waves followed and the spray cascaded.
The quiet Mary knew the gospel springs,
As much as Martha chafed with many things.

Such was Ann Maule,—such Martha Rose, if they
But passed through life in the appointed way;
Such Sarah Smith, if studious to fulfil
The known requisites of a commanding will.
Such Israel Maule, clean-handed, and with heart
Ready to suffer his allotted part.

Ann Maule, an overseer, died Third Month
13th, 1833, in her 90th year.
Martha Rose was an overseer, Sarah Smith a
minister.

Israel Maule, an elder, died Eleventh Month
25th, 1828, in his 50th year.

Jerusha Curtis died on Third-day, the 18th of Fifth
Month, 1839, aged about 31 years, after a long and suffering
illness. She died amid afflictions, which tended to her purification. She was an honest minister
of the gospel, who brought the Truth for a price and sold
it not.

This beloved elder died the 20th of Sixth Month, 1822,
aged about 31 years and three months.

^dSome of the boys have shown a very naughty spirit lately toward some of their teachers.

MARY TAYLOR.

Faithful and continually and bravely,
 Against adverse billows with her friends to toil,
 Bearing her own cross, and rose descensions wild,
 And souls and jets were cast at Bethlehem's child,
 Was Mary Taylor steadfast for the Truth,
 Her age's stay, the promise of her youth.

Mary Taylor, an elder. During the Separation being faithful to the ancient principles of the Society, she was a mark for the arrows of the enemy at Green Street Meeting.

JANE SNOWDEN.

When by the resurrection of thy Lord,
 Quicken'd to preach the everlasting Word,
 Awestruck and trembling;—with each period's swell,
 Heav'n's symphonic answering, rose and fell:
 No idle prating for the talking's sake,
 Nor balanced words a cadenced note to make,
 Fresh gush'd thy offerings from the Fountain Head;
 And He that opened guided as they sped;
 Sent its appropriate streams where'er He chose,
 As Shiloh's waves to the Lord's March's throes;
 The word of Jordan to the stiff and proud,
 Bethesda's healing to the lame and bowed,
 Long "tarrying by the stuff" thy wearied frame,
 Not of the public altar could attain,
 Where others minister'd; but Grace had given
 To thee a bolder reaching up to heav'n;
 Like Bethel'den's there the ark was found—
 A little Bedlam at thy hearth-stone found.
 Absent in person from the worshippers
 Jane Snowden knew their spirits joined to hers,
 As life was ebbing flow'd the Gospel strain—
 The two disciples that to Emmaus came,
 As day was sinking in the reddened West,
 And recent scenes bewildered and distressed—
 Whom the dear Master joined upon the road,
 Opening the Scriptures till their spirits glow'd,
 Her tongue brought solemnly to view,
 And from the passage sweet instruction drew.
 Thus in her gift she labored to the last,
 Till time was finished and probation past!

This beloved minister died Fourth Month 18th, 1837, in her 85th year. For a very interesting account of her death, see THE FRIEND.

(To be concluded.)

The Sphagnum Swamp.

It lies back from the roadway, in a ravine to the eastward from Sandy Bank, the latter a relic of a once continuous formation, long ago largely gone seaward with the rush of waters from melted glaciers. I had gone forth in search of some old stronghold of the quiet creatures with which the obliterating instinct of man is forever at war—some lingering fastness of nature into which the accursed pick and hoe and mowing-machine had not carried death and destruction. I found the Sphagnum Swamp. Here were still to be found creatures that might raise in a thoughtful mind a doubt whether God did not, after all, have some other object in the making of the world than the facilitating of Smith's crop-raising, or the preparing of timber for neighbor Jones's saw-mill. What is the market value of the fringed carex? In what bourse of all the world is quoted the price of the cinnamon fern? Yet these were there; yea, verily, and seemed well nourished, as if they were really of some account in the economy of things!

The swamp I visited on that afternoon in June is of the sort to be found now and again among our hills. Eastward lies the stream called Crum Creek, and into that sweet brook runs the water which here wells up from the ground nearly on the divide between Crum and Bidley. The subterranean moisture oozes out of three different places, making a little wilderness of wetness, a great sponge, a home for sphagnum and carexes and their companions. The dry slopes which surround this sappy place are fa-

vorite haunts of the huckleberries and briers. At the foot of the slopes, alders and hazels and andromedas, they that love to dip their feet in water, hank the edges of the swamp, and make the half shade so gratifying to the osmundas, the blazing star, the Solomon's seal.

With what unerring precision does each species find out for itself the exact spot which suits it! Here near the trickling overflow from a spring that lay clasped by the roots of a great maple, I found the three-toothed orchid. It is safe to say that in this vicinity this is the one and only place suitable for it. No consumptive is half so sensitive about his habitat, his atmosphere, the sun total and several particulars of his environment, as is this little orchid. A beam too much of sunlight, a drop too little of moisture, and it dies the death. But here it was at home, and doubtless had been, in all its generations, for a thousand years. How small one feels in the presence of such ancient landholders! One's chatter is shamed into silence before their quiet dignity.

Hard by the orchid I saw a little bunch of dried grass. A tug at this brought forth a raging bumble bee. This lone founder of a colony had here excavated for itself a hole in the bank the size of a croquet ball, into which it had packed grass enough to fill a pint cup. Now I wished to examine the nest, but feared the bee; but she, being only one, and on that account at a disadvantage, instead of launching herself at my head, after the manner of bees, lay on her back and went pivoting round with a buzzing noise (intended to be very terrifying), evidently in an attitude of defense. So out came the grass, which seemed to have been put in with some sort of method, like a bird's twigs in the nest. The longer strands were on the outside, and in the centre of the ball was a lot of chopped grass or inner bark, making a soft little nest. The cavity was quite regularly globular, and the walls were nearly smooth. I noticed when I pulled the door-bell, that the bee came out over the top of the ball of grass.

It was amusing to see the next move of the bee. Half crazy with rage, she hurried into the cavity and examined the walls of her dwelling, feeling them here and there with feet and tongue. Finding them intact, she issued forth and clambered into the heap of grass, which promptly parted and threw her on her back. This added fuel to her fire of anger. However, after a deal of buzzing and complaining, she mounted her hay cock again, and seizing a wisp, bore it quickly into the hole, returning immediately for a second. When one's house is thrown out the window, one's only resource is to carry it back. And so we leave her. A week later the damage I had done was already half repaired.

Alas, the beauty of the great osmundas ferns! Here they were in that vigorous green that told of a well-nourished root. Near fronds four feet in length, growing in a circle, making a dark green vase with outlines unsurpassed for beauty by any costly ceramics. In one species the spores are born on a spike rising from the centre of this vase, in color a lively cinnamon, which adds much to the beauty of the plant.

Near the upper end of the swamp is a mimic cypress forest, a colony of the *Episcopus subulatum* of the botanists. Could one suddenly become as small as one's little finger, a walk through this grove of horse-tails would give him a fairly accurate idea of a landscape of the age of coal; for these are the degenerate descendants of the giants of old whose grave are the mines of

anthracite among our Pennsylvania mountains. Here also grows the wild strawberry, now ripening into that rich color foreign to its cousins of the gardens. Some bunches were short in the stem, and the berries of these lay cushioned in moist, soft sphagnum. Others were lifted up, and there they hung like a spray of jewels. As I stood admiring these gems of the swamp, I heard a rustling of the thin grass, and soon perceived a box-tortoise laboriously approaching. He passed by several bunches of berries with short stems, and paused in the attitude of invitation before a high-stemmed cluster. Praying thus for some five minutes, he then put forth a flipper and somehow drew the stem toward him. At this interesting stage I was compelled to assume a more endurable position, and in doing so I attracted his attention. He simply stopped with his foot in *statu quo*, apparently petrified with astonishment. I now underwent another long wait, but to no purpose. Not a muscle of the creature moved, save only the muscles of his eye. This member rolled a little occasionally, but was mostly kept focussed on me. Seeing that the banquet would not take place so long as I remained, I politely withdrew. Though I had not seen the tortoise eating, I knew henceforth that this berry garden was his delight.

The blue shadows from the hills had grown long, and the crest of the ridge toward Media was rimmed with yellow light. I was compelled to leave the rich spot I had but half explored, and to reserve for another day a more close acquaintance with the little yellow prinrose, the spiranthes, the wee-swall blackberry, the wild phlox, and others, each worthy of attention.

As I came over the hill, ten thousand white daisies surrounded me on every side, and every daisy was inclined—some more, some less—toward the descending sun, looking a farewell to their fountain of life. In the morning they will greet him with faces to the east. Bright sun-worshippers, you and I have something in common! In this manner, once upon a time, did my forefathers incline themselves before the day star in his risings and his settings.—T. Chalkley Palmer, in the *American*.

Pastoral System Among Friends.

In *The Western Friend* for the Eleventh Month, there are some remarks suggestive of serious thought on the present and probable future workings of the Pastoral system, which point to difficulties that may not have been foreseen by those who favored its introduction among Friends. From the article referred to the following paragraphs are extracted:

So far, the choice of these "pastors" has been made by majorities, on the popularity of the candidate. His tenure of office depends on the fickleness of the unspiritual and worldly spirits holding the balance in their majorities. To retain position or to get his pay, the pastor must stand in with and please these. If the system prevails, the day is not far off, when many of the leaders who have so urged its adoption will find their own punishment in this fickleness of majorities. Some are already finding it so, and are so set aside in their home meetings that they are practically superannuated and discarded, at a time of life when under the beautiful order of Friends they would have been more beloved and respected on account of age, uprightness and faithfulness; than at any other period of their lives. We are assured by personal friends of two such that they are greatly pained by their situation;

one of them so much so that he stated his case, as if in search of sympathy to one not of his own body of Friends. It may be hard to be thus "turned out," like an old horse to do the best they can or die; but these cases are only the beginning. What will it be in a few years more as these leaders grow old? We think we know what. As soon as this system gets entrenched in disciplinary enactments, these old leaders, knowing that this superannuation confronts them, will then begin to arrange for the support of "pastors" so set aside. These "captains of thousands" and "captains of fifties" will take the "best of your fields" and the "best of your olive yards," until you "shall cry out" in your oppression, said the Lord to Israel when they were foolish enough to demand a king to rule over them; so will it be with this new government among Friends. There is no middle ground. One part of this world's system of ministry, makes the whole necessary. This is the lesson of ecclesiastical history, and it is as wicked for Friends to ignore this as it was for Israel to reject the Lord and demand a king.

The dignity and party feeling aroused where meetings are divided in their choice of a pastor, will very soon make a court of appeal necessary. This involves the power to assign, remove or distribute. So it is only a brief time when a power must be created that outranks the "Pastor."

There are many still left, some in nearly every meeting who now see what they regard as the certain growth in the future of burdens and bosses. And when they see this and recall the "good words and fair speeches," with which they have been drawn along to endorse so many things, they feel just as if they had been designedly deceived. As they see these things, their "murmuring increases." Standing between the parties who really wish a "Pastor," as critics they are an element of power and disunity. The more they do this the more they are condemned and denounced as "rebels to the church" and "hinders of the Lord's work." But now that they know that the trend of things is to make them "hewers of wood and drawers of water" for these "captains," that the talk of charity which fooled them for years was only paying a way to reach their pocket-books, the denunciation now only increases the dissatisfaction and the murmuring.

There is another class, little considered as yet in this pastoral controversy, who are likely to prove to be a very important element in the solution of this question. We refer to the ministers who are superseded by these "Pastors." In many meetings there are from one to eight of these.

With Friends' views of the Headship of Christ, Divine guidance, fresh anointing, and liberty of the Spirit, we know of no parallel to the anomalous position of these underling ministers in these meetings. To see from one to eight of these underlings as is the case in places, who once knew how to wait on the Lord, in the solemn order of spiritual worship and eye Him to know their duty and the time to do it; now so dead that they are willing to sit and eye the Pastor, to get a beck or a nod, that their time has come to say their little say, instead of looking to the Lord for his life, is so unpeakably shameful that we cannot express it.

But many of these underling ministers feel their disgrace. Many more where no "Pastor" has been set over them see the coming disgrace, if the system prevails. All these, in whom the inward sense of Divine life is regarded as the true authority for their ministry, feel in their

souls that the system is an outrage on the guidance and liberty of the Spirit as Friends believe it. They have in memory the days of their humility, when they "waited on their gifts;" when in the life they "inherited substance;" when the things of Christ were shown to them by his Spirit; when the springs of life were open in their souls; when they sought with prayer to move in his power; when the moving of the Spirit was the evidence for service; when the peace that flowed in their souls was the reward of faithfulness; when none but Christ could put them forth or go before them; when the Lord opened the door and no man could shut it.

But for these underlings those days are gone by. They now go "bound in Spirit to Jerusalem." They must labor with an "eye service" as men pleasers. They see and feel the limitations of man multiply around them. They see the Divine guidance thwarted by human ordering. They know in their hearts that those who so exercise authority over them are unbelievers in a ministry that waits for power or guidance. They know that these pastors have no faith or trust in the openings or anointing as the right qualification for the ministry, for they practice and counsel against it. No wonder that these underling ministers now suffer; that they are cramped in spirit; that they murmur and have little heart in their work; for they see this "abomination of desolation in the holy place." They see it exalted over the leading of the Spirit claiming the right to direct it.

As the Lord "raised the hearts of Israel" to go and rebuild Jerusalem, so may he "raise the hearts" of these in this new oppression, that they may lift up a standard in Babylon, and return and build anew the ministry of our people, that this modern usurper is seeking to destroy.

If these ministers will courageously join as they ought with the membership who, as "hewers of wood" must be the burden bearers in this system, and cooperate with leaders like Richard H. Thomas, of Baltimore, and Joel Bean, of California, who are thoroughly alarmed at the outlook, in a united effort to throw off the yoke of these "captains" and bosses, they may yet escape the shame that awaits them, and deliver the Society from the power of the most dangerous movement ever devised for the destruction and subversion of the spiritual ministry of Quakerism.

Natural History, Science, &c.

The Culture of Fish.—Col. Marshall McDonald, United States Fish Commissioner and Captain J. W. Collins, of the schooner *Grampus*, have returned to Wood's Holl, from a visit to the New Bedford Board of Trade, at the invitation of the Hon. Charles S. Randall. Colonel McDonald addressed the Board there, saying that, by a brief account of the work of the National Commission at the station at Wood's Holl, he could give his hearers some idea of what is being done at the remaining twenty-two stations, of which it is a type, in studying the laws of the cultivation of the sea.

The speaker first alluded to the Commission's artificial propagation of shad, which, he said, since 1880 had resulted in an increase of 2750,000 in the value of the annual catch of shad on the Eastern Atlantic coast. This figure is double what the Commission costs. A similar good work is being done for the salmon fisheries on the Pacific coast.

In answer to questions concerning shad in the Pacific Ocean, Col. McDonald said that a shad fishery had been created through artificial means

there, so that shad are now as plenty as any other sea fish, except salmon, in the Western rivers. The male shad return to the coast when two years old, but the females do not return until they are three or four years of age. They then weigh from three to four pounds, and are ready to spawn. Where shad are more abundant than fishermen they sometimes attain a weight of ten or eleven pounds. Now a five-pound shad is a rarity, although they grow larger in Pacific waters. Shad feed principally upon worms and young crustaceans.

The Colonel then went on to say that the artificial hatching of different fishes, including cod, will soon reach 300,000,000 a year at Wood's Holl alone. The remaining New England station is at Gloucester. Before any steps of importance can be taken with any species of fish, its habits and food must be known. These studies occupy the summer, while the hatching is carried on at the stations from November to March.

Much interest was manifested in Col. McDonald's remarks about the lobster, which he styled the hog of the sea, because it will eat any kind of animal food. The Commissioner has been asked to do something with the lobster by those who fear that it is being exterminated, but the Colonel considers the mother lobster a better hatching apparatus than the savants can devise. The best work to be done for this fish, he said to protect the egg lobsters either by having reserve districts or by altogether prohibiting the catch and sale of egg lobsters. He favored reserves at places where there is considerable tidal current, as this would distribute the young lobsters in different directions. The matter is so legislating upon by the several States.

Experiments are now in progress in the propagation of lobsters at the California stations on the Pacific coast. It is thought they will do well there, as the water is not so warm in summer and not so cold in winter as it is on the New England coast. Nothing is yet known about the age of the lobster, but it is expected that the California experiments will throw some light on this point.—From the *New York Times*.

Expulsion of Seed.—In Mexico there is a small *Euphorbia* tree, named *Hura crepitans*, which ejects its seeds from the capsules with a very loud and disagreeable noise. Dr. Schrenk, of Mount Carmel, Ill., has discovered that the *Euphorbia Marginata* of the Western plains—the "Snow on the Mountain" of our gardens, does the same on a smaller scale. The seeds on expulsion are thrown six feet.

The Round-Tailed Muskrat.—This animal is a native of Southern Florida. It constructs its nest of grass. These are often elegant pieces of animal architecture, of a pear shape. They are provided with two openings situated at the opposite sides, leading from the one chamber within, and connecting with underground passage-ways, which extend a considerable distance and generally have their exit on the edge of a pond, where the animal finds the succulent grass on which it feeds, and which grows in the water. To procure the best portions of it the muskrat constructs a platform of large sticks upon which it sits and feeds at leisure.

A Tree's Record of its Life.—It is not known to every one that a tree keeps a record within its stem of the character of each successive season since it began its growth. If a peach tree, for instance, be examined after it has been cut down, the ring of wood formed in each year will show by its amount whether the summer of

that year was warm or dry, or otherwise favorable or adverse; and by the condition of the wood, the character of the winter will be denoted. Severe early frost will leave a layer of soft, decaying wood; and later frosts will be indicated by a change of color, if nothing more.

If a summer has been so dry as to cause a total rest between the growth of June and September, the annual ring for that year will be a double one, and sometimes barely distinguishable as one, but liable to be taken, by a not very close observer, for two different years' growth.

At a late meeting of the Botanical Society of Edinburgh, Sir Robert Christison gave the results of measurements of large trees of different species, made annually on lines of girth marked permanently with paint. In the very unfavorable season of 1879 the deficiency in summer temperature was nearly ten degrees. In seven oak trees, of different species, the deficiency in annual increase of girth was ten per cent. In eleven other deciduous trees, it was 42 per cent, and in seventeen pines it was 20 per cent. Different species of the same family giving very nearly similar results.—*Veek's Magazine.*

Tubercles on Leguminous Plants.—A field of red clover will give, by analysis, more nitrogen than is found in the soil. It is not believed plants draw much, if any, nitrogen from the atmosphere through the foliage, though the labors of Darwin among insectivorous plants show that the sticky glands of plants may sometimes absorb nitrogenous material from insects the glands have caught. Whatever indicates light on the question is therefore welcome to chemico-biology. It has been noted that roots of many Leguminosae have curious tubercles that do not seem to be either of insect or fungous origin. In some cases these tubercles are very curious. In the *Mimosa julibrissin*, they are half as large and nearly as rough looking as a head of fruit of a "button-ball." M. Hellriegel believes they are caused by bacteria. It has been suggested that the use of the tubercles in the economy of the plant may be to prepare nitrogen. It is now known in those curious cases known as symbiosis, that fungi prepare nitrogen on which the plant feeds while sustaining the fungus.

Indestructibility of Cedar.—In the excavations of the palace of one of the Assyrian kings, some fragments of cedar beams were found by Layard, which have since been transported to England, and are now preserved in the British Museum. Carntrons, keeper of the Botanical Department of the Museum, has made a careful microscopic examination of the wood-cells of these beams, and confirms Layard's opinion that they were cedars from Lebanon. Thus these fragments have withstood the wear of time and the destroying chemical influences for perhaps thirty centuries, and are still the fragrant, incorruptible wood of the temple. Other woods may be ridged with worm-holes; no worm will touch the cedar. Giant eucalypti and sequoias may be "rotten to the core a thousand years before their fall;" there is not, and never has been, a false-hearted cedar.

Items.

Haddonfield Quarterly Meeting.—At the meeting of the joint committees of Haddonfield Quarter and Philadelphia Yearly Meeting, held on the afternoon of the 11th of Twelfth Month, a concern was felt on account of some of the younger and middle-aged members of the Quarterly Meeting, persons of good abilities and well disposed in a general way, but who had not so fully submitted to the require-

ments of the discipline, particularly in the matter of dress as to carry the appearance of consistent Friends. Hence their fellow-members could not so freely make use of them in church services, as they would otherwise be glad to do, because such use would seem to imply a relinquishment on their part of the testimony to plainness and simplicity which the Society had in common from its rise.

The concern that their members might not be contented with a mere profession of the Truth, but that they might become living witnesses of the power and efficacy of the Grace of God seemed to be the prevailing theme in the vocal exercises of the Quarterly Meeting, the next day. It was brought forward in different forms of expression by several speakers, whose exercises seemed harmonious, as well as lively and appropriate. We were exhorted to bring all the tithes into the storehouse, and prove the Lord therewith, whether He would not open the windows of Heaven and pour us out a rich supply of spiritual blessings.

The declaration of the Apostle Paul to the Ephesians was recited, into every one of us is given Grace, according to the measure of the gift of Christ, so that the 'weak in ourselves' through the power of that Grace, we may be enabled to perform our measure of service in the church, and work out the end of our existence.

The responsibility that rests upon every one for the improvement of the talents committed to them, was seriously felt, we suppose, by many present; and desires were awakened for a greater degree of faithfulness and dedication to the Lord's cause might mark their future course of life.

It was felt to be a favored and a profitable meeting.

A Friends' Meeting.—The *British Friend* in publishing from *The Christian* the following incident, states that the writer of the article in *The Christian* had accompanied a little band of Russian Malakans, some of them fleeing from persecution in their native country, and who, having heard of Friends (with whose religious tenets they have much in common), had expressed a wish to attend one of their meetings for worship.

After the meeting an opportunity was agreeably embraced for interchange through their interpreter (who also was one of them) upon Friends' views on worship, ministry, and those called the ordinances; the interview closing with the expression of the desire that the Divine blessing might attend both the visitors and the visited.

While reading Andrew Murray's chapter on Worship in the Spirit, in "The Spirit of Christ," the latest of the invaluable series of books on experimental doctrine, we are reminded of a recent visit to a Friends' meeting. It was on a week-day, in the room for "Meetings for Sufferings." Few were present, and we sat for a long time in silent and conscious weakness. Then one spoke, not in power of speech or of spirit. Another pause, and then a prayer. A sister remarked that a Scripture which she had in her mind before she came had been referred to both in the address and in the prayer, and she thus discerned their unity in the Spirit. An aged brother said a few weak words. A stranger prayed in a foreign tongue. There had been prolonged silence between each exercise, and after one more of considerable duration, this feeble gathering dispersed. It had been a humiliating time.

We went to another meeting, where there was bright singing, with musical accompaniment.—Everything was short and bright and cheery, with no awkward pauses; for the hour was filled up in quick succession with prayer or praise, exposition and exhortation, report and testimony. It was a cheerful time.

Yet there had not been more of worship in spirit and in truth than in the former meeting; perhaps not so much. There the weakness was evident; but it was concealed. The humiliation, the chastening of spirit had been good. As we meditated afterward on those two meetings of saints, we found the impression left by the earlier one to be deeper, more lasting, and more medicinal (Jer. xlv. 11). It may be that in conditions of revival, even from ourselves by an unbroken continuance of exercise, we may

hinder ourselves from becoming worshippers in spirit and in truth, such as the Father of Spirits seeks to worship Him.

Dymond on War.—Theodore Neild in the *British Friend*, says that 96,000 copies of Dymond on War have been printed in that country—of which 10,000 were sent to Australia and New Zealand.

American Ministers in Europe.—The *British Friend* of Twelfth Month 2d says:—Samuel Morris and Thomas P. Cope are now visiting Friends in France, having started on Eleventh Month 19th, after which they propose to return to England, visiting in the Southern counties during the winter months. They have met with cordial welcome wherever they have been.

"Thou may'st readily imagine that amidst our various avocations, business, assisting the younger children in their lessons, our joint and separate readings, we have little time to be idle; and this, next to religion, which itself leads to industry, is the grand panacea of human life; the unemployed are the discontented; the busy, provided they are busy to good purpose, are the cheerful. Therefore, I wish thee, dear Anne, plenty of employment."—*Letter of T. Kite.*

The severity of a man's condemnation is in proportion to the light against which he sinned, and to the clearness of the recognition of a duty to resist the temptation to which he has yielded.

FOR "THE FRIEND."

The date of the opening of the first Session of Friends' Boarding School near Barnesville, Ohio, contained in an article in last week's number of *THE FRIEND*; should have been the 3rd of First Month, 1876. A. F.

Twelfth Month 21st, 1889.

THE FRIEND.

TWELFTH MONTH 28, 1889.

In another column may be found an article on the Pastoral System, showing some of the evil fruits which may be expected from its full establishment—and which, indeed, are already beginning to develop themselves.

This system is only one of the stages in that departure from the principles and practices of Friends, into which many well-meaning persons have been led who have erroneously hoped to effect greater good than they could by pursuing the old-fashioned ways in which the Society has endeavored to worship God and do his will in the earth.

There are many evidences that Friends of religious experience in the bodies which have sanctioned these changes are ill at ease in their own minds—one such is contained in a letter addressed to the Editor, under date of Eleventh Mo. 29th, by a friend, a member of Western Yearly Meeting (Progressive). In this letter, he says:—

"The manner in which our religious meetings are conducted in this part of the country is so at variance with the practices of Friends in former years, that my mind has been much tried to know what course it would be right for me to pursue, under the existing circumstances.

It will be remembered that Western Yearly Meeting was established 31 years ago by the authority of Indiana Yearly Meeting. I was present during most of the sittings of that meeting. The religious exercises of that meeting consisted of prayer, exhortation and the preach-

ing of the Word. Much time was given for silent meditation and devout adoration. In the Ninth Month last, just 31 years from the date above-mentioned, I went into the same meeting-house. And what a contrast! A minister of our Society was standing in the gallery with a hymn-book in his hand, repeating stanza after stanza of a favorite hymn, for the large congregation to sing.

Oh! my great Head of the Church restore us to the purity once belonging to our beloved, though now backslidden Society.

Relative to our little meeting, where my right of membership belongs, a large portion of our meetings is taken up with congregational singing, from two to five hymns being often sung in one meeting; but little time being given for silent worship. And the manner of conducting our meetings is about thus: instead of the old practice of shaking hands, the minister requests all to arise on their feet; when all join in singing the Doxology. The benediction is then pronounced by the minister, and all retire to their homes. Such is the character of the meeting which I am told it is my duty to attend and support.

Some of the members of our meeting have hired a minister to remove with his family to this place, and preach for us twice a week. And yet there are three ministers belonging to this Monthly Meeting."

A subsequent letter states that the salary to be given the minister is \$400 a year, and a house found. And the letter closes with a desire for the prayers and sympathy of all rightly concerned Friends everywhere.

One who has been trained to look with great respect on the character and principles of our early Friends; and to admire their noble testimony for the Truth; can scarcely fail to feel emotions of sadness and shame, that so many should be seduced from faithfully following in their footsteps; and is ready to adopt the language of the Apostle Paul,—“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, [in the precepts and example of those who were influenced by his Spirit]."

Our friend Rachel G. Steer of Tacoma, Ohio, some of whose contributions have appeared in our columns over the signature R. H., has published a small volume of verses with the title, *Arboretum*. Copies of it may be obtained through Jacob Smalley, No. 304 Arch Street, Philadelphia. Price 28 cents.

SUMMARY OF EVENTS.

UNITED STATES.—On the 15th instant, the Senate in Executive Session, confirmed David J. Brewer, of Kansas, to be associate Justice of the United States Supreme Court, by a vote of 52 to 11. The negative votes were cast by Democratic and Republican prohibitionists. Senator Edmunds, it is said, declined to vote.

Senator Hoar, on the 19th, from the Committee on Privileges and Elections, reported adversely Senator Blair's constitutional amendment giving the District of Columbia representation in both Houses of Congress and the Electoral College. At Senator Blair's request it was placed on the calendar.

In the House, on the 18th instant, Representative McKinley, from the Committee on Rules, reported a resolution, which was agreed to, for an immediate call of States for the introduction of bills. Under this call 1064 bills, many of them duplications, were introduced for reference.

On the 22nd inst. both Houses adjourned until First Month 6th.

The Choctaw Nation, in a memorial laid before the Senate, has protested against the right of way through the Indian Territory being granted to the St. Louis and San Francisco Railway.

The Legislature of North Dakota has passed a Prohibition bill, and it is stated by the Governor on the 15th inst. It will go into effect on Seventh Month 1st. Senator Fuller introduced a joint resolution for the amendment of the Constitution by striking out all of the prohibition articles. The supporters of this resolution say that many of the legislators who have the prohibition article in the constitution should that be enforced are in favor of submitting the proposition for amendment, believing that the question was not fairly presented at the last election.

The *Pittsburg Times*, of the 20th inst., has received reports from its correspondents in twenty-five counties in the Western Territory, that the wheat crop in the effect of the unseasonable weather. In several localities grass is growing as in spring; buds are bursting, and winter wheat is so far advanced that farmers fear the crop will be greatly damaged. In Fayette County it will be ruined when a cold snap comes. Fruit will undoubtedly be greatly damaged. In Fayette County the State's butterflies are fitting around; in Columbia County, pear trees are in blossom. The open winter has had a disastrous effect upon the general health. Typhoid fever is on the increase in the Ohio Valley, and a scourge of pulmonary diseases is sweeping Blair County.

A despatch dated New Orleans, Twelfth Month 20th, says:—The weather continues warm, partly cloudy, and threatening rain. Maximum temperature yesterday 76, to-day 72; making 17 consecutive days that the temperature has been 70 or above—the warmest period, at least, of Twelfth Month in New Orleans.

A cave-in occurred on the afternoon of the 22nd instant, at the Lane Mine, Angel's Camp, in Calaveras County, California, burying sixteen men. It was not believed that there was any prospect of getting them out alive.

The Eastern Beaver has issued a proclamation showing that the debt of Pennsylvania was reduced \$881,950 during the year ending Eleventh Month 30th, 1889.

On the 23rd instant, the Presbyterian Ministerial Association, in session in this city, disseminated the following:—"Does the Scripture Require Women to Keep Silent in the Churches?"

Deaths in this city last week numbered 366; the same as during the previous week and one less than during the corresponding period last year. Of the foregoing 205 were males and 161 females. The principal causes of death were: 21 of consumption; 21 of cancer; 12 of apoplexy; 10 of diphtheria; 9 of cancer; 9 of old age and 9 of debility.

Markets, &c.—U. S. 4½, 104½; 4's, reg. 126½; coupon, 127½; currency 6's, 116 ½ 126.

WHEAT.—Winter grain, extra, \$13 per ton; do, fair to good, \$12.25 a \$12.75.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.40 a \$2.75; do, extra, \$2.75 a \$3.00; No. 1, \$2.50; family, \$3.25 a \$3.50; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.25; Western winter, call, \$4.00 a \$4.20; do, straight, \$4.25 a \$4.45; winter patent, \$4.50 a \$4.90; Minnesota, call, \$4.75 a \$5.00; do, straight, \$4.50 a \$4.75; do, patent, \$4.85 a \$5.15. Rye flour moved slowly at \$3.15 a \$3.25 per barrel. Buckwheat flour ran at \$1.75 a \$1.85 per 100 lbs.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 3½ a 4½ cts.; common, 3 a 3½ cts.; fat cows, 2½ a 3 cts.

PORK.—Extra, 5½ a 6½ cts.; good, 5½ a 5½ cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; western, 3½ a 4½ cts.

HOGS.—Extra Chicago, 5½ cts.; good Western, 5½ a 5½ cts.; common heavy Western, 5 a 5½ cts.

FOREIGN.—C. S. Parnell addressed a large meeting on the afternoon of the 17th, at Nottingham. He declared that there were no countries in the world which were so free from crime as the Land League movement. The object of the Home Rule movement, he said, was to regenerate Ireland, especially with regard to her industrial condition. What the movement meant was to develop the material prosperity of Ireland, build her up, open mines and reclaim waste lands," all which is to be done without any restriction being made on the Imperial

Treasury. Ireland is prepared to work out her own prosperity if permitted to do so.

Gladstone, Parnell and the other chiefs of the Gladstonian party will meet in London before the session of Parliament opens, to settle upon the course to be taken by the party in Parliament. This will be based on the lines of the agreement made by Gladstone and Parnell during the latter's visit to Gladstone at Hawarden last week.

London, Twelfth Month 23rd.—Incoming vessels report tremendous gales on the Atlantic. The Black Russia, from St. John, N. B., which arrived at Londonderry to-day, severely damaged, reports having experienced terribly stormy weather, during which two of her crew were killed and several injured. A despatch from Lisbon, dated the 17th inst., says:—"The Government is about to issue a map showing its claims to African territory. It is firmly resolved not to overstep any legitimate claims and not to abandon any. It does not raise any pretension to Madagascar, and the western limit to Zambezi is undetermined and a subject for negotiation. It makes no claim whatever to stretch across the continent.

The correspondent of the Associated Press at Berlin says in his despatch of the 21st instant: The military attitude of the Prussian Government toward England and the Zambesi dispute is recognised here as necessary to strengthen the position of the King of Portugal at home, where any accidental failure of strength at this moment would be made much of in the interest of the radical party.

The industrial revolution now spread over every part of Germany, but is worse in Hesse, Hanover, Thuringia and Saxony. In Potsdam, Stettin, Cassel, Frankfurt, Freiburg and Dresden, at least half the garrison is affected.

It is announced that Emin Pasha, who was injured by falling from a saddle at Bagamoyo, is entirely out of danger, and is making rapid progress toward full recovery.

The *Washington Star* says: Stanley's work in Africa is of higher value the more we hear of it. It appears that among the things he has set on foot are these: The Nile, the Zambesi and the Congo systems; almost absolute proof that Lake Victoria is the largest body of fresh water in the world, and that the ancient "Mountains of the Moon" have their equivalent name in the modern Equatorial mountains, the highest peak of which he estimates to be 18,000 feet in altitude, and which is entirely snow-capped for 1,200 feet.

London, Twelfth Month 19.—The latest advices from Brazil do not confirm the accounts of disaffection at San Paulo, as reported in letters of Eleventh Month 20. On the contrary, they show a decided movement in favor of separation from Brazil appears to be dying out.

Lisbon, Twelfth Month 20.—A despatch received here from Sr. Barbosa, the Brazilian Minister, declares that the originators of the revolution are all against the re-establishment of slavery, and that no plan of insurrection exists. He says, no military ambitions and aspirations in the movement, which aims only to secure civil liberty and the reform of the administration.

Rio Janeiro, Twelfth Month 22, via Galveston.—The decree relating to Don Pedro de Alencar, besides annulling the order of the confiscation of his property and forbids the return of the Imperial family to Brazil for two years. The city is tranquil.

Malieta has been proclaimed King in Samoa, and has been formally so recognized by the Consuls.

NOTICES.

WANTED—Two qualified Teachers for The Shelter for Colored Orphans, West Philadelphia.

Apply to Lydia E. Pennock, No. 2146 Gen St. Rebecca B. P. Haines, 1516 Arch St.

A State Meeting of the Trustees of the Estate of Wm. Forrest, deceased, will be held on Fourth-day, the 8th of First Month, 1890, at 4 P. M.

JOHN W. BIDDLE, Clerk.

DIED, at Oakland, near Camden, N. J., Twelfth Month 10th, 1889, REBECCA L. BETTLE, widow of Thomas Bettle, in the 82nd year of her age. She was a much beloved member of the little meeting of Friends at Newton. The interment took place in Newton burying ground on the 13th.

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIRST MONTH 4, 1896

No. 23.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 204.

SPIRITUAL-MINDEDNESS.

Those who, through submission to the merciful visitations of God's love, are brought into an earnest concern for their own salvation, are often made to feel the supreme importance of heavenly riches—and the importance of our Saviour's injunction—"Seek first the kingdom of God and his righteousness." The truth is at times sealed on their understanding, that while "it to be spiritually-minded is life and peace," yet to be carnally-minded to love and follow with eagerness the treasures and delights of this world is spiritual death—that such a state of mind is inconsistent with the enjoyment of spiritual life. Such as seek above all else to be found doing the will of the Lord in sincerity, will know it to be a guide to them even in outward business.

Stephen Grellet relates that when a young man, an exile in America from his native country, France, he came under the power of religious conviction. He says:—

"I had several offers to engage in commercial concerns, both in Philadelphia, and from my European friends, particularly in Holland, from whom I received proposals by letters, to place me in an extensive way of business with the West Indies and Holland. But, keeping my eye single to the Lord, whose direction I sought, I could not be easy to accept any offer of this kind; for I saw that if I did, the sense of life in me, that was very tender, might easily be destroyed. I therefor preferred, for awhile, the occupation of teaching the French language. I engaged in it, it is true, much in the cross; but, having repeated evidence that it was a *right* engagement for me, it became easy to submit to it. I was at first concerned lest it should not be sufficient to procure me a living. For, from the complexion of things in France, I could not entertain any expectation that I should receive pecuniary means from that quarter. After many anxious thoughts on this head, one day, as my mind was gathered in reverent silence before the Lord, the language was strongly impressed: 'Seek first the kingdom of God and his righteousness, and all things needful shall be added.' The evidence that it was the direction of Omnipotence, whose promise is sure, was so clear, that

no doubt remained; and for months after that, I was so relieved from temporal anxiety, that I had no more thought about it than if I had not lived in the world. I was closely engaged in my school, and though I scrupulously paid every requisite attention to it, yet, during the intervals, my mind was wholly relieved from anxious thoughts about it. The one thing needful only absorbed me, whilst walking in the streets, or sitting in the house."

In the Journal of Stephen Grellet, mention is made of a visit to Munich, in 1832. He says: "Among the interesting visits made us, was one by Baron Radlin. It is about 20 years since I became acquainted with him. He was then a lovely plant. He appeared in earnest, the love of God constraining him to join himself to the Lord, in a perpetual covenant never to be broken. He tells me that he maintained his integrity for some time after our separation; but the tide of worldly prosperity rose high upon him; he was advanced to important stations in the Government, riches also increased; under these changes his heart became lifted up, and in the same proportion as he pursued the ways of the world, he departed from the way and the love of God; but the Lord in his great mercy and compassion did not forsake him; He extended over him his fatherly rod; He visited him with heavy affliction; took away his idols, and, by his refining fire kindled in his heart, removed the dross from it, and rendered it soft as in former days. [Whom the Lord loveth He chasteneth.] With tears the dear man unfolded to me how graciously the Lord has dealt with him. Now he lives, with his family, on an estate about twelve miles distant from the city, where he spends his time in retirement from the world. His wife and oldest son are like-minded with him. They sit down daily together with the younger children to read the Scriptures, and then in silence and with reverence, to wait on God, for a qualification to worship Him in spirit and in truth, and also for the renewal of their spiritual strength, through his Divine Grace, so that they may be preserved in his fear, and enabled to walk in the way well-pleasing to Him."

Lovely Henwood, a native of Cornwall, England, in recounting the gracious visitations of the Lord to her in her tender years, says, her Heavenly Father "drew me to himself, showing me that those who worship Him must worship Him in spirit. I knew no interruption to this feeling of love to Him. My soul breathed unto God, so that in reticence to prayer, I knew neither beginning nor end. Neither had I stated times of devotion, nor do I remember bowing the outward knee all the time of this highly favored season, for to breathe to God was my life and my breath. My mother would set me at some little employment, and when we were alone I used to ask her to tell me about the prophets and apostles and Jesus Christ, which she readily did, for she knew the Scriptures well. My little heart would breathe forth unto God, and rejoice in Him, to hear of all his wonderful

works to the children of men. My love increased for the souls and bodies of people, and manifested itself in little acts of kindness according to my age. If I heard any one weep, or take the holy name of God in vain, I would go into the house sorrowful, and pour forth my soul unto God in strong mental cries and supplications for their redemption and salvation."

Under the teachings of the blessed Spirit of Truth in the secret of her own heart, she continued to grow in grace, until the adversary of all good tempted her to look from this Heavenly Guide, and to copy after what others were doing. "I began," she says, "to look at the Methodists, that they knelt down and made prayers. I began to reason about it, that I had not done so, but as they did it, it must, I thought, be right. But I knew not how to do it." Then it was suggested to have a book to pray from, and she desired her mother to buy her a book that had prayers in it. "When I had obtained my book," she says, "I retired alone and knelt down to pray." I read them over and felt disappointed. My mind was not comforted or refreshed. I still continued however to use my book, because I would do as others did. The practice brought leanness into my soul, and that holy fervor towards God which had prevailed there, abated and declined, as I continued thus to act."

Possessing an attractive exterior, she was much flattered, and became vain of her person and dress. "But when about 18 years of age, she was powerfully awakened to a sense of the folly and evil of gay dress. Having learned the trade of a dress maker, she went into business in that line, but in time found it a duty to dress plainly herself, and her mind was brought under a tender concern about making gay and fashionable dresses for others. "Oftentimes," she says, "while sitting in my chair cutting out trimmings for dresses, I have wept bitterly and been in great sorrow; and this portion of Scripture, with many others, would come powerfully to my mind, 'Be not partakers of other men's sins. Be ye separate and touch not the unclean thing.' I felt that I was a partaker of other men's sins, that I strengthened the vanity I hated, and fed the pride of the human heart."

The surrendering of a portion of her business was the greater trial to her, because she had a crippled mother to support. But having yielded obedience to the Divine requirements, she writes, "I have been brought sensibly to feel, and measurably to be thankful for the present favor of heavenly care over me. I have lessened my business, and am freeing [myself] from cumber, and truly feeling that a little with the Divine blessing is enough; witness the widow's oil, and the widow's meal. I have been graciously favored to see and to feel that those who are born after the Spirit, and have taken up the daily cross of self-denial in meats and drinks, and are temperate in all things, want but very little. A little plain fare suits the Christian best."

In one part of L. Henwood's life, she had a severe attack of toothache, for which she was advised to smoke tobacco: it gave her relief, and

she repeated it whenever the attacks came on. Thus she fell into the habit of smoking, of which she says, "I found it took up my attention from a great deal of unpleasant feeling and restless inquietude which I felt within, from having negligently ceased to persevere in the path of Divine life. I continued this foolish indulgence for some years, much to the hurt of my soul and body. This simple thing, as some may call it, was a curse to me, inasmuch as it was a barrier between me and my God. It was an indulgence and gratification of the flesh, and often when I have taken the pipe to smoke, the judgment of the Lord has arisen in my soul."

Finally, being fully convinced that it was not only injurious to the body, but also to the mind, by diverting her from seeking to the only source of true comfort and support under trouble, she was strengthened of the Lord to give it up entirely. J. W.

FOR "THE FRIEND."

Quebec and the Saguenay.

A great many tourists when going down the St. Lawrence River do not continue their journey north further than Montreal, but at that city turn to the south and thus neglect what I think would prove the most beautiful and interesting portion of their trip. It is only a night's journey to Quebec on a boat equal to the night boats on the North River, and a few days spent at this city and down to the famous Saguenay will more than amply repay for the time consumed in extending the trip.

After awaking on the morning that we arrived in Quebec, we soon were out on deck, and found that our boat was rapidly proceeding down the broad stream between green hillsides and prosperous farmlands. Soon we could see far down the river the shapes of vessels and docks taking form as the morning mist slowly lifted; and then taking a short turn in the river the whole town burst upon our view. In the harbor around us were all kinds of craft, from tiny pleasure boats to big war frigates. Beyond them were busy wharves and grimy warehouses. Still further back were the tall chimneys of stores and tenements, while towering above all was a huge wall on the precipitous hillside. Then still higher up, outlined against the blue sky, was the massive citadel, with black guns peering over its walls in every direction, and commanding the surrounding country for many miles.

We walked off the boat just as soon as we could, were quickly crowded into a bus and pulled around, and up, and up, and presently landed at the St. Louis hotel. After breakfast we strolled down town again through some of the crookedest and steepest streets I have ever seen. In one place the hill is so steep that the street is not paved, but is all steps, so to speak, there being no way for vehicles; and the houses have doors opening out on to these steps right up the street for quite a distance. The streets down by the wharves are very narrow, and almost all the signs are in the French language. We then walked to the Dufferin Terrace, a promenade 1400 feet long, built on top of a great wall 200 feet above the river. From the terrace one can actually look down into the chimneys of the houses far below him. Night at our feet was spread the city, with the people apparently crawling through the narrow streets, the beautiful St. Lawrence with many vessels anchored on its peaceful bosom lay beyond, and in the

background of this charming picture were green hillsides and misty mountain tops.

Just behind the Dufferin Terrace is the citadel, and there II, and myself slowly worked up to it, standing 360 feet above the river. The view from it is very grand. Inside are acres of barracks, a huge powder magazine, scores of big cannon, and pyramids of ugly looking shot and shell. The walls are enormously thick and surrounded by immense ditches. This fort was only once captured, and that was when General Wolfe took it from the French in 1759.

A stranger in Quebec cannot but be interested in listening to the people jabbering to each other in French. Among themselves they seem to use that language altogether. It is not the pure Parisian accent, but a mixture, and here and there can be caught English words, just as the "Pennsylvania Dutch" have a language all their own. When we tried to ask questions of the people they generally seem to understand what we say, but were unable to reply intelligibly to us. So we would have to flourish our hands to each other, and wag our heads and move on, not much the wiser for our efforts. Priests and nuns can be seen everywhere. The priests wear long black robes, with quite expansive skirts, and a cord and tassel around the waist. All of the province of Lower Canada is one of the greatest strongholds of Roman Catholicism in the world. The priests rule with a rod of iron. In many districts they exact a tribute from the people of one tenth of all the crops. Their power is constantly increasing, and in the local Parliament their party is in a large majority, and can enact and enforce laws that are at times very distasteful to the less numerous Protestants. Thus it has happened that Englishmen have found themselves in the anomalous position of suffering because they were Englishmen in a colony nominally ruled by themselves.

The Calèche (pronounced Calash), is a vehicle peculiar to this interesting country. It is set up on two big white wheels, and has one broad comfortable back seat to hold two persons, while the driver sits on what we in the United States call the "dasher." The back seat is covered by what somewhat resembles a "buggy" top, and the whole thing is swung on two great bands of leather, that answer the purpose of springs. When you are once mounted and seated, and are pulled along by a sturdy Canadian nag, the slightest unevenness in the road will cause the calèche to sway and rock like a ship in a gale. The drivers of these teams were loud in their offers to take us half a day's drive for \$3.00, but on Second-day morning when we opened negotiations we found that \$4.00 were the terms, so quickly had the price been raised in anticipation of a job. Soon, however, as a special favor, we secured a team at the old price. Jesus are about the same the world over. We first were driven over the town, up hill and down hill all the time, being posted up by our talkative driver, whose presumed information regarding localities was largely founded on tradition and imagination. Then we were taken out to the falls of Montmorency, about four miles away, where the river of that name, just before it enters the St. Lawrence, is precipitated over rocks 260 feet high. It is a beautiful fall, and before the water reaches the bottom it is churned into spray and milky whiteness. One long flight of steps descend the steep rocks opposite the falls, and if one were to make a misstep on those stairs it would be a frightful tumble. All this locality

is not only exceedingly picturesque, but also abounds in the historical associations of three hundred years. Battle grounds are all around Quebec. On this drive we saw the monument on the Heights of Abraham that marks the spot where General Wolfe fell when he was capturing the city in 1759.

On Third-day morning about eight o'clock we left Quebec on the steamship *St. Lawrence*, bounded down the river of that name, and up the Saguenay. Our steamboat had the regulation staterooms, a pleasant cabin, was very comfortable, and had ample room for walking and viewing the scenery. Quebec looked very bright and charming as we swiftly rounded two British men-of-war, with their ugly black guns pointed out of their ports, and then turned down the historic stream. The river soon broadens below Quebec, but we hugged the western shore, which for miles is lined with countless little farmhouses where the humble French Canadian farmers are reared, and live, and toil, and die. What a narrow horizon there must be to the lives of these people. One wonders if they half appreciate the charms of nature that surround many of them. Doubtless the outward beauties of many of their surroundings are lacking away from the river, yet they all seem a remarkably healthy and happy and simple-hearted race. What a blessing it is the world over that poverty and work need not imply an unhappy temperament, and need not destroy cheerfulness. All along the country roads of this people are their small one-storied houses, built gable end to the east. No matter what direction the road runs their homes are planted that way, with hardly a window or door facing the east. They thus build so as to keep as warm as possible during the fearful eastern storms that assail them in winter.

(To be continued.)

Home Medication—There are people, and their name is legion, who are always dosing themselves. A new remedy is advertised, and they try it. Perhaps it is a liniment, or a pill, or an extract of some sort, or a compound, and of the constituents of these remedies those who take them are utterly ignorant. They swallow strychnine and belladonna and morphia and coca and drastics of various sorts, and tonics ditto, not knowing what they are taking; but whatever it is, they have faith to believe it will help them.

Every few days they try something new. Their toilet tables are full of little bottles and boxes, testifying to their fidelity in experimenting on themselves, to their fidelity in reading advertisements of patent medicines, and to their gullibility.

It may be that now and then a person is helped by a patent medicine or by the faith he has in it, but in the majority of cases this is not the fact, and is proved by the successive experiments with new cures. The habit of "taking something" for new cures. The habit of almost becoming confirmed, and the victim of the habit often becomes a confirmed invalid.

This paragraph is not written with the expectation of inducing those who are in the habit of dosing themselves continually to change their methods, but with the hope that those not yet in bondage to this habit may be prevented from forming it. Exercise, open air, sleep, diet, rest, food, not in the excess or deficiency—let the ailing medicate themselves with these, and there will be no drugs in their bodies to poison them.

—*Christian Advocate.*

For "THE FRIEND."

Some Account of Ezra Cornfort.

(Concluded from page 170.)

Again a friend coming in and sitting by him he said, "The word of the Lord came to the king by the mouth of the Prophet formerly, saying, go, slay Amalek and utterly destroy them; he was not to partake of any of the spoil of that old evil nation, whom the Lord declared He would have war with, until He had utterly destroyed them. Now, it appears the king went, but did not attend to the command; but from his own testimony, for fear of the people, he spared of the best of the spoil, and saved old, evil Agag alive. Now, my dear friend I had no prospect of mentioning these things when you came in, but they arose with such weight upon my mind, I thought I could not feel easy without mentioning them to thee, in order that thou may examine closely and see if there is not yet something that thou hast reserved and kept alive for thyself that ought to have been slain. The Divine Master requires our wills to be wholly given up to his will; there must be a reduction of self. Our will which is the old sinful nature must be slain. Had Saul his will thus brought into subjection, he would have performed the command, and I have no doubt he would have continued to wear the crown. Now, dear friend, I do not mention these things in order to discourage thee, for I feel that I love thee; but I mention these things to encourage thee, that thou may come forward aright in thine appointed allotment. It is a great thing to go forth in the work of the ministry. I remember how it was with me in my first appearance; my soul was often bowed in supplication, which occasioned many tears, that my offerings might be of his putting forth. Now, dear friend, if thou should find nothing in these remarks worth thy consideration, let them go; but, I felt them so impress my mind when thou came into the room, that I believed it right to mention them. From the impressions that have attended, I am induced to believe that there is something of that old sinful Agag nature within thee yet that ought to be slain, which hinders thy getting along.

At another time he said, "I have been striving for many years to build me an house that the foundation thereof might be laid sure, which I feel now to be the case, that even death, hell, and the grave cannot remove, though the old deceiver may arise with his lies and charges. He was a liar from the beginning and still remains to be so; though he may rage against my little building and cause the fiery deep with its flaming brimstone to roll against it, he cannot move its foundation for it is established. Oh, that the children of men might build their houses in Heaven, where they might dwell in everlasting love and peace.

Being informed there was one of his friends coming to see him, he replied, "I wish to be still, unless there should something arise that I dare not put by. When the power of love does arise in the soul it occasions something of a tremor, which I think ought to be felt before they attempt to stand forth in the cause of Truth. I have thought sometimes when this power has arisen in my heart, I could say as the Apostle, I felt as though I could have continued my speech until the break of day; but after these seasons are over, I feel my great weakness."

Again, after two of the members of our Society, who had been sitting by him left the room, he said, "On seeing them come in I felt the word of command to be still, which remained

with me. I saw their situation to be such that nothing short of a miraculous visitation of Divine Power could reach them. They appeared to me to be dwelling in a state of jealousy, pride and covetousness. It is those that the woful denunciation will go forth against; 'Depart from me ye cursed into everlasting fire prepared for the devil and his angels.'

At another time to a friend that was sitting by him he said, "The extreme burning and heat that I feel is not one of the least of my afflictions I have to pass through, but I have been striving for many years past, let what come that may, either heights or depths, principalities or powers, to be content; in all things to centre in resignation to the Divine will, which I have been favored measurably to feel in this time of great affliction. I have often thought since lying here, what a dreadful situation those must be in who have been living as without God in the world, having nothing to support them; when those who have been striving to serve their Divine Master have nothing to spare. I know it is a great attainment to have our wills always in subjection to the Divine will, but we ought to strive after this attainment. It was testified by our blessed Master, that He was a man of sorrows and acquainted with grief; we poor mortals cannot expect to be set above the Divine Being; under his great agony He left his disciples while He went and prayed that if it were possible this cup might be taken from Him; yet centred in resignation. A blessed example for us to follow: 'Not my will but Thine be done.' But, oh! how absurd is it for any of us in our supplications to pray that his will might be done, and we at the same time living in the gratification of our own wills. Now, dear friend, the Lord in the riches of his goodness has extended a merciful visitation to thy neighborhood, and has mercifully brought some of you in good measure to forsake the evil of your ways. You are very near to my best life, and the travail of my heart is that you may be preserved in great watchfulness and humility, for on this your happiness depends. Now, dear friend, since thou hast been sitting here, I have felt a strong desire that thou may be preserved, that thou may neither run before thy guide or lag behind; not do as some others have done, who suppose they have attained to this, and arrived to that state, and are ready to say to their brother, sit thou here, for I am more righteous than thou; Yea, and some are ready to set up their post by the Lord's post. Oh, how different is this state from that of the humble traveller, who goes bowed in great humility, eyeing that straight and narrow path by the light, and striving to keep in it. For there is a glorious highway cast up far the rude, humble traveller to walk in; that the vulture's eye hath not seen into; that is, those that are full of their own wisdom; neither has the lion trod therein; that is those that are in their own selfish strong wills. No, verily, they have never seen into that glorious highway, nor never will, which is cast up for the humble redeemed ones to walk in."

After this spell of illness, he so far recovered as to be enabled at times to attend his own meeting, though often afflicted with much bodily pain and weakness, under which he was an example of patience. He was frequently favored in lively testimony, in a particular manner the last meeting he attended. He was also drawn forth in fervent supplication at this time, which was on the First-day of the week, Twelfth Mo., 25th, 1819. The Fifth-day following he was

taken unwell, which lasted sixteen days. Most of the time he suffered much bodily pain, which he endured with Christian fortitude, but said little to any one. On being asked a short time before his close, if he felt easy to leave all, he replied: "I have nearly done with the world and with all the things that are therein." And, after some time, he said: "One hour in the Master's presence is worth a thousand times ten thousand elsewhere." He departed this life on the fifteenth day of the First Month, 1820. His remains were interred in Friends-burial ground at Plymouth, the seventeenth day of the same. In the 73rd year of his age.

Home Life in India in the Rainy Season.—The rainy season has come again, and how surprised you would be at the curious and numerous living things that are at home in our house. The most troublesome ones are the flying ants, which come in swarms as soon as the lamps are lighted. They are so disgusting, for they drop their four thin wings very soon, and they fly in our faces and crawl on our necks. The only relief from them is to set a large wash-bowl of water on the table where the lamps are. Soon there are more than you can count drowned in the water. Mosquitoes are thick and vicious. Frogs, nice, big, fat ones with heavy bass voices, croak in our best rooms. Muskrats get into our bureau drawers, scenting every thing so strong that we can scarcely breathe. Lizards glare and wink at you from the walls, even from the tables, and bats have game after game of "catcher." It is wonderful how soon one becomes indifferent to all these things. I shall miss the funny lizards when I come home again.—*Cumberland Post.*

FOR "THE FRIEND."

"Thy Kingdom Come, Thy Will Be Done."

This is the language of our Saviour to his disciples whom He was directing how to pray. And surely He would not direct them how to pray for that which is not attainable. Now the great question with each of us is, Has his kingdom come in our hearts, and is his will done there? Or, are we doing our own wills under a mistaken apprehension that it is the will of the Lord? His ways are not always our way, nor his thoughts our thoughts. Our own wills may be selfish and mislead us in relation to our duty; but if his kingdom has come, and if his will is done in us, then our wills will be in subjection to the Divine will, and his work and our work will go on in harmony together to the advancement of his kingdom, and to his glory, and not to the glory of man. But many appear to be anxiously willing to work for him, as they call it when they think they can advance their own glory by it. But be not deceived. God is not mocked. If we were shep of his fold we should knock his voice and follow him, and a stranger we would not follow, tho' they might promise us many plausible things. But let us remember that the language of the prophet to the rebellious children of Israel, "I am the Lord thy God, which teacheth thee to profit, which leadeth thee in the way thou shouldst go, O, that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea."

But how was it with Israel? And how is it with us a people? They turned out to be rebellious children. They took counsel, but not of the Lord. They covered themselves with a covering, but not of his spirit, and thus added sin to sin. (Isaiah xxx, 1, 2, 3.)

They preferred to follow the kings of this world instead of the King of Heaven. So their peace failed to flow as a river, and their righteousness was lost among the nations around them. They served their idols and learned their ways and worships, which was a snare unto them. Strangers devoured their strength, and they knew it not. So they seemed to settle down under a false peace, and cry, "Peace peace," where was no true peace. But we must be careful and not take the peace of the body which the world can give for the peace of the soul, which the world cannot give or take away. The peace of body we may have by obedience to the kingdoms of this world; but it is temporal and soon passes away. While the peace of the soul is spiritual and eternal, as noticed in Job xiv, 27. So we may have a peace of the body and a peace of the soul. And they may work in harmony together in carrying out the Lord's will, and produce a peace which passeth all the understanding of the natural man. And when the kingdom of God has come in the heart no discord will be there. But "all bitterness and wrath and anger and clamor and evil speaking will be put away, with all malice. And we will be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us." And the lust of the flesh, the lust of the eye, and the pride of life will no longer remain, for they are not of the Father, but of the world that lies in wickedness. And we will have a joyful foretaste of that rest and peace which remains for the people of God, and which we hope to receive in more full fruition in the world to come, where the wicked cease from troubling. Then why should we not pray for God's kingdom to come and his will to be done in earth as it is in heaven. But I fear there is great danger while passing along through this probationary world of our being deceived by the enemy of all righteousness.

As he is artfully endeavoring by many enticing shows and false appearances to draw away disciples after him. But when they are made, what are they? By their fruits ye shall know them. Do they not, in a general way, conform to this world's manners, worship, dress, and language? Do they not show, in a variety of ways, that they are under the influence and leadership of the prince and power of the air, or of that light and airy nature which rules and reigns in the hearts of the children of disobedience? Is it not abundantly manifest that Christ's kingdom has not come, and that his will is not done in their earthly hearts as it is done in heaven? Do not some of their leaders, under a transformed light, go to and fro in the earth, under the cloak of religion, and under the sanction of their society walk or ride up and down in it, as Satan did in the days of Job, saying, "Thus saith the Lord," when the Lord has not spoken through them. Thus it is the leaders of the people that are causing them to err, and many are following their pernicious ways and causing the ways of the truth to be evil spoken of. But to you tribulated ones who are seeking the way to Zion with your faces thitherward, going and weeping, I might say with the apostle, "Beloved, I am persuaded better things of you, and things that accompany salvation, though I thus speak." For though the number of those who profess to be of the children of Israel, be as the sand of the sea, a remnant shall be saved. But this tried remnant has experienced God's kingdom to come and his will to be done on earth as it is done

in heaven. So "happy is that people that is in such a case, yea, happy is that people whose God is the Lord." And blessed are they that shall eat bread in the kingdom of God; for they have a right to the tree of life, which I understand to be a figure of Christ, and shall enter in through the gates into the paradise of God. D. H.

Eleventh Month 22d, 1859.

OUR GALLERY.

(Concluded from page 173.)

OTHNIEL ALSOP.

When the disciples faint, mid gloom and doubt,
Scarce in the battle held the combat out,
A living light upbore thee, in the hour
Of infidelity's dark reign and power;
Brighter and brighter in that hour of night,
Thy steady confidence diffused its light;
And oft the cheering cry thou didst afford
To those who battled for their sovereign Lord.
When dashing billows beat against thy barque,
When Death's bleak shore rose o'er time's boundary
dark.

Thou couldst proclaim, thy Captain walked the deck,
And the tossed vessel would not all be wreck!
"Instant in season" with thy gift, and true
To public service as it rose to view.

Beside thy grave the tribute just was paid,
As Othniel Alsop in the grave was laid,
Thou faithful in his ministry, he proved
A zealous servant to a cause he loved.

He died Twelfth Month 8th, 1836, in his 66th year.

THOMAS BACON.

In golden harvest; when thy sun was high,
E'er Autumn left thy branches seared and dry,
A burden-bearer, with bowed neck to feel
Allotted suffering for the body's weal;
A tender husband, and a father loved;

By Christ's armour who so lately proved,
We fondly hoped thy promise would produce,
A plenteous harvest for the Master's use;
But mortal blindness cannot judge aright.

And thou wert taken from our hopes and sight.
Thy Christian's prayer, thy prayer, the contrite heart,
Bows to the fat, though it weeps airt.
We fain had kept thee till mature years,
Our hopes to cherish and partake our fears.

True to thy principles, in virtue bold,
Thou told the stranger who despoiled the fold,
The strong man's bowels, must be close disguise,
That he was naked to discerning eyes.

Ah, blight and sear, and discord fell were found,
Where e'er this stranger prest upon our ground;
Seeds of his sowing towering weeds have grown,
And all the fruits the parent stock have shown.

Bacon, we love the memory of thy deum
The church's loss thy passage from this scene;
We deem the cause that made thy true heart break,
A wound received for thy dear Master's sake!

Thomas Bacon, an overseer, died on Seventh-day evening, the 23d of Tenth Mo. 1838, in the 49th year of his age.

TIMOTHY PAXSON.

All native talent never yet sufficed,
Thy strong mind, bowels, must be close in Christ:
Thou mayst have deemed thy wisdom but as dress,
And laid thy treasures humbly at the cross.
The world, that claimed thee much, well didst thou
know.

Oft wouldst of joys it never could bestow.
There is a lexopy that closely cleaves,
To him who daily amid money lives;
It is a leaven that will work unseen,
Till captive man learns mammon's rites unclean;
Earth's honor as a covert poison flows,
Till all the system's dread influences know;
Like some fair tree the sight with pleasure fills,
While prussic acid from its leaf distils!
Grace away in thee have conquered; we may hope
In age thy virtues had full room and scope;
But all the powers of thy body mild,
Gathered from earth were to be inclined;
That human wisdom in submission laid,
A new creation was in mercy made;
That e'er the world receded from thy view,
Old things discarded, all things become new,

That Paxson found, his earthly covering riven,
A robe of righteousness through faith was given!

Timothy Paxson, an elder, died Fourth Mo. 21st, 1839, in his 75th year.

REBECCA RICHARDSON.

Rebecca Richardson, a few short years,
Sat here amid our prophets and our seers.
Steadfast to ancient principles, she ran;
Her quiet course—pursued the gospel plan;
Employed her talent till the Master came,
Nor sought the plaudits of an empty name,
Her's the reward of faithfulness. We trust
That though the body turned again to dust,
She knew the Power that triumphs o'er strife,
Who is the "Resurrection and the Life."
As time was ebbing, thou couldst calmly say,
To a dear friend who watched thy closing day:
"In the dark valley lie the shades of night,
But all beyond are glorious beams of light!"

Rebecca Richardson, a minister, died Tenth Mo. 16th, 1840, in her 64th year. During the early period of the Separation she resided in Bucks County, and heartily joined with her friends in opposition to the unsound sentiments then promulgated by some bearing the name of Quakers.

RACHEL BARTRAM.

Caught in the gospel net, thy trappings gay,
Ribbons and boucans, all were torn away!
Self-will that stooped not to the Christian yoke,
Under the Gospel hammer crumbling broke,
The wandering spirit that went forth to feed,
Beyond the covert, in the flowery mead,
Where no eagle could find the foe at bay,
But secret enemies in ambush lay,
The Shepherd's crook caught e'er the wolf had slain,
And safely gave thee to the fold again!
The dangers of that hour had deep impress
A solemn warning in thy anxious breast:

The very day that closed thy pilgrimage,
To one so tempted thou gave counsel sage,
Told how thy startled heart heard the decree,
Mid thine own people must thy portion be,
And little deemed so soon before the throne
Ye both should answer for thy deeds here done!

Love to the Saviour, thy tenured heart,
In gentle shootings soon began to start;
The bursting seed,—the tender blade,—the ear,—
In due progression at the call appear:
The ripened harvest did the toil repay,
When heaven's keen scythe cut in haste away;
But in the garner, where the wheat is stored,
Has Rachel Bartram entered to her Lord!

Rachel Bartram, an overseer, was suddenly called hence on Third-day, Twelfth Mo. 7th, 1841, in her 52nd year.

CATHARINE SHEPPARD.

Without a thought that needed ar's disguise,
Open and obvious to the gazer's eyes,
Did Catharine Sheppard undisssembling stand,
Bearing her open heart within her hand.
No shy reserve—no double minded way—
No shadowy covering to shut out Truth's ray;
Loving the ancient path her father's trod,
Though by the cross and underneath the rod,—
Modern inventions for the ease of man,
To slip to heaven upon some other plan,
Her honest nature threw indignation by,
Choosing the path of Freedom and victory!

Catharine Sheppard, a beloved elder, died Twelfth Mo. 15th, 1842, aged 80 years.

WILLIAM HALLOWELL.

Of modest worth, of unpromising merit,
With all the uses covering a quiet spirit,
Did William Hallowell his portion share,
And unrepining a long sickness bear.
Looking for mercy to a Saviour slain,
Who rose victorious from the grave again.

Wm. Hallowell had been an overseer, till released for infirm health. He died Second Mo. 24th, 1843, in his 71st year.

* William Smith.

LYDIA DEAN.

Thy weary pilgrimage at length is done!
Through sore affliction was the victory won.
No flowery way towards Zion didst thou trace,
Through smiling gardens or through bowers of grace,
Thy rugged path the clouds' shadow lay,
Little to make thee idle on the way.
And this was merciful! Thy vision clear
Saw joys beyond, felt briars and brambles here.
The very trials urged thee on the road
To where the weary rest, and lose their load.
As did the ancient servants of thy Lord
Whose necks would not listen to the Word,
Thou shook the dust from off thy feet, to make
A true memorial for the Gospel's sake,
Lest him professors firm to earth allied,
And sought congenial spirits here—and died!
Earth was receding from thy fading sight,
When o'er thy features shone a heavenly light,
"Sweet Jesus now has come" thou joyfully cried—
And Lydia Dean was by her Saviour's side.

At meeting her certificate was received in the Third Month, 1844. She never attended the Select Preparative Meeting. Her mother said of her, "She lived like a lamb, and she died like a lamb."

An interesting obituary notice was published in Vol. xvii, page 307 of THE FRIEND.

Lydia Dean, a minister, died in 1844, in her 50th year.

The Golden Age for Islam.

BY CHARLES S. ROBINSON.

Announcement has lately been made of the death of Mary Whately, whose school was so long known to all English-speaking people coming through Cairo. This devoted woman gave herself to the instruction of heathen girls for almost thirty years. Later in her history, as the wonderful work she did attracted sympathy, boys were welcomed also, and a medical mission was added. She was a very remarkable woman. Socially in the heart of a splendid intellectual circle which used to gather in the Archbishop's palace in Dublin, when Thomas Arnold brought light and sweetness into it, and Matthew Arnold came with the vision of that fame he was to win even then upon him in his youth, she gave up everything, devoting all her private means to this one end, living her life out to its close among the Copts and Egyptians and Mohammedans, speaking Arabic like a native, making herself welcome in the harems, till a great day came when she received, not only the toleration of the pashas, but even a subsidy in money from the government whose confidence, unsolicited, had silently been won to her, Christian as she was. So, as the years passed, she toiled on. The school now contains about four hundred boys and two hundred and fifty girls. Her sister becomes her appropriate and able successor. Thus the devoted woman died calmly in her own institution, asking only that a grave might be given for her in Cairo.

The institution for girls in Beyroût is similar in work and purpose to all such Protestant schools in the Orient. Some years have passed since I visited it. The girls have had time to grow mature, make their mark, and use their influence. There can be no mistaking of the results. These pupils have done honor to their training. Some of them I learned somewhat pleasantly to know. Their subsequent histories have been interesting to me.

Those who travel in the Orient now grow more and more persuaded, as the years pass on, that the force of Islamism is breaking; the true religion as taught in the Bible is soon to take fixed hold of the people. They have lost confidence

in the old mockery. It will illustrate what I mean if, in closing, I relate an incident which occurred to our party while we stood in the Alabaster Mosk of Cairo. Wearied of architecture at last, we were lingering beside the singular tomb of the great man who founded the mosk at the first on the citadel long before this structure was erected. The monument is more than five hundred years old. It is surrounded by an iron railing, the door of which is kept heavily padlocked. Silver lanterns were burning over and around the elevated sarcophagus, whose glittering radiance lit the surface of stone until it flashed with its inlaid jewels and plates of overlying gold. Just there I had a conversation with our dragoman, an Egyptian whom I had employed on two occasions to conduct our party into Palestine, and had used as a *valet de place* in Egypt beforehand.

Noticing the carefulness with which the small railing was locked on every side, I asked if any one was ever allowed to enter the gates. He said, "No." I intimated, however, that I presumed he might go in if he desired it, being a believer, even though the people would forbid a foreigner. He replied hastily, and with an unaffected start of alarm, "Oh, no! I would never go inside there! He was a holy man. I am never so good. He lived in a better year. That was a great while ago in Cairo. Those years are gone. No man like him lives now. Those years were gold years. There is a Book at Shechem worth a great deal of money, more than I can tell. The Englishmen are trying to get it. They sent a man last summer to buy it. He offered them a hundred thousands of pounds. They could not buy it. They will have that Book by and by from somebody. Then there will be no more your religion, no more English religion, no more my religion. That Book will give the only true religion. Our men know all about it. They want the true religion the more than English want it. Our religion is not good. It was good. A great while ago it was gold time. Now it is not gold time any more."

Astonished at the high excitement of this man,—for he was trembling in every limb,—and arrested on the instant by his mistaken notion of the endeavors which the British Exploration Fund for Palestine during the year just previous had been making to secure a copy of the Samaritan Bible from the priests on Mount Gerizim, who guard it with more jealousy than is proportionate to its value, I inquired again, with eagerness of surprise, whether that Book, as he supposed, would prove the Koran to be wrong. And his answer came sadly, and was made in a quiet tone, almost like a whisper: "Yes; all our men say so. They tell every one now that Koran religion is good, but that this book will give what is the true religion. We are all bad. We want a new religion. Great while ago men were good, our religion was good, but it will not longer last for us. We shall have the true religion in the Book. Not ever your religion, not ever my religion, the true religion. Then it is the gold times will all come back again. Men will be good men then."

He then went on to relate how many of the preachers of his faith he knew who were expecting an overthrow of their church and government before long. His voice continued to grow mournful and melancholy when he admitted how wicked most of the people had become.

And I, a child of hope through grace of a living Redeemer crucified once, but now glorified

forever, a preacher of the coming and everlasting reign of Immanuel, whose kingdom will absorb and include all, am suddenly confronted with a disclosure of weakness and the admission of dotage and consternation on the part of some of its most formidable foes.

So I am apt to sit thinking of the day as perhaps nearer than an apathetic church has appeared to be imagining lately, when the King of the kingdom will be here. And sometimes softly to myself I sing this:

For lo! the days are hastening on,
By prophet laurels foretold,
When with the ever-circling years
Comer round the age of gold;
When peace shall cover all the earth,
Its final splendors bring,
And the whole world send back the song
Which now the angels sing.

—N. S. Times.

Fashionable Society.—Bishop Huntington remarks on the customs of fashionable society in the *Forum*:—"Is it not a little too bad, in a time when there is so much fact to be learned, so much work to be done and done better than it is, so much wrong to be righted, so many burdens wait to be eased, so many noble enterprises to be set forward, that ladies and gentlemen of faculty and information should array themselves sumptuously, and go to meet each other again and again, and stay together for hours, only to look at a spectacle that is without significance and bear sounds without sense; to see unreal manners and hear commonplace speech; to exchange greetings with the dearest friends only on a crowded staircase, as the two professions up and down meet and pass, or in a 'crush,' where the liveliest feeling is a fear of damaging a fabric or being mortified by a mistake; to eat and drink what could be eaten and drunk with far more comfort and safer digestion at home; to say what one only half feels to persons whom one does not half like on a subject that one does not half understand; to pick a way between frivolity and falsehood or waste through a muddy mixture of both; to cover disgust with a smile, inward protest with spoken assent or weariness with a jest, and then to go away at an unhealthy hour with nothing to remember but a habble, a whirl, a jam and a secret self-contempt?"

How often the lips un consciously utter the truth which the heart denies! It was a dry season and there was danger of the crops perishing for lack of rain, when a stranger traveling a country road, in the heat of the day. As he passed along, a man working in a field close by stopped work to exchange salutations. "A dry season!" he said, in response to the traveler's remark. "Ah, and God knows when we shall have rain!" God know—yes—God knows! When we are crushed to the earth by grief which we can hardly bear, when our souls are crying out for the strength which seems denied, when our way is blocked before us so that we cannot advance a step farther, when everything and everybody seem to be working against us—God knows. This truth, sometimes uttered carelessly by the lips of the flippant, or spoken bitterly by the tongue of the blasphemer, has been the comfort of God's saints in all time. "Though the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." For He knows, and He has provided for it all.

Success.

BY WAYLAND HOYT.

Behold an utmost example of success! Listen to this man: "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." If ever there were triumph, it is here; and amid, apparently, the worst disaster and defeat.

For where is this Paul, thus jubilant with success?

He is a prisoner at Rome, the second time. He had been a prisoner before in this same Rome; but then his imprisonment had been much cushioned. After a short detention in the Pretorian camp, he had been allowed to go to his own hired house. And though this was but a mean room in one of the towering and crowded *insulae*, in the poorest quarter of the city, and though he must be steadily chained in it to a guarding soldier, it was still a kind of home. The rigor of the government was much relaxed toward him. He was quite free to carry on the work on which his heart was set. He could summon the chiefs of the Jews that he might preach Christ to them. He could be surrounded by a strong cordon of devoted friends. He could ply his pen as he listed. So easy were his bonds, he could write to the Philippians, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Suppose a man's heart is set on money, and he exerts himself to one of the rude, wild, Western mining-places; and there money begins to flow in on him, and he sees the desires of his heart getting actualized, and he writes back to his friends, "The place is rough, but I am getting what I wanted." He is not despondent, you see; he is joyful. He can stand the hardness, because he is getting that on which his heart is set.

It was thus that Paul wrote out of his first imprisonment. His heart was set on telling God's gospel, and his place as prisoner gave him the best possible pulpit. Even in Cesar's court the word was getting told. You can hear glad notes striking all through the Epistle to the Philippians, which dates from this imprisonment.

Then, besides, in this first imprisonment, Paul was quite sure the gates of liberty would open for him; that, after he had finished duty at Rome, he could go ranging forth on his high service elsewhere. And it was so. There were delays of law then, as there are now. But at last the law's delays were done. His trial was had. It was seen that he had offended against no Roman law. He was set free,—a glad man intent on his mission, and with chances opening on every side.

But now, four or five years later, everything had changed. Nero was on the throne. He had been growing from bad to worse. He had sunk into abysses of vice. He had risen into appalling and alpine heights of cruelty. A great fire breaks out in the capital city. It sweeps through an enormous portion of it. It renders thousands homeless. It brings immense disaster. This monster, Nero, instead of giving orders to put it out, enjoys it. Seated on some

tower, at a safe distance, he plays and sings about the burning of Troy. The suspicion begins to blow about that Nero himself has had a hand in the fire. The suspicion is true, probably. There is such a whirlwind of public indignation that even Nero on his throne is frightened. It is needful to turn suspicion from himself. Nero betinks himself of the Christians. He declares them the guilty parties. The bait takes. All hatreds get marshalled against the Christians. The Neronian persecution breaks out. Christians are caught, deluged with oil, and set on fire to light at night the imperial gardens. And Paul, as the Christian most famous, is seized, and brought to Rome, a prisoner the second time.

Now it is gripping, terrible imprisonment. Now there is no hired house for him,—only the dungeon, black, damp, slimy, chilly, stenchful. Now he has no friends about him, save one only.—the faithful Luke. Amid the storm of that persecution, to visit him, to seem to be in the least identified with him, was at the risk of life. Some, like Phygellus and Hermogenes and Demas, have distinctly forsaken him. Others, like Timothy and Titus, who would die for him, are absent. He is an old, almost friendless, and deserted man.

He is penitless, too, and needing comfort. Very pathetically this appears in that request to Timothy to hasten himself to him, and to be sure to bring the cloak left at Troas, and the books and parchments. In that chilly prison the aged apostle has not sufficient covering. He wants his traveling-cloak for warmth, the books and parchments that be may a little solace himself with reading.

Besides, the apostle is sure there are no gates towards liberty for this imprisonment. He knows his doom is said. He is certain that the time of his departure is at hand.

Yet, out of such circumstances, the grandest pan of victory ever sung,—the sublimest certainty and consciousness of success. No weak bewailings; no complaints that the world has gone against him. Another says: "The characteristic of waning life is disenchantment; a sense of insufferable weariness; a sense of inevitable disappointment. We trace it in Elijah and John the Baptist; we trace it in Marcus Aurelius; we trace it in Francis of Assisi; we trace it in Roger Bacon; we trace it in Luther. All is vain. We have lived, humanly speaking, to little or no purpose. 'Are we not better than our fathers' (Elijah). 'Art thou he that should come, or do we look for another?' (John the Baptist). 'I shall die, and people will say, We are glad to get rid of this schoolmaster' (Marcus Aurelius). 'My order is more than I can manage' (Francis of Assisi). 'Men are not worth the trouble I have taken for them' (Roger Bacon). 'We must take men as we find them, and cannot change their nature' (Luther)."

But nothing of this in the aged, friendless, bookless, cloakless, imprisoned, death-confronting apostle. Only a shout of victory, only the strong gladness of success.

I have fought a good fight,—Life has been a fight. I have accepted it as such. I have not tried to blink matters. I have not skulked in the rear. I have not liked ignoble peace better than noble war. I have fought a good fight. I have thrown myself on the side of goodness, though it were the despised and looked to be the losing side.

I have finished my course.—I have not begun, grown lukewarm, stopped midway. I have pressed on. There might be Lystra mobs and

Philippi prisons; there might be scourgings; there might be suspicion; there might be shipwreck, danger by sea and land; there might be a thorn in the flesh,—some great horrid, hindering, personal trial that tormented me, and often seemed about to stop me; but I have pressed on.

I have kept the faith.—I have been true to that with which I have been put in trust; I have exercised myself to keep a conscience void of offence toward God and man; I have been no trimmer; I have not capitulated to the expedient; the truth of Christ I have dared to preach at Athens with its culture, at Corinth with its license, to Felix on his throne, to the emperor on his topmost seat, to Judizers who said that Christ was not sufficient; I have kept the faith.

Henceforth there is laid up for me a crown.—Men may think Nero yonder on his throne a man to be vastly envied, and bow infinitely better off than I; in what ample palace does he not reside, on what soft couches does he not recline, with what assiduous attention is he not fawned on, with what earthly glitter does he not blaze? But I would not change places with him. He is a defeated man. Henceforth there is laid up for me a crown of righteousness, of the Divine favor, of the peace and blessedness of heaven; such crown shall go shining on when Nero is forgotten, and his palace and my prison have both crumbled into indistinguishable dust.

The Arabic proverb says: "A fig-tree looking on a fig-tree becometh fruitful." Nothing can help life like life. Amid this mercenary world we need to gaze much on a life and a triumph like this. And as we gaze, we ought to let its mighty lesson sink into our hearts, chasten and ennoble our ideals, control our action. The lesson is this,—real success is that of character, not of condition.—*Sunday School Times.*

Natural History, Science, &c.

Manufacturers of Perfumes.—The distillation of essential oils from various species of wild plants is an important industry in southeastern France. The region of aromatic plants is a mountainous country about 100 miles in length by 50 in breadth.

The most important of the plants is the Lavender, which grows so profusely that the summer winds carry the perfume far over the hot plains below. About 125,000 pounds of oil of Lavender are yearly manufactured. The best quality is that obtained from the plants at the time of flowering,—but besides this, much of the Lavender is dried like hay and distilled at leisure during several months of the year. It requires 300 pounds of dried Lavender plants to yield one pound of the oil.

The distillation of essential oils from wild aromatic plants, the manufacture of perfumes from cultivated flowers, and the preparation of preserved fruits by the process of crystallization are three profitable industries peculiar to southern France.

Shaken Milk.—The *Medical Record* publishes an article by Dr. John K. Morgan, of Philadelphia, on the use of milk. When first drawn from the animal, it may be considered as a *vis-ing* fluid, and is more easily digested and assimilated than after it has stood for some hours, and the materials it contains have separated from each other. To those of feeble digestion, or with whom milk in its ordinary form does not agree, he recommends the practice of violently agitating it, by the use of a conical tin cup,

such as bartenders use, which fits over the top of a milk glass, so that the whole can be shaken before drinking.

Platinum.—The first person to mention platinum by its present name (which means "little silver") was Don Antonio Ullon, a Spanish mathematician, who in 1766 accompanied the French Academics, who were sent to Paris to measure a degree of the meridian, in order to determine the figure of the earth.

After his return he published at Madrid in 1748 a history of his voyage, and mentioned the abandonment of the gold mines of Choco, on account of the presence of platinum which made the extraction of the gold difficult and expensive.

The miners of Choco began to adulterate their gold with platinum, which led the Court of Spain to attempt to conceal from the world the discovery of the metal. To effect this all the gold from Choco was taken to the mints at Santa Fe, the platinum separated and thrown into the river by a special officer in the presence of witnesses.

From the great specific gravity of the metal, it being the heaviest known, together with its malleability and ductility, and the fact of its great resistance to the action of acids, alkalis and sulphurs, it is a most important material to the chemists. It is so soft that it may readily be cut with the scissers.

It has been found in various parts of the world, but the principal source of supply is the Ural mountains in Russia, and in Siberia. The whole amount obtained is but small, averaging less than 4000 pounds per annum—and apparently decreasing. As there is no known substitute for it for various uses in the arts, the price is proportionally high.

Utilizing Coal Dust.—A company has been formed to utilize the coal dust, which forms about one-seventh of the product of the mines. It is made to cohere in bricks by the use of a very small porportion of pitch, and subjected to heavy pressure.

The Hoop Snake.—An article by Nicholas Pike in the *Scientific American*, says, it is firmly believed on Long Island, that a species of snake throws itself into a circle and then rolls rapidly over the country. As such a motion is physically impossible for a snake, he attributes a belief in it to careless observation and mentions his own experience. He was out on a pedestrian excursion in Long Island with a friend, when they started a fine specimen of the Milk Snake. He says, "It darted from us in a succession of looping movements of the body, similar to those made by the measuring or geometric worms in walking. The rapidity with which the snake moves confuses the eye and renders the whole thing an optical illusion. Some time ago I had one of these creatures in confinement a whole winter. A favorite position was to raise one or two long loops and rest the head on one of them. Sometimes it raised only one loop, twisting its tail round the neck in most intricate folds and hiding its head, where it remained for days thus fast asleep."

Rainfall in Santa Croix.—Our friend, Geo. W. Taylor, of Philadelphia, says in reference to the rainfall on this island:—

"In 1850 when the writer visited the Danish island of St. Croix, the level lands and southern slopes of the hills that abound on the north side of the island were cultivated in sugar cane, while the northern side and tops of the hills were clothed with timber. In that condition of

things rains were abundant, so essential to the growth of the sugar cane. Some years after it was reported that the planters desirous of possessing more lands for the growth of cane, cleared off the timber from the hills, and that since that time, there had been a remarkable scarcity of rain, greatly reducing their crops. During the time the writer remained on the island, rain fell on every day except one. The theory is, that the vapors wafted from the east by the trade winds, were condensed by the cool air of the timber lands, and were precipitated in rain; but when the timber was removed, there was not a temperature over the island low enough to convert the vapor into rain, so that what rain fell was probably in the night. I think we may reasonably infer from this result of removing of the timber, that it is best for the owners of land, where timber is now abundant, to beware of its too free destruction. And that in the woodless regions of the West, it would be an advantage to plant trees extensively."

Items.

Concern for the Young.—At a Meeting for Sufferings, held on the 20th of Twelfth Month, the subject most prominently before the meeting was a concern for the religious welfare of the younger members of our Society. It had claimed attention at a previous meeting, and been referred to a committee, who suggested in their report that attention should be taken to see that our members generally should be furnished with copies of the *Book of Discipline*, the *Christian Adverser* issued from time to time by the Yearly Meeting, and a *Brief Account of the Rise of the Society*, prepared by the late Thomas Evans, as an introduction to the *Friends' Library*.

This proposition was fully united with; but it was also in the minds of the members present, that, in addition, it was desirable for concerned Friends to have personal intercourse with those who were the objects of concern. Visits paid under a feeling of love and interest, sometimes will produce a more full and kindly response in the hearts of those visited, than can be effected by books alone.

The cultivation of feelings of sympathy and interest in each other between the old and the young, was felt to be important; yet the fact was not overlooked, that a growth in grace must depend on the visitations of the Holy Spirit. It was through submission to these, that our predecessors in the Truth were taught the principles of Quakerism, and it is only through these that true Quakers can be made in our day, so that the church in which we are engaged, may be earnest in prayer as the Lord leads his servants for the pouring forth of his Spirit on sons and daughters, by which they may be weaned from too much love of worldly pleasures, and be made to seek diligently for Heavenly treasure.

Selling Navy Yards.—The Secretary of the United States Navy will propose to sell such of the United States Navy Yards as can not be profitably utilized for the building and repairs of naval vessels. That seems sensible. Why keep them in ill-repute and lose the interest on their value for commercial purposes, and spend money in repairs on them or let them rot down. Common business thrift would compel any owner but a government to use or sell them. And yet we hear the cry for new vessels, new fortifications and greater armaments everywhere. *Cui bono?* To spend millions on such things is to waste what they can then pay an enormous interest on that cost to keep them up—or else let them run to decay and ruin. If new fortifications are built they must be manned. To man such fortifications as now recommended would require a new army of 75,000 men 100,000 in all to be fed, clothed and paid to live in idleness; to be a standing menace to peace; to furnish politicians an argument for war; to give the government a new pretext for taxing the industrious and thrifty, and to furnish contractors a new temptation to corruption. Let us have the reasons for a great army

and navy. Look at the first: *National pride*. Is militarism then the chief ingredient of patriotism? Cannot a citizen feel an honest pride in the size, wealth, liberty, happiness and peace of his country? Must a nation become a great boastful boisterous nation before it can gain the respect of its citizens?—*American Adv. of Peace.*

Ministers Blowing Guns.—Oth, war, my children, what a terrible thing is it! There are men clothed and authorized by the rate, trapping and prancing steeds, by the empty terms of honor and glory, until they forget, in the outward tinsel and show, the real ghastly horror of the accursed thing. I have seen a Christian minister blessing a cannon which had just been founded, and another blessing a warship as it glided from the slips. They, the so-called ministers of the Gospel, blessed the engines of destruction which cruel man has devised to destroy and tear his fellow-creatures. What would we say if we read in Holy Writ of our Lord having blessed the battering rams and the catapults of the legions? Would you think it was in agreement with his teaching?—*From "Month's Work."*

Effects of the Saloon.—The *School Journal* says: The great foe of the school-room is the saloon; one deals with education, the other with alcohol. From 1875 to 1879, France, the consumption of alcohol increased from 2,700 to 3,875 litres; the increase of crime from 172,000 to 195,000; the insanity from 57,000 to 52,000; so in Belgium, so in Italy. Norway used to be famous for its drunkards. From 1814 to 1879, the amount of alcohol used per head decreased from ten litres to four; crime has decreased in the same ratio. Here are things the teacher must let his pupils know.

Secret Societies.—Our friend, Josiah W. Leeds, has prepared the following circular, to which we gladly give space in the columns of THE FRIEND.

To my Fellow Members of the Society of Friends:

The religious denomination of the United Brethren, like that of the Society of Friends, has been in the past opposed to secret societies, but within a few months it has met with the disaster of disruption, owing to the inroads of secretism.

The late Swedish minister of the Iowa Wesleyans, in view of the above fact, earnestly counselled its members to stand firmly by their testimony against secret orders, lest a similar disaster befall them also.

A United Presbyterian journal recently observed: "In some congregations, the manner in which our principles against secret societies is administered is simply an evasion."

The Swedish Lutherans, in their own land, have kept aloof from the secret orders, but, coming to this country, they have been largely drawn into the lodges. That eminent minister and member of the Swedish Parliament, Dr. Waldenström, who has just gone back from a visit to the United States, replying to a letter of inquiry from the editor of the *Christian Advocate*, says: "I have seen no native land stand, in so far as I know, as one man against secret societies, if I except a few who belong to the Good Templar Lodge. I have never heard of a believer who is a Freemason. The believers I know, who have been connected with the lodge, have left it. Furthermore, what I know of the lodge is such that I cannot understand how one who is a member of the lodge could possibly remain in it, lest he lose his faith and a good conscience."

And now with respect to Friends, who have made a high profession as to truth and openness, the enemy of our peace, stability and usefulness has undoubtedly, whilst we have slept, advanced upon us. A late letter from a greatly concerned member in the West, known to me, contains the following: "I have been extensively ignored. In my own meeting of over four hundred members, we have Masons, Odd Fellows, Grand Army of the Republic, Sons of Veterans, &c. Now how stands our testimony against war, oaths, and secret orders? This is by no means, I regret to add, an isolated case."

A member, known to me, having gone up the lodge and in the card playing to which he had been admitted, feels that he cannot now do enough for the Lord who has mercifully revealed him from the ways of darkness and sin, and brought him into his own marvellous light.

Finally, the revelations of the Cronin-Clan-na-Gael trial, now in progress, should determine every one who makes profession of religion to be faithful to the essay with every secret order. May the accompanying compilation (the author's reprint of the essays of Secret Societies) be of benefit to some who have gone astray in this regard, or who, having united in membership with us have not cast off the incubus of the lodge; and may it likewise incite to a more conscientious faithfulness in our members generally to greater fidelity in maintaining that position concerning secretism, held by us from our first religious Society, which it may be a shame for us in the least degree to surrender.

JOSIAH W. LEEDS.

THE FRIEND.

FIRST MONTH 4, 1890.

The close of one year and the commencement of a new one, seems a suitable time to carefully review one's situation and past experience, and to consider what errors and faults that have marked the past can be avoided in the future.

The discipline of the Society of Friends advises that Friends carefully inspect the state of their affairs at least once in a year, and make their wills and settle their outward estates while in health. Of the wisdom of this advice, there can be no doubt. For want of knowing the real situation of their affairs, many have gone on living in a scale of expenditure beyond their income, and thus have involved themselves in difficulties from which they could not extricate themselves.

Some whose family expenses have not exceeded the profits of their business, or the receipts from their investments, may find on examination that an undue portion of these have been expended on personal gratifications, or needless indulgences, and that the claims of benevolence, or the requirements of the church have not been responded to as liberally as should have been done. While their earthly treasures may have increased, they may be conscious that they have not been enough concerned to lay up treasures in Heaven.

Of far greater importance than the care and preservation of outward estates is the spiritual condition of each one of us. How solemn is the language of our Saviour, "What shall it profit him, if he gain the whole world and lose his own soul?" Is there any subject of inquiry of more tremendous importance than to know whether we are filling up our measure of duty and service and growing in grace as the time passes on? As there are many who, under the convictions of conscience, must confess that they have been slothful and negligent, or even disobedient servants, and that to them belong blushing and confusion of face. May it please our merciful Heavenly Father to awaken all such to a true feeling of their dangerous condition, and to renew the visitations of his Holy Spirit, so that they may be stimulated to work diligently, while the day of mercy lasts, through his Divine Power operating on their minds!

SUMMARY OF EVENTS.

UNITED STATES.—Despatches from Chicago and other points in the west and northwest, on Twelfth Month 28th, indicate for the Twelfth Month, temperatures which baffle the recollections of the "oldest inhabitant." The great lakes are as free from ice as in midsummer, and even on Lake Superior boats continue to ply between Duluth and Port Arthur. At Chicago the temperature reached nearly 60 degrees, and at Waverly, Iowa, on the sunny side of the streets, it reached 70°. Out-door sports were indulged in at Chi-

ago. At Gallion, Iowa, the grass is growing, dandelions are blooming, lilacs in leaf, and maples budding. Similar spring-like temperatures prevailed throughout the Atlantic coast districts and the Mississippi Valley.

Peach trees are reported to be in nearly full bloom in several orchards in the Orange county, New Jersey. The fruit of the late-blossomers, which they never before saw the like in Twelfth Month. Pear trees in various parts of the county are giving signs of blooming.

A State official, who has just returned to Topeka from a trip throughout Northwest Kansas, reports that the thousands of bushels of corn are being burned for fuel in some counties the market price of corn is less than 15 cents per bushel, while coal is from 25 to 35 cents per bushel. The corn crop on hand is immense. In all the principal corn producing counties it is stacked up in great racks without protection of any sort, it having been impossible for the last thirty days to obtain cars to move it in.

The people in Sherman County, Kansas, have made an appeal for aid. The houses of the settlers for the most part are mere shells and the crops in many cases have been failures. Many of the settlers live five miles from the railroad, and should now continue to fall it is said that it would be almost impossible to reach them. The Board of Trade of Wichita will take a meeting to decide upon what measures to take.

The supply of spruce gum in Northern Maine, which had been regarded as inexhaustible, is reported to have given out.

The latest reports from the Angel's Camp disaster, near San Andrea, California, mentioned in last week's Summary, that there are at least 17, and probably 19, men buried in the mine. There are little signs of recovery among the bodies. The miners are now at work taking out ore, and the work of developing the mine will probably be resumed very soon. It is probable that the work will be directed to the spot where the bodies are buried.

There are 40 light-houses on the coast of Maine. The Governor of Pennsylvania issued Twelfth Month 19th, a charter for the new city of Johnstown. It includes Grabtown, Conemaugh, Woodvale, Prospect, Millville and Cambria, these boroughs having a population of at least 16,000.

The Governor of New Hampshire on the 28th ult., issued a proclamation, calling upon the civil officers and "all good citizens throughout the State, to unite in one supreme effort for the enforcement of its prohibitory liquor laws.

Henry W. Grady, of Atlanta, Ga., who was taken ill during his recent visit to Boston, Mass., died in Atlanta Twelfth Month 22d. He was only 38 years of age, yet he was one of the most prominent and dearly loved men in the South. Although his father was killed in the Confederate service, he labored faithfully to remove the sectional feeling between the people of the South. He also labored with much zeal and effect in the cause of total abstinence; being one of those most largely instrumental in establishing local option in various counties in Georgia. Truly the removal of this true patriot was no ordinary loss.

At the census taken last week, the number was more than during the preceding week and 55 more than during the corresponding period last year. Of the foregoing 205 were males and 199 females: 51 died of consumption; 37 of diseases of the liver; 33 of pneumonia; 26 of typhoid fever; 2 of old age; 15 of cholera; 11 of small pox; 11 of group; 11 of apoplexy; 11 of bronchitis; 11 of inflammation of the brain and 20 of diptheria.

Markets, &c.—U. S. 115 1/2; 4's, reg, 120 1/2; coupon, 127; currency 65, 84's 126.

FEED.—Corn sold in a small way to spinners on a basis of 10¢ per bushel for middling upland.

WHEAT.—Winter bran, choice, 13¢; do, do, fair to prime, \$12.25 a \$12.75.

WHEAT AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do, do, extras, \$2.75 a \$3.00; No. 2 winter family, \$3.25 a \$3.50; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.25; Western winter, clear, \$4.00 a \$4.20; do, do, straight, \$4.25 a \$4.45; winter patent, \$4.50 a \$4.80; Minnesota, clear, \$3.50 a \$4.00; do, straight, \$4.00 a \$4.50; do, patent, \$4.50 a \$5.00; 15¢ of common small white lot, \$3.15 a \$3.25 per barrel. Buckwheat flour was dull at former rates, say: 1.75 a 1.85 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 80¢ a 81¢.

WHEAT.—No. 2 mixed corn, 30¢ a 31¢.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4 a 4½ cts.; common, 3½ a 3½ cts.; fat cows, 2 a 2½ cts.

SHEEP.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4½ a 4½ cts.; culls, 3½ a 4 cts.

LAMBS.—Extra, 7 a 7½ cts.; good, 6½ a 6½ cts.; medium, 5½ a 6½ cts.; common, 5 a 5½ cts.

HOGS.—Extra Chicago, 5½ cts.; good Western, 5½ a 5½ cts.; common Western, 5 a 5½ cts.

FOREIGN.—The Earl of Zealand, the new Viceroy of Ireland, in reply to a number of addresses which were presented to him on the 30th ult., said he was rejoiced that the condition of Ireland was so far different from what it was when Lord Londonderry, the late Viceroy, was welcomed to Dublin in 1836. The happy results that had been achieved induced the Governor to persevere. He expressed his confidence that, with the assistance of further progress towards the prosperity and contentment which all desired.

The Marquis of Salisbury is seriously ill.

There are 1300 women printers in Paris.

The town of Aci Reale, in Sicily, was shaken by an earthquake on the 26th ult. Several houses collapsed and many persons were buried under the ruins.

The Austrian Government will reinforce its staff of secret agents in Italy, watching the Irredentists.

A French and Belgian syndicate is about to build a French Congo possession, with the object of working the copper district of Katanga. The engineers who will have charge of the construction of the road will shortly start for Africa.

The charter of the South African Company was gazetted Twelfth Mo, 20th. It gives to the regions west of the company's operations as immediately north of Bechuanaland, and west of the Portuguese possessions, and north and west of the dominions possessed by the Transvaal Company.—This includes therefore the vast tract of Central Africa north of the Zambesi, to the River and west of the dominions of the Government. It is not the policy of England to limit the operations of the company is bound by the conditions of the charter to oppose and discourage the slave trade and the trade in ardent spirits.

Portugal, Germany and Italy will shortly send a collective note to the Provisional Government of Brazil protesting against the Government's scheme in regard to the naturalization of foreigners resident in Brazil.

Lisbon, Twelfth Month 25th.—Despatches from Rio de Janeiro, received in cipher, describe the newspaper *Confedez*, contain important and interesting facts about the political upheaval reported there as having occurred on the 15th inst. From the information obtained in the cipher telegrams it is undoubtedly correct that the Provisional Government found itself confronted by a very formidable and active opposition, among the members of which were numbered many soldiers, a good contingent from the navy, backed up by several officers from both branches of the service, while numerous citizens also joined the revolution in favor of the monarchy. These banded together and paraded the primary streets in an aggressive position, and their sentiments, and very serious fighting resulted. The revolt was not suppressed until the morning of the 20th inst., when the regularly organized troops overcame and dispersed the Monarchists. The Provisional authorities arrested quite a number of persons participating in the revolution. The President Diaz and his Secretary of the Interior are reported to be considering a plan for the suppression of gambling of every description in Mexico.

NOTICES.

WESTWOOD BOARDING SCHOOL.—The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, the 10th of First Month, 1890, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Admissions at 9.30.

WM. EVANS, Clerk.

WANTED.—Two qualified Teachers for The Shelter for Colored Orphans, West Philadelphia.

Apply to

Lydia E. Pennock, No. 2146 Green St.
Rebecca B. P. Haines, 1516 Arch St.

A Stated Meeting of the Trustees of the Estate of Wm. Forrest, deceased, will be held on Fourth-day, the 8th of First Month, 1890, at 4 P. M.

JOHN W. BIDDLE, Clerk.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIRST MONTH 11, 1890.

No. 24.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 205.

Dr. Leifchild illustrates the forlorn condition of those who are living without any worthy object to occupy their time and thoughts, in his narrative he gives of a Frenchman whom he met at Brussels, about thirty years old apparently, who had been staying there several months, had abundance of money, was regular in his habits, but had no particular object in view, and seemed like a man who knew not what to do with himself, and who in answer to his inquiries, gave the following account of himself:

"I was left, at a very early period of my life, heir to a very considerable estate, the annual revenue of which soon came to be at my disposal. I had an eager desire to travel, which I gratified, and spared no expense for the accomplishment of my object. I have visited Europe and the East, have been in both the Indies, and through Switzerland, France, and England. I have met with but few disasters, and with but little interruption to my health, while, as yet, my resources are unimpaired."

Dr. Leifchild says: He surprised me by the extent and accuracy of his information. I found by his ready answers to questions relative to places which I had seen, that he was perfectly correct in his statements. He had read much, indeed all the books that came in his way, till he found authors only repeating each other in different modes of expression. "And now," said he, "I am at a loss what to do. I know not where to go or what to see that I am not already acquainted with. There is nothing new to sharpen my curiosity, or to stimulate me to exertion: I am satiated. Life to me has exhausted its charms; the world has no new face for me, nor can it open any new prospect to my view."

Such a man might well look upon his life as a failure; and such would be the estimate placed on it by most thoughtful persons. But ought we not also to regard as failures the lives of all those who, whatever their activity in worldly pursuits, neglect the *one thing needful*—the preparation for another state of existence. An anecdote is recorded of a man of high standing, a lawyer, a politician, a man of talents; and, as the world estimates, a man successful in all his undertakings; who was suddenly arrested by disease, and brought to the close of life. He

was asked by a friend how he felt as he looked back upon his past life; and the answer, coming from a man of sense and thought, with eternity full in his view, was striking and memorable. "With all its success, I now see and feel that my life has been a failure. I have not gained one of the great ends for which life was given, and now it is too late to gain them."

How strikingly contrast with this, the feelings expressed by George Whitehead, at the conclusion of the account of his life, written about the 75th year of his age. He says:—

"Manifold exercises, trials and tribulations, hath the Lord my God supported me under and carried me through, in my pilgrimage, for his name and truth's sake, more than could possibly be related in this history; having spent a long time, even the greatest part of my life, from my youth upward, in the testimony, service and vindication of the living, unchangeable Truth, as it is in Christ Jesus, my Lord; for whom I have suffered many things, both in body and spirit, as also by reproaches and calumnies, and sincerely labored in his love, who has supported me, and hitherto helped me in the gospel of the Grace of God, and of his dear Son, Jesus Christ, even the gospel of life, salvation and peace, to them who truly believe; and yet I esteem not all my sufferings and afflictions worthy to be compared to the glory set before me. For all which I must ascribe blessing, honor, glory, power and dominion to the Lord God, and the Lamb upon his throne for ever and ever.

"And when by the grace and assistance of my heavenly Father, I have finished the work He hath given me to do; I firmly believe and livingly hope in the Lord, I shall die in the Lord Jesus Christ, and ever live with and rest in Him, in his heavenly kingdom. O my soul, enter thou into thy rest, even thy eternal rest, from thy manifold labors, travails and sufferings; for the Lord thy God hath dealt bountifully with thee: glory to his excellent name forevermore."

The case of the Roman Emperor Tiberius, furnishes a striking example of the inability of merely sensual indulgences to satisfy the spirit—Farrar says of him: "The Roman Emperor Tiberius was infinitely the most powerful of living men, the absolute, undisputed, deified ruler of all that was fairest and richest in the kingdoms of the earth. There was no control to the power, no limit to his wealth, no restraint upon his pleasures. And, to yield himself still more unreservedly to the boundless self-gratification of a voluptuous luxury, not long after this time he chose for himself a home on one of the loveliest spots on the earth's surface, under the shadow of the slumbering volcano, upon an enchanting islet in one of the most softly delicious climates of the world. What came of it all? He was, as Pliny calls him, '*Tristissimus ut constat hominum*,'—confessedly the most gloomy of mankind. And there, from this home of his hidden infamies, from this island where, on a scale so splendid, he had tried the experiment of what happiness can be achieved by pressing the world's

most absolute authority and the world's greatest indulgences into the service of an exclusively selfish life, he wrote to his servile and cringing Senate, 'What to write to you, conscript fathers, or how to write, or what not to write, is in all the gods and goddesses that own my worship; *in my I feel that they are daily destroying me*, if I know.' Rarely has there been so abundant to the world a more overwhelming proof that its richest gifts are but 'fairly gold that turns to dust and dross.'

The family of Delavals, in Ireland, were remarkable for their excessive devotion to amusements and pleasures (so-called) of a worldly and not very refined character. It is no wonder, therefore, that they soon passed out of sight. Edgeworth relates of Sir Francis Delaval, who died at a comparatively early age, that he expressed himself in the following instructive manner:

"Let my example warn you of a fatal error into which I have fallen. I have pursued amusement or rather frolic, instead of turning my intelligence and talents to useful purposes. I am sensible that my mind was fit for greater things than any of which I am now, or of which I was ever supposed to be capable. I am able to speak fluently in public, and I have perceived that my manner of speaking has always increased the force of what I said. Upon various useful subjects, I am not deficient; I am in useful information; and if I had employed half the time and half the pains in cultivating serious knowledge which I have wasted in exerting my powers upon trifles, instead of making myself a conspicuous figure merely at public places of amusement, instead of dissipating my fortune and tarnishing my character, I should have become a useful member of society and an honor to my family. Remember my advice, young man! pursue what is useful to mankind. You will satisfy them, and what is better, you will satisfy yourself." J. W.

The ancient writers of Greece and Rome are the idols of modern times in most countries in Europe and America. To the youth in the middle and upper classes of society they are the books of education in our public schools. And in what veneration are they held! From them the youth imbibed a pagan morality that, far from being peaceable, gentle, and easy to be entreated, full of mercy and good fruit, more resembles that "which is earthly, sensual, devilish." This morality, instead of inculcating humility, meekness, benevolence and peace—those essential attributes of the gospel—is selfish, proud, ambitious, savage, hates other nations, and seeks distinction on the field of battle. With such sentiments have the greater part of the statesmen come from the school and college into the Senate and the Cabinet. Such is the morality most commonly found in the speeches of public men, and the maxims generally recommended accord much more with the sentiments of the Grecian and Roman classics than with the spirit of Christ.—*Dr. Boogie.*

FOR "THE FRIEND."

Quebec and the Saguenay.

(Continued from page 178.)

Here and there as one goes down the lower St. Lawrence there are between the forests, after leaving the cultivated country, a series of little hamlets with their tiny white houses clustered around a Roman Catholic place of worship. Branching off from these little villages, the country roads wind up the steep hills through rocky and poor looking fields, until all is lost in the distant and wooded horizon. Finally we stopped at St. Paul's Bay, (almost every town and street in this section of the world is named after some saint or other) and it was the most novel landing place I have ever seen. The tides are so changeable that a box-shaped wharf has been built almost half a mile from and not connected with the shore, and so adjusted that the steamers can always land passengers and freight under any conditions of the tide. Then small boats convey them across from the wharf to the land. Further down the river we stopped at Murray's Bay, which is picturesquely situated and is surrounded by many cute little cottages nestled at the foot of the steep hills and under bold rocks. Down at Riviere du Loup, a party of Indians came down to the wharf, and solemnly placing themselves in a row with their baskets full of wares in front of them, they waited with stolid countenances for customers—they formed quite a pathetic picture. Suddenly a squaw had the misfortune to drop a basket in the swift current of the river. Not one sign of uneasiness was manifested by the loser or her companions; but one of the braves seized a boat-hook and fishing the almost lost basket out of the water he returned it to the owner with such a look of triumph and a broad smile that showed some emotions are possible in the Indian breast. Soon this scene was left behind, and we were steering across the wide river bound for Tadouac, some 10 or 12 miles away. Tadouac is at the mouth of the Saguenay, but we saw little of it, as darkness had now closed around us and obscured the romantic scenery on every side.

Upon awaking on Fourth-day morning we found that we were anchored in the Saguenay River, having been unable to proceed on account of the fog. We were in an amphitheatre of beautiful hills running back from a rocky shore, and the fog was rolling away over their wooded tops as the morning's sun forced his rays upon the lovely scene. The air was redolent with the perfume of spruce and pine, and the swift current that ran by us was of ink blackness. Soon our ship's officers began to give orders in French—the windlass was manned, the anchor was slowly pulled above the waters, the engine commenced to wheeze, and we once more were proceeding on our little voyage up the deep, the beautiful, the mysterious Saguenay.

About 8 o'clock we reached Chicoutimi, but here, unexpectedly, another delay occurred; so, as we could not leave until afternoon, our boatload of tourists started out to do the town. Once upon the dock we were surrounded by swarms of men, who drove us sturdily horses attached to muddy backboards. Unfortunately these Jehus did not seem able to talk English, so we walked off in search of the Chicoutimi Falls, which are considered one of the attractions of the town. They are not much to look at, excepting the rare color of the water. It is of a clear rich amber shade; and as it is broken into countless fragments and dashed into snowy foam, it presents an unusual and pretty sight. When we wanted to go back to the boat we hailed a farmer com-

ing into town, and after exhibiting a "quarter" and holding up two fingers, and pointing towards the landing, we finally consummated a bargain and were quickly taken to our destination. He was a jolly old man, that grizzly Canadian, and he made his horses travel. After our short ride we locked into the open doors of the cathedral, a rather plain building with bare stone walls inside, and the stiffest of pews, and a showy altar, and six gaudy images of church dignitaries. Those who entered could see a crutch and cane which are exhibited as the relics of miraculous cures made a year ago. These have attached to them an inscription in French, which concludes with "Honage and thanks to St. Ann, long live St. Ann." The latter expression seems rather comical in view of the fact that St. Ann has been dead about 2000 years.

At one o'clock we started down the river, through scenery not unlike that of the Hudson, and during the afternoon ran up Ha Ha Bay, which might be considered a body of water laying in a huge rent in the mountains and running back as an arm of the Saguenay some 10 miles. We steamed by some magnificently towering rocks that descend almost perpendicularly into the water, and which in many places are so smoothed off as to indicate glacial action at some period of their history. Up at the head of the bay is the village of St. Francois; and while exchanging freight we ran ashore and investigated the funny little old town. The children here, as usual, offered bouquets of grass or wild flowers, hoping to win a few pennies from their hasty visitors. One fair-haired little girl of four or five years, interested me; she seemed such a little mite to be trying to earn money.

Our captain understands English very well, and is quite approachable; he seems only too happy to give all possible information about this wild and interesting section. He says the Saguenay for 70 miles from its mouth to Chicoutimi is unfathomable, except that in a few places bottom has been found 1200 or 1300 feet below the surface. Indeed the river seems to be one mighty crevice that has been formed by some stupendous convulsion of nature, and through it the dark and glassy waters roll down to the St. Lawrence. But the two greatest wonders in all this region, the crowning attractions of this strange and wonderful stream, are capes Trinity and Eternity.

The big red sun was sinking like a ball of fire into our wake as we passed them. Cape Trinity is a sight worth going many days' journey to see. It has three crowns, one of which is marked by a gigantic cross, and another by a statue of the Virgin Mary, which zealous Catholics have placed far up on the mountain. At one side of the cape there is a sheer precipice of 1800 feet, and this still further descends below the water 1200 more, making a drop of 3000 feet altogether. Our boat ran right up to the base of this stupendous rock, and as we looked up at its awful face and thought of the depth of water beneath us, we could not but be impressed with the majesty of the Creator's work when He thus instructs us by the cold and enduring stone. Then our steam-whistle was blown to catch the echo between the two capes. This echo is an excellent one: the sound was tossed back and forth until it gradually died away in a tremulous murmur, as if the mountains were protesting against having their solitude invaded. Cape Eternity is also a magnificent rock standing 1700 feet above the water. Darkness now rapidly surrounded us, so no more could be done than pace the upper deck and drink in the whole-

some air that was wafted over from the sombre and fragrant forests.

The streams that empty into the Saguenay are waters for sportsmen to revel in. Trout abound everywhere; from two to three pounds are very frequent sizes—so voracious fishermen tell me—while occasionally big game of five or seven pounds in weight are landed. We frequently saw young ducks race through the water at a rapid rate. Salmon are taken all around here, and are splendid eating. Camping out parties from the United States often visit this section, and are assured of excellent fishing, and then after a few weeks, return home to describe the beauties and peculiarities of Lower Canada.

Our boat was nearly half a day late in getting back to Quebec, much to the annoyance of some Englishmen who wanted to catch a steamer for Europe, and of some Americans who were anxious to make the afternoon south-bound trains. We reached Quebec just in time to attend to some necessary errands, and while doing so left our baggage on the boat in charge of the baggage man. That was a grand mistake. When we returned to get our effects the steamboat was not in view, but unexpectedly had been removed to another dock. Here was a dilemma!—our baggage "spirited" away, and 20 minutes to hunt it up and get it across to another ferry. If, fled one way and I rushed another. Our inquiries as to the whereabouts of the delinquent were met by volleys of unintelligible French. Finally the delinquent boat was found, men were almost bribed, the perspiration rolled, checks were fumbled, baggages were coerced, the trunk and valise were rescued, and they were safe. As we pulled out of the valley in which Quebec is situated, we cast a last look at the quaint and picturesque city, with her terraces, her spires, her citadel, her old-fashioned ways, and the majestic St. Lawrence flowing at her feet.

FOR "THE FRIENDS."

John Bell, of London, England, wrote a little supplement to the Life of his wife Deborah Bell, which was published in Friends' Library, vol. 5, from which the following is extracted. The instruction contained in it is worthy of attention by every one concerned in the ministry.

"During our residence at Bradford she accompanied me twice into Cumberland, and also into several parts of Westmoreland and Lancashire, where her service was very acceptable to the churches. After our removal to London, she was divers times at Bristol, Bath, and some other meetings thereabout; once at their Quarterly Meeting at Bristol, where she had good opportunities, and was of great service, as divers of them afterwards told me. She had many invitations to pay them another visit and spend some time with them—alleging she might be of great service to their youth, with whom she had great place; but she was steady, and ever careful not to be drawn by anything but the openings of Truth. Her concern was to be led into all her services by the Spirit of Christ, which only can enable ministers and make them serviceable in his Church. Often observing to me in our private conversation, that a weighty thing it was to travel, to publish the gospel and preach the doctrines of the Kingdom of God; and that all ministers had need to be very steady, and often retire and wait diligently upon the Lord, to see their way clearly opened in the light of Truth, and to be led into all their services by the Holy Spirit, that certain guide by which none were ever led astray; and she had observed for want of this care and steadiness, other mo-

tives had prevailed with some, and they had suffered loss."

FOR "THE FRIEND."

The Seed of the Kingdom of God.

The promise of God to Abraham, and which was renewed to Isaac, &c., was that in this and in thy seed shall all the nations and families of the earth be blessed. And Paul to the Galatians says this seed is Christ. (Gal. iii. 16.) But early in the history of man, we find that Adam permitted an evil spirit or seed to enter his heart, and in that condition he begat children in his own fallen and evil likeness. And the very ground which he and his posterity lived on became cursed for his sake. So good and evil have been in the world in a mixed condition ever since. But an enmity was put between the two seeds which still remains. And the commandment still goes forth to such as have the seed of the kingdom of God, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, either this or that, or whether they shall both be alike good."

Thus, if we are of the seed of faithful Abraham, we will sow our seed that it may increase to the glory of God; or we may suffer the cares of this world, the deceitfulness of riches, or the lust of other things, to choke the good seed, so as to render it unfruitful. And it is also said, he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. So it is the Spirit of the Lord that we must watch in the sowing the seed of the kingdom; and if He should call us out to sow in tears, we shall reap in joy. Then "blessed are they that sow beside all waters," and leave it to God to give the increase through the waters of life. But we must do our part in preparing the ground for the seed of the kingdom. For as in the parable of the seed, it was only such as fell on good ground that brought forth so abundantly—some 100 fold, some 60, some 30—according to the several abilities or talents that we have given us. But such as might be compared to the stony or thorny ground which is not prepared for the seed of the kingdom of God, although they may receive the good seed with joy; yet not having much depth for the root of life, it soon withers away and brings no fruit to perfection. Or we may have good seed sown in the field of the heart, and it may spring up we hardly know how, but we may be careless or go to sleep, and let the enemy come in with his tares, which so resemble the wheat, that we suffer both to grow together till the time of harvest, which is the end of the world. Then it is said the wicked shall be severed from among the just, and shall go away into everlasting punishment, but the righteous into life eternal.

We may have the seed of the kingdom of God and the seed of the enemy of all righteousness, each growing in our hearts at the same time; and increasing in proportion as we give them cultivation and room. But unless we have the good seed ourselves, and free from the mixture of cheat or tares, we cannot sow it to others. It is the same as the true light: if we have it not in our own hearts, we cannot let it shine on others.

But there has been enmity put between the two seeds ever since the transgression of man, and this enmity will continue until one or the other gets the victory, which will depend on our own obedience or disobedience. And it was according to the will and wisdom of God in the

first place, that man should be left to his own choice, so it is now. But we cannot serve God and mannan at the same time, and we become servants to whichever we yield ourselves servants to obey. Our first parents yielded to the voice of the tempter and lost their spiritual life, and so may we. Or we may through obedience to the law of the spirit of life in Christ Jesus, have the Divine life again restored. But if we prefer to sow to the flesh like they did, we shall of the flesh reap corruption. But if we sow to the Spirit we shall of the Spirit reap life everlasting.

So we have good and evil, life and death, set before us, and power of choice given us to follow whichever we will. And we have the Spirit and the Scriptures to instruct us. And in the Scriptures, our dear Redeemer in his parables, as given by Matthew, speaks of the kingdom of heaven as comparable to a grain of mustard-seed which a man took and sowed in his field. And in Luke it is spoken of as in a garden. But both the field and the garden seem to signify places where the plant might receive cultivation and care. Then it grows and becomes as a tree, so that the birds of the air lodge in the branches of it. And though the mustard-seed may be the least of all herbs, yet it has vitality and virtue like the still small voice, it will attract even those who may seem as the fowls of the air, to come and take shelter under it, and be made to partake of the blessing of the faith of faithful Abraham. Or may be of the wrestling seed of Jacob. For in this seed, and not out of it, all the families of the earth may be blessed, and made to partake of the Divine holiness by being helped to depart from all iniquity, and thus escape the pollutions that are in the world through lust, or through the seed of the evil one.

D. H.

DUBLIN, 15th, Twelfth Mo. 20th, 1859.

FOR "THE FRIEND."

I am now nearly seventy-nine years old, and many trials and deep exercises have attended me from early life unto this day; but unworthy as I feel myself to be, I still feel a precious hope from time to time, in mercy vouchsafed, that He who visited me even in the days of my childhood with the "Day-spring from on High," will be with me unto the end. I had a birth-right membership in the Society of Friends, and, having a pious mother whose concern was to train her children to love and serve their Heavenly Father, I have often had cause to believe it was a means in the Divine hand to lead them to know the Lord for themselves, and to put their whole trust in Him.

I love the Society of which I am a member, and its principles, and all its testimonies—fully believing as I do that they are nothing less than Primitive Christianity revived; and greatly do I crave that we as a people may be increasingly engaged to be brought more fully into possession of them. I believe there are many throughout the whole heritage that do feel and see in that light which never deceives, that there is a spirit at work that would lower the standard of truth which our worthy forefathers were called upon by the Lord to maintain before an evil world. They endured great suffering for the Truth as they received it from the adorable Head of his gathered church; many of them even unto death in noisome prisons; and we are professing to be their successors, both in name and in doctrine.

I believe there are many who are not prepared to lower their standard, but I feel the

great need there is for us, poor and weak and unworthy as we may feel ourselves to be, to be very watchful over all our doings and our walk through life, that we do not offend either in word or deed. I mean that we do not yield to that which would mar our own peace or cause our Heavenly Father to withdraw his presence from us so that the glory should depart from our Israel. Friends have from the rise of our highly favored Society, been called upon to lead a life of self-denial and the daily cross; but I have often been led to fear that many under our name are indulging in practices and things which the Truth does not own. I have often remembered what is written in the Holy Scriptures concerning Ephraim, "That he had mixed himself with the people, and that strangers had devoured his strength and he knew it not." We may understand this as being mingled in with the vanities of the world, and alienated from the precious life of the Lord's chosen people. If a truly religious concern rests upon our minds from day to day, that all our actions and our walk before the world should be to the glory of God, I believe He would preserve us from evil and we would be restrained from falling into the ways of an evil world, either in eating or drinking, or in the vain amusements and pastimes so prevalent in the world.

And I fear that many under our name are too much falling into the practice of making the time called Christmas a day of feasting and mirth, instead of being engaged as we all ought to be, to be prepared for the solemn change that awaits us all. We have need, all of us, to be found watching so that that day may not come upon us unawares and find us unprepared. I do crave to be one with those servants who are found watching, whom our blessed Saviour pronounced "blessed," that shall enter with Him "into the marriage chamber."

I believe the Lord is turning his hand upon his people for good. Therefore how precious that we should yield to the operations of his holy Hand upon us, that He might make us a peculiar people, and preserve us in the brightness that we might be made as lights in the world, and as a city set upon a hill that cannot be hid.

We are glad to see our kind neighbors (not members) who are religiously concerned, come and sit with us in our public meetings; and I believe the nearer we are engaged to keep to the Lord and to be found worshipping Him in spirit and in truth, the more such will delight to mingle with us on such solemn occasions. But inasmuch as I do fully believe that the business affairs of our Society belong exclusively to itself, I much desire that we may carefully observe the advice of our Discipline. That "all our meetings for business be kept select;" and that Friends endeavor to manage the affairs of Society in the spirit of meekness and wisdom, with decency, forbearance and love to each other; laboring to "maintain the unity of the spirit in the bond of peace."

How precious is that bond when gathered in the life and power. It is "like precious ointment extending to the skirts of the garments." Under much concern for the welfare of our beloved and still highly favored Society, I have in a broken manner laid it before the readers of THE FRIEND.

R. M.

PENNSVILLE, Twelfth Mo. 15th, 1859.

BLESSED is the man who learns to profit by his wants and infirmities, and who, in all the privations he endures is submissive to the will of God.—Selected.

WALT.

BY WILLIAM BYRON FORBUSTE.

The rinking, trampling billows of the ocean
Press on like victors in majestic state;
The strand, inert, with neither might nor motion,
The strand says, "Wait."

Upward they hurl their potent, restless forces,
As if to storm and batter Heaven's gate;
The stars, which sweep in calm, perpetual courses,
The stars say, "Wait."

The human heart, fiery, impetuous, urges
Its waves of passion on the beach of Fate;
The old, sad world beats back the rolling surges,
The world says, "Wait."

Upward it pours its manifold petitions,
As if to force an answer at Heaven's gate;
God, who discerns all needs and all conditions,
God says, "Wait."

Unlike the sea, which beats with strokes diurnal
Against its rocky barriers soon and late,
The human heart in the great world eternal
Need no more wait.

COMMON THINGS.

We thank Thee for life's common things,
The limpid, lovely water springs,
The shining diamonds of dew,
The firmament's transcendent blue;
For the wild rose whose fragile cup
In field and hedge is lifted up.

For the shy tribes in glade and glen,
Whose sweet life is unseen of men;
For humble grass that marks the way,
The rough earth for thy children's feet;
For lowly moss that creeps and clings,
A drapery for unsightly things.

For love's sweet locks upon us bent;
For baby faces, innocent;
For helpless hands that reach and sue,
And make us patient, kind and true;
For youthful hearts un worn and bold
That keep our own from growing old.

We thank Thee for life's homely ways,
The discipline of working days;
For hearts made tender by trial;
For the stern teacher of the denials;
For pain that keeps thy quivering chord;
For joy and grief we thank Thee, Lord!
—New York Journal of Commerce.

SELECTED.

THE BROTHERHOOD OF MAN.

Two babes were born in the self-same town,
On the very same bright day;
They laughed and cried in their mothers' arms
In the very self-same way.
And both were as pure and innocent
As falling flakes of snow;
But one of them lived in the terrace-house
And one in the street below.

Two children played in the self-same town,
And the children both were fair,
But one had her curls brushed smooth and round,
The other had tangled hair.
Both of the children grew apace,
As all our children grow;
But one of them lived in the terrace-house
And one in the street below.

Two women lay dead in the self-same town,
And one had tenderness,
The other was left to die alone
On her pallet so thin and bare.
One had many to mourn her loss,
For the other few tears would flow;
For one had lived in the terrace-house
And one in the street below.

If Jesus, who died for rich and poor
In wonderful holy love,
Took both of the notes in his arms,
And carried them up above,
Then all the difference vanished at last,
For in heaven none could know
Which of them lived in the terrace-house
And which in the street below.

FOR "THE FRIEND."

James Vally.

This Friend resided at St. Gilles, in the south of France, one of that small body of Friends who, in that portion of France, have for many years held up a testimony to the spiritual principles of the Gospel of Christ. The following account of his death, which occurred on the 11th of Second Month, 1876, is extracted from two letters written by his daughter to friends of her father, residing in England:

The first part of his illness he suffered much; he had great fear of death; he said to me with much emotion, "Pray the Lord for me, my beloved daughter," and he continued asking God for the good and holy consolations of his good spirit. He very often prayed aloud. "My God," said he, "Thou who art all good and almighty, Thou who hast sustained, led and directed me during my lifetime, be now also with me to sustain me to the end, it is not in my name that I pray thee, but in the name of thy Son, Jesus Christ, our Saviour, who has died for us; for when can I go, and on whom can I call, if not on thee, almighty and all powerful God; all that I can do is to ask thee to give me of thy good Spirit, and I would ask it of thee until my end, that Thou mayest be willing or not to grant it to me, for Thou art the Master, and I commit myself to thy good and holy will." When I said to him all that I could to ease and console him, he replied to me, "My daughter, thou canst do nothing for me; it is God only who can do anything for me; all that thou canst do for me, is to pray to God in the secret of thy heart;" and indeed my prayers mentally were very fervent and ardent for him. I prayed God to grant to my dear father the mercy of glorifying Him, and to be one of his witnesses upon his deathbed, as he had been one of his faithful witnesses during his lifetime, for though my dear father was not a minister, he has been (like Noah) a preacher of righteousness in our little village, by all the good which he has done, especially to the poor, and by all the services of different kinds, which he has rendered to every one. His entire life has been the fulfilling of that sublime precept, "What ye would that men should do to you, do ye even so to them." He even overlooked himself for the sake of others. Any business that he had to do, whomsoever it might be with, he always did rather for the benefit of others than for his own. He never deducted from his poor work people quarters of days lost in consequence of bad weather, or from other circumstances; he said that the day of the poor workman was his bread, and that the proprietor could better and even ought always to bear the loss of all the hindrances, rather than the poor workman. If he did for him more work than was due, he paid them the surplus; also when he required a workman for any work almost all our peasants came forward. Everybody wished to serve him, everybody wished to have his advice and counsel upon matters of business, for his advice was always good, just and right.

I also asked God that He would grant him the mercy of dying like Jacob, surrounded by all his children, and our good God who hears all our prayers, and is pleased to answer them, heard our prayers and has answered them beyond what we had dared to hope. We had time to apprise my sister with all her children of his illness, who, with other relations living at a distance, have been able to visit him. Some days before his death, one time when I was alone

with him, he suddenly said to me, with much earnestness, "My daughter, God has heard my prayers, now I am upon the Rock—the Rock of Ages; now I am going to be with God; He has been merciful to me, and that, in order to take me to himself. He knows what is best for me; perhaps it will be to-morrow at the cock-crowing—but He knows himself when it will be. I am well-assured that I shall go to God." My eldest sister, with her youngest son, entering at that moment, my dear father then addressed us both and said to us, "Persevere, my children in all the good things which I have taught you for there is nothing more sure either in life or death. For a long time I have believed and practised the things of God; but not until this moment have I truly seen and felt their importance and reality. All things pass away from us—we shall all pass away—but the things of God shall not pass away; they are eternal, as He is. He was justly called when He called himself Eternal." Then he began to pray for us both and for all his family. "Holy Father," said he, "keep in Thy Name all those that Thou hast given me in this world; they are Thine, even as they are mine; I pray Thee that Thou wilt preserve them from evil, keep them, bless them, that we may all be one with Thee, here on earth and also in heaven." Then his countenance fell on our little Lewis, who had come near to the bed to hear what his grandfather was saying to us. He called him; my sister presented him to him, that he might kiss him, and he blessed him. We were both much affected. I remarked to him, that the precious inheritance of all the good things which he had left us was more precious to us than all the silver or gold in the world, and I thanked God from the depth of my heart that He had heard and answered our prayers. From this time he had more suffering, and we only heard him twice again speak of God. "I have fought the good fight of the very holy faith," said he, and also, "Let me die the death of the righteous, and let my end be like theirs;" and when his sufferings increased, and when he saw that nothing could be done to relieve him, he clasped his hands in prayer and said in a very solemn, very touching and very submissive manner: "That is my only refuge." During his agony, which lasted two hours, he had no other kind of suffering; he only complained of thirst, but he could not swallow more than a single drop of water at a time, and even that with difficulty. His sight failed; his voice gradually became weaker. He called us to his bedside; the room was shortly filled with all our friends and neighbors. He was raised upon his bolster, and was able to take the hand of each one, and joined in prayer until he died. When we were assembled in silence around his bed, he clasped his hands and said in a feeble voice, "Let Thy holy will be done!" and, after a short pause, he repeated it in a very firm voice, and making a sign towards heaven with his finger, said: "In the Name of God, may you never have any contention." Afterwards, he called my dear sister, who is so devoted to me and my children, as thou art, embrace me—may God reward thee for all the good which thou hast done for me; may the love of Christ dwell in thee, and mayest thou walk therein. I have nothing better to say to thee." All in the room softly wept. The death-bed of my beloved father seemed like one of the most solemn assemblies, which belonged to heaven rather than to the earth. Again, after a short interval of silence, he addressed my sister's

eldest son, "Be faithful," said he to him, "to the heavenly light which God has placed in thy heart, and it will keep thee and preserve thee from falling into temptation in thy journey through life, and the God who has protected, led and blessed thy grandfather, will also protect, lead and bless thee, and we shall meet again in heaven. My dear Samuel, receive my blessing;" and he attempted to place his hand upon his head; but it fell again upon the bed. After a short pause, in which Samuel wept much, and all of us with him, my dear father still holding Samuel's hand in his, said to him, "Farewell, my child—my children—I bless you all; may God bless you all; may God bless all those who are here; my heart overflows with affection for all. Farewell to you all, and may we meet in heaven." He also called my sister Anna, and spoke to her at some length in particular; also to my brother-in-law, Samuel Brun. He called, kissed, and blessed my sister's four other children, Elie, Paul, Justin, and little Louis, who all wept much. We all went, one after the other, to take leave of him: he again held us by the hand and bid us farewell. His voice faltered—for a moment he seemed to be in pain, and he cried in prayer to God. I asked him if I should pray aloud. He made a sign to me in the affirmative. Then I was led to thank God for all the blessings and precious consolations which He had granted to us all that time, and I desired that we might all profit by this solemn opportunity—that we might one day join our dear and beloved father in heaven. He seemed comforted, and a short time after he thanked God in that He had blessed him in his last hours beyond what he had dared to hope. Little Justine, who is ten years old, wished again to kiss him, and she wept much. He said to her, "Weep not, my child, but he appeared much affected himself. Then I said to him, "Father, thou hast two angels, two Justines, both the same age, one who waits thee in heaven and one to comfort thee here on earth." He made a sign to me, two or three times, with his head, showing that he understood me. Afterwards, when some one wished to try to speak to him, he lifted up his hands towards heaven, and tried to raise himself. He said, in a very low voice, but in a very sweet and touching manner, "Now, my children, leave me. Leave me, let me go, hold me no longer." Then we said no more to him—we all wept very softly and in silence around him. Once again he tried to speak, but there was only our little Justine near, who was leaning by him on the pillow, who heard him say, "Glorious glory." At another time he tried to join his hands in prayer, but he was not able; they fell upon the bed; and in a few minutes he departed, as if falling asleep. I cried out, "Lord Jesus, receive his spirit." It seemed to me that we were all in heaven with him. His features were radiant with a sweet and calm expression upon his countenance, like that of a child asleep in the arms of its mother. Some days before his death, being roused for a short time from sleep, he said to my sister who was then watching him, "In my sleep I have been with Abraham, Isaac and Jacob, and many other patriarchs, who crowded so closely upon me that I thought they would suffocate me, but instead of being suffocated, I awoke. I do not know whether I really slept, but I seemed to be in good health." Dear friend, that which now sustains us is the clearest and most precious consolation of having the assurance, that our dear and beloved father rests in heaven from his labor and works here below, in

the bosom of the God of Abraham, Isaac and Jacob, and that he now joins the multitude of the redeemed ones, clothed in white, who forever celebrate the immortal praises of the Lamb, sacrificed for the salvation of poor sinners.

Reasons for Total Abstinence.

About ten years ago, or more, I first became a total abstainer because I was easily convinced that the use of alcohol was not a necessity, and a great deal turns upon that. I saw, for instance, that whole nations had not only lived without it, but had flourished without it. I believe that the human race had existed and had flourished a considerable time before it was discovered. I saw the remarkable fact that there were some twenty thousand prisoners in England, and that though many of them had made themselves mere funnels for drink; though they had been accustomed to drink from their childhood; though most of them had been brought to prison, either directly or indirectly, through drink; yet the very day that they entered the gates of a prison all drink was entirely taken from them, and yet there was not a single instance on record in which any one of them had suffered in consequence. On the contrary, men who have entered prisons sickly and blighted, after a few months left prison hale and strong and hearty; and women who had been put into prison perfectly horrible and hideous in their loathsomeness and degradation, after a short period of deprivation from the source of their ruin, left prison with the bloom of health and almost of beauty.

Then, again, I saw in the carefully prepared statistics of insurance societies that total abstinence, as an indisputable fact, contributes to longevity. Then I saw that so far from alcohol being a necessity for great feats of strength, that many of the greatest athletes in the world, from Sanson downward, whose drink was only the crystal brook, had achieved without alcohol feats far more mighty than they could possibly have achieved with it; and as far as intellectual exertions are concerned, great writers, though they have not always said that water is best, have yet constantly drawn from temperance a far better inspiration than they could possibly have produced chemically from the fumes of wine. Then I found that a great number of our most eminent physicians had declared most positively that in hundreds and thousands of cases alcohol was the prolific source of disease, even those who took it in quantities conventionally deemed moderate; and, on the other hand, that other physicians who were opposed to total abstinence as a general rule still confessed that the young and the healthy, all who eat well, and all who sleep well, can do without it and are better without it.

Benjamin Franklin said, "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, contentment in the house, and clothes on the bairns."

Well, then, coming to these conclusions, believing that total abstinence would tend to simplicity of life, to health, to strength of body, to clearness of mind, to length of days, I then saw that for me, at any rate, it became a desirable thing to give up alcohol altogether; and I did so for these reasons, with perfect gladness, and without ever having suffered in consequence of the fact so much as even a single day. I might, perhaps, mention one other circumstance—it is this: Many have supposed that total abstainers have become so because they felt within them a

terrible temptation to drunkenness. Now I do not believe that one total abstainer in a hundred has adopted his practice for this particular reason; and yet it is surely a great thing that there is one temptation at any rate, from which we can be absolutely and forever exempt; and I, for one, do not feel so entirely self-satisfied of security as to feel no pleasure in the thought that I am exempt from the temptation which the good Father Matthew said, in consequence of it he had seen the stars of heaven fall and the cedars of Lebanon laid low. These, however, are not the reasons why most of us have become total abstainers. We have looked into the field of history, and from the day when that disgraceful scene took place in the tent of the patriarch down to the records of yesterday, we see that drink has been to the world a curse intolerable in its extent and interminable in its malignity.

Turn to Lecky's "History of European Morals," and all of you will see I am appealing not to books written in behalf of the temperance cause, but to literary works, and you will read that Lecky fixes upon the year 1724 as the most prolific in calamity to the English nation, because gin at that time had begun to be introduced to our people, and spread like an epidemic. Need I quote the authority of Milton in his magnificent lines:

Bacchus, that first from out the purple grape

Crushed the sweet poison of misused wine.

After the Tuscan mariners transformed.

Skirting the Tyrrhene shore as the wind listet

On Crete's island fell. Who knows not Crete,

The daughter of the sun, whose charmed cup,

Whoever tasted lost his upright shape,

And downward fell into a grolingling swine?

Need I give the testimony of one of the wisest judges, Sir Matthew Hale, who said that four crimes out of five even in his day were committed by men who had been drinking in taverns or in ale-houses? And coming down to this day, could I name any authors more refined, more fastidious, more eloquent, and less directly identified with the temperance cause than men like John Morley, John Ruskin, or Thomas Carlyle; and yet from their pages I could quote you words so burning and intense that, had they been used by any temperance reformer, they would have been put down at once as the best possible proof of intemperate language. I might quote from the able prelate, Archbishop of York, and the Bishop of London, both total abstainers, and almost every single judge who sits upon the bench, who have again and again borne witness, if we could get rid of drink we should almost totally get rid of crime, for drink is the same thing as crime.

I do not know any body in the world which is less susceptible to the sudden passion for social reform than the British House of Commons. Only twice, I think, in my life have I seen anything like the manifestation of a thrill of emotion pass through that very impassible body; but on one of those occasions to which I allude I did see a manifestation of a thrill of emotion pass through all those assembled members, just as the summer breeze sweeps the corn, when Mr. Gladstone, standing at the table of the House of Commons, in his position of Prime Minister, made use of the remarkable words, that the evils wrought by drink were more deadly, because more continuous, than the three great historic scourges of war, famine, and pestilence combined. Those words made me shiver, and I do believe they made the very coldest member of Parliament present who heard them, shiver. They were not original; they were not

spoken for the first time by Mr. Gladstone; they were spoken for the first time by a very eloquent and excellent man, a member of Parliament, Charles Buxton, who himself had been a brewer, and who, therefore, was able to give ample testimony to the truth of what he said. Still, Mr. Gladstone accepted them; he quoted and endorsed them with all the weight of his manifest authority, of his high position, and of his vast knowledge of mankind. He accepted and endorsed those words, and he has never withdrawn them.

I would ask you only to consider what those words mean, if words mean anything at all. Those who are older among you have had experience of war, and know what it really means. You know its horrors, its agonies, and its crimes; you know of lives of youths prematurely cut short; you know of men who are beloved and dear to thousands, sobbing their life away under the chill moonlight upon the crimson turf; you know of its widowed homes and of its orphaned children. And we know something, too, recently, especially in great tracts of Asia, of what famine means; we know how the spectre stalks among mankind. It alters the nature of the very hearts of men, and makes the eye of the mother pitiless to her own babe upon her breast. We know, from the record of this year, what pestilence is. We know it changes the inhabitants of cities into a mass of prostrated, who fly, panic-stricken, because of the dreadful plague. But here is a vice, perfectly preventable, stalking among us, which produces evils more deadly, because more continuous, than war, famine, and pestilence combined; and yet we are so cold, so neutral, selfish, immortal, and quiescent as to make no serious or united effort to grapple with that intolerable curse. Why, in ancient days, in times of war, a man received a civic crown if he saved the life of a citizen; and in times of famine, a man was regarded as a benefactor when he made two grains of corn grow where one had grown before; and in days of plague, we know of multitudes of men who stood between the living and the dead. If in times of war, blessed are the peacemakers; if in days of famine, it is a notable thing to feed the hungry; and if in time of plague, it is Divine to heal the sick; then, surely, we must be at the last gasp of national honor; we must be in the final paralysis of national selfishness if we can tolerate the fact that this vice, producing evils so deadly and so preventable, is to stalk among us. Indeed, many of us have not courage, passion or enthusiasm enough to grapple with it and to tremble it under our feet.—*Address by Arch Deacon Farrar in Chichester Hall, New York, Tenth Month 29th, 1885.*

Natural History, Science, &c.

Some Pleasures [?] of Life in the Tropics.—When a man arrives in Calcutta his acquaintance with the small red ants soon begins. I shall never forget the jump that a friend gave when he first saw a train of red ants on the floor. He was a stout Englishman, newly arrived from home, and with an innate horror of insect life. He thought the train of ants was a snake. They were merely a marauding party out on an expedition to plunder the sugar basin on the breakfast table. Some active ant scout had discovered that one end of the tablecloth touched the ground, and so afforded a passage to the sugar on the breakfast table. Instantly the expedition had been organized, and there was a continuous stream of ants from the hole in the

wall where they dwelt, along the floor, up the tablecloth, on to the sugar basin.

With a sideboard in which anything sweet is kept, it is usual to put brass saucers full of water under the feet, so as to keep the ants out. The water must be constantly changed, for if it gets covered with dust, or any debris that will carry the weight of an ant, the little creatures soon find it out and cross the moat. It is always expedient to have the feet of your bed planted in brass saucers full of water, so as to prevent the ants getting up into the bed.

I was acquainted with a lady who suffered severely from neglecting this precaution. The doctor had given her some ointment to rub on her arm for a rheumatic pain, and she applied it when she went to bed. During the night she suffered considerable pain, which she attributed to the working of the ointment. When daylight came, great was her horror to find that she was being eaten alive by a swarm of red ants, which had been attracted by some sweet ingredient in the ointment, and had bitten through her skin into her flesh, so that she carried the scars of the wounds to her grave. No doubt the rheumatic pain was cured, but the remedy was a good deal worse than the disease.

The large red ants, similar to those described in the *Queen's Scotch Journal* as attacking a royal princess, are usually met with out shooting. As you are passing under a tree in your loddah the elephant puts up his trunk, at the bidding of the mahout, to break off some projecting branch, and in an instant you find yourself covered with a shower of red ants, who have been pickicking on that particular branch. The rapidity with which they will attack you on your face and hands, get down the back of your neck and up your legs, is more easily imagined than described, and you will have a very unpleasant quarter of an hour until you can get rid of them all.

I had not many encounters with the large black ants, which affect a rather drier climate than that of Calcutta. But in a house where there is a colony of large black ants established no place is safe from their ravages, and their bite is quite as savage and painful as that of the large red ants. The white ants are the greatest nuisances of their kind. A white ant has several forms, but perhaps his most dangerous form is that in which he is more like a white maggot than an ordinary ant. In this maggot form the white ants work under cover of a tunnelling of soft mud, which they manufacture for themselves, possibly with the intention of concealing their mischief. But the tunnel fortunately betrays them and no time should be lost in breaking open the tunnel and destroying the working party that will be found inside.

If an unwary traveller, arriving late at night, leaves his portmanteau on the floor of his room in the vicinity of white ants, he will probably discover in the morning that the enemy have found their way in and made havoc of his garments. They will carry their tunnel up the leg of a table or sideboard to get at the contents of a drawer. Nothing is sacred to them. In the public offices of government the white ant is ready to make himself record keeper. He gets into a bundle of papers and eats them. If a reference is needed to some old paper, the clerk who goes to the bundle finds that it has been resolved into a mass of muddy pulp. I knew a case where they ate some bank notes in a native merchant's chest, but luckily for him, the fragments were identifiable.

More than once they have invaded a govern-

ment treasury, and have destroyed many precious sheets of the stamps manufactured by Messrs. De la Rue & Co., which were in the store of the district collector. As the collector is held personally responsible for the value of the stamps, his dismay at finding the white ants in his stamp chests, or almirahs, may be easily conceived.—*C. T. Buckland, in Longman's Magazine.*

Paper Railroad Ties.—Steel-tired paper car wheels are in use on nearly every railroad in the land. Before many years, it is probable, the tracks themselves may be laid upon paper and held together by paper ties. The inventor of a paper tie says that he can utilize in this way the ordinary paper board, which is made from straw, grass, or any cheap and coarse fibrous material. The straw boards are cemented together and pressed in moulds, making, he claims, a fire-proof and water-proof tie, which is not affected by atmospheric changes, holds the spikes firmly, is sufficiently elastic, and will outwear five wooden ties.—*Exchange.*

To Loosen a Rusted Screw.—One of the simplest and readiest ways of loosening a rusted screw is to apply heat to the head of the screw. A bar, or rod of iron, flat at the end, if reddened in the fire and applied for two or three minutes to the head of the rusty screw, will, as soon as it heats the screw, render its withdrawal as easy by the screw-driver as if the screw had only recently been inserted.

As there is a kitchen poker in every house, that instrument heated at the extremity and applied for a few minutes to the head of the screw or screws, will do the work of loosening; an ordinary screw-driver will do the rest, without causing the least damage, trouble, or vexation of spirit.

In all work above the common kind, where it is necessary to use screws, and particularly in hinge work and mountings, fancy fastenings or appliances affixed to joinery or furniture work, we would advise the oiling of screws, or the dipping of their points in grease before driving them. This will render them more easy to drive and also to withdraw, and it will undoubtedly retard for a longer time the action of rusting.—*The Tradesman.*

Rocks at Sioux Falls.—Nature has been very kind to Sioux Falls. Inclosing the city on all sides, the Big Sioux River winds in an S-like channel, falling from a series of magnificent rocks. In a run of half a mile the river falls ninety-one feet over six solid walls of Jasper. A water-power is thus rendered available for industrial purposes scarcely inferior to that developed by the Falls of St. Anthony at Minneapolis. In the river, and in the enormous quartzite formations that serve as its bed, and peep upward through the earth for many miles around, the future prospects of the city are largely found. This rock is a pure Jasper; and already four large firms employing 800 men are at work blasting and breaking it for building and paving stones. Geologists describe it as a metamorphic rock. The deposit appears to be about 3,000 feet deep and extends over twenty-five square miles of territory. Its hardness is such that saws make no impression upon it whatever. It simply chews them up. But that which renders the handling of it cheap and enables the quarries here to compete in Chicago markets, 600 miles distant, with Wisconsin granite, is its quality of breaking to a line, which it does as easily and neatly as chalk. With forty per cent. of the hardness of a diamond, this Jasper takes a perfect polish, and is used in all

The Western cities now for ornamental columns, pilasters and monuments. Such powerful machinery was required to obtain this polish that one of the firms handling Jasper was encouraged to attempt to utilize the petrified wood of Arizona in the manufacture of chalcidony. It is success was so perfect that it cornered the entire silicified forest, and now works out at its leisure wonderful specimens of this agate wood. Its smallest blocks contain interblended colors, vivid and startling in their marvellous richness, or pale and faint with the daintiest hues. Within a square inch are often to be seen the red of the rose, the pink of the salmon, the gorgeous yellow of the salamander, the green of a budding wheat-field, and the blue of an ink sea; and then, dying away from these milder colors, with perhaps a field of chocolate or snowy white to peep through, comes every tint, every shade the spectroscopist has dreamed of.—*New York Weekly Tribune.*

Items.

Mormon Citizenship.—Some Mormons recently applied to the United States Court in Salt Lake City, to be declared citizens of the United States. In the testimony produced on this occasion it is shown that every member of that church was expected to go through the Endowment House ceremonies, which included the taking of an oath, obligation or covenant by each, that they will avenge the blood of the prophets, Joseph and Hiram Smith upon the Government of the United States, and will live in this obligation unto their children and to the third and fourth generations; that he or she will obey the priesthood in all things, and will never reveal the secrets of the Endowment House under penalty of having their throats cut from ear to ear, their bowels torn out and their hearts cut out of their bodies. The right arm is anointed that it may be strong to avenge the blood of the prophets. An undergarment called an endowment robe, is then put on and is to be worn ever after. On this robe, over the heart, are certain marks or designs intended to remind the wearer of the penalties that will be inflicted in case of violation of the oath.

Judge Anderson in summing up the case said:—"There is a matter of foreign birth and lineage, and joins an organization, although professedly religious, which requires of him an allegiance paramount to his allegiance to the Government, an organization that impiously claims to be the Kingdom of God, to control its members under his immediate direction, and yet teaches and practices a system of morals shocking to Christian people everywhere, it is time for the United States to inquire whether such men as the applicants should be admitted to citizenship. The evidence in this case establishes unquestionably that the teachings, practices and purposes of the Mormon Church are antagonistic to the Government of the United States, utterly subversive of good morals and the well-being of society, and that its members are animated by a feeling of hostility towards the Government and its laws; therefore an alien who is a member of said Church, is not a fit person to be made a citizen of the United States. The applications are therefore denied."

Will Provisions.—The Chicago correspondent of the *Episcopal Recorder*, relates the provisions in a will of a deceased merchant of that place. It is cheering to observe the care felt by the testator, that his gift should not be so perverted as to injure the moral tone of the community:—"The will of the late John W. Ferrar has shown to the world what was known to thousands here, how noble, generous, just and wise was this man. It is a remarkable document in its wording. Of the \$3,500,000 left by the will, about \$1,000,000 is given to personal friends and relatives. Nearly another million is bequeathed to religious, charitable and educational institutions. The residue of his estate upwards of \$1,700,000, is to be set apart for the establishment and maintenance of a free public

library. Speaking of this subject, he writes: "I desire that books and periodicals be selected with a view to create and sustain a healthy moral and Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn books and sermons, but I mean that dirty French novels and all skeptical trash and works of questionable moral tone shall never be found in this library. I want its atmosphere that of Christian refinement, and its aim and object the building up of character. And I rest content that the friends I have named will carry out my wishes in these particulars."

Capital Punishment.—The author of a recently published work, of a very interesting character, entitled "Scenes from a Silent World," by Francis Scougall (London: Blackwood & Sons), remarks:—"We feel bound to affirm, on the most substantial ground, that, so far from the Death Penalty being a deterrent from murder, it operates, in fact, as an actual encouragement to it, for it has the effect of destroying the intuitive sense of the sanctity of human life among the people." This was also the ground taken by John Bright in his speeches, on several occasions, against Capital Punishment. Again and again he asserted that whenever the punishment of hanging is inflicted, "we weaken, by so much, that security to society, resulting from the reverence with which human life is regarded."

SOME Friends, for whose best welfare she had been long concerned, coming to take leave of her when about to go on a journey, she testified the continuance of her solicitude by imparting much Christian counsel. She enjoined the young people of the family to value the privileges of their education, and not to be ashamed of the cross, even in what are termed little things; saying that she wished the standard of simplicity might never be lowered amongst us, and as their temptations to deviate would be likely to increase, she felt earnest in pressing what it was probable would be her last advice. This proved the case, for though she lived until their return, they never again met.—*The Life of Mary Dudley.* (1824.)

THE FRIEND.

FOR THE YEAR ENDING

CHICAGO, MARCH 11, 1890.

We find in a recent number of the *Christian Worker* the following argument for the training of preachers:—

If it be true that the Holy Spirit uses the knowledge and training possessed by a consecrated preacher in leading and anointing him for service, then the more education he has the better. Christ promises that the Holy Spirit will bring to our remembrance whatsoever He has told us. A truth is brought to our remembrance only when we have previously learned it. If we have learned much the Spirit has much for us to use. Knowledge, well arranged and preserved in the mind, will never come amiss in preaching. Training in consecutive thought, reasoning, logic are likewise useful of the Spirit.

While freely admitting the value of educational training for the general purposes of life, yet we feel that the paragraph quoted does not properly distinguish between intellectual and spiritual knowledge. The efficacy of gospel ministry does not depend on the learning or talents of the preacher, but on the measure of Divine anointing with which he is favored. Hence it has often been the case, that persons who were unlearned as to school education have been powerful ministers of the Gospel, because they have been taught heart-felt experience in

the school of Christ, and his power has rested upon them.

There is at the present time a tendency in several quarters, to promote the study of religious doctrines, somewhat on the same basis as any subject of scientific interest. It is very desirable that Friends should not lose sight of the true foundation of all spiritual knowledge—even the work of grace on the heart of each individual.

As to the tendency of professional study of holy things—we take the following extract from *The Christian Advocate*, the leading Methodist paper of this country, which says:

The constant study of holy things for professional purposes will produce spiritual indifference unless this result be prevented by great watchfulness and much prayer. The scribes and doctors of the law among the Jews delved into the mines of truth in the Old Testament as professional interpreters and expositors, but the exclusive exercise of their intellectual faculties in this way blinded their understanding so that they did not perceive or appreciate the truth with which they dealt. The characteristic infirmity of many great preachers is a want of spiritual perception and sensibility. They have bent their energies to comprehend the peculiar force of Greek verbs and Hebrew idioms and theological distinctions, to the neglect of the deeper spiritual significance and value of the word of the Lord. In proportion as the standard of ministerial scholarship is elevated this peril increases.

A request was received, some months ago, by the Book Committee of Philadelphia Meeting for Sufferings for some works setting forth the doctrines and history of the Society of Friends. This request was granted, and the books sent to the members of an association of young Friends in one of the Western States. The gift was accompanied by a letter, in which, while encouraging the recipients in the perusal of such works, a caution was extended as to the spirit in which they should be read. The following paragraphs from this letter seem appropriate at the present time:—

"Believing that a real knowledge of Divine truth is not to be apprehended by a process of study in the usual meaning of the term, but is to be obtained only by receiving and obeying the manifestations of Christ by his Holy Spirit inwardly revealed, agreeably to the Scripture declaration, 'He that doeth my will shall know of the doctrine,' we feel desirous that the young people everywhere should humbly wait for those openings of Divine wisdom which we believe our Saviour in mercy impresses upon the mind of every individual, and especially upon those who sincerely desire to know and obey his will.

"It was in this way that George Fox himself was convinced of those doctrines and testimonies which he was afterwards commissioned to proclaim. Robert Barclay, who became an able advocate and defender of these principles, thus speaks of the manner in which he was prepared to receive them: He says, that he did not come to receive the Truth by strength of argument, or by a particular disquisition of each doctrine, and conviction of his understanding thereby, but by being secretly reached to by this Life. "For, when I came unto the silent assemblies of God's people, I felt a secret power amongst them, which touched my heart; and, as I gave way to it, I found the evil weakening in me, and the good raised up—and so I became thus knit and united to them, hungering more and more after an 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 root, and such a knowledge will not be barren or unfruitful. After this manner we desire, therefore, all that come among us to be proselyted, knowing that though thousands should be convinced in their understanding of all the truths we maintain; yet, if they were not changed from unrighteousness, they could add nothing to us."

"One of the descendants of Robert Barclay, the late John Barclay, writing in this present century upon the subject, declares that, 'though I have read many books which treat of and support our principles, believing that they are very comfortable and confirming to him that hath come to the Fountain head, whilst his mind is turned inward in reading them, and also useful in satisfying the simple-hearted in hearing, whose simplicity the Lord regards—and of service in stopping the mouths of gossayers.' I say, to this very day, I dare not sit down and study Friends' opinions and principles as a science, but find myself constrained to wait upon the Lord day by day, that so, as much strength, as much knowledge, as much satisfaction in regard to religious matters as is best for me in my present condition, may be handed. And, in truth, this is the surest way, with my very soul, from daily experience; for things have never been cleared up to my certain satisfaction in such a wonderful manner as since I have been under this discipline of the cross to all selfish wisdom."

SUMMARY OF EVENTS.

UNITED STATES.—Congress reassembled on the 6th instant. In the Senate the Vice President occupied the chair, but less than an hour was spent. Placed a copy of a constitution adopted at Boise City for the proposed State of Idaho, and it was referred to the Committee on Territories.

In the House, Representative Springer, of Illinois, introduced a bill for the admission of Arizona, Idaho, New Mexico and Wyoming into the Union as States.

The canvass of the wool supply in the United States, made by the *Boston Commercial Bulletin*, shows a total supply in dealers' hands of 70,000,000 pounds domestic, and 15,000,000 pounds foreign, against 50,000,000 domestic and 17,000,000 foreign in 1890. The New York and Philadelphia stocks are less than last year, but Boston shows an increase of 11,000,000 pounds of domestic wool. The imports of clothing wool coming from abroad show a decline of nearly 75 per cent.

It is stated that the acreage of about four thousand colored people in Oklahoma. Colonel Mason, of Mississippi, is advocating the purchase of the Cherokee strip for settlement of the colored race. President Harrison will be asked to appoint a commission of colored men to negotiate with the Cherokees for the purchase of the strip for homesteads in Eastern Washington exclusively. This proposition is said to be founded on the information that the Indians are willing to have colored people settle on the strip.

There is much excitement in Florida over a recent discovery of phosphate deposits in Marion County and the counties south of it.

The floods at Los Angeles, Cal., have changed the channel of the river below the city and turned the water on the fruit lands. The owners state that damage is estimated that the acreage of \$500,000, and claim that the city of Los Angeles is responsible.

Telegraph reports to the office of the Southern Pacific Railroad Company, received on the 5th instant, state that the fall of snow on the Sierra Nevada Mountains on the line of the Central Pacific Railroad is unprecedented in the winter of 1890. The snow in Washington are all delayed by snow storms. The weather is the coldest known there for years. At some places in Montana the thermometer registered 55 degrees below zero. Business was practically suspended in

Deadwood, South Dakota, owing to the intensity of the cold.

The New York correspondent of the Philadelphia *Lehigh* says: "The grip is now an undistinct fact. The increase in the death rate is not striking. The grip ceased to pave the way, in many cases, for attacks of pneumonia, bronchitis and consumption. Last week 1202 persons died in this city. The average for any week in January for years has been only 520. The death rate was higher than in any week for 1890 and last year. Pneumonia claimed 290 victims and influenza 90, while 19 deaths are attributed directly to influenza."

Influenza is now epidemic in the Eastern, Middle, and Central States. It seems to be most severe near the Atlantic seaboard, from Baltimore to Boston. The grip ceased to pave the way, in many cases, more than during the previous week and 126 more than during the corresponding period last year. Of the foregoing 260 were males and 232 females; 71 died of pneumonia; 69 of consumption; 37 of diseases of the heart; 30 of old age; 25 of typhoid fever; 22 of cholera; 17 of diphtheria; 16 of cramp; 15 of debility; 15 of inflammation of the bowels; 11 of inflammation of the stomach and bowels; 10 of diseases of the kidneys; 10 of inanition and 10 of marasmus.

Markets, &c.—U. S. 4½'s, 105; 4's, 126½; currency 6's, 116 1/4.

COTTON sold in a small way at 10½ cts. per pound for middling uplands.

FEED.—Winter bran, \$19.25 a \$12.75 for fair to prime; 100 lbs. for choice.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.50 a \$2.75; do., do., extras, \$2.75 a \$3.00; No. 2 winter family, \$3.25 a \$3.50; Pennsylvania family, stone ground, \$3.75 a \$3.90; Pennsylvania roller process, \$4.00 a \$4.25; Western winter, clear, \$4.00 a \$4.30; do., do., straight, \$4.25 a \$4.45; winter patent, \$4.50 a \$4.90; Minnesota, clear, \$3.50 a \$4.00; do., straight, \$4.25 a \$4.75; do., patent, \$4.85 a \$5.15. Rye flour was quiet at \$3.15 a \$3.25 per barrel. Buckwheat flour was quiet at \$1.70 a \$1.75 per bushel for new.

GRAIN.—No. 2 red wheat, 81 1/4 cts.
No. 2 mixed corn, 36 1/2 cts.
No. 2 white oats, 29 1/2 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.

LAMBS.—Extra, 7 a 7½ cts.; good, 6½ a 6½ cts.; medium, 5½ a 6½ cts.; common, 5 a 5½ cts.

HOES.—Wagon, 5½ a 5½ cts.; good, according to condition.

FOREIGN.—A despatch from London, dated the 1st inst., says: "The boys' section of the Panpers' School in the District of Forestgate, in connection with the Whitechapel and Poplar Unions took fire last night while the inmates were asleep, and was burned with terrible results, 26 of the boys who were in the upper part being severely injured."

Fifty-eight other boys were safely taken from the burning building amid terrible excitement. Two of the matrons of the institution escaped in safety by sliding down the water pipes. Several of the boys escaped in the same way. The Superintendent of the institution, who had been in the building, was brought out a number of the inmates. There were 600 persons in the institution."

The British *Church Record* asserts that the Archbishop of Nicomedia has discovered a manuscript of the testament of the middle of the first century, containing the celebrated code of Sinaiticus.

The London correspondent of the *New York Times* says, respecting the prevailing influenza:

"Learned people have suddenly ceased to sneer at the popular belief that this malady is a precursor of the cholera, and that this weekly note increases the probabilities that it will come upon Europe through the familiar Caspian channels next summer, and warns people to put their houses in order against its advent. Cholera has now reached a terrible stage at Hamadan, and is progressing toward the Persian Gulf, and Teheran and northward into Kurdistan. Refugees are all flying toward the Caspian shore, and the frontier of the Caucasus, whence it will be a miracle if the contagion is prevented from spreading into Russia."

"The Paris correspondent of the *New York Herald*, on the 4th inst., says: 'In Paris the influenza has done its worst, which is bad enough. The sanitary condition of the city is still, however, far from satisfactory, as shown by the fact that no less than 425 funerals took place on one day. The significance of these figures will

be appreciated when one reflects that 200 funerals a day is a very large average ordinarily.'

The London correspondent of the *New York Sun* of the 10th inst., says: "The epidemic in Prussia, Germany and Austria, the epidemic, after showing signs of subsiding, has revived with almost its original vigor. According to an imaginative newspaper writer, half of Paris is sick and the other half is running to and from the doctors and druggists. Vienna has had a bad relapse, and Rome is worse than ever."

Dom Pedro's wife, Ex-Empress of Brazil, died in Oporto, the 10th month 28th, from heart disease. Her remains were brought to Lisbon on the night of the 6th inst. for interment.

The Spanish Ministry has resigned. Sagasta will attempt to form a new Cabinet on a basis that will reconcile the various Liberal groups.

Cable despatches received in Brussels from the Congo Free State, say that Governor General Janssens has succeeded the river Louanos and found it navigable as far as latitude 40.27, where large falls obstruct the further passage of boats. Affairs on the Upper Congo, the despatches say, are quiet, and the people are prosperous.

At a meeting of the "Consistory" in Rome on the 30th inst., the Pope said he was rejoiced at the building of Catholic universities at Washington, Ottawa and Fribourg. Catholicism, he said, prospered under the favorable laws of America and the equity of the men who administered them in that country. His joy at this prosperly rendered the river Louanos and found it navigable as far as latitude 40.27, where large falls obstruct the further passage of boats. Affairs on the Upper Congo, the despatches say, are quiet, and the people are prosperous.

There has been a skirmish between Turks and Cretans, in which many were killed and wounded. Sixteen wounded Turks were brought to Cana.

Great inclemency prevails throughout the agricultural district of Southern Russia, owing to the fact that the ground, which is ordinarily covered by three or four feet of snow at this season of the year, is entirely bare, while the temperature is even lower than usual. In these circumstances it is feared that the winter crops will be destroyed by a series of blighting frosts, leaving the inhabitants confronted by almost certain famine and disease next year.

Floods are reported in the northwest portion of Queensland. A part of the town of Normanton is submerged, the water in many places being 20 feet deep. Most of the adjacent country is under water. The floods cover an area of 500 miles.

There is said to be a feeling of considerable uneasiness in China as to the stability of the Government.

The young Emperor and Empress are believed to be 'unlucky' as they have been little but disaster since their accession. There is no loyalty in China, in our sense of the word, and there are great fears that troubles will arise from the general distress inevitable in this coming winter, and that if there were any man of eminence who saw advantage to be gained from such a rebellion, it would go hard with the present dynasty.

Dr. Barbosa, the Brazilian Minister, estimates that the total expenditure for 1890 will be 62,000,000 milreis; that the treasury balance will be 6,000,000, and that the balance from the Interior loan will cover the deficit and allow the completion of the interior contracts. The public debt is 1,072,000,000 milreis. (The par value of the milrei is about 56 cts.)

NOTICES

WESTWON BOARDING SCHOOL.—The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, the 10th of First Month, 1890, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M., and the Committee on Finance at 10 A. M.

Wm. Evans, Clerk.

DEED. Eleventh Mo. 25th, 1889, at her residence in Burlington, N. J., Mary Ann Taylor, in the 85th year of her age, a member of Burlington Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIRST MONTH 18, 1890.

No. 25.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN N. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 206.

CONVERSION EFFECTED BY THE SPIRIT.

There is something very instructive and edifying in tracing the workings of the Spirit of God on the heart of man in order to his being turned from death unto life, and from the power of Satan to God. This change or conversion, when fully completed, is that regeneration or being born again, which our Saviour declares to be an essential experience of all those who would become partakers of eternal life.

The account of his "Christian Progress" which George Whitehead (one of the early ministers in the Society of Friends) has left on record, shows that the Lord followed him with judgment and reproof in his very young years, and renewed desires in him after the right way. He says: "In order to make us new creatures in Christ Jesus, the Lord's Spirit moves upon people's hearts, even when unstable as waters, and his Light shines in them before they know God or Jesus Christ, in order to give them the knowledge of the glory and power of God, and of his dear Son, Jesus Christ."

He was a soberly inclined lad of 17, when about the year 1653, he heard of the people called Quakers, then coming into notice in the North of England, where he resided, and attended one of their meetings. At this meeting he says: "There appeared to me a great work of the power of the Lord in the meeting, breaking the hearts of divers into great sorrow, weeping and contrition of spirit, which I believe was a golly sorrow for sin, in order to unfeigned repentance. I was the more confirmed herein, seeing a young maid go mourning out of the meeting, whom I seriously followed to observe her sorrowful condition; and beholding her, being sat down on the ground, with her face down toward the earth, as if she regarded no body present, she, mourning bitterly, cried out, 'Lord, make me clean.' O Lord, make me clean!" This did far more tenderly and deeply affect my heart than what I had heard spoken, and more than all the preaching that ever I had heard from man or men. It was a certain testimony to me, the Spirit of the Lord evidencing to my spirit, that it was a real work of his power upon her heart, which also operated upon the hearts of others, causing both trembling, sorrow and contrition, in order to bring them to true repent-

ance and amendment of life, and so truly to experience the work of regeneration and sanctification, from sin and uncleanness; and accordingly it proved so to many; glory to our God forever!"

Some time after this meeting, he was present at another, held in Westmoreland, where he first met with George Fox, and heard him preach. "I was there," he says, "very low, serious and intent in my mind, willing to see and taste for myself, for my own inward satisfaction; and I saw and felt that his testimony was weighty and deep; that it proceeded from life and experience; and did bespeak Divine revelation, and tended to bring to an inward feeling and sense of the life and power of Christ, and the sanctifying operation thereof in the heart. His speech was not with affected eloquence or oratory or human wisdom, but in the simplicity of the gospel, to turn the mind to the light and life of Christ; and the Lord abundantly blessed his ministry to many."

The reader will notice that on this occasion, as well as that previously described, George Whitehead's attention was turned to the work of the Holy Spirit on the heart, which is indeed the foundation of all true religion. The effect on his mind, he thus relates: "I was persuaded by the grace of God, to give up in obedience to follow Christ Jesus; to believe in and obey his Light given me; and to wait therein diligently, to receive power from Him to become a true child of God; for as many as truly receive Christ the Son of God, He gives them power to become sons of God."

His feet were now fairly turned out of the broad way that leadeth to destruction, into the narrow way which will bring all those who continue to walk in it to the end, to the Heavenly City. But he found that he "had a spiritual warfare to go through, and a body of sin to put off and be destroyed; and he was made willing to submit to the Lord's "fatherly chastisements and reproof of instruction." In passing through this dispensation, he says, the Lord "was graciously pleased often to renew his merciful visitations to my soul, and in the midst of judgments and chastisements, to remember mercy. The sense thereof did often break and tender my heart."

It is not the design of this article to trace the history of this dignified advocate of the cause of Christ to the end of his long career—for he died in the 87th year of his age, having been a minister of the gospel about 68 years. But the brief notice he gives of the meetings he usually attended in those early days is so instructively in harmony with the testimony already borne to the work of the Spirit in his conviction and conversion, that it may here be appropriately introduced. In them he speaks of "being much inwardly exercised in waiting upon the Lord, where we had little preaching; but our meetings were kept much and often in silence, or but few words declared. The Lord was pleased sometimes by his power and word of life to tender and open my heart and understanding, so that He gave me, among some others, now and then

a few words livingly to utter, to their and my own comfort, in Him who opened our hearts in great love one to another, which then increased and grew among us; blessed be the Lord our God forever!" It was out of these, and such frequently silent meetings, the Lord was pleased to raise up, and bring forth living witnesses, faithful ministers, and true prophets, in early days in Westmoreland, and other northern parts, in the years 1654 and 1655."

Charles Buck, in his collection of Anecdotes, tells us that when Flavel was in London in 1673, his bookseller gave him the following relation: "That some time before, there came into his shop a sparkish gentleman, to inquire for some play-books. The bookseller told him he had none; but showed him Flavel's little treatise of 'Keeping the Heart,' entreated him to read it, and assured him it would do him more good than play-books. The gentleman read the title, and glancing upon several pages here and there broke out into these and such other expressions—'What a fanatic was he who made this book!' The bookseller begged of him to buy and read it, and told him 'he had no cause to censure it so bitterly.' At last he bought it, but told him he would not read it. 'What will you do with it then?' said the bookseller. 'I will tear and burn it,' said he. He was then told, he should not have it. Upon this he promised to read it, and the bookseller told him, 'If he disliked it upon reading, he would return him his money. About a month after, the gentleman came to the shop again in a very modest habit, and with a serious countenance addressed the bookseller thus: 'Sir, I most heartily thank you for putting this book into my hands—I bless God that moved you to do it,—it hath saved my soul—blessed be God that ever I came into your shop.' And then he bought an hundred more of those books of him, and told him, he would give to the poor, who could not buy them." J. W.

John Howard.—"About the close of the year 1773," says Peter Bayne, "there might have been seen, on the highroads of the counties adjoining Bedford, England, a gentleman on horseback traveling at the rate of forty miles a day. At every town where he rested he visited the jail. There was no hurry in his motions; he never lost a moment; he never gave a moment too little to the business in hand; nothing escaped his eye, and there was no spot into which he did not penetrate. He went into places where the noisome and pestilential air compelled him to draw his breath short, where deadly contagion lurked, where physicians refused to follow him; unagitated, yet earnest, he measured every dungeon, explored every particular respecting fare, accommodation, and fees, and inquired after the prevalence of disease, with the means adopted for its prevention. He rested not until he had gone east and west, until he had carried his researches over the jails of Britain and Europe, until he could credibly declare what was the state of the prisons of the world. That gentleman was John Howard."

FOR "THE FRIEND."

The Burial Ground and Buildings at Arch and Fourth Streets.

Almost immediately after the arrival of the first settlers at Philadelphia, Friends acquired a burial place. It was an open lot without any enclosure whatever. In the Seventh Month, 1683, the Monthly Meeting ordered it to be fenced. This was done soon afterwards, and in 1686 it had been enclosed and had an entrance gate. It seems to have been a lot of small dimensions, as in 1690 it had "grown strait and too little," and Friends bought an adjoining piece for increased accommodations.

This burial ground does not appear to have been considered satisfactory, as in the Seventh Month, 1683, a committee was appointed to interview William Penn with reference to "a convenient place to bury the dead," which committee reported a month later that the Governor had decided "that the burial place should be in the middle of the city, in the same ground where the meeting-house was appointed." This would seem to indicate that Centre Square was contemplated. Whatever the scheme was, as late as 1687 it had not been carried out, for at that time another application was made to William Penn for the grant of "a more convenient place for a burying ground and other uses."

The location of this early burying ground cannot now be definitely settled, but it was probably within the limits of the present enclosure at Arch and Fourth Streets, as it seems likely that before that site had been settled on, it had become apparent that any such remote place as Centre Square was not desirable. No evidence has been found of the conveyance of any ground by Friends which can be identified with this first burial place.

Friends came into possession of the new burial place in 1693-4, and in the Ninth Month following steps were taken "to fence in the ground adjoining the burial ground for an interior piece for Friends." Title to the ground was not however obtained until 1701, when William Penn, being again in America, he executed a Patent to Edward Shippen and Samuel Carpenter for the ground in question; the plot being L shaped, 366 feet on Arch street and 353 feet on Fourth street, with an average depth of about 190 feet from both streets. The conveyance was in Trust "to the use and behoof of the people called Quakers, in Philadelphia, with whom I am now in communion, and who are and shall be in union and fellowship with the Yearly Meeting of the said people at London, for a burying place; and upon this further trust and confidence that the said Edward Shippen and Samuel Carpenter and their heirs, shall from time to time hereafter, transfer and make over the said two pieces of ground [it was described in two lots] and premises or any part and parcel thereof, to such uses intents and purposes as the Monthly Meeting of the said people at Philadelphia, shall at any time hereafter direct and appoint."

There has been much misapprehension, both as to the language and effect of this Patent. For a proper understanding of it, it must be remembered, that between the time that Friends came into possession of the lot and the date of the Patent, the Keithian separation had taken place. It is manifest that the object of the Founder was to cut off any claims which might be made by those who joined in that separation.

As respects the subsequent appropriation of the property, as the grant is for such uses in-

tents and purposes "as the Monthly Meeting of the said people at Philadelphia shall at any time hereafter direct and appoint," it is clear that the disposition of the property is solely in the discretion of the three Monthly Meetings in Philadelphia of the Middle, Northern and Western Districts, which stand in the place of the original Monthly Meeting.

The contents of the lot is nearly two and a-half acres, a space far more than sufficient for burial purposes at that early day, and for many years a large part of it was used as a pasture-field. Prior to 1727, a pale fence seems to have enclosed the ground, but about that time a substantial brick wall was built around the premises, which was probably coped with soap stone; but the height was not very great as there was frequent annoyance from boys climbing over it and using the enclosure for a play-ground. At this time there was a school-house on some part of the lot, probably at the south end fronting on Fourth street.

In 1731, the grave-digger was found to be conniving at "the setting up of grave-stones in our burial ground, and A. Morris and J. Warder were appointed to acquaint him that unless he be more careful for the future to prevent the setting up such marks of distinction, Friends will appoint some other person to that service in his stead, that will be more careful to observe the directions of this meeting."

If the Fifth Month, 1738, the question of the erection of a new meeting-house being under consideration, the Monthly Meeting came to the judgment that the burial ground was the proper place to build it. This subject was before the meeting for several years, and a subscription was started to raise funds to carry out the proposed design, to which friends in Barbadoes contributed £50. It was proposed to build the new meeting-house on the part of the ground which had been occupied by the school-house; but to this the overseers of the public school decidedly objected. The Monthly Meeting, however, insisted upon their right to use that part of the lot, but the project was afterwards abandoned.

In 1794 a committee reported to the Monthly Meeting "that the old ground was so full, that they did not think it advisable to continue to bury there longer than until another could be procured; and that it was expedient to provide new ground as soon as may be, and adopt the mode of burying regularly in rows." Prior to this time the method of burying seems to have been in family plots or without any regular plan. Burying in rows was an innovation introduced from England, and seems to have had its origin there in the overcrowding of grave-yards in the large cities.

In 1795 the project of erecting a meeting-house at Arch and Fourth streets, which had been held in abeyance ever since 1738, was revived, and although it was decided not to act upon it at that time, the judgment was clearly expressed that the site should be adopted when way opened to proceed. The following year it was concluded "to have that part of the ground on which it would be proper to erect such buildings marked out, and that no more interments should be admitted within the lines;" and it was further decided, "that by removing the earth from the part of the lot that was high, to other parts much lower, and hereafter burying in rows, it would answer the purpose of a burial place for a considerable number of years, besides accommodating those buildings." It was also deemed advisable "that a new wall should be built around the present grave-yard, of a proper

height to prevent boys and others from going into it. * * * the old wall being too low." Sufficient utility did not however exist to justify the latter part of these propositions being carried out, and it was not till 1801 that they were finally undertaken. It was concluded to build the wall nine feet in height from the pavement, as it now is. The estimated cost of these improvements was £1224 16s. 6d, but the actual cost reached nearly double that sum, which was defrayed by a subscription made by Friends.

The levelling of the ground caused much dissatisfaction with some. Elizabeth Drinker, wife of Henry Drinker, writes in her diary under date of Eleventh Month 9th, 1801, "They are levelling Friends' burying ground, as I saw from J. Downing's window. A shameful innovation in my opinion."

The highest ground was on Fourth Street, and was lowered about eighteen inches over a space about one hundred and thirty feet long by sixty-five feet wide. In the course of the work of grading and subsequently digging the foundations for the new buildings, some interesting circumstances were developed. It was necessary to remove the remains of some of the dead, and it was found in an interment of eighteen years, that the larger bones and skull with the hair only remained, being separated from each other, whilst the hair itself was not changed. At thirty years the larger bones were dry and all separated, and could have been, without difficulty, removed to a small space at the bottom of the grave. It may be added that the character of the soil in this ground is in the main such as to promote decay, being mostly dry and free from drainage from surrounding premises, as well as the surface being graded so as to throw the water off.

(To be concluded.)

The Wrecked Sailor's Consecration.

A ship, says John Blain, was wrecked amongst the rocks, near Cape Horn, and one seaman reached a lonely, barren rock. The day passed slowly away. He stretched his eye to the east and west, to the north and south, over the deep, dark, and ever restless waters—but no friendly sail appeared! The sun disappeared, and he sat down to pass in solitude the lonely night.

Hunger and thirst made strong demands, but he had no means to relieve them. The bread and the water were entombed with his companions. Nor had he any consolation to draw from a future world. The Bible and the Redeemer had been neglected and he was strangely indifferent. Another day came and passed, and another night. On the third night, as he lay on his back, gazing into the starry heavens, his past began to think about *God and eternity*, his past life and the interests of his soul. But all was dark. His skin was peeling from his face, his teeth all loose, his thirst almost intolerable, and death seemed to stand at his side. He had never prayed, nor did he know how to pray. A single commandment was all he remembered, and that commandment was his dear mother taught him when a child, And how should he meet that mother and his God in a future world?

His sins passed in review, and pressed on his guilty conscience, while bitter tears of repentance began to roll down his cheeks. Without knowing what the Lord required of him, he rose, *knelt on his knees*, lifted his feeble hands towards heaven, and there, on that lonely rock, he submitted all to God, and most solemnly promised, if his life was spared, he would *learn and do*

whatever God required. From that consecrated and blessed hour, peace flowed into his soul—Christ was his Saviour, and hope entered within the veil. The next day the life-boat from a passing ship took him from the rock. He landed in Boston, found the sailor's friend, and the "Sailor's Home," and listened to the gospel of peace. Father Taylor gave him a Bible, which he read with prayerful attention.—*Arvine's Cyclopedia.*

Pastoral System Among Friends.

Some persons who have favored the introduction into our Society of the plan of providing pastors or preachers for the different congregations by some regular system of church management, instead of leaving it to the drawings of the Spirit on the hearts of individual members, have been led to think that in so doing, they were reverting to a practice that was common during the early members of our Society. Such an idea was probably in the mind of Henry S. Newman, when he said in the Progressive Yearly Meeting of Kansas, as reported in the *Christian Worker*, "Come back to the good old times of Quakerism, before mysticism beclouded us, when every meeting was supplied with a minister." How inaccurate this assumption is, is shown by the following criticism on the above remark, which is taken from *The Western Friend*:

To aid and encourage the adoption of the Pastoral system, H. S. Newman asserts the above. It assumes a state of facts among early Friends, similar to the located and paid pastors and control of the ministry to-day; else it was dishonest to assert it at the time and place where it was uttered.

The ministry of early Friends was a "travelling ministry, and there is not a particle of evidence that any minister was ever located as a pastor in the whole history of early Friends. One of the frequently asserted distinctions between the ministry denounced by early Friends and their own, was that the false ministers went not "up and down like the apostles," but had a "settled place for money," while their own ministers travelled according to apostolic practice." The proof of this is abundant in such authors as William Penn, Edward Burrough, and Barclay the Apologist. In view of such statements as Newman makes, we reproduce a remarkable admission of the author of the "Inner Life of the Religious Societies of the Commonwealth." This author had access to the Swarthmore Papers, and his book is the most "destructive criticism ever made against early Friends. For this reason it is quoted in support of every modern innovation, to date, pastoral system and all. Yet this "destructive" author after twisting every scrap of evidence he could find to favor a paid, supplied or controlled ministry, at last says of the ministry of early Friends, "It was maintained as one of their distinctive principles that every minister should after apostolic practice travel," *Inner Life*, p. 379. On page 374 of same book, this "destructive" Barclay says of the same ministers, "They upheld a standard of thoroughgoing truthfulness."

If they taught and maintained as a distinctive principle, a travelling ministry, and opposed a ministry "settled in one place," and were "thoroughly truthful," they had no settled or located pastors.

Some idea of the authority of Barclay's Apology, as a statement of Friends' principles, may be gained from a fact stated on page 322

of the same author. He says that in the year 1700, Bristol meeting received and paid for three hundred copies of the Apology. In the Thesis to Proposition x, the Apologist says, "By the leading, moving and drawing of the Spirit ought every evangelist and Christian pastor to be led and ordered." See, 25, he says, "every true minister is sent of God." In Sec. 33, he closes his chapter on ministry by saying, "In a word we are, for a holy, spiritual, pure and living ministry where the ministers are called, ordered, actuated and influenced in all the steps of their ministry by the 'Spirit of God.'" If the minister was to be "ordered" in "all the steps" by the Spirit of God, if H. S. Newman could prove that they practiced some other way he would only prove that they had lowered their standard of thoroughgoing truthfulness.

To be in accordance with their own principles of a travelling ministry, and a ministry ordered only by the Spirit, if "a minister" for "every meeting" was supplied as Newman says, he was only a "travelling minister" and not sent by any man. A place might have been mentioned or suggested by one minister to another, but unless the minister felt ordered by the Spirit he could not go.

We felt this to be so important that an extensive search has been made in the writings of early Friends for cases to illustrate it; only a few can be given. William Penn says in the Preface to the Journal of George Fox: "He exercised no authority only over evil." Fox says in his Journal, page 96, "I was moved to send James Lancaster to hold meeting at John Williams," page 444, he says, "I laid this place before them, and they felt drawings to visit it."

Thomas Olliver in "Inner Life," who wrote to George Fox that three weeks before he had been told "that there was service for him at London," and says, "I have seen nothing against it, so to-day I was moved to write thee." Three weeks for consideration and then "moved to write" in this case; and they "felt drawings" in another; and the "moved" in George Fox's own case, shows that they were acting in strict accord with their principles of the ministry. There is no example showing that George Fox ever exercised any other authority. He himself says, "It is the greatest danger to go abroad except a man be moved of the Lord." *Journal Folio*, p. 269.

The author of the "Inner Life," &c., claims that George Fox turned his authority over to the London Morning Meeting, and gives an extract of one of its minutes in 1675, showing that ministers in London were "invited" to attend its meetings on Second-day morning, if not the minute says it is desired that "those who cannot, send a note signifying what meetings they intend to be at on First-day." This shows that no authority was being exercised, only a "desire" to know where the minister "intended" to be.

In "Reason Against Railing," written twenty-seven years after the Society was founded, and within two years of the above minute of the London Morning Meeting, William Penn replies to John Faldo who had charged that "we appoint ministers beforehand to speak at such a place" that it was, "A very lie I testify in God's fear," and adds, "we deny the suggestion, and renounce and judge such practice by the pure Spirit that has otherwise taught us. God preserve us from that dry heathen custom of Thomas Hicks." Such a testimony made by William Penn, in the midst of the period when the Pastoral advocates claim that "every meet-

ing was supplied with a minister" beforehand is overwhelming in its force. If William Penn was present in this day, he would need to pray, "God preserve us from the dry heathen custom of the Pastoral system," which "appoints most of its speakers beforehand."

Almost a strong rebuke of paying ministers is found in the Folio Works of Edward Burrough, page 156. Giles Fimin charged that a Friend minister had "collected five pound at a meeting." Edward Burrough replied, "This is a slander and false accusation. Thou hast heard and believed a lie. I testify against him, to be no Quaker who acted such a thing."

1. The ministry of Friends was a travelling ministry, and in no case a settled or pastorate ministry.

2. It was a ministry entirely ordered by the Spirit, with no exercise of man's authority, not even by George Fox or the London Morning Meeting.

3. It was a ministry not appointed beforehand.

4. It was a ministry that was not paid. In short it was a ministry as different from the pastoral, settled, man ordered, and directed ministry which H. S. Newman is aiding to establish in this country, as it was from the ministry which they everywhere denounced.

The assertion of H. S. Newman is unhistorical. There never was a time when Friends' meetings were "supplied" by a minister, as a pastor, as he would make believe.

CYRUS W. HARVEY.

FOR "THE FRIEND."

A Winter Walk.

A ramble through the woods on the afternoon of the 25th of Twelfth Month, confirmed the opinion I had long entertained that even in wintertime, the lover of nature can generally find matters of interest, if his eyes are open to see them.

One of the first things that arrested my attention was the peculiar manner of growth in the branches of some Buttonwood trees. Instead of gracefully dividing from the large limbs, like those of the Maple and other trees, they started out abruptly, sometimes almost at right angles with the limb which supported them. A similar irregularity was noticeable in the small branchlets. In most trees and shrubs the end of the branchlet, at the close of the growing season, is occupied by a bud, from which a new branchlet is developed the following year. There are also side buds which start in the axils of the leaves, and which sometimes grow and sometimes remain dormant. In the Buttonwood, the terminal bud generally dies, and the side buds develop, which gives the tree the appearance of the branches having been pruned and the growth thus forced into an irregular shape.

The winter thus far has been a mild one with us—so that the Winter Jessamine, a favorite vine in our village, is displaying its beautiful yellow blossoms in many of the gardens.

Yesterday in walking I met with a solitary flower of the Butter-cup. The common Chick-weed is also in bloom—and this afternoon I gathered a little clump of the Shad's Blossom (*Draba verna*). These specimens had anticipated the coming of the shad—and had been in bloom long enough to form a number of seed-vessels in the shape of small, flattened, oval pods. Although familiar with the plant for many years, I do not remember to have noticed before what is easily seen with a pocket lens, that the leaves are studded with little pimples from which

the hairs which adorn the surface start. They remind one of the appearance of the human skin called goose-flesh, which it assumes when chilled.

In the woods, where the path I followed led me, the dark green oval leaves of the Trailing Arbutus were frequent, and on plucking a small branch, I found the flower-buds sufficiently swollen to show the lighter colored corolla peeping out of the brown envelopes of the buds.

Some young plants of the Red Cedar (*Juniperus Virginiana*) had sprung up along the side of the lane, and the dark purple tint of the foliage was conspicuously unlike the green of the older trees. In the young Sweet Gums the bark was almost covered with the corky excrescences which are peculiar to this interesting tree. The slender vines of a species of Green Brier intertwined among the bushes, were ornamented with small clusters of shining black berries. Running over the ground in the sandy lowlands was a very slender, delicate little blackberry vine, whose leaves although still apparently alive, had become a beautiful red, which was brighter on the ribs on the under side of the leaves. It was the Running Swamp Blackberry (*Rubus hirtellus*).

One of the first objects that arrested the eye on entering the woods, was a beautiful bed of a tall green moss. Several other species were noticed, especially clinging to the roots or lower part of the trunks of trees. None of those seen were in fruit; but one species had pushed up fruit stalks which were yet in an immature condition.

A grayish-green mass-like plant, consisting of stems excessively branched and intimately interlocked, was growing here and there. It was a species of lichen closely allied to that called Reindeer-moss, which in winter-time forms an important part of the food of the Lapland Reindeer. It is found in nearly all parts of the world, but is most abundant in Arctic regions.

Growing on dead branches or on stumps of trees, were numerous species of Fungi. One of the largest of these was of a cream color, and possessed a most curiously complicated set of gills on the underside, which reminded one of the convolutions of the brain. Two other species were red, one of them of a very deep and rich shade; and one twig was closely covered with a growth of small white fungi, whose surface was covered with delicate hairs like the pile of velvet.

Several interesting traces of insect life were met with; and a nest of a species of Vireo, or Warbling Fly Catcher, from which it is to be hoped a brood of young birds were safely reared.

J. W.

"Let no reader be so fastidious as to censure the simple style of George Fox. Though unlettered, he possessed a sound judgment and a quick apprehension. But had he been, as were many more of the advocates for the inward light of Christ, and for a self-denyng life, deficient in acuteness of understanding, this would not detract from their virtue, nor from the purity and excellence of religion. If the offices of religion are often filled by persons not distinguished by superior mental acquisitions, one cause of it may be the too frequent refusal of talents and learning to be used in subjection to the humbling power of the cross. It seems difficult to quit this subject, without expressing an ardent wish, that, amidst the career of prosperity, and the captivating charms of indulgence, some reader may be found, who may be willing here to pause; to consider with Barclay, 'that the

height of all happiness is placed in the true knowledge of God, and to inquire seriously of the Divine witness in the heart: 'Am I really concerned to obtain and to preserve this knowledge, or is it the whole or the chief business of my life to pursue things of a temporal nature?'"

—J. Barclay.

BURNING DRIFT-WOOD,

BY JOHN GREENLEAF WHITTIER.

Before my drift-wood fire I sit,

And with every wail I burn,
Old dreams and fancies coloring it,
And folly's unalaid ghosts return.

O ships of mine, whose swift keels cleft
The enchanted sea on which they sailed,
Are these poor fragments only left
Of vain desires and hopes that failed?

Did I not watch from them the light
Of sunset on my towers in Spain,
And see, far off, uploom in sight,
The Happy Isles I might not gain?

Did sudden lift of fog reveal
Arcadia's tales of song and spring,
And did I pass, with grazing kelp,
The rocks whereon the sirens sing?

Have I not drifted hard upon
The unmapped regions lost to man,
The cloud-pitched tents of Prester John,
The palace domes of Kubla Khan?

Did land winds blow from jacinth flowers,
Where Yuth the gemless Fountain fills?
Did Love make sign from rose-blown bowers,
And Gold from Eldorado's hills?

Alas! the gallant ships, that sailed
On blind Adventure's errand sent,
Howe'er they laid their courses, failed
To reach the haven of Content.

And of my ventures, those alone
Which Love had freighted, safely sped,
Seeking a good beyond my own,
By clear-eyed Duty piloted.

O mariners, hoping still to meet
The luck Arabian voyages meet,
And find in Bagdad's moon-lit street
Haroun al Raschid walking yet!

Take with you, on your Sea of Dreams,
The fair, fond fancies dear to youth:
I turn from all that only seems,
And seek the sober grounds of truth.

What matter that it is not May,
That birds have flown, and trees are bare,
That darker grows the storming day,
And colder blows the wintry air!

The wrecks of passion and desire,
The castles I no more behold,
May fifty feed my drift-wood fire,
And warn the bands that age has chilled.

Whatever perished with my ships,
I only know the best remains:
A song of praise is on my lips
For losses which are now my gains.

Heap high my hearth! No worth is lost:
No wisdom with the folly dies;
Burn on, poor shreds, your holocaust
Shall be my evening sacrifice!

Far more than all I dared to dream,
Unthought before my door I see:
On wings of fire and steeds of steam
The world's great wonders come to me,

And holier signs, unmarked before,
Of Love to seek and Power to save,—
The righting of the wronged and poor,
The man evolving from the slave,

And life, no longer chance or fate,
Safe in the gracious Fatherhood,
I fold o'er-wearied hands and wait,
In calm assurance of the good.

And well the waiting time must be,
The brief or long its granted days,
If Faith and Hope and Charity
Sit by my evening hearth fire's blaze.

And with them, friends whom Heaven has spared,
Whose love my heart has comforted.
And, sharing all my joys, has shared
My tender memories of the dead,—

Dear souls who left us lonely here,
Bound on their last long voyage, to whom
We, day by day, are drawing near,
Where every bark has sailing room.

I know the soleran monotone
Of waters calling unto me;
I know from whence the airs have blown
That whisper of the Eternal Sea.

As low my fires of drift-wood burn,
I hear that sea's deep sounds increase.
And, far in sunset light, discern
Its mirage-lifted Isles of Peace.

—The Independent.

SELECTED.

NEARING THE END.

I'm growing old; the hopes and fears
That waged an ever varying strife,
No more awaken smiles and tears,
Disturbing my serene life.

The ardent love, the jealous throes,
Which burned and raged without sur-cease,
Have left me; and the gentle glow
Of sweet contentment, brings me Peace.

Strong passion owns my reason's sway;
Calm pleasure comes, where love's bestowed;
And quiet friendship smooths my way
Along life's peaceful autumn road.

No unknown future threatens ill;
No fierce ambition drives me on;
I gaze from life's sublime hill,
On dangers past, and victories won.

What though my natural powers decay—
My lessening time makes less demand;
The labor done, at close of day,
The farmer resting views his land,—

And sees the harvest waving fair,
The ridy rows with plow filed;
Sees fruitful fields erst barren bare—
The harrens bare his hands have tilled.

So looks life's landscape to my eyes;
My earthly work is nearly done;
A calm comes to me from the skies,
As slowly sinks life's setting sun.

—Jesse H. Lord.

Mistaken Kindness.—A recent writer illustrates the mischief of false tenderness in the training of children in the following manner. He says, a person who was greatly interested in entomology secured, at great pains, a fine specimen of an emperor moth in the larva state. Day by day he watched the little creature as it wove its cocoon about it, which is very singular in shape, much resembling a flask. Presently the time drew near for it to emerge from its wrappings, and spread its large wings of exceeding beauty. On reaching the narrow aperture of the neck of the flask, the pity of the watcher was so awakened by the struggle necessary to get through that he cut the cords, thus making the passage easier. But alas! his false tenderness destroyed all the brilliant colors for which this species of moth is noted. The severe pressure was the very thing needed to cause the flow of fluids which create the marvellous hues. Its wings were small, dull in colors, and the whole development was imperfect. How often we see similar results in character when parents, thinking to help a child over some hard place, rob him of strength of purpose and other qualities essential to the highest attainments in mental and spiritual life.

John Thomas.

"In this year [1682] died John Thomas of Gwynedd in Pennsylvania, who had removed thither with several others of his countrymen, from Larthgum in Merionethshire, whose character, Hugh Roberts, his friend, acquaintance and countryman, has drawn to the following portrait: He was a man distinguished above the generality of his neighbours in his native country for the solidity of his understanding and excellency of his natural parts. In the year 1672 he was convinced of the principles of the people called Quakers, and being a time of hot persecution, proved the sincerity of his motives for joining them in society; for immediately upon his first conviction he had his share of the sufferings to which the people, whose professions he had adopted were exposed. The first two meetings he was at he was informed against and fined, and for these fines, which could not legally exceed 15s. the informers took from him two oxen and an horse, and returned nothing back. But he seemed to feel less for his own sufferings than for those of his poor friends, inasmuch that he hazarded the loss of his own estate to save them and theirs; for the principal informer, a subtle man, and intent upon his prey, perceiving a reluctance in the high and petty constables to execute the warrants to the injury or ruin of their peaceable neighbours, had formed a project to get himself appointed high constable, in order to make his gain sure, and expedite the impoverishing or ruining of friends in their estates, and most of the magistrates of this age being disposed to give encouragement to the vilest characters, and invest them with power to do mischief to dissenting virtuous persons, would not give his man hopes of success in his application. John Thomas, hearing of his design, and foreseeing the great loss and distress likely to accrue to friends thereby, applied himself to one of the more moderate justices, and requested he might be accepted for that office, which was granted. The informer upon this continued his informations against Friends, and procured warrant after warrant for distrains, which he brought to the high constable to execute, but he being principled against it, told the informer he was responsible, and kept the warrants by him till they had got nine, expecting at the same time to be prosecuted by the informer, to his great loss or ruin in his outward circumstances; but Divine Providence, who directs the actions of men to his own wise purposes, rescued him from the impending sufferings; for now the king's declaration for liberty of conscience put a stop to the power and office of those informers.

"Being faithful, after some time he received a gift in the ministry, in the exercise whereof he became very servicable amongst his friends in his native country, by whom he was greatly respected and beloved during his residence amongst them. At what time he removed to America doth not appear, but it is most probable in the emigration of last year, and that he did not long survive his removal. His sickness was tedious, but the weakness of his body did not diminish the strength of his love to pure religion, or to the prosperity of his friends and family therein, to whom he imparted many lively exhortations, during his indisposition, to religious care of their conduct in fidelity to God and man. A little before his departure he said to some friends present, 'Friends, wait upon the Lord, for he is near;' and then expressed his resignation in this ejaculation:

'Blessed be thy name, Lord God everlasting, thy will be done in earth as it is done in heaven.' In this resigned temper he calmly took his leave of his friends present, giving his hand to them one by one, and in an heavenly frame of mind departed this life the Third-day of the Third Month, 1683."—*Vol. iii. of Gough's History.*

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or birth; but he will find, in the long run, that it is far easier for him to make his way among men without any or all of these advantages, than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would wait at a honest treasurer. The young man whose will cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth, an amiable family position, and a host of friends; but if he is without character, he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it, he finds that his way upward is a hard one,—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches"—even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—*Selected.*

CHRISTIANITY forbids no conceivable good motive, and permits no conceivable bad motive. Whatever fault or wrong may exist in the life of the individual Christian, or in the administration of the Church as an institution, that fault is just the part of that life or institution, which is not a part of its Christianity. No reform, or improvement is possible in any church, or to any individual, which is not within the lines of the Christian system. That which is Christ-ward is good and true. That which is good and true is Christ-ward. And yet there are evilers who are trying to find good in any direction that appears to them not to be Christ-ward. Anything would do for them, if they were just sure that the principles of Christianity did not include it, and that the Church did not teach it. Even Professor Huxley, the apostle of Agnosticism, says that he can conceive of the existence of an Established Church which should be a blessing to the community,—a church devoted to "the setting before men's minds of an ideal of true, just, and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few." Could Professor Huxley have found a better description so far, of the purpose of true Christianity, and of the true Church of Christ?—*Selected.*

A Chinaman's Charity.

Ah Doo, a Chinaman, very well known in Alameda, was sitting in a depot in that city lately, waiting for a train, when Charles Kaiser entered, and in an insolent manner asked the Mongolian for a cigar. The Chinaman replied that he had none to give, whereupon Kaiser became very abusive. Ah Doo knew his rights, and going outside, hailed a policeman, who arrested Kaiser for disturbing the peace.

He was brought before Justice Byler and pleaded guilty, but begged the mercy of the court, saying that he had a wife and two children dependent upon him for support in Oakland. The Justice believed his story, as he told it in a very pitiful way, and informed Kaiser that he would let him off with a \$5 dollar fine. Kaiser dug down into his pockets, but could find only \$3. Ah Doo had listened to the man's plea for mercy, and his heathen heart had become softened toward the prisoner. Putting his hand into his pocket the Mongolian drew forth \$2 and offered it to Kaiser to make up the fine.

Kaiser turned with a savage glance at the charitable Chinaman and poured forth a volley of abuse, saying that he was above receiving alms from a Chinaman.

"Take the prisoner to the lockup and I will pass sentence on him to-morrow," said the Justice, who became convinced that any sympathy for the man was misplaced. Kaiser will now probably spend several days in the County Jail.—*Oakland Evening Tribune.*

THERE are a great many sayings in the Bible which are not true, and which are not put there as truth. The record of them is true, but the record shows that they are not spoken by those whose word is entitled to be taken without question. Peculiarly is this the case in the Book of Job, where the sayings of Satan and Eliphaz and Bildad and Zophar, and others, are given in their order, and yet are rebuked as untrue by God himself. Yet detached texts from the Book of Job are often cited as if they must be in themselves, the utterances of inspiration. "All that a man hath will he give for his life," said one Christian worker in conversation with another. "What makes you think so?" asked the other. "Because the Bible says so" was the answer. "But who was the speaker of those words in the Bible story?" asked his challenger. "Well, I don't remember just who it was," replied the other. "It was the devil, and he lied when he used these words; and the whole book of Job is written to prove that he lied; but here you are quoting his lie as if it were God's truth." This illustrates the danger of taking detached texts from the Bible record as if they were all alike valuable in the presentation of important truth.

Some people have a great passion for outward display who are not at all concerned for their inward decency and respectability. They would consider themselves disgraced if they had to walk to church, but they do not appear to feel the slightest twinge of shame on account of their failure to pay for the fine carriage in which they ride. They wear the most fashionable clothes, and drive the fastest horses, and display the grandest equipage to be found in the community; but the price of all this grandeur is paid by others. They have a genius for cheating their creditors out of their dues which is marvellous.

A Western man, who carried on a flourishing business, and kept a splendid span of bays, and lived in the most luxurious style, but could not

he induced to pay his debts, was sued by a creditor, and in open Court he testified that he owned nothing, but worked for his board and clothes. Like many other knaves, he had taken the precaution to convey all his property to his wife, and then fire sumptuously at the expense of merchants whom he could induce to trust him. It is said that some church members have been guilty of these tricks. Certainly some who move in good society belong to this class of scoundrels. If the secret financial history of some apparently wealthy families were published, they would soon lose their exalted social position. External splendor is a poor substitute for real excellence. The true glory of a man is an upright heart and a good name.—*Christian Advocate*.

A Ruined City in Texas.

The surveys at present being made for the Kansas City, El Paso and Mexican Railroad, at a point north latitude 33 degrees and west longitude 106 degrees, have passed along the lava flow which by the local population is called the Molpais. It consists of molten black glass, agitated at the moment of cooling in ragged waves of fantastic shapes. These lava waves or ridges are from ten to twelve feet high, with combing crests. This lava flow is about forty miles long from northeast to southwest, and from one to ten miles wide. For miles on all sides the country is the most desolate that can be imagined. It has been literally burned up. It consists of fine white ashes to any depth which, so far, has been dug down. To the north of the lava flow, and lying in a country equally desolate and arid, the surveyors have come upon the ruins of Gran Guivera, known already to the early Spanish explorers, but which have been visited by white men less often even than the mysterious ruins of Palenque, in Central America. Only a few people at Socorro and White Oaks have been at Gran Guivera, because it is at present forty miles from there. The surveyors found the ruins to be of gigantic stone buildings made in the most substantial manner of grand proportions. One of them was four acres in extent. All indications around the ruins point to the existence here at one time of a dense population. No legend of any kind exists as to how this great city was destroyed or when it was abandoned. One of the engineers attached to the surveying expedition advances the theory that Gran Guivera was in existence and abundantly supplied with water at the time the terrific volcano eruption took place.

His Heart In It.

A manufacturer in Philadelphia lately told to a friend the story of one of his superintendents.

"Twelve years ago a boy applied to me for work. He was employed at low wages. Two days later the awards of premiums were made to manufacturers at the Centennial Exhibition.

"Passing down Chestnut Street early in the morning, I saw Bob poring over the bulletin board in front of a newspaper office. Suddenly he jerked off his cap with a shout.

"What is the matter?" some one asked.

"We have taken a medal for sheetings!" he exclaimed.

"I said nothing, but kept my eye on Bob. The boy who could identify himself in two days with my interests would be of use to me hereafter.

"His work was to deliver packages. I found that he took a real pride in it. His wagon must

be cleaner, his horse better fed, his orders filled more promptly than those of the men belonging to any other firm. He was as zealous for the house as though he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm have added to their capital so much energy and force."

"Never buy a draught horse," says the *Farmers' Guide*, "which needs the whip to make him pull."

We find in a Southern paper a remark which points the same truth in other circumstances. A Northern man with a small capital settled ten years ago in a town in Georgia. He established a thriving business, started a library, a lyceum, street-cars, and a hospital, and became one of the most popular men in the town.

When he died last summer, the leading journal said: "The secret of the powerful influence which this stranger acquired among us was that he never said, 'I and mine,' but 'We and ours,' And he meant it."—*Youth's Companion*.

Scripture Illustrations.

BY H. B. TRISTRAM, CANON OF DURHAM.

Forced Labor in Israel.—We read that Solomon gave Jeroboam "charge over all the labor of the house of Joseph" (Rev. Ver.); that is, he had the direction of the forced labor for public works, the "heavy yoke" of which the people so bitterly complained to Rehoboam. This system of forced labor is still the curse of many Eastern nations. For all public works in all Eastern countries, the governor or pasha can demand the unpaid labor of every one. When a royal progress, for example, is in prospect, a *levee en masse* is made to clear the roads and furnish up the streets. But very often the exaction is enforced for works of luxury, as royal palaces, or for works of irrigation, from which the laborers are only a portion of those benefited. In Egypt, this cruel system ground down the peasantry up to the time of the English occupation. I have myself seen the whole male population of several villages driven together, at the bayonet's point, to toil at some *barrage* or irrigation work for weeks together, receiving only the barest rations, and their families left to starve or live as they could meanwhile, with no provision whatever.

A Sign in Abilene.—I have seen, in the pass of Abilene, a magnificent aqueduct and chariot road hewn in the sides of the rock, and at the end a long Latin inscription laudatory of the Roman emperor and the prefect under whose beneficent auspices the work was done. But below is added, in different letters and by a different hand, "at the cost of the people of Abilene." Even in the militarily governed portion of Algeria the system has been but recently abolished; and while travelling in the Algerian Sahara, under the sanction of the French Government, I found that all the camels and Arabs provided for me were under the *corvee*, and that payment was an act of free grace.

Monuments of Bondage.—The oppression of Israel in Egypt has had its counterpart ever since. Whenever we gaze admiringly on the stupendous structures of Egypt, or explore the mounds of Nimrod, we may not forget the hard bondage and the cruel serfdom which raised these monuments of selfish power and wealth. Even for the building of the temple, Solomon had raised a levy of 30,000 out of all Israel, whose labor was exacted for one month of every three; besides 150,000 serfs, laborers

and hewers. We may note that Adoniram, who was Solomon's officer over this levy or tribute (1 Kings 5:14), was the first victim of popular fury on the revolt from Rehoboam.

A Harmony of Records.—It is interesting to note that in Shishak, the King of Egypt, to whose court Jeroboam fled, we have the first Egyptian king who is spoken of in Scripture by his own special name, the Sheshonk of the Egyptian monuments. From these we obtain also his date, which would fix his accession in the thirty-second year of Solomon's reign, and thus we have the chronological harmony of the Hebrew and Egyptian records.—*S. S. Times*.

Natural History, Science, &c.

A Natural Arithmetician.—The *Louisville Commercial* mentions a negro named Sam Summers, 34 years of age, who is without education, can neither read nor write, is a common farm-hand, and seems to be about half-witted; but whose ability in solving arithmetical questions is simply wonderful.

The following are some of the examples submitted to him, and he never failed to give a correct answer: How much gold can be bought for \$972 in greenbacks if gold is worth \$1.65? Multiply 597,312 by 13%. If a grain of wheat produces 7 grains, and these be sown the second year, each yielding the same increase, how many bushels will be produced at this rate in 12 years if 1000 grains make a pint?

Those who have tested him as yet have been unable to find any example in the higher arithmetic, that, with a few moments' thought on his part, he is not able to correctly answer.

A Poison in Castor-oil Seeds.—A chemist has recently succeeded in separating a virulent poison from the seeds of the Castor-oil plant (*Ricinus*), after the oil has been pressed out. It possesses a remarkable power of coagulating the blood. The name *Ricini* has been given to this substance.

Flour Moth.—The *Toronto Globe* says that an insect has appeared in Ontario which promises to be very troublesome. It was imported, it is believed, in some preparation for children's food, from the Mediterranean, where it is a dreaded scourge. It was first seen in the Third Month of 1889 flying near the Ontario mill, but in the Seventh Month, the moths and worms became so numerous that the mill was shut down.

Bark Cloth.—Tapa, as the native cloth is termed in the Samoan language, is manufactured from the bark of the "Ca," or paper mulberry tree (*Pappijrifa Brossonnetia*), cultivated especially for the purpose. The tree is raised from cuttings, and has a very rapid and upright growth, putting forth few lateral branches. When it arrives at about four inches in girth it is cut down and carried into the village by the men. From this point it is handed entirely over to the women for preparation and manufacture. The bark is now in its entirety stripped off the sticks, from which, when freshly cut, it separates itself readily, as does also the inner white bark from the valueless outer skin. The former is then steeped in water, generally being anchored down in the river with stones all night to soften the fibre. The next day will be seen scattered in every direction along the stream, sitting in the water with all sorts of sunshade contrivances, picturesque groups of girls and women, of all sizes and ages, with sloping boards in front of them, on which each strip of bark is successively placed, and with constant application of water scraped with a

"pipe," or cockle-shell, until all the vegetable matter is separated from it, and there remains nothing but a spongy white material ready for the next process. It is now taken to the house, and, on a rounded hard-wood log kept for that special purpose, is pounded with wooden beetles, both ribbed and smooth, until the bark is greatly expanded, which can be increased to any reasonably desired extent, of course proportionate to the thickness wanted.

The sound of fifty or sixty of these mallets all going at the same time in one village is by no means unpleasant to the ear, the resonant clash of the hard woods producing somewhat musical notes. At times, the tapping will be very mixed, without the least suspicion of regularity; at others, more especially following a general lull, the performers will start afresh, keeping most excellent time, evidently in some previously concerted accordance, and with some generally known measure. Oftentimes, previous to knocking off work for the night, a regular concert will be arranged, in which all will join from one end of the village to the other, with a pleasant and most novel effect. Each piece, when hammered out to the requisite thickness, is spread on the stones in front of the house to dry; and when a sufficient quantity is ready, the women proceed to stick the pieces together with arrow-wood gum, layer over layer, and overlapping side by side, until a cloth of proper thickness and size is manufactured. It is then painted with the various pigments at their disposal, of any color and of any design that may be thought fit, made up into large rolls, and deposited among the roof-beams for future personal use or barter whenever it may be required.—*Churchward's "My Consulate in Samoa."*

Barrancos or Cañons in Brazil.—Imagine a track along the top of a gently sloping and undulating ridge of open plain, when suddenly you come to a place where the path dips a little, and has only a slight margin, with a total width of say 4 or 5 feet, while on each side there is a huge amphitheatre, from which the red earth has been washed away by the rains. I saw many of these *barrancos* in all stages of formation. They begin with a subsidence, caused by the undermining of the ground by springs; the rains then work upon the subsided portion, washing it gradually away, and the Cañon increases in size as the sides fall in, so that at length you have a huge area of many acres, in some cases, with more or less precipitous sides, often one to two hundred feet deep, the whole area being intersected by a hundred fantastic knife-shaped ridges and columns of bare red earth. The effect of coming suddenly on one of these chasms in the midst of an extensive grass-covered down is very remarkable.—*Dent's Year in Brazil.*

Carapato or Bush-Ticks of South America.—Dent, in his *Year in Brazil*, says the Carapato is a degenerate spider, and caused him more annoyance than any other animal, reptile or insect that he met with in that country. The Carapato lays an enormous number of eggs—not on the bodies of animals where they have lived, but on the ground. The young which emerge from them climb up the plants, holding on to the leaves, and wait until some animal passes. Bates, in his *Naturalist on the Amazon*, says that it occupied him a full hour daily to pick them off after his diurnal rambles. Nor is this surprising, for in some places "every blade of grass has its colony; clusters of hundreds adhere to the twigs; myriads are found in the

bush thumps. Lean and flat when growing on the leaves the tick catches man or beast brushing by, fattens rapidly, and at the end of a week's good living, drops off, full of blood.

"Their favorite habitat is the second growth, (after the virgin forest has been cut down), where the cattle graze."

Dent relates that one day, after returning from his outdoor work, he had 279 carapatos removed from his body, and during the night he got rid of 35 more. He had been too tired to sponge with his diluted carbolic acid (his usual practice).

This nuisance very much disappears on the coming of the rains, which wash the insects off from the bushes.

Items.

Friends of Pasadena.—There are two meetings under the name of "Friends," held at Pasadena, California. One is of a *Progressive or Past* character, and recently a number of its attenders, along with the person who had been employed as *Pastor*, were baptized in water.

The other meeting is held in a private house, and is composed of Friends who are members of Ohio, Iowa, Philadelphia, and perhaps other Yearly Meetings. It is held after the ancient manner of Friends. Recently some of those who attend, on behalf of the others, drew up a statement of their condition, a copy of which was to be forwarded to the different meetings for discipline from which the members came and where their right of membership still remained. On Second Mo. 30th, at Chester Monthly Meeting, Pa., to which two of the Pasadena Friends belong, a suitable reply to this document was produced by a committee to whom it had been referred a month before, and was adopted and directed to be forwarded.

The Tract Repository.—The Report of David Heston, publisher of this valuable paper, for the year 1889 says:—

"During the year, as in some previous ones, there has been much to cheer and encourage. Perhaps, since the first issue, there has not been a time when the usefulness of the publication has been more apparent than now. The number of communications which have come to hand since the last number was issued has been larger than usual, while each day brings a number of additional ones. These are quite generally profuse in the expression of thanks to Friends at the North for the packages of papers that have been entrusted to them for distribution in their schools and elsewhere, and also earnest in solicitations for their continuance, while not a few have spoken most encouragingly in regard to the influence for good the paper is having upon those who read it, some expressing themselves more fully than others, that this influence was becoming more and more apparent, especially among the young people, who had been its constant and interested readers. These letters also often state that the number of copies of *The Tract Repository* are looked forward to with much apparent satisfaction, and that there was a general eagerness to receive them.

The evidence that is thus afforded that this work is being blessed more and more as it goes on from year to year, must be cheering to all true and interested friends of the colored people in the South, who, it is to be hoped, are gradually being roused from their long degrading and ignominious condition, incident to long years of bondage and its attendant evils.

The publisher feels that the little we are doing in benefiting this poor and despised race of people by circulating among them *The Tract Repository*, is but as a drop in the bucket to what might be done, if more aid were bestowed for that purpose, yet this need not deter us from doing what we can with such means as we can spare without unduly burdening any, yet he deeply regrets that there is a necessity of still further curtailing the edition for the coming year to relieve the Fund from the debt that still rests upon it, and to prevent it from becoming still further indebted to the public for the printing of it, it must needs disappoint many more poor

colored people (largely children), who are so anxious to receive and read *The Tract Repository* monthly and the great bliss felt is heightened by the apparent and truly encouraging fact that the minds of these would-be readers, as well as those who have the opportunity afforded them, appear so open to receive these influences for good.

While earnest Christian people of other religious denominations are actively engaged in promoting a variety of missionary enterprises of a laudable character, they are generally not so fully alive to the loss or less out of harmony with our principles, which are founded, as we believe, in unerring Truth. As we cannot, in a general way, co-operate with these consistently, it may be well for us, as a people, to see to it that we are doing all we can, in embracing every right opening to promote the cause of Truth and Righteousness in the South. Friends so disposed may, we believe, promote a good work through an unobjectionable channel, by lending their aid in extending the circulation of *The Tract Repository* among the millions of colored people in the South, who might be glad to read it if they were regularly placed before them. Shall we not then endeavor, as far as we can, to extend still further its circulation among these people, rather than to allow it to lessen from year to year, when so ripe a field for good is undoubtedly opened before us?

The average monthly edition for the past year has been 11,400 copies, distributed much as in former years, most largely in the South Atlantic States, with a considerable portion in the Gulf States, and a smaller number of copies in other parts of the South.

The receipts and expenditures for the year have been as follows:

<i>Receipts.</i>	
Contributions of \$1.00 and over, received, up to Twelfth Mo. 15th, 1889,	\$805 87
Subscriptions and amounts under \$1.00,	24 99
	\$830 76

<i>Expenditures.</i>	
11,400 copies monthly, at 7 cents a year,	\$798 00
Amount in indebtedness, Twelfth Month 15th, 1888,	897 76
Excess of receipts for the year over expenditures,	32 76

Amount still due the publisher, Twelfth Month 15th, 1889,	\$61 00
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Very respectfully,

DAVID HESTON,

Frankford, Philad'a, Twelfth Mo. 15th, 1889.

Seamen's Friend Society.—The Annual Report of the Pennsylvania Seamen's Friend Society states that the Seamen's Home, No. 422 South Front st., has received 698 boards during the past year; that during the same period 65 libraries have been placed on board of ships; 383 Bibles and Testaments in 8 languages have been sent out, and a large number of tracts.

The Home for Aged and Infirm Colored Persons.—The 26th Annual Report of the Managers of this institution, presented at a meeting held Sixth Mo. 15th, 1889, states that the family in the Home then consisted of 121 persons. The number of deaths during the year was 16, and the average age of the deceased was over 52 years.

ONE reason why so many prayers are unanswered is, that so many prayers are those which ought not to be answered. We ask God to do what seems best to us, instead of asking God to do what seems best to Him. We ask God to give us help in the line of our plans, instead of asking God to show us how we can give help in the line of his plans. If only we are always ready to pray that God's will may be done, our prayers are sure to be answered, and we shall have reason for thankfulness accordingly.

I know of no state harder to reach than that of an elder, overgrown with the earthly nature.—*M. Ratliff.*

THE FRIEND.

FIRST MONTH 18, 1890.

It is a great and fundamental doctrine of all true religion, that the spirit of God visits the hearts of all men, to lead them in the way of holiness; and that to those who are obedient to its leadings, it becomes an ever-present and ruling principle of life. This is implied in the exhortation of the Apostle Paul to the Corinthians, "Examine yourselves, whether ye be in the faith; prove your own selves." Know ye your own selves, how that *Jesus Christ is in you*, except ye be reprobates?" And in a previous epistle to the same church, he uses this remarkable language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And from this he presses the necessity of purity and holiness in the words, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

If all the professors of Christianity, my, more, if all men everywhere were sensible of this most solemn truth, that each one of them is in some sense a "temple of God," and that the Great Ruler of the universe will hold him responsible for the care with which he preserves it from defilement and injury, what a strong inducement would be presented to refrain from every unallowable indulgence of the appetites and passions!

The physiologist and the moralist may show with convincing clearness that a course of sensual indulgence will waste the vital powers, plant the seeds of disease and wretchedness, and lower the moral standing of him who yields to the temptations to which the flesh is exposed; but with a full knowledge of the risk he is running, the man of strong passions will not be deterred by such reasons. He will seize the present enjoyment, regardless of the future evil; even although he may

"Foresee

The fatal issue of his health, peace, fortune and dignity; the loss of all that can enable man, and make frail life, short as it is, enjoyable."

In the hour of fierce temptation, nothing but the fear of offending God, and the restraining power of his grace can be relied upon to enable such an one to resist the devil.

The attention of our readers is called to the annual report of David Hoston, the publisher of *The Tract Repository*, which will be found in the column of "Items," with the hope that Friends will liberally support this useful publication, which is doing good in an unobtrusive way, and enable our friend to increase the size of his edition, and thus benefit a larger number of persons. We hope many of the former subscribers will double their contributions.

SUMMARY OF EVENTS.

UNITED STATES.—Judge-William D. Kelley, member of Congress from this city, died in Washington on the evening of the 9th instant, in the 76th year of his age. He was called the "Father of the House," having been a member longer than any of his cotemporaries.

Captain Pickens, Hydrographer of the Navy Department at Washington, says there are no reports of observations to show that the course of the Gulf Stream has for a considerable length of time differed greatly from its mean position. This direct evidence that the mild weather along the coast is not caused by a change in the course of the Gulf Stream, he adds, is supplemented by the fact that continuous mild weather has

prevailed far in the interior, where the effect on the weather of even a considerable change in the course of the Gulf Stream must be inappreciable.

The seven great flour mills of Milwaukee, Wisconsin, have formed a combination involving \$5,000,000, and an annual output of nearly a million and a half barrels of flour. This action, it is said, will shut out the English syndicate which has been negotiating for them for several months past, and is intended to meet the threatened competition of the English capitalists who have secured the Minneapolis mills.

A telegram from Lexington, Virginia, says the peach and apple trees there are in full bloom. "The mountains are full of wild flowers in bloom and the blossoms." The temperature at Lexington on the 11th instant reached over 70 degrees.

The Sandusky (Ohio) Register says: "The actual amount of malt liquors consumed in 1888, was 7,587,056 gallons. This includes not quite 3,000,000 gallons of imported beer and ale. The manufacturer's price to the retailer is above rather than below 20 cents per gallon. At 20 cents the cost to the dealers would be \$153,517,411. The retailers get an average of 60 cents per gallon, which makes the cost to the consumers \$460,522,236, which the American people must carelessly expend in support of the distillery. The \$72,670,136, and of distilled spirits \$379,226,860. This gives us a grand total of \$912,449,129, nearly one billion dollars spent annually for liquor by the people of the United States. How few people realize the enormous expense incurred by the people of the United States from the tax imposed by the General Government the local tax on the trade is not five per cent. of the cost. The cost to Ohio is about \$60,000,000 per annum; the local tax is \$2,250,000, which is but a trifle over four per cent."

A tornado struck St. Louis on the past four on the afternoon of the 12th inst., making a pathway nearly three-quarters of a mile wide, in which buildings were wrecked, trees uprooted, &c. Three persons were reported killed in the city and two at the town of Venice, Illinois. The storm in St. Clair County, Illinois, was particularly severe, property being lost in East St. Louis, and at other points being destroyed.

A tornado struck the east side of Clinton, Kentucky, on the evening of the same day, killing 11 persons, injuring 53, and demolishing 55 houses.

The number of deaths in New York's city last week was the largest in the history of the city, with the single exception of the first week in Seventh Month, 1872, when the number was 1591. The average for the corresponding week of the past five years is 807. This difference is much more marked when comparison is made with records as respects the average record of deaths from diseases which the influenza affects. The number of deaths from pneumonia, bronchitis, phthisis and influenza last week was 808, while the average number is about 278.

Deaths in this city last week numbered 718; 226 due to influenza, 100 to pneumonia, 358 more. Of the whole number 362 were males and 356 females: 145 died of pneumonia; 101 of consumption; 43 of disease of the heart; 30 of debility; 33 of old age; 25 of typhoid fever; 23 of convulsions; 25 of inflammation of the brain; 19 of typhus; 18 of diphtheria; 14 of inanition; 14 of influenza; 14 of inflammation of the brain; 14 of congestion of the lungs; 13 of cancer; 12 of inflammation of the stomach and bowels; 12 of disease of the kidneys; 11 of Bright's disease; 10 of cholera; 10 of cholera infantum.

Markets, &c.—U. S. 4½, 105; 4½, 120½; currency 6's, 116 to 126.

COTTON was firm and ½c. higher, at 10½ cts. per pound for middling uplands.

FEED.—Winter bran, choice and fancy, \$13 a \$13.50; do. fair to good, \$12.50 a \$12.75; spring bran, \$11.75 a \$12.50.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.90 a \$2.75; do. do., extras, \$2.75 a \$3.00; No. 2 winter family, \$3.25 a \$3.50; Pennsylvania family, do. do., \$3.00 a \$3.25; Western winter, clear, \$4.00 a \$4.20; do. do., straight, \$4.25 a \$4.45; winter patent, \$4.50 a \$4.80; Minnesota, clear, \$3.50 a \$4.00; do. straight, \$4.25 a \$4.75; do. patent, \$4.85 a \$5.15. Rye flour sold in a small way at \$3.15 a \$3.25 per barrel, 100 lbs. weight. Corn meal at \$1.50 a \$1.60 per 100 pounds for new, as to quality.

GRAIN.—No. 2 red wheat, 80½ a 81 cts.

No. 2 mixed corn, 30½ a 36½ cts.

No. 2 white oats, 28½ a 29 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; fat cows, 24 a 25 cts.

SHEEP.—Extra, 6 a 6½ cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; common, 4½ a 4½ cts.; culls, 3 a 4 cts.

LAMBS.—Extra, 7½ a 7½ cts.; good, 6½ a 7 cts.; medium, 5½ a 6½ cts.; common, 5 a 5½ cts.

HOGS.—Good Western, 5½ a 5½ cts.; heavy Western, 5½ a 5½ cts.

FOREIGN.—On the 11th inst., the English minister at Lisbon imparted to the Portuguese Minister of Foreign Affairs, England's ultimatum, demanding the recall of the Portuguese forces, officials and expedition of every kind from the banks of the Shire, beyond the region of the Ruo, and south of the Zambezi, and from Mashonaland. If Portugal failed to reply in 24 hours, the British Legation would board the Enchantress and await a reply at Vigo. The King immediately convened a Cabinet Council to consider the ultimatum. The Government replied to Minister (Glyn) Petre that Portugal, yielding to strong pressure from a power of the first rank, being too weak to withstand it, would order the withdrawal of the Portuguese from the Shire and Mashonaland, while reserving all rights to the Portuguese crown in those territories. On the 12th inst., the King resigned. On the night of the 12th instant, a mob of 3000 men attacked the British Legation and committed other riotous acts. Fifty persons were arrested. Minister Gomez has apologized to Minister Glyn Petre, and assured him all damage was met, and all persons concerned in the outrage punished.

The influenza is making great havoc with the health of people in all Western Germany. There are 15,000 cases at Manheim. The total number of cases in Berlin is estimated at 400,000. There have been 655 deaths due to the disease. In Paris the disease is abating.

The Dowager Empress Augusta, widow of the Emperor William of Germany, died on the 7th of the present month. She had been sick with influenza and had had a relapse.

The Anti-Slavery Society at Brussels is making arrangements for an expedition to Lake Tanganyika for the purpose of policing the lake and preventing the passage of slave caravans.

John Joseph Ignatius Döllinger, the head of the "Old Catholic" movement in Southern Germany, and one of the ablest opponents of the doctrine of Papal infallibility, died on the 10th instant. He was taken with influenza and was sick about 10 days. He was born in Bomberg, in Bavaria, in the year 1799.

Professor Otto Wilhelm Struve, the Russian astronomer, is about to retire from his post of director of the observatory Pulkova, owing to ill health.

A great flight of locusts, calculated to have covered about 2000 square miles, lately passed across the Red Sea, from the African to the Arabian shore.

A despatch from Shanghai, dated the 8th inst., says: "In the landing of a water-pipe in the province of Nanking a few days ago, upward of 1000 persons were drowned, a number of boats were wrecked and a large amount of property of various kinds destroyed."

The Provisional Government of Brazil has called upon the ex-Empress Tom Pedro to act as regent of the empire; she holds herself responsible for the safe-keeping of all the personal property of the Imperial family, including jewels, plate, furniture and pictures. The property is valued at \$1,500,000.

Kio Janeiro First Month 8th.—An official decree just promulgated provides for the separation of Church and State; guarantees religious liberty and equality, and continues the life stipends granted under the Monarchy.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Wanted, a young man of experience and ability, to fill the position of Governor. Application may be made to

BENJAMIN W. PASSMORE,

Concordville, Del. Co., Pa.

WM. EVANS, 252 S. Front St., Philad'a.

TO GRADUATES OF FRIENDS' SELECT SCHOOL.—All graduates of Friends' Select School are requested to send to the undersigned the names of any graduates of the school whom they can recollect, with the year of their graduation and their present addresses. In the case of any graduates from former names, please send, both their present and former names, if deceased.

Howard W. Taylor, 140 N. Sixteenth St.

Anna Scattergood, 3515 Powelton Ave.

Katherine T. McCollin, 1823 Arch St.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIRST MONTH 25, 1890.

No. 26.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,

No. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 207.

RECEIVED BY

HIGHLY OTHERS.

Some years ago, a Friend who was at a circular meeting, held at Newport, Monmouthshire, in Wales, saw in attendance there another Friend; and an impression fastened on his mind, to give that man a guinea. As he did not know the man, and was not acquainted with his circumstances, he hesitated about doing a thing which might seem like using too much freedom. So he put the impression by for a time; but on again meeting the Friend, the feeling revived so strongly, that he took him on one side, and told him how his feelings had been directed, that he did not know his circumstances, but he wished him to put the money in his pocket, and make whatever use of it he pleased. The Friend then told him, that when he left home all the money he had in the world was 14 pence; but he felt it to be his duty to come to the meeting; and now, through thy liberality, I am rich!

The faith in Divine Providence which enabled this poor man to leave home with such slender means to defray his expenses, is perhaps as impressive a feature in this anecdote, as the care of his Heavenly Father in putting it into the heart of a stranger to supply his needs.

It was through a somewhat similar impression, that the late Henry Cope, of Philadelphia, was led to relieve the wants of a worthy Friend, without knowing his peculiar need at the time. At one period there was considerable sickness in the family of Christopher Healy; and the physician had often attended upon them. When Christopher called upon him for the bill for his services, he replied, that if he would give him \$50, the bill would be considered settled, although that was a low charge for the labor performed. Christopher had not the money, but promised to give it to him, when it came into his possession.

Some time after he received through the mail an envelope containing a \$50 note and nothing else—nothing to indicate from what source it came. The money was paid to the physician and the debt discharged.

Having occasion to go to Philadelphia, and being at Henry Cope's house, he related the circumstance; and then asked Henry if his hand was not in this occurrence. Henry then ac-

knowledged, that feeling an impression to send Christopher \$50, he had done so.

The kind feeling which Henry Cope entertained for his friend Christopher would not have added much to the latter's comfort, if he had not performed the act which that feeling prompted. Indeed our Saviour said, that a tree is to be known by its fruit; and we may well doubt the sincerity or the reality of those professions of benevolence which never lead to corresponding efforts to relieve the distress of others. In a letter to Richard Reynolds who was a very liberal giver to the wants of the poor, John Thorp says: "I never had much to give, but I remember an instance, by which I was deeply instructed in the nature of Christian charity. One evening when I lived in London, as I passed by rather a retired corner of a street, a poor woman sat, (I think with a child in her arms) and very modestly asked charity. I felt pity strongly raised in my heart, and a language like this was feelingly raised in it, 'The Lord help thee;' but I passed by, and it very livingly arose in my heart, 'By what means?'—'by putting it into the hearts of such as can feel as thou now dost, to relieve her.' I turned back and gave her something."

Too many of those who are surrounded by outward comforts forget that they are only stewards of their possessions, for the right use of which they must give an account, when their Lord calls them to a reckoning. They now find many excuses for smothering the feelings of compassion which would prompt them to be liberal in relieving the wants of others; and either spend more than is needful and proper on themselves and their families, or keep on accumulating their means, adding farm to farm, field to field, or increasing the amount of their investments. Are not some of us too thoughtless and unconcerned about the warning conveyed by our Saviour, who said that at the day of judgment those should be turned away with the goats, who had neglected to feed and clothe and visit the hungry, naked and sick?

Not long ago the New York papers told of a little circumstance that happened in one of the elevated trains, which shows how "catching" an act of kindness is.

A little newsboy got on the train at Park Place, and slipping into one of the cross-seats, was soon asleep. Presently two young ladies came in and took the seat opposite. The child's feet were bare, his clothes ragged, and his face looked pinched and drawn, as if he were hungry. His face was dirty, but seeing that his cheek rested against the hard window-sill, one of the young ladies slipped her muff under his head. An old gentleman in the next seat smiled at the act, and without saying any thing held out a quarter to her with a nod towards the boy. She hesitated a moment and then took it; as she did so the next man as silently offered a dime, a woman across the car held out some pennies, and almost before the young lady realized that she

was taking a collection, every one in that end of the car had given her something for the poor boy. She added something here and there, and quietly sliding the money into the pocket of his ragged coat, took her muff gently from under his head without waking him, and giving to the passengers who were in the secret a nod of thanks, left the car at Twenty-third Street.

Years ago, I met with the following anecdote which interested me greatly at the time. I do not remember the paper in which it was originally published.

A merchant very extensively engaged in commerce, in one of our Atlantic cities, died intestate at the age of seventy-five. After his death, among his papers, a package of very considerable size was found, carefully tied up, and labeled as follows:

"Notes, due-bills and accounts against persons down along the shore. Some of these may be got by suit or severe dunning. But the people are poor; most of them have had fisherman's luck. My children will do what they think best. Perhaps they will think with me, that it is best to burn this package entire."

About a month after he died the sons met together, when the elder brother, the administrator, produced this package, read the superscription, and asked what course should be taken in regard to it. Another brother a few years younger than the eldest, a man of strong, impulsive temperament, unable at the moment to express his feelings in words, while he brushed the tears from his eyes with one hand, by a spasmodic jerk of the other towards the fire place, indicated his wish to have the package put into the flames.

It was suggested by one of the other brothers that it might be well first to make a list of the debtor's names, and of the dates and amounts, that they might be enabled, as the intended discharge was for all, to inform such as might offer payment that their debts were forgiven.

On the following day they again assembled, the list had been prepared, and all the notes, due-bills and accounts, the amount of which, including the interest, amounted to thirty thousand dollars, were committed to the flames.

It was four months after our father's death, continued my informant, that I was sitting in my eldest brother's counting-room, waiting for an opportunity to speak with him, when there came in a hard-favored, little old man who looked as if time and rough weather had been to windward of him for seventy years. My brother replied that he was administrator, as our father died intestate.

"Well," said the stranger, "I've come up from the Cape to pay a debt I owed the old gentleman."

My brother requested him to take a seat, being at that moment engaged with other persons at the desk. The old man sat down, and putting on his glasses, drew out a very ancient leather pocket-book, and began to count over his money. When he had finished, as he sat waiting his turn, slowly twirling his thumbs,

with his old gray, meditative eyes on the floor, he sighed, and I know the money, as the phrase runs, came hard; and I secretly wished the old man's name might be found upon the forgiven list.

My brother was soon at leisure, and asked him the ordinary questions—his name, residence, &c. The original debt was four hundred and forty dollars; it had stood a long time, and with the interest amounted to between seven and eight hundred dollars. My brother went to the desk and after examining the forgiven list attentively, a sudden smile lighted up his countenance, and told me the truth at a glance. The old man's was there! My brother quietly took a chair by his side, and a conversation took place between them which I shall never forget.

"Your note is outlawed," said he; "it was dated twelve years ago, payable in two years; there is no witness, and no interest has ever been paid; you are not bound to pay this note; we can never recover the amount.

"Sir," said the old man, "I wish to pay it. It is the only heavy debt I have in the world. It may be outlawed here, but I have no child, and my wife and I hope we have made our peace with God as we wish to do with man. I should like to pay it."

And he laid his bank notes before my brother, requesting him to count them over.

"I cannot take this money," said my brother. The old man became alarmed.

"I have cast simple interest for twelve years and a little over," said he. "I will pay you compound interest if you require it. The debt ought to have been paid long ago, but your father was very indulgent; he knew I had been unlucky and told me not to worry about it."

My brother then set the whole matter plainly before him, and taking the bank bills, returned them to the old man's pocket book, telling him that although our father had left no formal will he had recommended to destroy certain notes, due-bills and other evidences of debt, and release those who might be legally bound to pay them.

For a moment the worthy old man appeared to be stupefied. After he had collected himself, and wiped a few tears from his eyes, he said:

"From the time I heard of your father's death I have raked and scraped and pinched and spared, to get money for the payment of this debt. About ten days ago I had made up the sum within twenty dollars. My wife knew how much the payment of this debt lay on my spirits, and advised me to sell a cow to make up the difference, and get the burden off my mind. I did so, and now what will my wife say? I must go back to the City, and tell her this good news. She'll probably repeat the very words she used when she put her hands on my shoulders, as we parted—'I have never seen the righteous forsaken, nor his seed begging their bread.'"

"Giving each of us a hearty shake of the hand, and a blessing upon our old father's memory, he went on his way rejoicing.

After a short silence, taking his pencil, and making a cast, my brother said:

"There, your part of the money would be so much. Conceive a plan to convey to me your share of the pleasure derived from this operation; the money is at your service."

J. W.

It is the overshadowing presence of the Lord, that is the crown of all assemblies for worship; and it is his free gift and blessed help that enables any of his servants to do aught that tends to promote his kingdom in the earth.

The Burial Ground and Buildings at Arch and Fourth Streets.

(Concluded from page 194.)

Notwithstanding the efforts made at different times to prevent the erection of grave-stones, there is no doubt that a very large number of them were placed in the ground. Some were of considerable size, and it is known that there were instances in which inscriptions of some length had been cut upon them. One of these is mentioned in Watson's Annals. No doubt many of the stones have been sunk or otherwise put out of sight from time to time. It is thought that a row of grave-stones exists parallel with Arch Street, just west of the easternmost gate, the tops of which are about two feet below the present surface. In the readjustment of the grade and the preparation of a site for the proposed meeting-house, it was necessary to remove a great many grave-stones. It was a difficult matter to dispose of so large a quantity of material. They were ultimately buried in a large pit dug for the purpose just south of the present meeting-house, and close to the wall of the old Say Burial-ground which adjoins to the east. The approximate position of this pit is still known to a few living persons. About fifty years ago it caved in and disclosed the grave-stones piled one upon another.

Early in the year 1803 preparations were made for erecting the present centre building and eastern meeting-house on the burial ground. The main object was to provide more convenient accommodations for holding the women's Yearly Meeting. The foundations were dug and the cellars walled, in the autumn of that year. The structure above ground was proceeded with during the following year and finally completed in the spring of 1805. The date stone in the pediment of the centre building marks the year of erection as 1804.

Elizabeth Drinker records in her diary, that the first time the new meeting-house was used for a woman's meeting-house was on Fourth Mo. 15th, 1805, probably at the opening of the Yearly Meeting, and that it was so crowded that some persons went away. She also states that "A man who stood for the express purpose of counting the number of women who went into the new meeting-house in the burying ground, counted 1600—from another source we heard it was 1700; so that we may suppose there were about 1650—a great number of zealous women."

The western wing was first occupied in 1811, when the women's Yearly Meeting convened there on the morning of Third-day the 16th of the Fourth Month, the sittings of the previous day having apparently been held in the east wing. The men's meeting on the last named day was held in the old North Meeting-house on Key's Alley, which it had occupied for some years; and the afternoon sitting adjourned to meet the following morning in the east wing at Arch and Fourth streets.

The general design of the Arch Street Meeting-house is that of a centre building containing committee rooms, and two wings, each of which comprises a large meeting-room. The front is set back about seventy-five feet from Arch street and the east and west wings are about the same distance from the east and west lines of the lot. The cost of the centre building and east wing was nearly \$22,000. The whole of this amount was raised by subscription with the exception of about \$1300 derived from a legacy bequeathed by John Pemberton. The western wing which

is somewhat more commodious and in design an improvement on the plan of the east wing, was not erected until 1810. Its cost was about \$20,000, which amount was derived entirely from the proceeds of the sale of the old meeting-house property at Market and Second streets.

In 1820, an extensive alteration was made in the original eastern wing for the purpose of better accommodating the men's Yearly Meeting. The evidences of this alteration are apparent at the present time. The introduction of five raised seats facing the meeting instead of three, as is usual in our city meeting-houses, probably dates from this year.

In 1817 a general partition was made of property belonging to the Monthly Meeting in Philadelphia, which had previously been held in common. This partition does not appear to have been based upon an equitable valuation, but rather for the purpose of more convenient management. Under this arrangement all of the Arch Street front of the property at the corner of Fourth street was vested in Trustees to be appointed by the Middle District, with the reservation of the centre building and eastern wing of the meeting-house, for general Society purposes, and all of the surrounding ground was designated as being for yards for the common benefit of all the buildings in the enclosure; except that it was designed to continue to bury in that part which lies along the Fourth street side for about 100 feet south of Arch street. This part of the project does not however appear to have been adhered to, and it is probable that no interments were made there subsequently.

A fund was also allotted to the Middle District Monthly Meeting, out of which it was to defray the cost of taking care of the entire meeting-house building and providing wood and candles. All the Monthly Meetings were, however, to contribute to the cost of repairs. The residue of the property at Arch and Fourth streets, consisting of the front on the latter street of about 175 feet by about 200 feet in depth, and a small square plot at the south-east corner, east of the meeting-house, was conveyed to trustees appointed by all the Monthly Meetings, to be used for burial purposes. That portion fronting on Fourth street continued to be used as a grave-yard until 1833, when burials were discontinued there; the last interment having been made on the 31st of the Eighth Month of that year. The small plot east of the meeting-house was then opened, and its use was continued until filled; the last burial taking place in the Eleventh Month, 1851.

In 1848 a small strip, about seventy feet long north and south, and about 22 feet wide east and west, on the eastern side of the ground on Fourth street, was again allotted for burial purposes, and between that year and 1872 a few persons were buried there; but none since the last date—some have since been removed. It may be said that practically no interments have been made in the Fourth street ground for fifty-six years.

The dwelling-house on Arch street above Third, next adjoining the original burial ground site on the east, was purchased in 1804 as a place of residence for the caretaker, but it has since been rebuilt. The building immediately adjoining it on the west, occupied by the Bookstore and for other purposes, was erected in 1843, with funds donated by one or more Friends. It was built with the approval of all the Monthly Meetings in the city, as will appear from the following report of a joint committee appointed in the Fifth Month of the year above named, which also

designated its status and the purpose for which it was to be used.

"The proposition of the Monthly Meeting of Friends of Philadelphia [for the Middle District] contained in its minutes of 5th month 27th last, having claimed deliberate consideration, it was unitedly agreed to propose that liberty be given to erect a house on the east side of the lot on Mulberry street, near Third street, adjoining the house belonging to Philadelphia Monthly Meeting, to be used for the general purposes of the Society, such as the accommodation of the Library belonging to Friends, the deposit of books published or kept for sale or distribution under the direction of the Meeting for Sufferings, &c., and such other uses as may hereafter be deemed proper. Said house to belong to and be under the control of the Monthly Meetings in this city, as the ground on which it is proposed to erect it now is. The cost of building to be provided for without taking the funds of the Society, or calling on the Monthly Meetings for pecuniary aid."

In digging the cellar for this building a great many human bones were disinterred. It was the last structure erected on the original burial ground site.

A single brick from the ruins of Jamestown, Virginia, is built in the south wall of this structure. It was plainly visible for many years, being somewhat longer than the others and darker in color. But age has darkened the newer bricks and it is now difficult to distinguish this one from the rest.

The premises at Arch and Fourth streets have been designated by some as "The Westminster Abbey of the Society of Friends." Whether this be appropriate or not, within the enclosure repose the remains of many worthies who were prominent in their day and generation in the cause of Christ. The memorials of these are not found in carved monuments or lettered tablets, but are better preserved in the testimonies issued by their cotemporaries.

G. V.

"She is a sprightly, sensible woman, but would suit my taste much better if more of the diffident, the humble, the simple, entered into her composition. And even true genius and literary accomplishments receive a softness and luster from these qualities highly ornamental. I hope I am not apt to force the subject of religion into conversation (like poor Saul who would have the prophet conjured up for him); but advanced age, experience and parental affection, say, religion, my dear child, is the safety, the happiness, the glory of human nature. By its sanctifying virtue, natural and improved abilities are kept in due subjection, regulated and directed to useful purposes; by this we have counsel and wisdom in intricate concerns; by this we have counsel and resource, and consolation in distress; and by this we have (the greatest of all favors) the evidence, the assurance, earnest of a happy immortality.

"Aspire after the knowledge of it, my dear daughter! With all thy acquirements, endeavor to acquire this. Remember Moses was exceeding fair, who had the education of a court to polish his manners, who was wise in all the learning of the Egyptians, and whose poetical talents are left on record in his song, yet had he given preference to these qualities in his heart, he would never have been the leader of the Lord's people through the Red Sea and the wilderness. So no man knows where the visible part of him was buried, yet his memory

lives and preaches loudly to us this day."—*Richard Shackleton, 1787.*

Christopher Story.

In the year of 1648 there was born at Righead, in the parish of Kirklington, Cumberland, a child who was named Christopher Story. The wild border village was far remote from the centre, where a still more dark and ominous deed than had yet taken place was about to be accomplished, in the execution of the king; yet the sound of arms, of bloodshed, victory and defeat had reached it.

The child's father, Thomas Story, was a retainer in the service of Sir Philip Musgrave, of Elenhall, a staunch supporter of the king, in whose service both underwent "many jeopardies to the hazard of their lives." The events of the year in which Christopher, his only child, was born, and of the following year, must have brought into the household of the faithful loyalists distress and disappointment, but ill compensated for by the turn of fortune at the Restoration, when the Musgraves received from the hands of Charles II. "places of profit and trust under government," and in their turn amply rewarded Story for his former losses.

Christopher's mother was named Elizabeth Parrett. She was the eldest daughter of the clergyman of the parish, who, "being an industrious man in the creation," had acquired a small estate, which was destined to pass into the hands of his grandson Christopher. The boy was therefore sent early to school, and he was moreover the frequent companion of his father on the latter's visits to Elenhall, where he was shown into the presence of Sir Philip Musgrave. The old baronet took a fancy to the boy, and gave orders to his father to send him to the hall for certain periods of the year, at such times as he should think best, "to learn breeding and good manners, as they call them." These visits appear to have impressed the worthy patron still more in the lad's favor, for he proposed next to send Christopher with his own son, who was about the same age, to college, and to bear the charge, if his father would undertake to fit him with learning suitable for that place. This proposal seems to have been originally fallen in with, and the boy was kept diligently at school until such time as he should have gone away.

When the moment of parting came, however, his mother was unwilling he should go, for she thought, and no doubt truly, that if once the lad tasted of the pleasures of the intellect, of learning, and of the wider spheres of action, he would never again settle down to the plain life of a farmer; and the dread that he would then "sell the land," her father's estate, seems to have prevailed to keep her son at home, seeing, as she argued, that "he would have enough to live upon, without engaging in anything else." This decision the young man came afterwards to look upon as a wise one, for in his quiet country home he had become at a very early age the subject of deep religious convictions, which in all probability might not have held the same power over him in the busier life of the university. The description he himself gives of his early sensations is that he was one "called by the Lord's grace while he was young in years, and preserved from many evils, to which I as well as others was prone. I scarcely knew it was the Lord, but felt there was something near me and with me from a child that inclined my heart to seek after good and to read the Holy Scriptures." He tells us he was, as he

grew up to years of understanding, more sober and more moderate than some others, although the border country in which he lived was full of the grossest sorts of wickedness. His father and mother kept an inn, to which naturally a very mixed company of people resorted; and although the lad was not notorious in any way for bad conduct, yet he apparently went through alternate phases of deep repentance and sorrow for his shortcoming, and more or less successful soothing of conscience to sleep with the thought that he was still young, and would probably live long, and that it was time enough for him to be religious "when he was married."

Whether these arguments were known to his father and mother or not we cannot say, but when he was but 18, they became most desirous that he should marry "a young woman whose parents were of good repute in the country," and this to Christopher was a very "weighty matter," calling for many nights of anxious consideration and prayer. It seems, however, to have reached the right decision, for the marriage, in spite of the extreme youth of the pair, proved essentially a happy one. Bridget says, in the testimony concerning her deceased husband: "We lived together in the married state upwards of fifty years, in true love and sweet concord. . . . It is not within my capacity to set forth the worth of this my dear husband, yet I thought it my duty to pay this tribute to his memory, for he was not only an husband, but even as a nursing father to me, and a tender and watchful father to our children."

Not long after his marriage, Christopher went through a period of such "horror and trouble of mind," that he concluded if he should then die there was no hope of mercy for him. "A violent form of fever being prevalent in the neighborhood, his wife was stricken by it, and he was in great despair. He was persuaded to repair to a blind woman, who had the character of a witch, and who pretended to be able to do great things, and to foretell what should come to pass. This woman informed him that he would not take the distemper himself; he believed her, and when, very shortly afterwards, he was seized with the sickness, he was filled with shame and remorse at his mistrust and his credulity. For a time he seems to have been in despair, and at last sent for his priest, but "when he came he wanted his book," so Christopher, who no doubt knew the prayer-book as well as himself, was once more disappointed. He went diligently to church, determined to hear and observe every word the priest said; he consulted with divers other ministers, but with the same result. "How to come out of sin, which was the thing I wanted to know, they left me at a loss."

At this time a meeting of some Friends was appointed about a mile off, and Robert Barclay, who was on his way north, heard of it and was present. Christopher was somewhat impressed by his sermon, but when the meeting was over he was ready to join with a young priest present in arguing against the Friends; but Robert Barclay, perceiving "that there was little good to be done, for there was like to be an uproar among the people, some shouting and making a noise, there being many sorts of people, took horse and rode away."

After this Christopher was more than once thrown in the way of Friends, and was also lent a book of Francis Howells, which he says "drew him nearer to Friends." One night, in the middle of winter, he invited two Friends to go home with him to his house, and he tells us

that "the report going abroad that I had turned Quaker, and the Quakers gone to my house, in a few hours many neighbors came to hear and to see; and the house being pretty well filled, the two Friends [Thomas Carlton and Thomas Langhorn] advised me to speak to the people to sit down, and we would have a meeting." After this a regular meeting of Friends, consisting of about thirty, was held at Christopher's house, usually in an upper room; but when there was a "public Friend" they had the meeting out of doors. This was in the year of 1672. About four or five years after he had joined himself to Friends, Christopher began to travel about and visit other meetings, and in the spring of 1678 he offered himself as companion to Edmund Wier on a journey to Scotland. They visited Aberdeen, where they found most of the Friends in prison, but the magistrates "having grown weary," they took no notice of the newcomers.

The following autumn, after the harvest was over, Christopher set out to visit Wensleydale, having it also in his mind to go and see George Fox, who was at that time quite unknown to him, and who was then at Swarthmore. "Talking meetings in the way," he says, "I came to Swarthmore on the Seventh-day, and was at their meeting on the First-day, where was George Fox, Margaret his wife, and four of her daughters, and all very loving and kind. When we parted, George exhorted me to keep to the grace and I should grow."

The next two years were spent in travelling about and in attending to his flock at home, which by this time had grown too numerous to meet in their dwelling houses, much less in his small upper room. It was found necessary to build a meeting-house, and wood was purchased of Henry Daeres for that purpose; but the clergyman of the parish, supported by some others, petitioned the sessions not to permit them to build a new place of worship, for, they said, the church might as well then be pulled down, seeing that although the parish was five miles long, yet sometimes not above five beside the priest and clerk were there.

The magistrates, considering these premises, wrote to Daeres, who was also a justice of the peace, to let the Friends have no wood; he also refused them their money, which had apparently been already handed over, and as all the wood in the neighborhood was in the hands of large landowners, who, hearing of the injunction, would not sell, Christopher and his friends were forced to abandon their intention.

About this time, Story tells us in his autobiography, three young curates came among Friends. One of them, being very conscientious, told the priest, whose name was Robert Priestman, that he could not say "amen" to him, for he saw that he himself came short in many things. The priest replied, with a fine touch of humor, that he had better say "anend." This evasion seems, however, not to have satisfied the curate.

The little body of Friends continued to be much hampered by the efforts of an informer and by various distrains upon their goods and fines. Some or other of their number were constantly in prison until the death of Charles H., about three years after, when all who were in confinement were set at liberty, and the officers commanded to see that none molested them at their meetings, which consequently grew large, many flocking to hear. The former necessity now increased for building a larger meeting-house, and seeing no better way, they went

to Scotland and bought wood there, building a house to hold a third more than their numbers at that time, but in a few years, he tells us, it was filled.

"In the year 1698, towards the latter end of the Ninth Month [old style]," his narrative continues, "my wife and I went to visit Friends in Scotland, and the harvest being backward that year in divers places as we travelled, until we came to Aberdeen, people were but reaping their corn; and a storm of snow having fallen and lain upon it for a month before it was reaped, people made fires in the fields, it was so cold, which made both corn and fodder scarce. The poor people looked like death, some died in the highways, and more were supposed to die from the corn being unwholesome than from want of bread. As there had been more years than one that corn had been dear, many poor people were like to lose hope of having plenty again.

The next Yearly Meeting I went to London, and gave Friends an account [of them]; and as the brethren's care had been that Friends in that country should not suffer want, their care increased until plenty came."

The autobiographical notices of Story terminate in the year 1701, but the remaining years of his life were, we learn from other sources, spent in the same quiet services, visiting the scattered meetings of Ireland, Scotland and England, until in his seventy-second year he was attacked with "a lingering sickness which gradually wasted his natural strength," and on the 6th of Eleventh Month, 1720, he died at his own house at Righthand, and was buried in the Friend's burial ground adjacent, on the 8th of the same month.

FOR "THE FRIEND."

—1690.—

"Is there not a time of service to man upon the earth?"

We know not, whether joy more manifold
This year may hold
Or grief more deep and keen. This as it may,
In Everlasting Arms, let each heart lay
All that it loves the best,
For keeping, and for rest.

Man's anxious striving, and the ceaseless toil
For worldly spoil,
O'er crowd his higher aims. These are forgot.
He calls the New Year his! Considers not
Each day of cloud or sun
A gift from God. Each one

Made new and beautiful, and all complete,
And truly meet
To fill with faithful deeds of love for Him;
For 'e'en amid earth's conflict, and the din
O'er selfish motives, wrought—
God's truth, thro' lies, is taught.

Ah, no indeed! Not ours these passing days.
Our Master lays,
In the unfolding moments of each hour,
Some strong, sure evidence of his own power,
And man, oft dumbly stands,
O'er awed at what God's hand

Hath wrought. A voice within our home is still'd,
'T was He, that willed
Tired hands should fold'd be to lasting rest.
And though our hearts were torn, He knew the best;
Whisper'd mid storm—"Thy I: He is:
Be not afraid." "Rely

Upon my promise. In my enfolding
Now beholding
My tenderness and love, as ne'er before."
For, when our wounds are deepest, hearts most sore,
We seek his healing balm,
His comfort and his calm.

So not the smoothest paths, nor cloudless hours,
Nor thornless flowers,
Have brought us nearer joy, nor pierc'd his fellowship
With grief, has often caus'd our hearts to dip
Deeper in Shiloh's wave,
Most glad, at what this gave.

Fitting indeed the theme, for New Year thought,

That what is wrought
Within the heart of each tried trusting child
Whose "Abba, Father," proves them reconciled,
Doth add upon Christ's name,
Some—richer, fuller gain.

The Church,—his Bride,—hath clothing finer, purer,
Lengthen'd surer
Upon the strength of her Beloved One,
For all our wretched hours, and service done,
Desiring but his praise
Thro' all the passing days.

Only safe is each, in his kind keeping,
Who unsteeping,
Watches his flock: sees if their path should be
Thro' heights or depths. Dear Master, close to Thee
In humble trust, not fear,
Lead us, this new-born year.

Y. N. T.

First Month 1st.

NOT SHUT IN.

SELECTED.

[The following lines were written by a lady who laid down a bed of extreme suffering for many years.]

"Shut in!" did you say, my sisters?
O no! I only led away
Out of the dust and turmoil.
The burden and heat of the day,
Into the cool green pastures away,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

Earth's ministering ones come round me,
With faces kind and sweet,
And we sit and learn together
At the loving Saviour's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go out and bear them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To bask in the glorious day.
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
My spirit cannot restrain.

I wait the rapturous ending—
Or, rather, the entering in
Through the gates that stand wide open,
But admit no pain or sin.
I am only waiting, sisters,
Till the Father calls, "Come home!"
Waiting, with my lamp all burning,
Till the blessed Bridegroom come.

FOR "THE FRIEND."

The Rocks North of Philadelphia.

Through the kindness of a friend who conveyed me in his carriage from Oak Lane Station on the North Penn Railroad, I had the opportunity on the 2nd of Twelfth Month of visiting several quarries in the southern part of Montgomery County, and of seeing some beautiful scenery. The most extensive view was the delightful one we obtained of White Marsh Valley, which suddenly opened before us as we reached the top of the ridge to the south of it.

A large amount of the land over which we travelled has been purchased at high prices for suburban residences of wealthy persons, and we learned that \$1000 per acre was no unusual price to be paid for a farm, especially if it had high rolling ground upon it, and was not far distant from a railroad station.

The first quarry we visited was a very hard, dark-colored, horriblencic gneiss, where a few men were at work, drilling a hole in the hard stone for blasting purposes; one man was sitting on the rock holding the drill, and two others were delivering alternate blows on it with heavy sledge-hammers. The progress was slow, and

the hole could only be made by long-continued patient labor. The stone, we were told, was used for making turnpike roads. The rock belonged to the same series of gneiss rocks as those at Frankford and other points near Philadelphia.

At Edge Hill we came upon a rocky ledge quite different in character. It was composed of quartz, with thin scales of mica interspersed, which gave it somewhat of a slaty structure. It is considered by geologists to be equivalent to what the New York geologists have named the Potsdam sandstone, the same rock which borders the northern side of the great limestone valley of Chester County, Pa.

The quarrying in this ledge appeared to be comparatively easy. The strata were very steeply inclined, and so intersected with cleavage planes, that the men were able to throw down great masses of it by prying them out with crowbars. As these rolled down to the bottom of the quarry, they split into slabs with flat faces. We were told that the principal use made of the stone was in lining furnaces, for its nature was such that it could withstand an intense heat. In one of the quarries the stone was ground into powder, to be used as one of the materials in making pottery or terra cotta ware.

The principal mineral we met with here was a titaniferous specular oxide of iron, which was more or less diffused through the quartz, but not in sufficient quantities to have any commercial value. On entering one of the quarries we were asked whether we were in search of gold. The owner had been approached some time before by a man interested in western mining operations, who had noticed a small vein of quartz in the general mass of the rock, which seemed to him to resemble the gold-bearing quartz of the Rocky Mountain mines. He had made certain business propositions to the owner, and told him if he would sink a shaft so as to follow the vein to a depth of one hundred and twenty feet or thereabouts, he would probably find gold in paying quantities.

There was some plausibility in his suggestion, because similar quartz veins in other sections of country are known to contain gold. But as no gold worth mining for has been found in this vicinity, the probability is that the search would be unsuccessful.

Such veins are believed to occupy fissures or cracks made by some disturbing force in the strata of rock previously existing. These cracks are oftentimes of great depth, and have mostly been filled by the infiltration of water containing mineral substances in solution, which have gradually been deposited. Quartz is the most abundant of these deposits, because it is everywhere common, and is readily taken up by heated waters from minerals which contain it. With this are often associated other minerals and metals. "By this process," says Dana, "materials that are scattered very widely, and only in minute quantities through the adjoining rocks, are gradually gathered into these open cavities." J. W.

Affectionate Counsel to a Young Man.

In the year 1818, William Allen, of London, in parting with a young man who had spent some time in his family, gave him a judicious letter of advice, from which the following passages are taken:

"DEAR E. C.—I feel anxious for thy welfare in every respect, and especially in thy going among perfect strangers, but if thou art careful

to attend to the Divine Monitor in thy own mind, the Spirit of Christ, thou wilt be under the notice and protection of the greatest of beings, and wilt be favored with that sweet peace in thy own soul, which is far beyond all other enjoyments. Accept, dear E., the following hints from thy sincere friend and well-wisher:

"1. Devote some portion of the day to the reading of the Holy Scriptures alone in thy chamber, and pray constantly to the Almighty that He would enlighten thy mind to understand them.

"2. Endeavor to keep thy mind in such a state that thou mayst turn it to think upon God many times in the course of the day, and pour out thy petitions to Him in secret for preservation.

"3. Never do anything privately, which thou wouldst be ashamed of if made public, and if evil thoughts come into thy mind, endeavor to turn from them and not follow up the train of them, or indulge them for a moment; always endeavor that thy very thoughts may be acceptable in the sight of God, to whom they are always open.

"4. Be careful not to read books of an immoral tendency, as novels, romances, &c., and endeavor to discourage it in others, they are poison to the mind.

"5. Be punctual in attending a place of worship.

"6. Be very careful what company thou keepst; have few intimates, and let them be persons of the most virtuous character, for if a young man associates with those of bad character, he infallibly loses his own.

"7. Be very circumspect in all thy conduct, and particularly towards females.

"8. Never do anything against thy conscience."

FOR "THE FRIEND."

Teaching and Leadings of the Spirit.

When our Holy Redeemer was personally among men, He told his disciples it was expedient He should go away; for if He went not away the Comforter would not come to them. That is, if I understand it, while they had Him for an outward leader and teacher to depend on, they would not know inwardly for the teachings of the Spirit. How is it now? If we look outwardly for his teachings and leadings, we need not expect to find Him inwardly. But He says, if I go away I will pray the Father and He will give you another comforter that He may abide with you forever. So He would not leave them comfortless, but promised to come again in spirit and guide them into all truth. And now the Comforter has come, as many can livingly testify, and He teaches as never man taught. So we no longer have special need that every man should teach his neighbor, and every man his brother, saying know the Lord, for we all may know Him in spirit, even though we should be so situated as to be deprived of all outward helps. Yet He said, when He was outwardly in the world, "these things have I spoken unto you, that my joy might remain in you, and that your joy might be full." So his sayings are left recorded for us, and like the balance of the Scriptures, are very profitable to us, that we through patience and comfort of the Scriptures might have hope.

But we have need to be more apt learners in the school of Christ, and not look too much outwardly. For that which may be known of God is manifest in man; for God has showed it unto us by his Spirit, and the spirit searcheth all

things, yea the deep things of God. I value the Scriptures above all writings; yet I think them subordinate to the Spirit. For it is only by the Spirit that the doctrinal parts are understood. And I believe that the saving truths of the gospel are taught by the Spirit to every intelligent son and daughter of Adam, whether they are blessed with the Scriptures or not. For it is the Spirit and not the letter that gives life to the soul.

But it appears that very early in the world an evil spirit was permitted to enter Paradise, and gain admittance into the heart of man; and by teaching lies in hypocrisy, lead them away from the teachings and commandments of God, as he was and is the enemy of all righteousness. But a third teacher was, in adorable mercy, soon promised for the salvation of poor, lost and fallen man. He was to have power over all the powers of the enemy, and was ushered into the world under the announcement from God: "This is my beloved Son, in whom I am well pleased; hear ye Him." So "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." And now we are to hear Him, for He teaches as never man taught. For He alone has the words of everlasting life. But we must have an ear to hear what the Spirit saith unto the churches; before we can understand the deep things of God; as they are only spiritually discerned. So the deep things of God are only understood by the teachings of the Spirit of God. And if our faith stands more in the wisdom and teachings and power of man than in the silent inward teachings and power of God, how can we believe in the teachings of the Spirit? And in proportion as we turn away from faith in the teachings of the Spirit, so far we renounce our faith in the spirituality of true worship, and return to ceremonial and figurative rites. But as our faith is, so it will be unto us. If we prefer to seek the living among the dead, we shall be left to our choice, but leanness will cover the soul. So turn ye, why will we die, spiritually, when life and immortality are set before us to accept if we will comply with the terms? But as in Adam all die under the teachings that he followed, so now, in Christ, and under his teachings, all are made alive and restored to the happy condition they were in before the fall; or in a more steadfast condition in Christ than never felt. But if I can see straight, there is an increasing tendency to turn away from the teachings of the Spirit to the weak and beggarly elements of the letter, and to those who teach for doctrines the commandments of men; and to substitute a human ministry and teaching and power, to supply the lack of the departed life and power. So a spurious ministry and teaching is arising, and attempting to take the place of the true one, by showing great boldness, with signs and wonders, inasmuch that if it were possible it would deceive the very elect. But it calls loudly for money, and outward help to carry it forward. So faith in an educated ministry, and a paid ministry, and a one-man ministry, like other denominations have, seems to be gaining fast foothold amongst us. Reminding me of the days of Simon, the sorcerer, who offered money for the gift of the Holy Ghost. But Peter said to him, "thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." But now the delusion has got to be so great with some, that

they seem to think that money is the most essential part in carrying on the evangelistic work, or in saving souls, as they call it. So now the aspirations in many places seem to be to have each meeting supplied with a separate preacher or pastor as they call it, who receives his or her qualifications after the rudiments of the world, and not after the teachings or leadings of the Spirit. But as they are employed by man, they prepare a prearranged discourse, which they call the gospel; and with all the eloquence they can command deliver it to the credulous assembly, who receive it as if from the Spirit of the Lord. Thus the whole course of Society matters amongst us seems to be changing from the inward to the outward; and from the glory of God to the glory of man, and from the leadings and teachings of the Spirit to the leadings and teachings of man, under a mistaken notion that they are led by the Spirit of the Lord. Some as leaders seem to be aspiring to sit in the temple or synagogue as God and to rule it over God's heritage, being vainly puffed up in their own carnal minds.

I've seen the desolation long ago,

And silently have mourned because 'twas so.

And if I am old, I earnestly strive to see things as they really are. I am now, as I write this, near three months along in my eighty-ninth year; yet I have a thankful hope that my spiritual eye has not become dim, nor my mental force much abated. And I still have a faint hope that the time will come when "God will bring back the captivity of his people. Then will the aged and trembling seed of Jacob rejoice, and Israel be glad." (Psalms liii. 6.) But by whom shall Jacob arise for he is small!

D. HIDDLESTON.

DUBLIN, IND., First Mo, 4th, 1890.

Holy Writ Confirmed.

At the annual meeting of the Victoria (Philosophical) Institute, held at the Society of Arts House, under the presidency of Sir George Stokes, P. R. S., Dr. Wright read a valuable paper by Professor Sayce, describing the important cuneiform inscriptions which were discovered the winter before last at Tel el-Amarna, Upper Egypt.

The tale of these tablets is a truly wonderful one, showing that in the fifteenth century before our era—a century before Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylonia and Egypt, and the smaller states of Palestine, Syria, Mesopotamia, and even of Eastern Cappadocia. The intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. In fact, Babylonia was as much the language of diplomacy and cultivated society throughout the regions as French has been in modern times. This influence explains, among other things, the existence of Babylonian names in Palestine while the Canaanite was still in the land." The newly-found tablets confirm the conclusions already arrived at by Egyptologists, that Palestine was Canaanite at the close of the eighteenth dynasty, the founder of the nineteenth dynasty being "the new king who knew not Joseph." The towns of the country were, moreover, garrisoned by Egyptian troops, and, though its governors bore Semitic names, they were officials of the Egyptian king.

One of the most interesting passages in the paper dealt with a question of the antiquity of writing. It has long been tacitly assumed by the critical school that writing was not only a

rare art in Palestine before the age of David, but was practically unknown. Little historical credence can be placed, it has been urged, in the earlier records of the Hebrew people, because they could not have been committed to writing until a period when the history of the past had become traditional and mythical. This assumption is now triumphantly shown to be opposed to facts. Long before the Exodus Canaan had its libraries and scribes, its schools and literary men. The annals of the country, it is true, were not inscribed in the letters of the Phœnician alphabet on perishable papyrus; the writing material was the imperishable clay—the characters those of the cuneiform syllabary. A new light is thus thrown on royal lists like that contained in Genesis xxxvi. Why should not this be an extract from the chronicles of Elom, originally written in the cuneiform syllabary of Babylonia? In what is asserted by the critical school to be the oldest relic of Hebrew literature—the song of Deborah—reference is made to the scribes of Zebulon "that handle the pen of the writer" (Judges v. 14), and we have now no longer any reason to interpret the words in a non-natural sense, and transform the scribe into a military commander.

Professor Sayce's paper concluded with some words on the rich reward which still awaits the explorer's toil beneath the soil of the Holy Land. Workmen and funds are found for excavating the buried history of Greece, but little or nothing is done to secure the treasures that lie beneath the surface of the sacred land of our faith. The tablets of Tel el-Amarna are, Professor Sayce holds, an earnest of what is yet to be unearthed in the Holy Land.—*London Christian*.

Natural History, Science, &c.

Habit of Ants.—Across a broad dry, sandy path, worn firm, some thousands of ants passing to and fro from their nest had left a slight trail. They were burrowing on in full work, when I drew the top of my walking-stick across their road, obliterating about an inch of it. In an instant the work of the nest was stopped, and thousands upon thousands of factory hands were thrown out of employment. The walking-stick had left two little ridges of sand like minute parallel earthworks drawn across the highway. Those that came out of the nest, on arriving at the little ridge on their side, immediately stopped, worked their antennæ in astonishment, then went up to the top of it, and seemed to try to look round. After a moment they ran back and touched those that were coming on to communicate the intelligence. Every ant that came did exactly the same thing. One ant that came passed the little ridge, but all returned. By and by the head of the column began to spread out and search right and left for the lost track. They scouted this way and they scouted that; they turned and doubled and went through every possible evolution, hundreds of them, sometimes a score at once, yet not one of them attempted to go straight forward, which would have brought them into their old path. Not one ventured to explore straight forward. The same actions were going on behind the other ridge of sand just opposite, an inch away. Once or twice an ant from either party happened to mount on the parallel ridge at the same time, and if they had strained forward and stretched out their antennæ they could have almost touched each other. Yet they seemed quite unconscious of each other's presence.

Some hours afterwards, towards evening, I found the ants were beginning to get over their difficulty. On one side an ant would go forward in a half-circle, on the other another ant would advance sideways, and meeting together they would touch their antennæ, and then the first would travel back with the second, and so the line was re-established.—*R. Jefferies in Field and Hedge Row*.

Rainy Season in South America.—Dent, in his "Year in Brazil," says that he had been told for some time that the rains would begin on the 15th of Ninth Month, and "with marvellous punctuality, during the grey dawn of that morning down came the first showers."

Lizards as Food.—"A few days ago Vicente shot a large lizard, it was three feet, eight inches long, and was killed while lying asleep, basking in the sun beside a small pond near our camp. We skinned and cooked it according to a recipe contained in a book called "National Cookery," and which gives directions how to prepare and cook monkeys, snakes, frogs, armadillos and, in fact, everything imaginable. The result of the experiment with the lizard was most satisfactory, the flesh being a delicate white and most delicious, rather similar to pork in flavor."—*Dent's Year in Brazil*.

Surveying in Brazil in the Rain.—At 6.30 A. M. the weather appeared rather finer with detached clouds, but no blue sky. At seven it was showery, but yearning to get out again, we determined to rally forth. The showers soon became settled rain, which fell with scarcely any intermission the whole day. It was fearful work. We were engaged in setting out lines through dense forests, and undergrowths on steep side-long ground. After a long morning spent in pushing and cutting my way, torn by thorns, drenched not only by the rains, but by the droppings from vegetation, I felt somewhat done up. I had been hacking away all morning, sometimes passing through lovely dells carpeted with various ferns, among which appeared tree ferns and handsome leaved plants, some with long, pale-green leaves, but all overrunning and intertwined with a network of innumerable thorny creepers, some very thick, without leaves, but with strong curved spines about three inches apart and half an inch long, similar, I dare say, to the African "wait-a-bit" thorns, besides many smaller. There were also many trees and shrubs, whose trunks and branches were studded all over by a mass of long, sharp spines, some of them sticking out from the trunks in bunches, branching out like the end of a lightning conductor, about three or four inches long by six inches across. I also met with thick clumps of long jointed, red-like grass or dense masses of feathery bamboos, through which it was impossible to see a yard in advance. So I went on, with my ranging rod in my left hand, and my long knife in my right, my mackintosh torn in a dozen places, shaking off fresh showers at every step, every stitch on me soaking wet, above my waist from perspiration, below with rain, my hands scratched and dotted over with many thorns."—*Dent's Year in Brazil*.

Items.

Italy and Peace.—From many sides, by voice or by writing, friends known or unknown, have for many years exhorted us to prosecute with redoubled energy our labors for Peace and European disarmament. These incitements, come to us, even more than from ideal humanitarians, from business men who admit more fully every day that the only remedy for the crisis amongst bankers, builders,

farmers and business houses (which, instead of lessening, continues in ever-increasing ratio), will be the substitution of trust for the armed trust which keeps up mistrust all round, and is leading to universal bankruptcy. The Governments themselves are beginning to be convinced of this, but they have not the courage, bound as they are by the past, to alter their path.

The impulse to change, needs to come to them from public opinion, and it remains to be seen whether men of intelligence and of heart, who long to see their countries brought out of the ruinous situation in which they are now placed, will follow the example of Senor Semenza, a highly-esteemed merchant, and of others.—*From the Milan "Secolo."*

M. Semenza's letter alluded to in the preceding article:—

"Milan, 19th November.

"Dear Signor Monca,—In reading the splendid speech of Mr. Blaine to the American Congress, my thoughts went to the work of Peace and Brotherhood which is begun in Europe, and to which you have dedicated so much zeal and activity.

"An American diplomatist may say that, if America too often sends to Europe unwelcome announcements of storms which are traversing the Atlantic, this is partly counterbalanced by the despatches which Europe sends her of so much of her waste, mixed up with good emigrants. But the speech of Blaine is the voice of a practical man and Minister of State, who speaks to a confraternity of the other American States the following words:—"We believe that the spirit of justice and mutual respect of rights will not allow of the establishment in the Americas of that artificial equilibrium which has covered Europe with war and with blood."

"However ambitious and sincerely practised in good faith, will from the American people from the necessity of surrounding their frontiers with soldiers."

"The idea of Blaine is much less distant from reality than that of those who in the distant epoch in which the cities of Lombardy lived in war between themselves, forgot an united Italy."

"However ambitious and sincerely practised by blinded governments, they can hardly fail to see that those who live by their own labor are beginning to be tired of the excessive weight of the taxes, which, destined in great part to support huge armaments, are ever narrowing, directly or indirectly, the benefits derived from agriculture, industry and commerce. I have often thought, and if the great mass of the people knew how much they pay to-day, under the veiled form of indirect taxes, they would be perfectly amazed. And even if our patience is unlimited, material resources have their limit."

"Financial crises, economica disturbances, general discontent, increase of emigration, ideas of anarchy, are all calamities which will go on increasing, we do not see how much, if the great mass of the people do not see the obstacle the action of the Committee of Peace has already, in its early days, obtained some practical result, as, for example, is indicated in recent speeches by some of the principal men in Europe.

Baltimore Yearly Meeting.—The printed Minutes of this body, which have been recently received, state that it convened at Baltimore on the 8th of Eleventh Month, 1859.

The Trustees of the Miles White Beneficial Society reported that they had distributed \$5,910, principally in promoting education, purchasing books, relieving the poor, and assisting various charitable institutions.

A report on the distribution of Friends' books was adopted; which, while recommending a more general acquaintance with the writings of Friends, discouraged the Yearly Meeting taking part in the sale of the Publishing Agency.

A memorial was read, prepared by the Western Yearly Meeting, and addressed to the Conference of American Delegates, recommending the adoption of arbitration as a means for settling international disputes. It was agreed to endorse this memorial on behalf of the Yearly Meeting.

Memorials were read from Nehemiah C. Thomas and John B. Crenshaw, deceased ministers.

Anti-Caste.—This is a Monthly Journal issued by

Catharine Incey, Street, Somerset, England. Price 25 cents per year. The number of Eleventh Month, 1859, contains some account of the barbarous treatment which the settlers in Australia have manifested towards the aborigines of that country, a nation which it states, "is still to be numbered by hundreds of thousands."

A Bridge Over Which We Must Pass.—"Will you ask my pardon?" said a master to his servant, with whom he had disputed.

The answer was a surly negative.

"Then I will ask yours," said the master, knowing that some one must always be the first to give in, and meeting his servant more than half-way with forgiveness and peace.

"What heart could withstand such a step toward reconciliation? Truly has it been said of forgiveness, that this is a bridge over which we all need to pass. Let us not break it down. A glimmer of light and comfort came to Martin Luther when the old monk by his bedside read aloud the solemn words: "I believe in the forgiveness of sins." Which of us could stand before the God of all did He not blot out our failures and dismiss our trespasses? If we are feeling concerning any fellow-creature, "I have sustained a wrong I cannot forget nor pardon," let us take the first right step by naming the name we dislike at the mercy-seat. In the time of Washington a Christian man journeyed to the general to beseech the life of a neighbor sentenced to death. He was told his "unfortunate friend" must perish. "He is my worst enemy," said the intercessor. "And have you," asked Washington, "walked sixty miles for your enemy's sake? I grant you his pardon." What a revenge was this!—*Quiver.*

THE FRIEND.

FIRST MONTH 25, 1859.

The general prevalence in the community of a suddenly developed influenza, attacking multitudes of people, causing much suffering to many persons, and proving very serious and even fatal to some whose vital powers were previously in an enfeebled condition, or who have imprudently exposed themselves while under its influence, has awakened a very general interest in the subject, and has produced much speculation as to the cause or causes of this mysterious affection. The prevalent opinion appears to be that there must be some malaria, or disease-producing material widely diffused in the atmosphere, which has affected the health of the people, both in Europe and on this Continent. As to the source of this poisonous constituent of the air we breathe, it seems probable that we shall long remain in ignorance. It is too widely spread to be traced to any local origin. It is possible, that in the progress of the solar system, through the infinite regions of space, we may have passed through a portion of the universe containing unwholesome materials which have been drawn to our globe by the power of its attraction.

But whatever theory may be suggested, we may rest securely in the conviction that the omnipotent Ruler of the universe keeps everything within his own control. If He sees meet to chasten the inhabitants of the earth, He has it at his command countless agencies with which He can effect his purposes. If men do not take warning and turn from the evil of their ways, when his rod is lightly shaken over them, it is

easy for Him to send more grievous afflictions. If it should be his will to increase the potency of the malarious influence which now prevails, how helpless would man be to oppose it. Hundreds might then be stricken down where only single individuals now perish.

What a blessed thing it is, in the midst of trial and sickness, to have our confidence firmly placed on the Lord—to feel that we are in his hands, and to be prepared to submit ourselves unreservedly to his will, knowing that all things shall work together for good to them that love God—that neither heights nor depths, things present or things to come, shall ever separate such from the love of God, which is in Christ Jesus our Lord.

We believe the present visitation, though not yet so destructive to life, as the Cholera, Plague, and other epidemics have been, is yet grave enough in its character to awaken serious thoughtfulness, and that it ought to have the effect of renewing, stimulating the people to seek the favor and protection of that Divine Being, in whose hands are the issues of life and death.

We have received a letter from a Friend in England, who is much troubled at the growth in America of the cruel practice of vivisection or the performing of surgical and other experiments on living animals. The writer has sent us a printed pamphlet on the subject, which contains some accounts of the tortures to which dogs, cats, rabbits, &c., have been subjected under profession of advancing the interests of science. These accounts are revolting to those who possess ordinary feelings of compassion, and we believe it right for public opinion to be so brought to bear on this subject as to greatly restrict, if not altogether prevent such horrible performances.

The letter referred to says:—"It seems especially fitting that the Society of Friends should come forward boldly and courageously against the scientific cruelties which are practised on these helpless creatures, and many hearts in this country would be greatly cheered if Friends in America would set themselves against them."

SUMMARY OF EVENTS.

UNITED STATES.—The Senate Committee on Territories decided to report favorably the bill making a State of Wyoming and establishing a Territorial Government in Oklahoma. It was agreed to postpone the bill for the admission of Idaho as a State until the Supreme Court has decided a pending case involving the constitutionality of a test oath for the Mormons, adopted by the people of Idaho.

On the 20th instant Representative Conger presented a bill, authorizing the issue of Treasury notes on deposit of bullion, as recommended by Secretary of the Treasury, Windom.

The Department of State has been officially informed that Italy will not permit the importation of plants coming from countries, such like the United States, more or more than the Anti-phyloxera Convention of Berne, except on previously obtaining authorization from the Royal Ministry of Agriculture and Commerce.

A telegram from Baltimore says, that city last year "exported four times as much corn as in 1858, four times as much cornmeal, twice as much cattle, twenty times as much oats, and four times as many dried apples, twice as much leather, 20 per cent. more oil, twice as much canned beef, twice as much tallow, three times as much bacon, nearly twice as many hams, 75 per cent. more corn, 47 times as much cheese, and four times as many cigars."

Local option was defeated in Lynchburg, Va., on the 14th instant, by 7 majority. A very large vote was polled.

The State Flood Commission, Governor Beaver presiding, was in session last week at the house of the Manufacturers' Club. An appropriation of \$40,000 was

made for a hospital to be built and equipped by the Commission, at Johnston. An arrangement has been made with the Girard Life Insurance, Annuity and Trust Company to pay \$50 annually for each orphan under five by the food in the Conemaugh Valley, until the child shall reach the age of 16 years. For this purpose an appropriation of \$165,000 was made. There are 322 such orphans. It was reported, and the investigations of the Commission show, that there are 116 widows, made as yet, and \$100,000 was paid \$179,493 and to whom an additional sum of \$95,250 will be given in annual payments. According to reports received, the number drowned was 2280; recovered, 1675; identified, 1021; unidentified, 643; missing, 605. The fish market in Florida, Jacksonville, has been given to annual payments. According to reports received, the number drowned was 2280; recovered, 1675; identified, 1021; unidentified, 643; missing, 605.

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There is a snow blockade in the West and North-west, and the snow was still falling. Travel has been stopped on the western division of the Central and Northern railroads, and the traffic is at a standstill, and is slowly coming down. The Western Union repairers are worked up at a dozen points. The Southern Pacific Road has been badly damaged in the Tehachapi Mountains by washouts, and beyond Los Angeles the floods have done great damage.

Deaths in this city were 1151 deaths in New York city against 779 in the corresponding week of 1889. The deaths from pneumonia were 296; from phthisis, 193; from bronchitis, 97; and from the influenza, 94.

Deaths in this city last week numbered 777; 59 more than during the previous week and 598 less than during the corresponding week of 1889.

Of the whole number 410 were males and 367 females: 182 died of pneumonia; 100 of consumption; 50 of influenza; 44 of diseases of the heart; 41 of old age; 23 of bronchitis; 23 of typhoid fever; 25 of convulsions; 18 of debility; 15 of apoplexy; 15 of Bright's disease; 14 of cholera; 12 of typhus; 12 of paralysis; 12 of inflammation of the stomach and bowels; 11 of inflammation of the brain and 10 of marasmus.

Markets, &c.—U. S.—4.85, 105; 4, 1263; currency 65, 116 a 129.

Wheat was firm and 1-16c. higher, at 10 13-16 cts. per pound for middling uplands.

FEED.—Winter bran, prime to fancy, \$13 a \$13.50; do, fair to good, \$12.50 a \$12.75; spring bran, \$11.75 a \$12.50.

FLOUR.—No. 1 Western and Pennsylvania super, \$25 a \$25.50; do., do., do., \$25.00 a \$25.75; No. 2 winter family, \$3.00 a \$3.50; Pennsylvania family, stone ground, \$3.75 a \$3.99; Pennsylvania roller process, \$4.00 a \$4.25; Western winter, clear, \$4.00 a \$4.20; do., do., straight, \$4.25 a \$4.45; winter patent, \$4.50 a \$4.90; Minnesota, clear, \$3.75 a \$4.00; do., straight, \$4.00 a \$4.25; patent, \$4.50 a \$4.75. Rye flour was in limited request, at \$3.15 per barrel for choice. Buckwheat flour was dull at \$1.50 a \$1.60 per good lb.

BEEF CATTLE.—Extra, 5 1/4 cts.; medium, 4 1/2 cts.; common, 3 3/4 cts.; fat, 2 1/2 cts.

SHEEP.—The demand was good, and with continued light receipts prices on all goods advanced 1/2. Extra, 6 1/2 cts.; good, 5 1/2 cts.; medium, 5 1/2 cts.; common, 4 1/2 cts.; culls, 3 1/2 cts.

LAMBS were in fair demand and firm. Extra, 7 1/2 cts.; good, 6 1/2 cts.; medium, 5 1/2 cts.; common, 5 a 5 1/2 cts.

HOGS were in fair demand and prices, in sympathy with the West, closed firm. Western, 5 1/2 cts.; State, 5 a 5 1/2 cts.

London correspondent of the New York Mail and Express, who leans far over toward the Liberals' side of the argument, says in his despatches of the 18th instant that:

"As soon as Parliament reassembles a Conservative conference will be convened to discuss the advisability of applying the same principle which is expected to result from Mr. Goschen's budget, to the scheme of free education. If this plan is carried out one effect will be to break one plank of the Radical platform—or, rather, to rip it out and use it to strengthen the rather weak structure on which the Government party will try to stand."

"Mr. Goschen is convinced that he has a scheme which will prove acceptable to all moderate politicians. At all events, all the intellectual and political strength of the Conservatives is being used to counter-

balance the powerful programme of the Opposition, and a desperate fight will be made to retain power." The object of the London "Inquirer" is the Powers unwilling to mediate in the dispute between Portugal and England, concerning territory in East Africa, will submit to Lord Salisbury's demands under protest, while at the same time it will try to conciliate Portuguese public opinion.

The "Inquirer" English trade in Lisbon is becoming a very serious matter. Many English firms have been compelled to close their doors, as a consequence Portuguese merchants are cancelling their English coal contracts in all directions and the spirit of ostracism is spreading over the land.

The Duke of Guis, ex-King of Spain, died at Turin, Italy, on the 18th instant.

Sagasta has formed a new Spanish Cabinet, with himself as Prime Minister and President of the Council.

The policy of Sagasta's new Cabinet will be similar to that of the last, the failure to form a Cabinet based on the fact that to policy being accepted as an evidence that the country favors it.

The Prussian Diet was opened on the 15th instant. The speech opening the session said it afforded the Emperor-King much joy to announce that the foreign policy of Germany was based on a Cabinet based on the fact that to policy being accepted as an evidence that the country favors it.

The Emperor also expressed the hope that lasting peace should be established between the mine owners and their employes.

During the second week in this month the death rate declined largely in Berlin, Königsberg, Danzig and Frankfort, while it increased in Munich, Cologne, Kiel and Stuttgart. It is now declining in most of the cities of Germany.

The Journal des Debats of Paris, referring to the Russian budget, says that it gives evidence of a pacific policy on the part of Russia. The St. Petersburg papers make similar comments.

A report from London mentions that the Czar of Russia is insane, owing to the chronic state of fear in which he lives. His bodily condition is known to be weak. He exhibits the deepest feeling of despondency, and insists that his death is drawing near. It is known that he is trying to alleviate his misery by the use of morphine.

A despatch from Cairo says that authentic news has been received of terrible mortality among the natives in the Soudan, due to famine, resulting from lack of rain during the autumn. The fighting forces have dispersed. Osman Digma has left Omdurman for Tokar. Said Pasha writes that the reports of death of the Khalifa are untrue.

Advices from Brazil say that the Provisional Government has ordered that the use of the calendar with saints' names for each day be discontinued, and that Comte's Festival calendar be substituted therefor.

The calendar substitutes the name of some eminent man for a saint's name for each day, divides the year into thirteen months, and dedicates the months to Moses, Homer, Shakespeare, Dante, &c., substituting these for the names now in use.

How much more simple and satisfactory it would be for Brazil and all other countries to adopt the Scriptural method of using the numerals to designate the days of the week and month as the Society of Friends has always done.

Government has decreed that all foreign companies doing business in Brazil must transfer to that country two-thirds of their entire capital within two years of their organization. Companies already in existence must do the same within six months.

The Government of Peru has just ceded a large tract of territory and necessary for its extension, to private capitalists for a term of sixty-six years. The result will be to open up immense agricultural and mineral fields in the interior.

NOTICES.

WESTWON BOARDING SCHOOL.—A special meeting of the Committee will be held on Sixth-day, First of December, at 10 o'clock, at the residence of Mrs. Street, to consider the report of Committee on the Treasurership.

WM. EVANS, Clerk.

WESTWON BOARDING SCHOOL.—Wanted, a young man of experience and ability, to fill the position of Governor. Application may be made to

BENJAMIN W. PASSMORE,

Concordville, Del. Co., Pa.

WM. EVANS, 292 1/2 S. Front St., Philadelphia.

TO GRADUATES OF FRIENDS' SELECT SCHOOL.—All graduates of Friends' Select School are requested to send to the undersigned the names of any graduates of the school whom they can recollect, with the year of their graduation and their present addresses. In the case of any graduates from the Girls' School, now married, but who have not been in the year books, please send the names of their husbands to the undersigned.

Howard W. Taylor, 140 N. Sixteenth St.

Anna Scattergood, 3515 Pechon St.

Katherine T. McCallin, 1823 Arch Ave.

DIED, on the 24th of Tenth Month, 1889, at the home of her daughter, Nancy S. Johnson, near Sherman, Texas, ELIZABETH H. HINDS, aged 71 years, born in New Jersey, but of late years a resident of Oskaloosa, Iowa. During the last year or more of her life, she felt best satisfied when in health to often sit down at home on First-days with her son, and sometimes others of her family would join them in their endeavors to draw near unto Him who hath promised "Where two or three are gathered together in his name, there He would be in the midst of them," instead of attending the regular meeting which she has been unable to attend for some time. She had been adopted with which she could not mite. When nearing her end she said, "If she had her life to live over again, she would more often tell her children of the love of Jesus," a duty she seemed to feel she had too much neglected. While bringing her to this world she was ever saying, "The Divine will during her last illness, and this with her earnest and frequent prayers for herself and children, and her desire that they might all meet her in heaven, give her family and friends a comforting hope that her purified spirit has entered into that "rest that remaineth to the people."

—, on the 13th of Eleventh Month, 1889, SAMUEL EMBREE, in the 73rd year of his age, a member of Pennsville Monthly and Particular Meeting of Friends.

From early life he manifested an attachment to the highest and purest of the Christian religion, and a faith in which we believe increased as he advanced in life. We believe that he was concerned to be found ready for the change when the end of life should come; and although he was suddenly taken from our midst, his friends and relatives feel a comfortable hope that his essence has entered into that "rest that remaineth to the people."

— at his residence in West Chester, Pa., First Month 5th, 1890, JOSEPH SCATTERGOOD, a beloved member and minister of Birmingham Monthly Meeting of Friends, in the 51st year of his age. On the morning of the First-day preceding his decease he was so weak that he was unable to attend the meeting at West Chester, fervently and affectionately commending the importance of taking up the cross to the natural inclination, and submitting to the yoke of Him who had laid down his life for our sakes, and thus become participants of those joys which are prepared for the righteous, earnestly pleading with some present in a memorable manner. During the afternoon and evening of that day he repeatedly alluded to the comfortable feelings of his mind in the enjoyment of his home and the company of his family, from whom he was so long separated, and to the kind remembrance of different meetings as a member of the Yearly Meeting's Committee. In the night he was taken with a violent illness, which soon developed into pneumonia, and ended his life in a little less than seven days. On being asked early in his sickness if he was ready to die, he replied, "Why, certainly, I don't feel ready to leave my precious family yet."

At another time he said in regard to a prospect of his death; "I have not been clearly shown, but if it is the Divine will I would like to live, but if not, I would not be prepared to die, but I would rather die than to be separated from my dear friends."

On one occasion he remarked, "I feel as if I had found an unprofitable servant, if a servant at all; that is what my dear father said on his death bed." In reply to the inquiry whether he was afraid of death, he answered, "No, I believe not, but it is an awful, sad, and fearful thing to be separated from my dear friends."

"I don't know why this is permitted, unless it is for a testimony." In this state of patient submission and humility, he appeared to have nothing to do but to die, and in great quietness of spirit, passed away to enjoy, we reverently believe, through mercy, into the joy of heaven.

—, First Month 7th, 1890, at Denver, Colorado, ARTHUR E. son of the late Joseph H. and Mary W. Roberts, a member of Easton Particular and Evesham Monthly Meeting of Friends, New Jersey, in the 32nd year of his age.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SECOND MONTH 1, 1890.

No. 27.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 208.

MEANS OF CONVERSION.

A few years ago, a Friend who resided in Baltimore related to me the case of Thomas Wilson, who, when young imbibed atheistical sentiments. After some years of a rather wandering life, he finally settled in Baltimore, and became a prosperous merchant and a respectable member of the community. On one occasion he spent a little time at York Springs in Southern Pennsylvania. A young woman there felt her mind drawn towards him, and under a feeling of religious duty gave him a tract which he promised to read. Some weeks afterwards he found the tract in his coat pocket, and remembering his promise, read its pages. It was blessed to the awakening of serious convictions in his mind. He sent for my informant and another Friend; and when they were introduced into his library, told them his situation; that he felt himself broken to pieces, and that he wished their advice as to what he should do.

Through submission to the visitations of Divine Grace with which he was favored, his understanding was opened to believe in the doctrines of the gospel; and he became a member of the Society of Friends.

A somewhat similar anecdote is told of Gilbert West and Lord Littleton, both men of talents, who had imbibed infidel principles, and who had persuaded themselves that the Bible was not a book to be believed and followed. West chose the resurrection of Christ, and Littleton the conversion of the Apostle Paul, as subjects for hostile criticism. On these points they expected to produce arguments which would overthrow the truth of Christianity. The result of their studies was, in each case, a conviction of the truth of the Scripture narrative; and each of the writers produced a valuable treatise in favor of Christianity—the one, "Observations on the Resurrection of Christ," and the other, "Observations on the Conversion of St. Paul."

When Dr. Coke, one of the early laborers in the Methodist Church, was in America, he missed the ford in crossing a river, got into deep water and was in danger of being drowned. He found quarters and kind treatment in the house

of a widow, at a neighboring village; and messengers were sent after his horse, which had been carried down the stream. Five years after, being again in America, he met with a young man, who asked him if he remembered the circumstance, to which the doctor replied, "I remember it well; and never shall I forget the kindness which the widow lady showed me." The young man then told him, that a tract which he had left with her, had been blessed by the Lord, and been made the means of her conversion, and of that of several of her neighbors and children, of whom he was one; so that there was now in that village a society of professing Christians. The account says, the tears of Dr. Coke showed how much this incident affected his feelings.

The Divine blessing has often rested on words spoken, as well as on words printed. Peter Mill, who was a zealous minister of the Gospel, during a pedestrian excursion in Yorkshire, came to the brink of a large pit, which was so concealed by snow that he was in imminent danger of falling into it. Just at that moment a young woman coming up, pointed out to him his danger. His gratitude to the instrument of his delivery from death led him to enter into conversation with her; in the course of which he expressed his earnest desire that she might be rescued from the still more awful pit into which those shall be plunged who live in forgetfulness of their Creator, and disobedience to his laws. It proved to be "a word in season;" and was made instrumental in awakening her to serious reflection, and an earnest seeking after pardon and peace. She lived not long after this, but died in the happy assurance that she would be received into the arms of everlasting mercy.

Among the cases in which the writings of the pious have been blessed to the religious awakening of those who read them, may be mentioned the late Jonathan Evans, for a long time a prominent member of Philadelphia Yearly Meeting. Looking into an old chest or box, which he found in the loft of a house, he met with a copy of William Penn's treatise, "No cross, no Crown;" and to the reading of this was attributed the turning of his mind to subjects of eternal importance.

His son, William Evans, for many years a minister in the Society of Friends, was first awakened to seek earnestly for salvation by reading the pathetic epistle to Friends, written by William Leddra, the day before he was put to death for his obedience to the Divine requirings, by the persecuting magistrates of New England.

His wife, Elizabeth, also a beloved minister of Philadelphia, was similarly awakened by reading a copy of the works of Isaac Pennington. She found it in a garret, and becoming absorbed in the book, its perusal was blessed to her.

It is recorded of Lillias Skein, wife of Alexander Skein, one of the magistrates of Aberdeen, in Scotland, in the early days of the Society of Friends, that she was a woman much esteemed for her religious attainments, and actuated by

an earnest desire to find out the way of truth, among the conflicting opinions of that day. She was discouraged from looking towards the Society of Friends by the notions and prepossessions industriously instilled into the minds of their hearers by the priests of that city against the Quakers, such as that they denied the Scriptures, and did not pray in the name of Jesus, of whom the Scriptures testify. But being visited with indignation, she kept her chamber in an apartment under the same roof with Barbara Forbes, one of that Society, at whose dwelling Friends sometimes met, so near the said Lillias's apartments that she could distinctly hear what passed: here, attentively listening, she heard two English women exercise both in preaching and praying, whose testimonies she observed to be replete with Scripture expressions, and their prayers put up in the name of Jesus, and attended with life and power. From this demonstrative confutation of the calumniating accusations of these priests, whom she formerly admired, and to whose representations she had given entire credit, she was freed from her prepossessions, and discovering the falsehood of their assertions, she withdrew from their communion, and in consequence of this discovery and the effectual reach of the testimony she had heard, she was fully convinced and joined in society with that people.

Gough, in his "History of the people called Quakers," mentions that William Gibson, an eminent minister of London, who died in the year 1684, was born in Lancashire in 1629, and enlisted as a soldier during the civil wars in England. Being in garrison at Carlisle, and hearing that a Quaker preacher had appointed a meeting in that city, he, in concert with three of his comrades, made an agreement to go to the meeting, with a design to insult and abuse the preacher; but William Gibson coming thither before his confederates, and the Friend, who was Thomas Holmes, being in the course of his ministry, it was attended with such demonstration of power, as almost immediately wrought an effectual change in William's disposition, for he was so affected therewith, that instead of executing his intended purpose, he stepped up near to the Friend to protect him from insult or abuse, if offered by any other. From that time, he frequented the meetings of this Society, and soon after quitted his military engagements and employed himself in the occupation of a shoemaker; waiting upon God in silence, under the refining operations of his saving grace for about the space of three years. He afterwards received a dispensation of the Gospel to preach to others.

J. W.

I may perhaps be preparing for some future service, but am at present, as I believe is requisite, stripped of all: some glimmerings of the Master's countenance at times appear, but, in the general situation of my mind, I feel even less than the least of all true disciples; may the name of my God be exalted, though I am abased to dust and ashes.—S. Fothergill.

A Noisome Weed.

The whispering breeze that at sunrise calls me out of doors, is laden now with the matchless odor of the blooming grape. Every draught of the vinous air intoxicates and the eyes rest upon the brilliant landscape, but is scarce content. A curious feeling of indecision meets me at the very outset. Meadow and upland are alike urgent; field and forest offer their choicest gifts; rugged rocks and sparkling river both beckon to me. Whither, then, of a bright June morning, should the rambler stroll? For is it not true that beauty, when in bewildering confusion, ceases to be beautiful? When a thousand birds, as a great cloud, shut out the sun, they are but a cloud; but a single one, perched upon a tree is a marvel of grace and beauty. So, the sloping hillside and the weedy meadows, brilliant with every shade of freshest green and starred with a hundred tints, roseate, golden, and white, call for an infinite power of contemplation, and leave the wanderer dazed.

Shutting my eyes to the wealth of bloom about me, closing my ears to the melody of every nesting bird, I start upon the doubtful quest of the commonplace, hoping to chance upon some neglected spot, that happily, generous June has overlooked.

As has happened so frequently before, where I least expected it, there stood the object of my search: a gem in a setting not so elaborate that its beauties were obscured. In a long neglected pasture, a wide meadow torn by freshets, foul with noisome weeds, and strown with the wreckage left by winter's storms, grew many a graceful vine that few have heeded; for it is not enough that the botanists should long ago have named it and that others should have besmired their proper fame by calling it "carrion flower." Can we not forgive the offense to the nostril when the eye is captivated? Does it go for nothing that a plant beautifies the waste places, and invites you to contemplate it as the acme of grace, because in self-defence it warns you to keep at a respectful distance?

Sitting in the pleasant shade of clustering thorns, I see nothing now that attracts me more than the leafy bowers of this curious vine. Every one has sprung boldly from the sod in full faith of finding the support it needs; at least, I see none that are standing quite alone. Two, it may be, but often three or four have started at convenient distances and when well above the tallest grass, each has sought out the tendrils of its nearest neighbor and these have closely intertwined. So, here and there, we have a leafy arch, and scattered among them, many a pretty bower. These may well have given the Indian a clue to a wigwam building. Had ever, in the distant past, a savage seen his child creep beneath the overarching branches of the despised "carrion flower," he would have seen how easily a summer shelter might be made. Perhaps upon some such hint, the stuffy caves and rock-shelters were abandoned, for the time surely was when even a more primitive dwelling than a tent was man's protection against the summer's sun.

But though despised by man, this vigorous plant has hosts of other friends. The summer long, scores of bugs, butterflies, and beetles crowd about. Whether when in leaf only, or later when in bloom, or in autumn, when laden with its wealth of blue-black berries, it is never quite alone, and many of its attendants are fully as curious as the plant itself. One or more minute beetles prefer it to all other plants, yet not because of the peculiar odor. At least, the same

creatures do not crowd decaying flesh. On the other hand, the dainty flies that linger about the ruddy plox, the blue iris, and purple pentstemon tarry likewise about the carrion flower, and find it a pleasant place, if one may judge by the length of time they stay.

I was somewhat surprised to find this to be the case, as I looked for a repetition on a small scale of what is recorded of those strange plants, the Rafflesiaceae found in the tropics. Forbes, in his "Wanderings in the Eastern Archipelago," records that once he "nearly trampled on a fine, new species of that curious family . . . ; it smelt powerfully of putrid flesh, and was infested with a crowd of flies, which followed me all the way as I carried it home, and was besides overrun with ants."

So far my own observation: what say others? Let us turn however to a more surveying subject. Undeterred by possible whiffs of sickening stench, I followed the example of my friend, the meadow mouse, and crept into the largest smilax wigwam I could find. It was sufficiently roomy for all my needs, and shed the sun's rays better than it would have done the drops of a summer shower. The east wind brought the rank odor of the marshes, and more fitfully the tinkling notes of the marsh-wrens that now crowd the rank growths of typha; but sweeter songs rang out near by, as the nervous Maryland yellow-throat, thinking me gone, perched within arm's length and sang with all its energy. The power of that wet creature's voice was absolutely startling. We seldom realize how far off many a bird may be, when we hear it sing; often looking immediately about us. Certainly this yellow-throat's utterances might have been distinctly heard a quarter of a mile away. Such shrill whistling is no child's play, either. Every feather of the bird was ruffled, the tail slightly spread, the wings partly uplifted, and the body swayed up and down as the notes, seven of them, were scooped.—I can think of no more expressive word. It was not musical; and yet this bird has long ranked, to my mind, as one of the most pleasing songsters. It needs a few rods distance however, to smooth away the rough edges.

But the great point gained in the day's outing was to find that even the carrion flower could be put to such good use. It makes a capital observatory, wherein and wherefrom to study the life of the open meadows. To these Nature-built shelters you are always welcome; the lath-string is always hanging out, and if perchance you do not share its single room with many a creature that loves the shade at noontide, and so while away many an hour in choicest company, you may lie at its open door and watch the strange procession that forever passes by. It may be a mink, a mouse, or a musk-rat may hurry by, bound on some errand that piques your curiosity. A lazy turtle may waddle to your den and gaze in blank astonishment at you; and better than all else, the pretty garter snake will come and go, salute you with a graceful darting of their forked tongues and then pass on, perhaps to tell their neighbors what strange sights they have seen. And as the day draws to a close, what myriad songs rise from every blade of grass! Hosts of unseen musicians pipe to the passing breeze; and crickets everywhere chirp so shrilly that the house about me trembles.

The day is done; but the night brings no end of novelty. The moping herons are no longer stupid; the blinking owls are all activity. Afar off the whip-poor-will calls—who knows why?—and the marsh-owls protest, as well it may, at

such unseemly clatter. How quickly into a new world has the familiar meadow grown! Through the half-naked beam and rafter of my leafy tent I watch the night-prowling birds go hurrying by, and follow their shadows as the weird bats flit before me, for the moon has risen, and in its pallid light every familiar tree and shrub and all the night-loving wild-life of the meadows is wrapped in uncanny garbs. It is fitting now that a filmy mist should rise as a curtain and shut out the view. "He is none of us," seems to shout every creature in my ear, and taking the hint, I pick my way homeward through the dripping grass. — Charles C. Abbott, in *The American*.

Rebecca Travers.

Rebecca Travers of London, died in the year 1688. She was born about the year 1609, received a religious education, and was a zealous professor among the Baptists. In the year 1654, James Naylor came up to London, and being engaged to dispute with the Baptists, Rebecca's curiosity drew her, with many others, to hear the disputation; and coming under the impression of the prevailing prejudices, which public rumor circulated to the disadvantage of the Quakers, she pleased herself with hopes of enjoying the satisfaction of beholding the conquest and triumph of her party over their simple and illiterate antagonist. For she had heard of a people in the North called Quakers, who were principally remarkable for their simplicity and rustic behavior; for a manner of worship strangely different from all others; and a strenuous opposition to all the public teachers; whereby they gave offence not only to the vain, but even the religious part of the people were ready to condemn them. Thus prepossessed, she came to hear the dispute, which turned out very differently from her expectation; for the plain peasant proved an over-matcher for the champions of the Baptists, making his replies and remarks so closely and so powerfully, that she thought she felt his words smite them. When one and another of them gave out, a third attacked him with confidence, as if he would have borne down all opposition; but producing Scriptures, which turned against him, he also, being confuted, was obliged to give up.

Rebecca was ashamed and confounded to find a man so simple in appearance should get the advantage of their learned men; which affected her with serious considerations, and abated her pre-conceived prejudice so far, as to beget in her a desire to hear him in the exercise of his ministry, who had managed the controversy so much beyond her expectation; she had soon after the opportunity of gratifying her desire, at a meeting at Bull and Mouth, and was at that time so fully convinced, that when she came home, she expressed her apprehension, "that since the apostles' days truth could not be more plainly laid down, nor in greater power and demonstration of the Spirit, than she had heard it that day;" and from that time forward she attended the meetings of this people.

Soon after she was invited by a friend to dinner with James Naylor, where one present being high in notions, put many curious questions to James Naylor, to which he returned pertinent answers; to which Rebecca Trayer giving close attention; James Naylor, perceiving her desirous to comprehend truth in her understanding, rather than apply it to rectify her heart and affections, taking her by the hand said, "feed not on knowledge; it is as certain forbidden to thee as ever it was to Eve: It

good to look upon, but not to feed upon; for whosoever feeds upon knowledge, dies to the innocent life." This admonition she received as truth, and found it so in her deepest trials; of which she had her share. The benefit she received from his ministry, and the profitable impressions made on her mind by the observations of his circumstances and self-denying conversation in those days, engaged her affectionate esteem for James Nayler; and although she was a woman of too much discretion and stability in religion to carry her regard beyond its proper limits, to such extravagant lengths as those weak people who contributed to his downfall; yet being a woman of a tender sympathizing disposition, she attended him carefully in his rigorous sufferings, washed his wounds, and administered every charitable service for his relief in her power.

After some time she received a gift in the ministry, in which she seems to have labored mostly in the city of London and its neighborhood. She was a partaker in the sufferings of these times. In the year 1659 she thought it her duty to go to the public worship house called John the Evangelist's, to which she formerly belonged; and after their worship was ended, she put a question to the priest, as she said, not to give disturbance, but for edification. The priest hurrying away without replying, his hearers assaulted her with violence, railing at, and pushing her down several times, whilst she had none to protect her, or take her part, though several of her relations were spectators of the abuse she received. She was committed to Newgate three times in one year, viz: 1664, this being the year wherein the conventicle act for banishment came in force; when the mode of short and repeated imprisonments was adopted, in order that the third offence for transportation might be expedited. She wrote sundry small tracts, in one of which, directed to the parishioners of the aforesaid parish, she gives the following account of her religious experience, "that though she had been a reader of the Scriptures from a child of six years old as constantly as most, yet when, by the power of the gospel, she was turned from darkness to light, they appeared another man in her view, being clearly explained to her state and her understanding, as she came to learn of that Spirit, which gave them forth."

She was a virtuous woman, discreet in her conduct, and much employed in acts of charity and beneficence; of sympathetic tenderness toward the afflicted; and therefore one of the first of these faithful women to whom the care of the poor, the sick and the imprisoned members of the Society was assigned, which care, in conjunction with others, she religiously discharged. And after a long life of virtuous and charitable deeds, she died in much peace the 15th of the Fourth Month, 1688, in the 80th year of her age.

It is the belief in the inward and immediate revelation of Jesus Christ to the soul, and the need of absolute dependence upon its guidance in our drawing nigh unto God, that leads Friends to wait upon Him in solemn silence when they assemble for worship, instead of at once entering upon outward exercises which may be utterly unsuited to the state of the person assuming them. It was this same belief that led the prophet to declare, that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—*Selected.*

From THE FRIEND.

Historical Notes, Respecting the Society of Friends.—No. 1.

The widespread conviction and the rapid accession of believers in the doctrines they promulgated, which followed the preaching and other labors of George Fox and his co-laborers at the time of the rise of the Society of Friends, was a remarkable event; and one of very considerable historical importances, when considered in connection with the consequences which have flowed from it. Owing to the care which those reformers manifested, to preserve records of all the more important incidents which occurred; and their zeal to permit no opportunity to pass unimproved for spreading a knowledge of the principles they held, and for refuting the malicious or mistaken charges made against them; we possess in their writings a pretty full narrative of the events in which they were concerned; and many statements of the doctrines and testimonies, in support of which they counted not their lives dear unto themselves.

The history of our Society is necessarily connected with the political history of Great Britain; and especially with the religious controversies which had agitated that nation.

The Reformation on the Continent of Europe of which Martin Luther was the most prominent instrument, was an effort to change certain corrupt doctrines and practices which had become established in the Church. But that in England, in the time of Henry VIII., was more in the nature of a political movement; and consisted principally in rejecting the claims of the Pope to supremacy. Henry quarrelled with the Pope, because the latter would not grant a divorce from his wife Katharine of Aragon, whom he wished to put away, so that he might marry Ann Boleyn. So he determined to suppress the papal authority in England, and induced the Parliament in 1532-1533, to pass an act prohibiting the payment to the Pope of certain moneys which had originally been granted as an aid in maintaining forces against the infidels. Another act prohibited any appeals to Rome, and directed that all causes of a religious nature, as well as civil, should be determined within the kingdom. This was followed the next year (1534) by another act, which declared the king to be the supreme head on earth of the Church of England, and that he was clothed with full power to exercise spiritual authority and jurisdiction.

This transference of spiritual allegiance from the Pope to the crown was acquiesced in by the clergy generally, but the monks were not so yielding. The king soon after appointed a commission to examine into the condition of the monasteries, which were eventually suppressed and their endowments confiscated. The colleges, chapels and hospitals, consisting of secular priests experienced the same treatment. The number of monasteries dissolved is computed at 645, of colleges 90, of chapels 2300, and of hospitals, 110.

Henry, in accordance with his despotic character, did not hesitate to put to death those who refused compliance. The laws at that time were very cruel and cruelly executed; so that during his reign 72,000 persons are said to have died by the hand of the executioner.

One of the royal "injunctions" was, that a Bible in English should be placed in every one of the regular places of worship, so that the parishioners might conveniently resort to and read it. A. W. Hone, of the Trinity College, Oxford,

in his work on the history of the English Church, says, "This translation of the Bible was received with the greatest delight; people, instead of as formerly, being obliged to read it secretly in woods and retired places, were now permitted to read it openly; those who could afford it, bought the book; sometimes several neighbors clubbed together and bought it in common; many aged people learned to read, in order that they might be able to read their Bible; the Bible became the great topic of the day."

Although the tendency of this study of the Scriptures was to undermine the authority of those false doctrines which had been held in the Church, and to pave the way for further reformation, yet many of the old Romish errors were retained by Henry VIII. and his advisers, such as the presence of images in the places of worship, praying to saints and angels, the observance of holy days, and of many rites and ceremonies, a belief in purgatory, the necessity of confession and the benefit of absolution, the forbidding of priests to marry, and the unreasonable doctrine, that in what is called the sacrament, there is present under the forms of bread and wine, "verily, substantially and really combined and comprehended, the very self-same body and blood of our Saviour Jesus Christ, who was born of the Virgin Mary, and suffered upon the cross for our redemption." Henry's belief in purgatory is shown by the fact, that in his will, he left a considerable sum of money to the monks of Windsor to be spent in masses for his soul. "His great object was to free England from the dominion of the Pope, and to establish his own supremacy; any one who opposed him must suffer for it. He would burn, and he actually did burn, on the same day (July 30th, 1540), six people, three for holding the doctrines of the Reformers; and three others, priests and doctors of divinity, for upholding the supremacy of the Pope."

Historians state that the persecution under Queen Mary was one of the chief causes which made England a Protestant nation. Hone, who is strongly High Church in his sentiments, remarks, "The folly of religious persecution cannot be better exemplified than in the history of the English Church at this period. Henry persecuted Romanists and Protestants alike; Edward persecuted Romanists; Mary persecuted those whom Edward favored; and we shall soon find Elizabeth persecuting Romanists again. We nowadays talk about the "bloody reign of Queen Mary," and so it was; so also were the reigns of her father, her brother and her sister. It was a period when little notion of religious toleration existed; yet the reaction of the public mind against the barbarity of burning goodly people for their opinions was one of the causes which made England anti-Roman."

When Elizabeth ascended the throne, Parliament passed an act restoring to the crown jurisdiction over the State Ecclesiastical—thus linking the Church and the State—an act which R. Barclay in his recent work on the "Inner Life of the Religious Societies of the Commonwealth," says, "has entailed on our country greater evils than either pen or tongue will ever be able adequately to tell." By the act of uniformity passed at the same time, "he who ventured to address his Maker publicly in other language than that of the Book of Common Prayer, was liable to severe penalties."

The new order of things was willingly submitted to by most of the laity, and of the 9400 clergy there were very few who refused to conform, and so lost their livings.

The change in Church government in England was principally political in its character. Elizabeth herself was fond of a showy ritual, and wished to preserve most of the old usages. But the influence of the Reformation on the Continent gradually spread into Great Britain; and the ideas of John Calvin who endeavored to frame a government on the basis of a Mosaic theocracy, influenced many minds. The Puritan party, who embraced his views, desired the abolition of the Episcopacy, and the substitution of Presbyterialism—church government by a system of ruling elders. To this, as well as to a fuller reformation of Popish practices, Elizabeth was strongly opposed, and with the despotic instincts of the Tudor family, exercised a vigorous control over her subjects; her great concern being to prevent religious discussions which might endanger the peace of her kingdom.

In the dissensions and struggles during the reign of her successor, James I., the doctrine of the Divine right of the king, which that monarch held, and which was opposed to the increasing demands of the people for political liberty, was upheld by many of the bishops; and thus Episcopacy became partially identified in the popular mind with absolute power, and Presbyterialism with civil freedom. The attempt of Laud, under Charles I., to force Episcopacy on the Scotch, who were mostly Presbyterians, met with determined resistance from that people, who bound themselves by a *solemn league and covenant* to resist all innovations, and entered into open rebellion. The efforts of Charles to maintain what he considered as the rights of the crown, and to restrain the growing spirit of liberty soon brought him into a conflict with the Parliament of England, which ended in his losing his kingdom and his life. In this conflict religious differences were mingled with political. The Puritan element was largely on the side of Parliament, and the Episcopal party favored Charles. In its efforts to reform the Church, Parliament ejected from their livings about 2000 of the Episcopal clergy, whose places were soon filled by Presbyterians. In 1645 they adopted as a substitute for the *Book of Common Prayer*, a new compilation, which was directed to be used by the clergy, and was called a *Directory for Public Worship*.

It was in those troublous times, when civil war devastated the country, and the minds of the people of England were in an unusual ferment over matters civil and religious, that George Fox came on the stage of action. He was born in 1624, and in obedience to a Divine call entered upon his public ministry about the year 1648, when Charles I. was a prisoner in the hands of Parliament, a few months before his public execution, and when the State religion was Presbyterial. Toleration, or the free exercise of religious worship according to the belief of the worshipper, was no part of the system of the ruling party. They followed in the path trodden by their predecessors from Henry downward, of their predecessors to all conform to the views of the ruling party. A synod of Divines at Ston College, in 1645, denounced toleration "as a root of gall and bitterness." Calamy on a sermon to the House of Commons in 1644, told them, "If you do not labor according to your duty and power, to suppress the errors and heresies that are spread in the kingdom, all those errors are your errors, and those heresies are your heresies; they are your sins."

Baxter thought unlimited toleration "was to be abhorred." Edwards, another Presbyterian writer of that period, called it "the grand de-

sign of the devil." It was not the *principle* of coercion in religious matters that they condemned in the Catholic and Episcopal powers, but that it was exercised on the *wrong side*.

J. W.

(To be continued.)

THE PRAYER OF THE ENGINEER'S WIFE.

[Who thinks of the engineer on the railway train and of our dependence upon his character for sobriety and devotion to duty? Some of this calling are pious, prayerful men. A lady visiting the home of an engineer's family, was un- speakably moved by the account the wife gave of her anxieties and of her prayers and of her husband's reliance upon her intercessions. Night after night she was accustomed to await the whistle of his train as it flew by her little cottage. Its meaning and use between them this young Christian has turned into verse—the truly extracts poetry out of the railway.—A. Cleveland Coze.]

The Night has led her sparkling stars
Far up the evening sky;
Before me all the dewy fields
In peaceful silence lie.
The gentle murmur of the stream
Falls sweetly on the ear,
And evening lamps begin to gleam
In dwellings far and near;
Slowly the creeping, silvery mist
Veileth the woods in white,
Dear Lord, to Thee I lift my heart:
Protect my Love to-night.

For, as the sweet departing day
Looks backward with a smile
To tell us it will come again
To gladden us a while,
From yonder busy railroad town,
Where ceaselessly all day
The noisy engines, up and down,
Ply their restless way,
At this calm moment, clad in strength
And terrible in might,
Flies forth the train my Dearest drives
Along the track to-night.

I hear the thundering sound afar,
And through the darkness dim
I strain mine eyes—perchance I may
Catch one swift glimpse of him.
And hark! the friendly engine shrieks
Right loud and merrily!
Through it my Love, my Dearest, speaks,
Bidding "Good-night" to me.
And as the cheery signal sounds,
My anxious heart grows light.
It speaks so clear! "Pray for me, dear,
In my wild race to-night!"

He:

"Pray for me, dear; for all who drive
The swiftly speeding train
Need watchful eyes, courageous heart,
A steady hand and brain.
It is no light or common weight
The engineer must bear;
Hundreds of lives the burden great
Intrusted to his care!
But knowing that my wife doth pray,
I feel that all is right;
That God will guard me on my way
Along the track to-night."

SHE:

"As far amid the mighty hills
The distant rumbling dies,
From this dark earth I look above
To yonder starry skies.
While all is wrapped in gloom below
All shines in brightness there,
And He who dwells on high, I know,
Will grant my earnest prayer.
O Thou, to whom the darkness deep
Shines ever as the light,
Whose Watchful Eye doth never sleep,
Protect my Love to-night."

The Independent.

THE PROMISE.

"To him that overcometh will I grant to sit with me in my throne, and he shall overcome, and an set down with my Father in his throne." Rev. iii. 21.

To him that overcometh
Will I grant to sit with me
In my kingdom, saith the Saviour,
There his place shall be.

Blessed promise to the weary
And the tried and troubled soul,
When the billows of temptation
Like a tempest round us roll.

Can we think that one so loving
Ever can forget his own,
Or forsake his trusting children
Leaving them to strive alone?

Never through the endless ages,
Though the mother might her child,
Will our Father leave us seeking,
Selfcentered within the wild.

Though at times the shadows deepen,
And we cannot see his face,
Still abiding in the patience
We at last shall feel his grace.

For He never lays a burden
On our souls too great to bear,
And there's none that however tripping
Can escape his tender care.

And this promise true and faithful,
Let it strength and courage give!
For the soul that overcometh
With our risen Lord shall live.

IF WE KNEW.

SELECTED.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should—
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loath the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the care and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the girl, external roughness
Seen, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
O! we'd love each other better
If we only understood.

—Woman's Work.

PHYSICAL pain is not altogether evil. It serves at least two good purposes; it calls attention to the fact that an important law has been broken, and admonishes the transgressor to proceed no farther in that direction. It is the mission of pain to prevent suffering. There is a spiritual pain which is more poignant and more important than physical. Pangs of remorse admonish the transgressor to repent and seek pardon. The anguish of a guilty conscience is not the punishment of sin but a merciful warning that punishment lurks somewhere in the direction the sinner is pursuing. Pain is Nature's danger-signal.

FOR "THE FRIEND."

John ap Thomas.

In THE FRIEND of First Month 18th, 1890, page 197, is a brief account of John Thomas, taken from Gough's History of Friends, vol. 3d. This account though correct for the most part is not altogether so; and as it has more than once been copied from this standard history of Friends into this and other journals, it may be well to make here the needful corrections.

John Thomas, or as he was known in his own home, John ap Thomas, was one of the early converts to Quakerism in Wales. He is frequently alluded to in the journals of Friends travelling in the ministry, in the early history of the Society, his house and heart being freely open to them.

Like his friends Charles and Thomas Lloyd, John ap Thomas belonged to an ancient Welsh family, being seventeenth in descent from Marchweithian, one of the fifteen tribes of North Wales and Lord of Is-Aled. His paternal estate was *Llathgwyn* (not *Llathgwin* as Gough has it) pronounced so nearly as it can be written in English *Thathgwin*, a few miles from Bala in Merionethshire, North Wales. The old mansion is still standing, and is a large stone house with numerous out-houses, showing it to have been the home of a man of wealth and social position. Like Dolobran and Swarthmore it is sadly decayed from what it was two centuries ago.

Names of estates do not change in the old world with change of ownership as they too often do in the new, and there is little difficulty in finding the old homes of many of the early Welsh emigrants to Pennsylvania. Thus, in this immediate neighborhood, is *Ced y Foel*, the early home of Edward Foulke, who was one of the first settlers in Gwynedd, Pennsylvania. A few miles beyond is *Yron Goch*, once the home of Rowland Owen. *Citlathgarth*, though replaced by a new house, is on the site of the home of Hugh Roberts, one of the most eminent ministers in our early colonial history. *Hendri Mawr* the home, two centuries ago, of Robert Vaughan, near by which was built a meeting-house, for many years used by Friends, and from which came many a certificate of removal to Pennsylvania, is still standing in good preservation, a few miles from Bala. A little beyond *Llathgwyn* was another meeting-house and burial ground known as *Havod Vadog*, the first of which has long ceased to be used as such, and the latter is in that state of utter neglect in which so many of the older grave yards of Friends are in Great Britain and, I regret to say, even in our own country. Here John ap Thomas was buried Third Month 5th, 1683. For, contrary to the statement of Gough, John Thomas never came to America though he made preparation to do so, having purchased, with other Friends from his immediate neighborhood, five thousand acres of land (not in *Gwynedd*, as Gough has it, but) in what is now Merion, near Philadelphia. The original subscription list for this purchase and some of the writs committing Friends to jail, referred to by Gough, which John ap Thomas received while acting as high constable, but which, at the risk of his liberty and his estate, he refused to execute, have long been in my possession.

In a paper read before the Historical Society of Pennsylvania, published in its Magazine vol. 4, 1880, p. 301, *et seq.*, these papers are printed in full. Katharine, widow of John ap Thomas, and their children, sailed for Pennsylvania Seventh Month, 1683, and from them and from

John Cadwalader, son of Cadwalader ap Thomas, brother of John ap Thomas, have descended some of Philadelphia's most useful citizens.

JAMES J. LEVICK.

1200 Arch Street.

The Elixir of Life.

The warden of one of our large penitentiaries said, lately, "I have seen some remarkable changes in the men under my care. Old John C——, for example, had been, since boyhood, one of the most brutal roughts in the city, a professional thief, and twice, a murderer. He went out of the prison humbled and tamed. His old associates crowded about him, but he turned his back on them, though they showed him plenty of short cuts to fortune, and betook himself to his trade as a cobbler, at which he barely saved himself from starvation.

"He had been a liar, he was now truthful; he had been a thief since childhood, now old and famished, he was honest as steel; he had been fierce and brutal, he was now humble and gentle as a child.

"I have known the most vulgar and debased of women, after the turning-point of a moment, become pure, and the drunken sot rise out of the gutter a man of integrity and honor."

It was not a fear of public opinion that suddenly changed the whole lives of these men and women; it was not natural love of decency and goodness; it was not the entreaties or arguments of friends. It was a mysterious something which came into their minds and souls direct from Christ, as soon as they put themselves in his care.

"The water that I shall give him," said Christ, "shall be in him a well of water springing up into everlasting life."

It is this mysterious elixir which, out of brutal barbarism, has lifted the world into freedom and civilization; it is this draught which keeps the reader of these words out of meanness and crime. However strong may be a man's inherited tendencies to drunkenness and to dishonesty, however corrupt he may have grown through years of vice, this elixir will make him pure and faithful as in his early childhood.

Let him thank God, not only for the freedom, but for the strength of his salvation.—*Selected.*

My grandfather died on November 6th, 1879, when I was nearly seven years of age. I remember my father coming in greatly distressed. He had just witnessed his decease. He sat down on announcing the event to my mother, and gave way to a paroxysm of tears. I was much affected by the scene; and certainly moved by some influence beyond my childish mind, I went quietly away into a distant room, got a chair, and reached up to a book-case containing a large family Bible. I took it down and carried it, as a considerable load for me, into the room where my father was sitting sunk in his grief. The book seemed to open almost of itself, and I began to read the first words that caught my eye. They were in the 14th chapter of St. John: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

I was carrying the book away, when my father stopped me, took and opened it, and read the words in evident astonishment. He then said, "I was not aware there were such words." He dried his tears and seemed wonderfully comforted.—*Extract from Mr. Howitt.*

Debt.

A distinguished minister of the Protestant Episcopal Church in a Western city, a man of such eminence as to have been a candidate for the bishopric so lately as within one year with very fair prospect of success, is in disgrace, and has left his pastorate and gone into retirement. For the past three or four years he has been in the habit of borrowing sums of money, varying from \$50 to \$1,000, under the promise of paying in a short time, and then apparently forgetting all about it. He has borrowed a large amount of money, never paid it back, and through his borrowing has caused a trusted cashier and loaned bank funds to him to be discharged, and made a young tradesman fail. No one can tell how he spent so much, as he has appeared to live frugally, and so far as known had few or no extravagances and habits. Some think he has sensitive tastes and habits; others that he is insane. The parish had determined to ask for his resignation, but he anticipated it by resigning.

While debt unpaid and unprovided for to the satisfaction of creditors means speedy ruin to the satisfaction of the business world, it is ruinous to the reputation of a clergyman. Many ministers are this day declining in influence, undesired, and in some instances scorned, because of their indifference to pecuniary obligations. With some it is but a symptom of a general want of conscientiousness. In such cases untruthfulness and recklessness of conduct accompany it. In others it springs from an excess of the mendicant spirit which is as common among ministers with large salaries as among the very poor. Some of them are in the habit of receiving and expecting gifts, and even hinting for them; and those who can do that are in such a state of mind as not to feel strongly the obligations of debt.

To say nothing of some ministers with comfortable salaries who have friends had to meet at intervals for years and contribute money to pay their debts in order to save them from disgrace, of which we know in some instances in five different denominations, those who go from place to place leaving debts behind them are, in the aggregate, by no means few. It is impossible to have confidence in a man who borrows money, promises to pay it, and then pays no attention to his word. One of the most brilliant men who ever preached in the city of New York was ruined by his constant borrowing, and the lies he told about when he would pay. The immediate successor of the writer in the pastorate of a large church, a man in whom we had the utmost confidence, a grave, solemn, apparently pre-eminently sensible person—one to whom we would have sent to pray with us in the hour of death—astonished the community by absconding. It then appeared that he was in debt in every direction, had been robbing Peter to pay Paul, and had manufactured falsehoods and told them to Jude and Bartholomew. He had tried to make money by investing in various enterprises, had not succeeded, and fell into the habit of borrowing. Under an assumed name he began the practice of law in a Western State, and after eight or ten years of life there repeated the transaction. Where he is now we know not.

"The borrower is servant unto the lender." Debt to a professional man who has no legitimate means of accumulating except by saving, is a crushing burden. His spirit, if he be honorable, must break; and if he be dishonorable, his reputation is doomed.

We would not say a harsh word or grieve those whose debt is the result of misfortune,

Debt is not a disgrace, if thus incurred; provided a frank explanation of inability to pay is made to the creditor, and combined with the most constant and heroic efforts to do so. It is the borrowing and not *paying*, or *trying* to pay, that we denounce; the dressing, living, travelling as though one were financially at ease, while indifferent to the payment of honest obligations.

Many debts are contracted in the expectation of an improved condition, often a great delusion. The country pastor with a salary of six or seven hundred dollars reads of the thousands paid to a city minister, and hopes to get such a place that he may pay debts already contracted. As a general proposition, if a man does not live within the income he has, there is no certainty of his keeping out of debt anywhere. Hundreds of ministers and teachers, doctors and lawyers, in less favorable circumstances than most of those who run in debt, do conscientiously live within their income.

We cannot but fear that some debt-burdened person will say: "It is easy for those to talk whose income is sufficient to support them in luxury," to which it is sufficient to reply, in the language of an uncle whose nephew said to him: "If I had as much money as you have, I would not be so close with it as you are," to which the uncle replied, "That is the reason you will never have any."

Many give away money ostentatiously—money that they *owe*. Thus a minister who owed a tailor, one of his parishioners, for three suits of clothes, subscribed \$100 toward a new organ, and had the adamantine face to expostulate with the tailor because he gave only \$10, and received this reply: "Pay me for those clothes, and I will make it fifty." But this minister belonged to the class who make subscriptions and never pay them. Neither the clothes nor the subscription have ever been settled for.—*Christian Advocate*.

LOVE works the most wonderful transformations. Exclusive of animal decay, we can hardly arrive at a more absolute type of impurity than the mud or slime of a damp overtrodden path in the outskirts of a manufacturing town. That slime we shall find, in most cases, composed of clay (or brick dust, which is burnt clay), mixed with soot, a little sand, and water. All these elements are at helpless war with each other, and destroy, reciprocally, each other's nature and power—competing and fighting for place at every tread of your foot—squeezing out water, and clay squeezing out water, and soot muddling everywhere and defiling the whole. Let us suppose that this ounce of mud is kept in perfect rest, and that its elements gather together like to like, so that their atoms may get into the closest relations possible. Let the clay begin. Ridding itself of all foreign substances, it gradually becomes a white earth, already very beautiful, and fit, with help of congealing fire, to be made into finest porcelain, and painted on, and to be kept in king's palaces. But such artificial consistence is not its best. Leave it still quiet, to follow its own instinct of unity; it becomes not only white, but clear; not only clear, but hard; but *so set* that it can deal on the light in a wonderful way, and gather out of it the loveliest blue rays only, repressing the rest. We call it then a *sapphire*. Such being the consumption of the clay, we then give similar permission of quiet to the sand. It also becomes first a white earth; then it grows clear and hard, and at last arranges itself in mysterious and infinitely

fine parallel lines, which have the power of reflecting not merely the blue rays, but the blue, green, purple and red rays, in the greatest beauty in which they can be seen through any hard material whatever. We call it then *opal*. In next order, the soot sets to work. It cannot make itself white at first—but, instead of being discouraged, tries harder and harder, and at last comes out clear, the hardest thing in the world; and for the blackness it had, obtains in exchange the power of reflecting all the rays of the sun at once, in the most vivid blaze that any solid thing can emit. We call it then a *diamond*. Last of all, the water purifies or wastes itself, contented enough if it only reaches the form of a dew-drop. But if we persist in its proceeding to a more perfect consistence, it crystallizes into the shape of a star. So, for the ounce of slime we had at first, we have a sapphire, an opal, a diamond, set in the midst of a star of snow. We see then, the seeming trouble—the degradations of the elements of earth must passively wait the appointed time of their restoration. But if there be in us a nobler life than in those strangely moving atoms—if, indeed, there is an eternal difference between the *fire* which inhabits them and that which animates us, it must be shown by each of us in his appointed place—not merely in the pretense, but in the activity of our hope; not merely by our desire, but by our labor for the time when the dust of the generations of men shall be conformed for foundations of the gates of the city of God.—*Ruskin*.

Natural History, Science, &c.

Chinese Chestnuts.—Amongst the woods I met with the chestnut for the first time in China. This discovery was of great importance, as I was most anxious to introduce this to the Himalayan Mountains in India. Many attempts have been made to introduce it from Europe, but they had not succeeded. The seeds of such trees as oaks, chestnuts, tea, &c., retain their vitality for a very short time after they are gathered if they are not sown and allowed to vegetate. It is therefore useless to attempt to send these seeds in dry paper parcels or in hermetically sealed bottles from Europe to the north of India. The chestnuts which I had met with in the markets of China, although excellent for the desert, were generally too old for vegetating; but now, when I had discovered the locality where they grew, there was no longer any difficulty in procuring them quite fresh. There are two species cultivated on these hills. One is somewhat like the Spanish, and although probably a different variety, it produces fruit quite equal in quality, if not superior, to the Spanish chestnut. The other is a delicious little kind, bearing fruit about the size and form of our common hazelnut. Large quantities of both kinds were procured in the autumn of this year, sown in Ward's cases, and sent on to India. Part were sent to Government and part to the Agricultural and Horticultural Society. They vegetated freely during the voyage, and many hundreds of nice healthy young plants reached India in the most perfect condition. The chestnut may now be considered naturalized on the hills of India, and in a few years will no doubt make its appearance in the markets amongst other fruits.—*Forbue's Travels in China*.

Influenza.—As to its nature, we are much in the dark. In its mode of diffusion, influenza, in more than one feature, stands almost alone among epidemic diseases. In the first place, it spreads with remarkable rapidity once it is es-

tablished in a centre; as witness the recent accounts of its progress in St. Petersburg, Vienna and Berlin. Secondly, it tends more or less rapidly to become pandemic; for although minor and apparently limited outbreaks are often recorded, yet its liability to diffusion over whole continents, and indeed from one hemisphere to the other, is one of the best-known facts concerning it. The disease has, therefore, no geographical limitation; it is apparently un-influenced by season or climate, and its virulence travels over sea and land in a manner so baffling and contradictory to the ordinary conception of the transmission of infection as to render any simple explanation of its nature almost impossible. It has been compared with cholera in the manner of its diffusion; but the analogy is by no means exact, for influenza, unlike cholera, is not apparently confined to the lines of human intercourse, although there are not wanting some who claim both for cholera and influenza a propagation by contagion. But in the case of influenza the rapidity with which a whole population may be smitten appears to exclude contagion, which otherwise would seem so obvious an explanation of its spread; and a further point in disproof of this is the almost simultaneous outbreak of the epidemic at different parts of the same country.—*Lancet*.

No Man's Land.—That strip of land along the English coast which is covered by the sea at high tide, is left bare at the ebb, has been called "No Man's Land," from an early date. The strip varies in width, according to the shelving of the shores. It is peculiar in character, and the following description, given by the author of "A Sea Painter's Log," shows the fitness of its name:

"There is nearly always one figure to be seen upon No Man's Land, working his way to and fro along the windings of the smaller creeks and over the mud, walking with careful, measured tread, and never resting long upon either foot. This is the eel-spearer, who, with mud-pattens—or mud-shoes—firmly laced to his feet, tows behind him a box about two feet six inches long, and slightly rounded at the bottom. He works carefully over the ground before him with his spear, like a pointer in stubble.

This man knows every square yard of the mud for miles, and has earned a living upon it, and on nothing else, for the last forty years, his whole stock in trade being his mud-pattens, his spear and the box that slips after him. When his tide is over, he slings this box, with twenty or thirty pounds of eels in it, upon his spear across his shoulder, his pattens hanging in front, and so trudges to market.

Like the heron, the eel-spearer is nearly always alone, and only those who have spent an hour or two upon the mud in pattens, a mile or more from real land, can form an idea of how very much alone he is.

I have spent many an hour in a boat far out at sea, and know that the smallest boat in such a situation is as a house compared with the eel-spearer's two bits of elm plank, fourteen inches square. At every step they sink and suck in the mud, and tug at the lashings which secure them to the feet, so that both the quality of these cords and the way they are made fast, become quite important matters.

The pattens are fastened in a particular manner, which is seldom deviated from, for the safety of the eel-spearer depends too much on his footboards for him to venture on rash experiments with them.

The special skill, the local knowledge, required

in your parts feel like contributing something for that purpose, it will be thankfully received."

Those disposed to assist in this undertaking may forward their contributions to Edward Sharpless, No. 304 Arch Street, Philadelphia, or to Clarkson T. Penrose, West Branch, Iowa.

William W. Hazard, has been appointed Agent for THE FRIEND in the place of Nicolas Tripp, released at his own request. Address Poplar Ridge, New York.

SUMMARY OF EVENTS.

UNITED STATES.—The steamer *Friesland*, at New York on Seventh-day from Antwerp, reports that on the 17th ultimo she encountered a hurricane from southwest to north-north-west, with high seas. She was hove to 14 hours for her engines stopped. She used oil with the effect, keeping the seas from breaking over the bow. On First Month 30th, latitude 46.23, longitude 45.2, she passed an iceberg about 200 feet high.

Valente, the Brazilian Minister at Washington, has received from Roy Barboza, the Brazilian Minister of Finance, a telegram, dated Rio Janeiro, First Month 24th, to the effect: "The capital for the great national banking institution, to be known as the National Bank of the United States of Brazil, was subscribed to-day within four hours. The capital is one hundred million dollars." Valente regards this as "the crucial test of the confidence of the country in the stability and permanency of the new Republic. When the capitalists at the seat of Government would within four hours subscribe a hundred million dollars to a financial institution to be controlled and managed by a new provision of Government it argued absolute and unvaried confidence."

Representatives of the five civilized Indian tribes of Indian Territory have prepared at Washington a bill looking to a complete Territorial government for that Territory, and its ultimate admission as a State.

The Christian Temperance Union has issued an address on the 25th ultimo, to the effect: "To the South American, Central American and Mexican Commissioners of the Pan-American Congress," in which it was said that statements were read with surprise that during the round of banqueting to which the 25th was devoted, intoxicating liquors were served upon every occasion and indulged in by the Pan-American delegates. The W. C. T. U. expresses regret at this fact and assures the Southern delegates that no better end can be subserved by them in this country than to study the vast benefits of a prohibitory law as practiced in eight States of the Union.

The Union Pacific trains were again blocked by snow last week. Trains going east were delayed beyond Green River, and trains coming east were blocked at the same point, the latter being delayed 24 hours. On the Southern Pacific the prospect of getting the trains through snow are not encouraging. The whole country is covered with snow, and the telegraph lines in that direction were prostrated, so that but little information could be had from the west.

A telegram from Tacoma, Washington, says that at least ten men and thousands of cattle and sheep perished in the blizzard which began on the first of the year and raged for a week.

Fruit growers in Sussex County, Delaware, are complaining of the loss of buds over this year's crop.

Many peach and apricot trees were in full bloom. Petroleum has been struck on the farm of S. H. Kennedy, near Johnston, New York. The well was being sunk to discover natural gas. Experts say that the rock strata and the way of the land are similar to those of some of the best yielding wells at Bradford, Pennsylvania.

A mill operator in Providence, Rhode Island, is said to have succeeded in carding, spinning and weaving his own cotton and in doing so more heavily for 24 hours than by any manufacturer in an effort to obtain a substitute for wool.

More than \$100,000,000 of English capital has been invested in various American industrial enterprises within the last twelve months. Nellie By on the 25th ult., completed her task of putting a *World* globe around the globe in less than 75 days. She arrived in New York at 4 o'clock in the

afternoon, having made the circuit of the earth in 72 days, 6 hours and 11 minutes unofficial time.

A passenger train on the Louisville, New Albany and Chicago Railroad was thrown from the track near Carmel, Indiana, on the morning of the 27th ultimo. Four coaches were thrown from a trestle into a creek, and were set on fire by the stores. Five persons were killed or burned to death, and twenty-four injured, one fatally. It is said that the accident was caused by spreading rails on a curve.

Deaths in this city last week numbered 552; 255 less than during the previous week and 107 more than in the corresponding period last year. Of the whole number 272 were males and 282 females; 126 died of pneumonia; 88 of consumption; 25 of old age; 23 of influenza; 22 of diseases of the heart; 20 of typhoid fever; 16 of paralysis; 10 of inflammation of the lungs; 15 of cholera; 10 of diphtheria; 14 of emphysema; 14 of marasmus; 14 of bronchitis; 13 of cramp and 10 of congestion of the lungs.

Markets, &c.—U. S. 4 1/2's, 105; 4's, 125; currency 6's, 116 a 126.

COTTON was quiet but firm on a basis of 1 1/2 cts. per pound, including upland.

FEED.—Winter bran, prime to fancy, \$13.50 a \$13.75; do, fair to good, \$12.75 a \$13.25; spring bran, \$12.00 a \$12.00.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.25 a \$2.50; do, do, extras, \$2.50 a \$2.75; do, 2's, \$2.50 a \$2.75; do, 3's, \$2.50 a \$2.75; family stone ground, \$3.40 a \$3.75; Pennsylvania roller process, \$3.80 a \$4.15; Western winter, clear, \$3.85 a \$4.15; do, do, straight, \$4.20 a \$4.40; winter patent, \$4.50 a \$4.00; Minnesota, clear, \$3.50 a \$4.00; do, straight, \$3.25 a \$3.75; do, patent, \$4.85 a \$5.10. Rye flour is in limited supply. Buckwheat flour was inactive, at \$1.50 a \$1.60 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 80 a 80 1/2 cts.

No. 2 mixed corn, 35 1/2 a 36 cts.

BEEF CATTLE.—Fair, 5 1/2 cts.; good, 4 a 4 1/2 cts.; medium, 4 a 4 1/2 cts.; common, 3 a 3 1/2 cts.; fat cows, 2 1/2 a 3 cts.

SHEEP.—Extra, 6 1/2 a 6 1/2 cts.; good, 5 1/2 a 6 cts.; medium, 5 1/2 a 5 1/2 cts.; common, 4 1/2 a 5 cts.; culls, 3 1/2 a 4 1/2 cts.

LAMBS.—Extra, 7 1/2 a 7 1/2 cts.; good, 6 1/2 a 7 cts.; medium, 6 a 6 1/2 cts.; common, 5 a 5 1/2 cts.

HOGS.—Western, 5 1/2 a 5 1/2 cts.; State, 5 1/2 a 5 1/2 cts.

FOREIGN.—There was a great storm of wind and rain in Southern England on the 22nd and 23rd ult., and the result has been a great loss of property. The Severn has overflowed its banks. Gloucestershire is submerged. There is a great loss of property. The Lymington, Llanely, Portsmouth and South Wales Railways are temporarily stopped. A quarter of a mile of the sea wall between New Haven and Seaford has collapsed, and is expected to be a serious danger. Numberless houses have been roofed. The river Shannon, in Ireland, and a number of rivers in Wales have overflowed their banks, flooding the adjacent country.

Quebec, First Month 26th.—The easterly hurricane now prevailing is of unprecedented severity. The sea has caused much damage to the town. A number of small craft have been swamped. Outward bound line steamers report fearful weather in the Irish channel. The bark *Sidlaw*, from Pisagua, encountered a gale for ten days and lost her first mate by drowning.

A despatch from Vienna dated First Month 24th, says: "A terrific storm is raging all over Central Austria. There has been a heavy snowfall in Bohemia."

The Socialists won a notable victory over the Imperial Government in the 24th. The contest, which had been proceeding for days, the end being uncertain until the morning of the 26th. Up to that time it was still stated and believed that Prince Bismarck would speak in support of the Government's bill to expel the Reichstag from the Empire. But he did not appear, it being said in explanation of his absence that he was too ill to be present. Another explanation is given, however, to the effect that, being assured that even his voice could not stay the tide of opposition to his favoring of it, he did not think it worth his while to champion the bill, he concluded to stay away. By doing so he has gained the credit of not making the Government appear as interfering in person to coerce the conduct of the members of the Reichstag.

The Government has decided to abolish the autonomy of Finland. It also has placed restrictions upon the emigration of Germans into Southern Russia.

The Cruz has approved the project to construct a railway on the shore of the Black Sea.

Cholera is raging in Mesopotamia, Asiatic Turkey, and 2000 deaths are reported to have occurred from the disease.

A treaty has been signed with the Argentine Republic by Brazil which settles the protracted dispute regarding the frontiers of the Missions Territory. A Government decree establishes civil marriage.

The Brazilian Minister in London denies that the *Comitist Calendar* has been adopted.

NOTICES.

WESTOWN BOARDING SCHOOL.—A special meeting of the Committee will be held on Sixth-day, First Month 24th, at 10 a. m., in the Committee room, Arch Street, to consider the report of Committee on the Treasurer, and other matters.

WM. EVANS, Clerk.

WESTOWN BOARDING SCHOOL.—Wanted, a young man of experience and ability, to fill the position of Governor. Application may be made to

BENJAMIN W. PASSMORE, Concordville, Del. Co., Pa.
WM. EVANS, 252 S. Front St., Philad'a.

TO GRADUATES OF FRIENDS' SELECT SCHOOL.—All graduates of Friends' Select School are requested to send to the undersigned the names of any graduates of the school whom they can recollect, with the year of their graduation, and their proper addresses. In the name of any graduates from the Girls' School, now married, both their present and former names are desired.

Howard W. Taylor, 140 N. Sixteenth St.
Anna Scattergood, 3515 Poynton Ave.
Katherine T. McCollin, 1325 Arch St.

DIED, Eleventh Month 3rd, 1889, at his residence 292 Fairmount Avenue, Philadelphia, Pa., EDWARD R. BARBOZA, in the 66th year of his age. He was warmly attached to the Society of Friends, and while able, diligently attended the meetings; he was a member of the committee that supervised the building of North Meeting-house, Sixth and Noble streets; was for several years one of the Board of Managers of Friends' Asylum for the Deaf and Dumb, and one of the founders, and for many years Treasurer of the College of Pharmacy, and a Trustee of Haverford College. He was able to attend to business until his 91st year, and his declining days were marked by his cheerful acceptance of whatever was done for him, and without any bitterness he was able to resign and to sleep on earth, and we recently believe awoke in Heaven.

Eleventh Mo. 26th, 1889, at the residence of her son in Delaware Co., Pa., ELIZABETH S. GARRETT, in the 82d year of her age, a member of the Northern Meeting of Friends of Philadelphia for the Monthy District.

near Haddonfield, N. J., the 10th of Twelfth Month, 1889, MARK BALDWIN, aged nearly 69 years, a member and overseer of Haddonfield Monthly Meeting of Friends, and a member of the Northern Meeting of Philadelphia Monthly Meeting for the Northern District, where for some years he filled the position of overseer with fidelity and tenderness, mindful that it is a primary duty to reclaim the erring. During years of bodily infirmity and suffering, he was not unwilling to perform what was often arduous and tendered under a sense of the Lord's goodness and mercy. With happy serenity he continued to enjoy his remaining measure of strength, and with lamp trimmed and burning, stood ready for the summons, "Enter thou into the rest of thy Lord," with which we believe he was called home. He was often heard to petition for help and strength, and also to return thanks to his Heavenly Father for renewed favors and mercies. "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit."

First Mo. 19th, 1890, near Paulina, O'Brien County, Iowa, ELIZABETH, wife of Archibald Crosbie, in the 60th year of her age, a member of Paulina Monthly Meeting of Friends. Sensible of much blessing and favor along life's journey, this dear Friend labored near the close of her existence to be true about her, of possessing living faith in the mercy of God, as manifested in her Lord and Saviour, fully expecting, as she said, to make a happy exchange.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SECOND MONTH 8, 1890.

No. 28.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 209.

The records of the Society of Friends abound with illustrations of the holy comfort and confidence in Divine mercy which have marked the closing period of lives that have been mainly spent in the service of God—in submission to his will.

Such an experience was that of John Camm, of Kendal in Westmoreland. He was a man blessed with religious inclinations from his childhood, which gathered strength as he approached maturity, whereby he was incited in a sincere inquiry after true religion, and the most certain way to salvation. He separated himself from the national worship of that time, and associated with some others in a select assembly at Firbank chapel. Here it was that he, with the greater part of the congregation, in the notable meeting which George Fox had there in 1652, was prevailed upon to turn his attention more closely to the measure and manifestation of the Spirit, which George Fox recommended as a certain guide from darkness to light. In obedience to this he was made willing to take up the cross to the glory and friendship of this world: and abiding in patience the refining operations of sanctifying grace, he had a share in the ministry committed to him.

He was among the first of those preachers who travelled into different parts of the nation to propagate the Gospel, according to the principles of the people called Quakers. Among other places, he visited Bristol in company with John Audland, where their united powerful ministry was effectual to the conviction and reformation of many hundreds. Through the fatigue and exercise of his travels and labor, his constitution, naturally weak, was reduced into a gradual decline. As the end of life approached, he was filled with a thankful sense of Divine goodness, under the impression whereof he exclaimed, "How great a benefit do I enjoy above many, who have such a large time of preparation for death, being daily dying; that I may live forever with my God in that kingdom which is unspeakably full of glory. My outward man daily wastes and moulders down, and draws towards its place and centre; but my inward man revives, and mounts upwards towards its place and habitation in heaven."

The morning he departed this life he called his wife, children and family, whom he advised to love and serve the Lord, and to walk circumspectly in his fear, adding that "his glass was run; the time of his departure was come; he was to enter into everlasting joy and rest." Presently after fainting, he seemed to pass quietly away, as falling into an easy sleep; whereupon some about him wept aloud. As one awakened out of sleep he expressed himself again in these words: "My dear hearts, you have wronged me and disturbed me, for I was at sweet rest. You should not so passionately sorrow for my departure. This house of clay must go to its place, but this soul and spirit is to be gathered up to the Lord, to live with Him forever, where we shall meet with everlasting joy." So again taking his leave of them, he lay down, and in a little time departed this life.

It was by the powerful ministry of Thomas Loc, that William Penn was first reached and afterwards convinced. He travelled in divers parts of England and Ireland, and was several times imprisoned for his testimony. His natural strength was impaired by his travels and labors, and coming to London in 1668, he was there seized with the disease that terminated his life. Being visited in the time of his bodily weakness by William Penn, for whom he cherished the best desires to the last, he addressed to him the following exhortation: "Bear thy cross, and stand faithful to God; then He will give thee an everlasting crown of glory that shall not be taken from thee. There is no other way which shall prosper than that which the holy men of old walked in. God hath brought immortality to light, and life immortal is felt. His love overcomes my heart: Glory be to his name forevermore."

At another time, Thomas Loc said to his friends that stood by his bed-side, "Be not troubled, the love of God overcomes my heart." And to George Whitehead and others, "The Lord is good to me, this day He hath covered me with his glory. I am weak, but am refreshed to see you." Another friend asking him how he was, he answered, "I am near leaving you, I think, but am as well in my spirit as I can desire, I bless the Lord! I never saw more of the glory of God than I have done this day." Thus rejoicing in hope till his end; his parting breath expressed a song of praise to that Almighty Being, whose goodness preserved him through life; and deserted him not in his end.

Josiah Cole, who resided near Bristol, England, was one of those convinced of the Truth through the ministry of John Audland. He walked for a time mournfully under judgment for sin, and that godly sorrow which worketh true repentance; and by taking heed to that which reproved him for evil, he received strength to get the victory over it. Thus, being purified by the washing of regeneration, he became prepared for the reception of a gift in the ministry, and proved an able and zealous minister of the gospel. To this service he devoted his life. It was the delight and principal engagement of his

soul, to testify with zeal against iniquity, and promote truth and righteousness amongst mankind; for which he was well qualified, his testimony being attended with an eminent power penetrating the very souls of the auditors.

In the course of his labors, he visited America, and travelled several hundred miles on foot through the wilderness. He also went to Barbadoes, and through most parts of England, and in Holland and the Low Countries.

Having by hardships in his travels and imprisonments, and his zealous labors wasted his natural strength, he finished his course at middle age, by a gradual decline. Near his end, being uneasy lying down, he rose with the help of his friends, and sitting on the side of his bed, with an affecting power, he addressed his friends with the following exhortation: "Well, friends, be faithful to God, and have a single eye to his glory, and seek nothing for self or your own glory! And if anything of that arise, judge it down by the power of the Lord God, that so you may stand approved in his sight, and answer his witness in all people; then will you have the reward of life. For my part, I have thus far finished my testimony, and have peace with the Lord; His Majesty is with me, and his crown of life is upon me." A little afterwards fainting, and being supported by his friends, he departed in their arms, as one falling into an easy sleep; full of consolation he passed into immortal life.

David Barclay was one of those who had been strengthened to seek first the kingdom of heaven. In the fall of the year 1686, he was taken ill with a fever. He was preserved in resignation and patience under pain, being supported by a lively hope of shortly obtaining admittance into the mansions of unalloyed bliss. His son Robert, who was watching by him, expressed the desire that *He who loved him might be near him to his end.* He answered, *The Lord is nigh me;* and added: "The perfect discovery of the day-spring from on high, how great a blessing hath it been to me and my family!"

The apothecary who attended him, visiting him, he took him by the hand and said, "Thou wilt bear me witness, that in all this exercise I have not been curious to pamper the flesh." To which the apothecary replied, "Sir, I can bear witness that you have always minded the better and more substantial part; and I rejoice to see the blessed end the Lord is bringing you to."

In the afternoon several of his friends came to see him. After some words were spoken, and Patrick Livingston had prayed, David Barclay lifted up his hands and said, "Amen, amen forever!" adding, "How precious is the love of God among his children, and their love one to another! Thereby shall all men know that ye are Christ's disciples, if ye love one another. My love is with you, and I leave it among you." His last expressions were, "Praises to the Lord. Let now thy servants depart in peace. Into thy hands, O Father, I commit my soul, spirit and body. Thy will, O Lord, be done, in earth as it is done in heaven." And soon after he breathed his last. J. W.

FOR "THE FRIEND."

Joshua Evans.

The MSS. account of Joshua Evans, contains so much of interest and instruction, that it is believed friends of it may profitably be inserted in THE FRIEND.

He was a Friend who resided near Newton, in New Jersey, and travelled extensively in various parts of America in the latter part of last century—having visited every meeting of Friends in this country then in existence, except four.

He was very plain and simple in his dress and manner of living, which probably gave additional force to the labors against superfluity and worldly conformity in which he was often engaged. From a belief that it was required of him by his Divine Master, he forebore to shave; his clothing was made in a very plain and simple manner from undyed wool, he abstained from sugar and other products of slave-labor, and from the flesh of animals; and as one of his contemporaries testifies, "he exhibited a commendable and very uncommon degree of mortification, patience and self-denial; which were manifest to all, not only in the remarkable simplicity of his dress and demeanor, but in the sparing and simple diet he partook of to sustain nature; and in the regular and steadfast submission to the discoveries which were made known to his watchful soul, from the source of pure light and knowledge, for his safe direction in the very singular path which, I have no doubt, was the will of his Divine Master to turn his feet into."

These singularities naturally awakened fears in the minds of his friends, lest they might have their root in some other motive than pure obedience to duty, and for a time stood in the way of his service as a minister. For experience has shown that some minds are so ill-balanced that persons will, *without sufficient cause*, deviate widely from the customs prevalent among sober people with whom they are associated. But after a time the sincerity, humility and consistency of his conduct removed these fears in large measure, so that he was often liberated with the unity of his meeting, to travel as a minister of the gospel; and the wearing of his beard, and the unusual simplicity of his appearance attracted many to his meetings out of curiosity, so that as he remarks in his memoranda, he probably had the company of thousands whom he otherwise would not have met with.

It is a Scripture injunction, "Be not conforming to this world, but be ye transformed in the spirit of your minds;" so that the sincere Christian must ever rejoice when he sees persons led by the power of Grace to lay aside those things which have their origin in evil, and to practice that self-denial into which religion leads its followers. Yet, at the same time, there should be a care not to be led into extremes by the suggestions of an evil spirit, for Satan sometimes assumes the garb of an angel of light—but his object ever is to lay waste the pure life, and to destroy the work of grace—so we cannot blame the friends of J. Evans for their concern on his account, and for their care not to lay hands rashly upon him, until he had proved that his conduct was not the offspring of a desire to appear singular.

The account above referred to was drawn up from his memoranda and diary, by one of his contemporaries, who signs a preface to it, with the initials "G. C."—possibly standing for George Churchman, a valuable elder of those days.

I was born in the year 1731, my parents were

Thomas and Rebecca Evans, under whom I received a religious education; but was much under the care of my mother, being her eldest, my father having several children by a former wife; yet I doubt not his prayers were put up in secret for me, as I was early inclined to folly and full of pranks, for which my mother often corrected me. She kept me to wait on her until I was nine or ten years of age. I often rode on the same horse with her to Evesham Meeting in West Jersey, of which we were members. Some of those meetings were seasons of favor never to be forgotten; the frequent sabbid sitting of some Friends reached me, and many times tendered my heart. This was also the case with me under some powerful testimonies which were at times delivered there. For even within the first ten years of my life, weighty thoughts attended my mind concerning the slender thread of life, the uncertainty of time in this world, and the length of eternity. On this account I was sometimes brought very low, and loved to be alone; very early believing there was a state of happiness for that part which never dies, to be enjoyed by those who are found to have done well, and likewise a place of woe and misery for the wicked.

Many were the favors conferred on me in tender years. Once, I remember, when bringing up my father's flock, I saw the glory of the Lord shine round me, which seemed to exceed the sun at noonday, (yet not an external light.) I stood still, beholding it with tears flowing from my eyes, and said in my heart, This is matchless mercy to me, a poor sinner! I was alone and no human eye beheld what I then saw, or was sensible of. I have often had to admire the early visitations of Divine love to my soul; and to consider that many little lads and lasses were summoned from time to endless eternity; and awful were these considerations in my young mind, which raised an enquiry: Am I ready for a change like this? Can I be happy if I go in the state I now am in?

Notwithstanding those favors and many more which are marvellous to think of, inclining me love Truth in my heart, and to hate sinful actions, forgetfulness of my great Creator prevailed, and disobedience to his inward law brought me under guilt. I write these things to warn boys and girls not to give way to inclinations for evil, and you will find peace in cleaving to that which is good; slight not the day of small things. The tender impressions of Divine grace in early life, if cherished, are likely to take the deepest root, and delays are dangerous. Let the good seed early sown in your hearts be deemed precious, that it may grow and bring forth fruit to your Maker's praise, who is the great Husbandman, in whose hand is your life, and who wills your preservation out of the snares of the enemy of your happiness.

Although watchful parents are not able to give their children grace; yet through holy help may be instrumental in preparing their hearts to receive and cherish the good seed. Therefore let all in that station maintain an unremitting religious care over their tender offspring, that if any of them should depart from the way of truth, those who are set as guardians over them may be clear of guilt on their account.

1741.—Although, as above hinted, I witnessed in a tender youthful state many favors from my gracious Redeemer; yet between the eleventh and fourteenth years of my age, through my unwatchfulness and disobedience, temptations to join with unsuitable company, and a libertine spirit prevailed, so that when out of my parents' sight I was not clear of using the corrupt lan-

guage of you, to a single person, could just and talk lightly; yea, I went so far as sometimes even to speak falsely and to swear, until a practice of this kind became familiar. O my God! it is astonishing, when sometimes I reflect on these things, and thy mercy is remembered, that thou didst not cut me off in my rebellion! At seasons when my sinful condition was brought into view, my spirit groaned within me. May my woful career in the way of known disobedience in the days of my youth, and the piercing sorrows which followed on that account, be a warning to young people and others who may read these lines, to flee from evil, and learn to do well. For oh! how the first nature, the strong and stubborn will of the creature, doth grow if given way to, in the hearts of the disobedient, and those who do not early adhere to the tender admonitions of Divine Grace inwardly afforded.

1745.—In the fourteenth year of my age, my father put me as an apprentice to a bricklayer. It was no small trial to me to leave my parents' house, but according to my custom, I endeavored to put on a cheerful countenance. As I went along, I was met by an aged man, and he enquiring who I was, and whither I was going, on being informed, he gave me some advice nearly on this wise, "Be sure be kind to your mistress, and keep in favor with the women." Although I knew not the man, I attended to his counsel, which was an advantage to me; and I do not remember ever refusing to go at the bidding of my mistress by night or day—which gained me favor in the family. I have often felt for apprentice boys, whose trade exposes them to ramble through the country, and causes them at times to be with vicious company. My inclination, when my situation was thus changed, increased for undue liberties; and as I was faithful in his business, my master did not restrain me. I then lay open to a wide world; as to dress and language, I departed from the way of my education; had my coat altered, and cross pockets put in; my tongue being also ready to suit almost any company: my situation became indeed lamentable, and truly sad would have been my condition had'st not thou, O Lord, been merciful; and instead of cutting the thread of my life in my transgression, followed me with thy righteous judgment, for slighting of, and departing from the way of my education. On this account I received many piercing strokes of conscience; walking often alone in the woods, where I had to bemoan my state, and pour out my cries and supplication to my offended and yet gracious God; greatly abating my degeneracy, so that my life was almost a birth then to me in this condition. Although I sometimes hated sin and folly, yet being captivated in the love of light company, and a large acquaintance with airy young people, it seemed as though I could not be alone unless I took to the woods. I often went there, and believe the Lord beheld me with compassion as a poor pilgrim, sometimes willing to retreat, yet unable for want of more stability and resolution. Thus for awhile my sins seemed to be increased; I could not then say I had one hour's comfort in the last ten years of my life. But judgments were mixed with mercy, so that my Maker supervising my life to be lengthened out. Oh how captivating is folly, even amongst those whom the world calls clever folk!

I have to confess the kindness of my heavenly Father was very great; He from time to time spread the canopy of his love over me, and did pluck me at length as a brand out of the burning, that He might refine and prepare me to sound an alarm for the cause of his Truth on

the earth. I might have adopted the language formerly expressed concerning those led captive to the waters of Babylon, who had to hang their harps on the willows, for there my portion seemed to be, to sit down and weep; and though those who wasted me (being strangers to my condition) might require of me a song, I had occasion to say in my soul, "How, indeed, can I sing one of the songs of Sion in a strange land!" My state seemed to be like one long tossed about at the pleasure of a fluctuating world. Oh that young people who come after me, may be warned and learn early to keep the Lord's fear steadily before their eyes, which preserveth from all the snares of death.

(To be continued.)

"A Garden."—The scene of the betrayal, the garden of Gethsemane, is one of the very few spots connected with the sojourn of our Lord on earth which can be identified with little doubt. The traditional spot, with its gnarled and ancient olive trees, exactly accords with the notice of St. John. He went forth with his disciples over the brook Kidron, where was a garden,—for Jesus oftentimes resorted thither with his disciples. We know it was near the city—it was across the Kidron, it was on the Mount of Olives. The gate by which the party went out of the city was that which led to Olivet and Bethany, now called St. Stephen's Gate, then the Sheep Gate. A steep slope led down to the generally dry bed of the occasional stream, after crossing which the road turns to the right, winding round the base of Olivet. On the left hand of this road is the enclosure now pointed out as Gethsemane. If it be not the exact spot, it must be very near it. To-day, as then, close as it is to the city, it is a peaceful and secluded spot, where only the constant hum reminds us that we are not far from the great centre. There are no straggling suburbs and villas outside the walls and gates of an Oriental town. The garden, which would be enclosed, as the word implies, was probably the property of some follower of Jesus, and so familiar a place of resort. Judas had either returned to the upper chamber, to find it empty, and then followed the little company to the place he knew, or had come thither direct from the hall of the high-priest.—*H. B. Tristram, in S. S. Times.*

Twelfth Month 17th, 1819.—On waking this morning, my mind was raised in aspiration to the Great Author of all; and as I was revolving the subject of those doubts with which the enemy at times endeavors to overwhelm me, and the question which those who are in the spirit of the world are so apt to ask, How do you know whether what you take for a Divine impulse may not be the working of your own imagination? it sweetly occurred, that it might be known by the same test that our Lord gave to distinguish his followers from those of the world—*by its fruits.* I would say, that I have a right to conclude that I am under Divine influence, when I feel my heart filled with love to God, and love to all men, with a desire that all, without exception, might be eternally happy; when I feel an abhorrence of all vice and sin; when I feel the peace of God which passes all understanding. This to me is evidence as conclusive as any demonstration in Euclid, and under this influence the Holy Scriptures are felt to be precious. It is only under this influence that we can bring forth the fruits of the spirit."

WM. ALLEN.

FOR "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 2.

During the war between Parliament and the King, Oliver Cromwell had raised a regiment of a thousand men, who were all professors of religion. No blasphemy, drinking, disorder or impiety were suffered in their ranks. "Not a man swears but he pays his twelve pence." These were the famous *Ironsides*, of whom their leader said at the close of the war, "Truly, they were never beaten at all." They went into battle singing Psalms, and many among them were accustomed to deliver religious exhortations to their fellows. Many of these men belonged to the Independent party, which had for some years been growing in numbers in England. They advocated full religious freedom, and the right of each congregation to appoint its own officers, and to govern itself in religious matters. In this and on some points of doctrine they held many views which approached those afterwards held by the Society of Friends—indeed, from their ranks came many of the early converts to Quakerism.

The late Robert Barclay in his "Inner Life of the Religious Societies of the Commonwealth," points out these points of resemblance, and suggests that George Fox derived from the Independents, Mennonites, and General Baptists, many of his doctrinal views, and his system of church polity. But the clear statements which Fox records in his Journal of the manner in which the truths of religion were gradually opened to his mind, proves that this suggestion does not rest on a solid foundation, as is clearly shown by the late Dr. Charles Cross in his review of Robert Barclay's work "*An Examen, &c.*" There appears to have been among the people in those early days a good degree of simple obedience to Christ, and of real religious feeling. Isaac Penington, who at one time was in fellowship with them, bears witness to this, and he mourns over the decay in the "savor of life" among them, and the substitution for it of "head-knowledge," and of "prayers, reading of the Scriptures, and preachings, and duties and ordinances," and he tells them, "Ye must come out of your knowledge into the feeling of an inward principle of life, if ever ye be restored to the true unity with God, and to the true enjoyment of Him again."

Many of the soldiers in the Parliamentary army were Independents, and sympathized with them. But in the Parliament the Presbyterian influence was predominant, and religious liberty was not in accordance with their traditions. They still held to the views which had long prevailed in Europe, and had been the generally accepted doctrine "that every realm through its rulers, had the sole right of determining what should be the form of religion within its borders." But the army, victorious over Charles and his adherents, had no disposition to submit to intolerant restraints, and finally ejected the members of Parliament, and Cromwell became the ruler of the nation, with the title of Protector. This, Green calls the beginning of the struggle "between the principle of religious conformity and the principle of religious liberty."

The sufferings of Friends during the protectorate of Cromwell, who died in 1658, did not proceed so much from the government, as from the ill-will of the clergy, to whom they refused to pay tithes, believing that they were a part of the Mosaic dispensation, abrogated by the coming of Christ, and that under the Gospel, the minis-

try should be freely exercised. Many were imprisoned for refusing to contribute to the maintenance of priests whose preaching they did not attend, and who, in consequence, had no just claims upon them. They suffered not only in this way, but were often beaten and abused by the mobs whom the priests stirred up against them, as heretics; and they were frequently brought to trial or condemned as blasphemers through the influence of the same adversaries. Thus the clergy of that day showed that they were like the prophets of whom Meath spoke,

"He that putteth not into their mouths, they even prepare war against him." Other causes of the dislike and persecution extended to the Quakers by their refusal to take oaths, their peculiarities of language, and their disuse of the customary titles of society.

One of the false accusations brought against some of the early members of our Society was, that they were Jesuits in disguise. In the contests of the reign of Elizabeth, religion and politics had become closely interwoven in the public mind. The rivalry of Mary, Queen of Scotland, who made claim to the English throne, and the political situation of England, as to the designs of Philip of Spain, in the previous century, had gradually brought Queen Elizabeth of England to be considered as one of the principal defenders of the Protestant cause, although she herself was governed by political far more than by religious feeling. The action of the Pope of Rome in sending over large numbers of disguised Jesuits to England, to further his projects had awakened alarm, and led to the passage of severe laws against such emissaries. The attempts of Philip of Spain to eject Elizabeth from her throne and to make the religion of the government Roman Catholic, roused the energies of the people in opposition, and made patriotism favor Protestantism. The public excitement was promoted by the cruelties of the Inquisition, the Massacre of St. Bartholomew in France, and later on, by the atrocities connected with an Irish uprising in 1641, when thousands of English people perished in a few days. Green says of it: "Tales of horror and outrage, such as maddened our own England when they reached us from Liverpool, came day after day over the Irish Channel."

It was on political more than religious grounds that the penal laws of Elizabeth's reign against the Catholics were founded. They were ejected from public offices by the enactment that all holders of office should take an oath of allegiance to the Queen, and of abjuration of the temporal power of the Pope. Those who refused to come to the public worship established by law were made liable to heavy fines. After the death of Cromwell and the restoration of Charles II., these laws were unjustly and unmercifully used to oppress the Non-Conformists, and especially the poor Quakers. For although the members of our Society were loyal to the government, and altogether repudiated the supremacy of the Pope, yet their conscientious adherence to the command of our Saviour, "Swear not at all," often subjected them to the severe penalties of the confiscation of their estates and imprisonment for life, because they refused to swear to statements which they were ready to affirm to as their settled conviction.

The reign of Cromwell had been virtually a government by military force, and the popular feeling was steadily in favor of the restoration of civil liberty; so that Charles II. was welcomed to the throne by general acclamation. The social change was startling. "Godliness became a byword of scorn; sobriety in dress, in

speech, in manners, was flouted as a mark of the detested Puritanism. Religion had been turned into a system of political and social oppression, and it fell with that system's fall." The new parliament, which sat in 1661, was made up for the most part, says Green, "of young men, of men—that is—who had but a faint memory of the Stuart tyranny under which their childhood had been spent, but who had a keen memory of living from childhood beneath the tyranny of the Commonwealth." "Their whole policy appeared to be dictated by a passionate spirit of reaction." In 1662 they renewed the Act of Uniformity in public worship. The effect of this was, to drive out of the parishes about 2,000 ministers, mostly Presbyterians, and Nonconformists. While this acted very injuriously on the spiritual interests of the established church, it was advantageous to the cause of religious liberty. At the restoration of Charles, "only the Independents and a few despised people, such as the Quakers, upheld the right of every man to worship God according to the bidding of his own conscience. The bulk of the Puritan party, with the Presbyterians at its head, was as one with its opponents in desiring a uniformity of worship, if not of belief throughout the land. The driving out of the Presbyterians from the church to which they clung, forced them into a general union with other sects. Persecution broke down before the numbers, the wealth, and the political weight of the new sectaries; and the Church, for the first time in its history, found itself confronted with an organized body of dissenters without its pale. The impossibility of crushing such a body as this wrested from English statesmen the first legal recognition of freedom of worship in the toleration act; but the immediate effect was to inflict upon our predecessors in religious belief an amount of hardship and suffering which nothing but the power of Divine Grace enabled them to withstand. They faithfully bore their testimony to religion, by meeting publicly for Divine worship, as if there was no law to prohibit it; by refusing oaths, though they knew imprisonment and loss of property would follow; and they continually plead their cause with rulers and with people, by showing, with tongue and pen, the injustice and unreasonableness of the treatment they received. Thus they performed an important work in assisting to prepare the people of England for the adoption of measures more consistent with religious liberty, after William of Orange came to the throne. J. W.

THE breaches of our testimony against going from amongst us in the weighty engagement of marriage, being often for want of an early care in parents, and those who have the important charge of educating the youth under their trust, early to admonish and to direct them in the principles of Truth, and to impress their minds with the duty of religiously observing them; as much as possible restraining them from such company as is likely to entangle their affections in an improper manner, we therefore tenderly advise Friends in all quarters to an increasing care over the youth, that the consistency of our principles in all respects with the nature of true religion, may be impressed on their tender minds, by upright examples, as well as by precepts; and that where there is apparent danger of the affections of any being improperly entangled, and the care of parents or guardians, or those who have the oversight of them, appears insufficient

to prevent their taking imprudent steps in the accomplishment of marriage, that timely application be made for the help of their friends.—1761.—*Philadelphia Book of Discipline.*

SELECTED.

THE CAPTAIN'S WELL.

The story of the shipwreck of Captain Valentine Bagley, on the coast of Arabia, and his sufferings in the desert, has been familiar from my childhood. It has been partially told in the singularly beautiful lines of my friend, Harriet Prescott Spofford, on the occasion of a public celebration, at the Newburyport Library. To the charm and felicity of her verse, as far as it goes, nothing can be added, but in the following ballad I have endeavored to give a fuller detail of the touching incident upon which it is founded.

From pain and peril by land and main,
The shipwrecked sailor came back again;
Back to his home, where wife and child,
Who had mourned him lost, with joy were wild,
Where he sat once more with his kith and kin,
And welcomed his neighbors thronging in.
But when morning came he called for his plate,
"I must pay my debt to the Lord," he said,
"Why did you dig here?" asked the passer-by;
"Is there gold or silver the road so nigh?"
"No, friend," he answered; "but under this sod
Is the blessed water, the wine of God."

"Water! the Powwow is at your back,
And right before you the Merrimack,
And look you up, or look you down,
There's a well-sweep at every door in town."
"True," he said, "we have wells of our own;
But this I dig for the Lord alone."

Said the other: "This soil is dry, you know,
I doubt if a spring can be found below;
You had better consult, before you dig,
Some water-witch, with a hazel twig."

"No, wet or dry, I will dig it here,
Shallow or deep, if it takes a year.

In the Arab desert, where shade is none,
In the waterless land of sand and sun,
Under the pitiless, brazen sky
My burning throat as the sand was dry;
My crazed brain listened in fever-dreams
For splash of buckets, and ripple of streams:
And opening my eyes to the blinding glare,
And my lips to the breath of the blistering air,
Tortured alike by the heavens and earth,
I cursed, like Job, the day of my birth.

Then something tender, and sad, and mild
As a mother's voice to her wandering child,
Rebuked my frenzy; and, bowing my head,
I prayed as I never before had prayed:

*Fly me, God! for I die of thirst;
Take me out of this land accursed;*

*And if ever I reach my home again,
Where earth has springs, and the sky has rain,
I will dig a well for the passer-by,
And none shall suffer with thirst us L*

I saw, as I passed my home once more,
The house, the barn, the elms by the door,
The grass-lined road, that riverward wound,
The tall slate stones of the burying-ground,
The belfry and steeple on meeting-house hill,
The brook with its dam, and gray grist-mill,
And I knew in that vision beyond the sea,
The very place where my well must be.

God heard my prayer in that evil day;
He led my feet in their homeward way,
From false mirage and dried-up well,
And the hot sand-storms of a land of hell.

Till I sat at last through a coast-hill's gap,
The city held in its stony lap.

The mosques and the domes of scorched Muscat,
And my heart leaped up with joy thereat;
For there was a ship at anchor lying,
A Christian flag at its mast-head flying,

And sweetest of sounds to my home-sick ear
Was my native tongue in the sailors' cheer.
Now the Lord be thanked, I am back again,
Where earth has springs, and the skies have rain,

And the well I promised, by Oman's sea,
I am digging for Him in Amsbury.
His good wife wept, and his neighbors said:
"The poor old captain is out of his head!"

But from morn to noon, and from noon to night,
He toiled at his task with main and might;

And when at last, from the loosened earth,
Under the spade the stream gushed forth,
And fast as he climbed to his deep well's brim,
The water he dug for followed him.

He shouted for joy: "I have kept my word,
And here is the well I promised the Lord!"

The long years came, and the long years went,
And he sat by his round-side well, content;
He watched the travellers, heat-oppressed,
Pause by the way to drink and rest.

And the sweltering horses dip, as they drank,
Their nostrils deep in the cool, sweet tank,
And grateful at heart, his memory went
Back to that waterless Orient,

And the blessed answer of prayer, which came
To the earth of iron and sky of flame.

And when a wayfarer, weary and hot,
Kept to the mid-road, pausing not

For the well's refreshing, he shook his head;
"He don't know the value of water," he said,

"Had he prayed for a drop, as I have done,
In the desert circle of sand and sun,

He would drink and rest, and go home to tell
That God's best gift is the wayside well!"

—J. G. Whittier, in the *New York Ledger*.

FOR "THE FRIEND."

NEW YEAR THOUGHTS—1890.

"Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13.

How sweet is the thought as time passeth away,
That, there cometh a holier glorified day,
When a scene not of earth, bursts into view,
For the old is transformed to the beautiful new!

Descend on our souls like a pure heavenly dove,
Thou Spirit most holy, of light and of love;
Dwell with us to comfort, to cherish and bless,
And clothe with the garb of thy own righteousness.

May the Spirit reveal, what thy servant foretold
Dispel then the clouds, that we henceforth behold
Our earth in its newness, a sanctified land,
Where her children are led by a Father's good hand.

—CAMPAÑA.

SAN JOSE, Cal., First Mo. Ist, 1890.

HE that has so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day is only ours; we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain—what will be and what will never be—our load will be as intolerable as it is unreasonable.—*Jeremy Taylor.*

UNLESS children are trained to recognize duty as more binding than inclination, they will suffer all their lives through from their lack of discipline in this direction.

FOR "THE FRIEND."

A Winter Walk.

On the afternoon of the First Month 11th, I walked to a swamp and woods, lying about a mile from our village. From the calendar it might be called a "Winter's" walk, but the unusual mildness of the weather seemed to belong to another season of the year. In passing along the streets of the village, the clusters of bright blossoms on the Yellow Jessamine were pleasing and attractive. This species (*Jasminum nudiflorum*), naked-flowered Jessamine, so named because the flowers precede the leaves, is a native of Northern China, from whence it was introduced into England by Robert Fortune. It was at first cultivated in green houses, because it was supposed too delicate to bear the cold and exposure of winter weather. But it was soon found to be hardy enough to endure not only the climate of England, but our own more severe winters. The flower buds are formed in the fall of the year, and require comparatively but few warm days to induce them to open and expand. My friend, Isaac Burk, writes to me, that he has seen the blossoms in every month of the winter, in the Woodland Cemetery, at Philadelphia, coming out whenever a few mild days came together. The leaf buds do not open till the arrival of spring; so that we do not find flowers and leaves in full perfection at the same time. This is the case with many other plants. In the Candle Alder (*Ahus serulata*), the long pendulous tassels of bloom decay before the leaves of the shrub appear. That universal favorite, the Trailing Arbutus, or May Flower (*Epileya repens*), has a similar habit of growth; and in the spring we should gather the blossoms only, were it not that some of the thick, enduring leaves of the previous year still remain attached to the stems of the vines.

The sweet scented garden violets were fully in bloom in some of the house yards I passed, and their delicious perfume was very agreeable.

Some Red Cedars (*Juniper virginiana*) grew on the side of the road, and the brown or fawn-colored swellings at the end of the minute branchlets showed that the flower buds were already formed, which in regular order would open in the following spring. Some of the small twigs of the cedar appeared to have been stung by an insect, or attacked by some form of fungus, which had arrested their natural growth, and transformed them into fleshy bodies somewhat resembling a small common potato in shape and appearance.

Somewhat similar excrescences were observed encircling the small branches of a young oak tree. The surface of these was rather thickly studded with short curved thorns or spines. These were hollow, and when traced inwards by dissection were found to start from near the central twig. They had probably been the habitation of the grub of some species of gull-fly, which had pierced the bark of the branchlet and laid its eggs in a position where they would be fed by the sap of the tree.

At the end of a branch I think of a black-berry bush, there was a somewhat similar cluster of oblong cells, the outer end of which was a mass of spongy fibres. On tearing it open, it was observable that a small round hole had been eaten in the side of each of these cells, through which no doubt the mature insect had made its escape, after having passed through its preliminary stages of existence.

In examining a hollow nut-gall, of which the outer cover was almost unbroken, while a shriv-

elled mass of fibres only partially filled the interior, I unwittingly disturbed a nest of spiders, which the parent had deposited in this snug home for the winter. As I write, some of the young spiders, smaller than a pin's head, are running about my desk, and the old one, which from its wonderful leaps I suppose to be one of the hunting spider family, is roaming about, as if at a loss what to do, now that its home has been thoroughly broken up. It is a very small insect, not much more than one-eighth of an inch in length, and proportionately slender; but I feel a degree of pity for the poor creature, which is not lessened by the fact that I am unable to do anything to relieve its troubles.

Attached to one of the bushes or vines by the roadside, was a brown silk bag, or cocoon, closely and strongly woven and securely fastened by numerous strands of silk. It was rather more than an inch in diameter. Internally, it was filled with a floss of brown silk, among which were multitudes of tiny spiders. It was probably the production of one of the larger species of field spiders which had deposited its eggs in this secure case, trusting to the warmth of the sun to hatch them, and to their own instincts to enable them to take care of themselves when warm weather should again become established on this part of the earth.

Robert Fortune, who introduced into Europe the Yellow Jessamine, about the year 1842 was a botanical collector for the Horticultural Society of London. He subsequently revisited China to procure tea-plants and persons skilled in their cultivation, being employed by the East India Company, who desired to improve the Government plantations in the Himalayas. He brought over to England a large collection of living plants of various kinds, many of which are now in general cultivation. In his accounts of his travels, he says:

"In the north of China there are a number of plants which have their flower buds very prominently developed in autumn, so much so that they are ready to burst into bloom before the winter has quite passed by, or, at all events, on the first dawn of spring. Amongst these, *Jasminum nudiflorum* occupies a prominent position. Its yellow blossoms, which it produces in great abundance, may be seen not unfrequently peeping out from amongst the snow. Nearly as early as this, the pretty daisy-like *Spiraea prunifolia*, the yellow *Forsythia viridissima*, the lilac *Daphne Fortune*, and the pink Judas-tree, become covered with blossoms, and make our northern Chinese gardens extremely gay."

J. W.

FOR "THE FRIEND."

"Acquaint Thyself With God, and be at Peace."

As God is a Spirit, our acquaintance with Him must be in spirit and in truth; and not in the oldness of the letter, or in the head merely, but also in the heart—as that is the only saving acquaintance we can have with Him.

It is the Spirit that gives life. The more we live under the influence of the law of the Spirit of Life, the less we will incline to be governed by the law of sin and death. For the two laws and spirits do not dwell together—for what communion hath light with darkness? 2d Cor. vi: 14, 15, 16.

So we should become temples of the living God. For God hath said, "I will dwell in them and walk with them, and I will be their God, and they shall be my people." But we must forsake all that we have which belongs to

the old fallen nature, before we can become his disciples, and savingly acquaint ourselves with him. Luke xiv: 22.

"We may study the Scriptures as we would a school-book, and get all the instrumental aid we can, and have the head well stored with all the sublime of the gospel of God,

"Yet far remote from wisdom we may stray,
And midst stupendous systems lose our way,
In speculation a field may roam abroad,
And in dead words forget the living God."

or have no better acquaintance with Him than we had before. For it is with the heart that man believeth unto salvation.

The wisdom and knowledge that we may gain from outward research, if under the restraining grace of God, is all right in its place, but without care it is more apt to puff up than to edify; for it only satisfies the natural man, but not the secret longings of the immortal soul, which can only be filled by an internal acquaintance with God. And then it does abundantly satisfy; for it gives a peace that the world cannot give. But I fear a great mistake has come upon many of us as a people, and upon Christendom at large. And that is on account of our not being enough acquainted with God as to know his voice from the voice of the stranger. So, strangers have devoured our strength, and we know it not. We love the praise of men more than the praise of God. So many of our high-sounding and fluent speakers are industriously crying "peace, peace, where there is no peace;" and saying, thus saith the Lord, when He hath not spoken; and palming such like preaching off on the credulous hearers, for revelation, when it is only imagination. But we must swallow it for the gospel, or be called fault-finders. But such preachers are no better than blind leaders of the blind; so both are liable to fall into the ditch together. And in this dark state they take a transformed light for the true Light, and follow it through the mystical labyrinths of an empty profession, down to the gulf from whence there is no return.

Under the old law, similitudes, or likenesses, were forbidden; and are they not forbidden now? But we find that now, when the Divine life has left the ministry, there is a great tendency to substitute a human life and power to supply the lack, to the exaltation of man, but not to the glory of God. Is it not with us like it was in the days of Demetrius, the silversmith, who made silver shrines for Diana and the image that fell from Jupiter?—but not from God. And, as the Ephesians were worshippers of the great image, it made no small stir when Paul preached against it; for, they said, "it is by this craft" we get our wealth; and they feared also that the magnificence of their worship would be destroyed. So, they were filled with wrath, and cried out saying, "great is Diana of the Ephesians."

And, under the old law, the Lord said concerning his people, they "have changed their glory for that which doth not profit; and have committed two evils"—one was, they had forsaken Him, the fountain of living waters, and the next was, they had hedged to themselves cisterns, but they proved to be as broken cisterns that could hold no water of life. So, how could they satisfy the thirsty people?

It appears that, when man was first made, he had an immediate acquaintance and communion with God; but, when he of his own free will, opened his heart to the tempter, Satan became his teacher, and he lost his intimate acquaintance with God, and hid himself from

Him; so, he lost his right to the happiness and paradise of God and became as a vagabond in the earth, which then became cursed for man's sake. And no wonder that his peace departed from him. So, now the more we can get Satan and his teachings out of the heart, the more we can have our acquaintance and peace restored with God, and the more we shall be made partakers of the Divine nature. And as to this great change is to be made, the Holy Scriptures are clear, that it must be by submission and obedience to Christ, the second, the inward teacher who never fell; but who has now come into the heart of every one without sin unto salvation, and to seek and to save that which was lost in the fall: for He came to destroy the works of the devil and to finish transgression, and to make an end of sin—and to make reconciliation for iniquity—and to bring in everlasting righteousness, and that He might be anointed the Most Holy, ruling and reigning in every heart. Then, our righteousness would not be as a moving cloud or as the early dew, that soon goeth away; but would land us safe beyond the shores of time, where the wicked cease from troubling and the weary soul will forever rest with God.

D. H.

DUBLIN, IND., Eleventh Mo. 5th, 1889.

FOR "THE FRIEND."

The Sun and Planets Now.

Every one can now see that the sun is further north, and the days perceptibly longer than at the Solstice, Twelfth Month 22nd. On Second Month 13th, the sun's declination south is 13° 12', which makes it rise 5 hours and 15 minutes before noon, and set as much after; so we already have 10 hours 30 minutes of sunlight in one day—an increase of 1 hour and 20 minutes since the shortest day. And the great luminary has but few spots of late to obscure its shining. A neat little group of seven sun spots appeared First Month 17th, not far from centre, and was slowly carried by the sun's rotation to the west edge, where it passed from view on the 22nd, again leaving the visible disk entirely clear of black spots. Along now, and for several months past, would seem to be a minimum, or least show of sun spots during the current eleven-year period. So I reckon they will likely increase some in 1890.

Mercury, the swift moving planet, and so near the sun that it is not visible much of the time, made us quite a fair visit during the middle part of First Month. It was at greatest elongation (farthest east of the sun) on the 13th, being an hour and a quarter high at sunset; and in the late twilight could be seen easily with the naked eye. I picked it up with a very small telescope mounted equatorially, before sunset, once or twice, and could thus view it quite well very soon after the sun went down. In a very few days the little planet disappeared to unaided vision; but I followed it with my little equatorial until the 23rd, when it was quite easy to find with the glass of one and a half inch aperture, power 27. I think it might have been seen two or three days later, but clouds prevented observation. It came to inferior conjunction (between the earth and sun) First Month 29th; after which it is a morning star, and will hardly be visible to naked eye for quite a while.

Venus, Mars, Jupiter and Uranus, are all morning stars; but Jupiter and Venus are too near the sun for observation, only with the equatorial. Venus is approaching the sun, and Jupiter is receding westward—or, rather the

sun is leaving it—so the planet will come into naked eye vision by about the middle of Second Month.

Mars is very conspicuous in the southern heavens during the early hours of morning. It is passing through the stars of Libra, and south about 6 A. M. The fine star about two hours west of Mars is Spica, in the constellation Virgo. The planet Uranus is a few degrees east of Spica, but too dim to be identified without a telescope.

Saturn is just now coming to be an evening star of much interest. It rises about 7 P. M. several degrees north of due east. It is the silvery star 4 degrees below Regulus, a bright star in the south end of the Sickle—constellation of Leo. Saturn's motion now being "retrograde" (backward, to the west) the planet is approaching Regulus, and they will appear very near together in latter part of Third Month. The ring of Saturn is now quite narrow, and growing still more so. It will disappear as a ring in 1892—and, indeed, entirely with any but very large telescopes.

Titan, the largest of Saturn's eight moons, can be seen with a good sized spyglass. It and the planet Neptune are about like stars of 8th magnitude. Neptune is a few degrees nearly east of the Seven-stars; between them and the bright red star Aldebaran, in the "V" or Hyades group—constellation of Taurus,

W. DAWSON.

SPICELAND, IND., First Month 27th, 1890.

An Indian Burying-Ground.—John W. Sanborn, pastor of the First Methodist Episcopal Church, of this city, is, perhaps, the best-versed on the antiquities of the Indian in this country. He has mastered the Seneca language, was made a member of the Nation, and prints hymns and songs for them. He heard of an old Indian burying-ground that belongs, as he afterward ascertained, to the Nation to which he belonged. On the farm of William Squires, in the village of Gorham, Ontario County, is a high mound, on which a barn was erected some seventy years ago. At the base of this hill runs Flint Creek, a pretty little stream. About a year ago W. Squires, whose barn had originally no foundation, dug for it, and in making excavation for a new one, came across some bones. Mr. Sanborn heard of it and hastened there. He readily obtained consent to superintend the excavation, and obtained seven skeletons; and these, with three he took out last week, make ten Indian skeletons he has obtained from this hill.

In the largest the femur was 19 inches long. The man must have been between 7 and 8 feet in height. The teeth were perfect. Evidently it was a very old man. On the left side of the skull is a long scar, showing that it was cut at one time and healed. In a child's grave there were two quarts of beautiful shells, and a skinning stone was found in one of the others. The graves must have been fully 200 years old. The oldest inhabitant in that section of the country has no recollection nor heard of any interments being made there. From the fact that the Seneca Indians ceased to bury in the sitting posture about 150 years ago, this gives some hint as to the age of the skeletons.

The ten skeletons already recovered have been taken out of a space of 15 feet long by 8 feet wide. They are eight adults and two children. All were buried in the sitting posture, and all with their feet to the southeast except one and his position was just reversed.—*Lockport Journal.*

Natural History, Science, &c.

Eating With Chop-Sticks.—I know few things more annoying, and yet laughable, too, than attempting to eat with the Chinese chop-sticks for the first time—more particularly if the operator has been wandering on the hills all the morning and is ravenously hungry. The instruments should, first of all be balanced between the thumb and fore-finger of the right hand; the points are next to be brought carefully together, just leaving as much room as will allow the coveted morsel to go in between them; the little bit is then to be neatly seized; but, alas, in the act of lifting the hand, one point of the chop-sticks too often slips past the other, and the object of all our hopes drops back again into the dish, or perhaps even into another dish on the table. Again and again the same operation is tried, until the poor novice loses all patience, throws down the chop-sticks in despair, and seizes a porcelain spoon with which he is more successful.—*Fortune's Travels in China.*

Influence of Dress on Health.—A certain class of young ladies is taking a course of lessons in Physical Culture and the "Delsarte System." This course, which has lasted now two or three months, has, among other good results, compelled the great majority of the class to enlarge their dresses—to put fancy pieces into their cloaks and outer garments, or to buy new ones. They cannot breathe within the limits that were formerly ample enough to allow all the chest expansion they cared for. The play of their muscles cannot go on in skin-tight sleeves, vice-tight corsets, tight, high heeled shoes. They cannot, while taking this course, get into the Moloch costumes of most of them previously wore. There is a war between Moloch and Hygeia, and who but wishes most earnestly that Hygeia shall win the day?

We talk of the weaker sex, and yet the weaker sex can live year after year on half the amount of air that men allow themselves, can carry heavy weights from their hips day after day for years that men suspend from their shoulders or carry not at all, and hug their burden and insist that it is not a burden at all.

It seems useless to argue against tight lacing. "Broad is the road that leads to death, and thousands walk together there." Yet there are those, and we must hope their number is increasing, who accept the symmetry of the body as God made it, and whose study it is to conform to the laws He framed for it, and to make it a temple worthy to be the abode of the breath of his own life which He breathed into it.

Abraham's Oak.—The old oak at Mamre, in Syria, or, as it is known everywhere, "Abraham's Oak," is one of the most famous and venerable trees in the world. It is revered alike by Jew, Christian and Mahometan, for it is supposed to mark the spot where the patriarch pitched his tent in the desert. There is a superstition in Jerusalem (and in all the country about) that whoever shall cut or injure this tree will lose his first-born son. So, for centuries it has been allowed to toss its gnarled and contorted limbs in the gales which sweep from the Mediterranean over the Syrian plains.

This tree was visited by Sir Joseph Hooker in the autumn of 1860; and in his paper upon Syrian Oaks, read the following year before the Linnean Society (Transactions, xxiii.) he gave a description of it and a portrait drawn by his own hand.

Abraham's Oak was found to belong to *Quercus pseudo-coccifera*, which, to quote from Sir

Joseph's paper, "is by far the most abundant tree throughout Syria, covering the rocky hills of Palestine especially with a dense brushwood of trees, eight to twelve feet high, branching from the base, thickly covered with small evergreen rigid leaves, and bearing acorns copiously. On Mount Carmel it forms nine-tenths of the shrubby vegetation, and it is almost equally abundant on the west banks of the Anti-Lebanon and many slopes and valleys of Lebanon. Owing to the indiscriminate destruction of the forests in Syria, this oak rarely attains its full size." The circumference of the trunk of "Abraham's Oak" is given as 23 feet, and the diameter of the spread of the branches as 80 feet.

Quercus pseudo-coecifera is an evergreen species, with the general appearance of the ilex of Southern Europe, and closely related, botanically, to *Q. coecifera*, a common and widely distributed shrub oak of Southern Europe and of Algeria; indeed, Hooker was of the opinion that the two plants were merely geographical varieties of the same species.—*Garden and Forest*.

Items.

Ritualism in the Protestant Episcopal Society.—In the Tenth Month last John McDowell Leavitt, who had been for more than 40 years an Argentinian in the Protestant Episcopal body, and had held several important positions, resigned his connection with that sect, and joined the Reformed Episcopalians. In giving the reasons which induced him to make this change he made the following statement, which is published in *The Press*.

"Let me put in one sentence the result of my long search and study. I believe the Anglican Communion to be a mixture of political compromises and irreconcilable contradictions. I turned to the calendar of the English Prayer-book and I see that January 30 commemorates Charles the Martyr, King of England, and May 29 commemorates Charles the Second, the royal adulterer, who polluted the court, polluted everything in England in his time. In the old Prayer-book a clergyman is called a minister; now a minister is called a priest. Tradition has come to overbalance Scripture. The Scriptures contain all things which are necessary to salvation—that's what the articles of the Church say—yet the Episcopal Church is content to think more of tradition than the Scriptures to-day.

"After years of effort to trust the truth, I can blind common sense and conscience no longer. The Scriptures are silent on the question of infant baptism. If the Scriptures do not tell me of this I do not know it, and what I do not know I should not affirm. I will not do to say that the Church creates the doctrine. If it can create me a deacon, it can create others, and then where do we stand? The crucial time came with me one day when I was expected to stand at the font and baptize an infant. I said then that my lips should never again utter what my heart disbelieved. So it is with the use of the word priest. In the new Testament the word minister is a matter of taste. But about that I should not say. It can be thought a small matter, but ritualism roots itself in this word priest. I renounce it forever; no man shall ever give me that title again. I enter the brotherhood of Protestant ministers.

Again, "the doctrine of the apostolic succession laid on me like an iceberg. This doctrine and priestly prerogative together, I can never understand. I should acknowledge as a Protestant minister a man who wears a scapular to protect him from lust and purgatory. Ritualism is stifling Protestantism in the Anglican Church. The bishops of the Episcopal Church now treat as servants, not as equals, the other Protestant ministers. They will sit on the same platform with these ministers, but they will not admit them to Episcopal altars. The General Theological Seminary of the Episcopal

Church in this city teaches that the Bible is to be revered on the authority of the Church. It makes the Church first and the Bible next. Now, nothing must come between me and my Bible but the Holy Ghost. The Roman communion puts the popes and fathers between me and my Bible, and the General Theological Seminary puts the fathers between me and my Bible. I will have none of either.

"The General Theological Seminary exalts tradition above Scripture. The money contributed to the Domestic Board of the Protestant Episcopal Church is used to send out graduates of this seminary, who, working especially in the West, are expected to develop a strength that in future diocesan and general conventions will tear all the Protestant elements out of the Prayer-book. In this city you can confess to an Episcopalian minister, you can be absolved by an Episcopal minister, you can hear mass said by an Episcopal minister, and you can have prayers said for the repose of the dead, if not actually have the dead prayed to by an Episcopal minister. Do you wonder that people who like this sort of thing in time get to prefer the coin to the counterfeit and go into the Roman Catholic Church?" I thank God that I am going in the opposite direction."

Fictitious Writings.—Edward J. Phelps, in a paper on "the Age of Words" in *Scribner's Magazine*, says of contemporary fiction:

"The everlasting repetition, through countless thousands of volumes, of the story of the imaginary courtship and marriage of fictitious and impossible young men and women; and when all conceivable incidents that could attend this happy narrative are used up, and the exhausted imagination of the narrator refuses any further supply, then in their place an endless flow of commonplace and trivial conversation, tending to the same matrimonial result, until it is clear that the parties, if they were real, would talk themselves to death—this is the staple of what is now well called fiction, because it never could exist in fact. What a food for an immortal mind to live on, year in and year out, as its principal literary nourishment! And what sort of mental fiber is it likely to produce?"

Choice of Rulers.—The propriety of printing a text of Scripture at the head of a secular newspaper is a matter of taste. But about the consistency of placing such a passage as this:

"Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."

at the head of a newspaper, and in the same number calling upon the people to vote for five *sellers for aldermen* of the city, we have a decided opinion, which is this: that the men do not answer to the description, and if such men are to be voted for, this would be more appropriate: "When the wicked bear rule the people mourn."—*The Christian Advocate*.

THE FRIEND.

SECOND MONTH, S, 1890.

The concern which has been felt by the Meeting for Sufferings of Philadelphia Yearly Meeting, for the religious welfare and the growth in grace of our members, led to the recommendation sent to all of the Monthly Meetings, as expressed in the following Minute adopted by the Meeting for Sufferings.

The Meeting for Sufferings, under a renewed concern for the welfare of our members, particularly those of the younger class, believing that advantage would arise from a more general acquaintance by our members with the compilation of the "Christian Adverses," which have been issued from time to time by the Yearly Meeting, and with the contents of the "Book of Discipline," desires to present to those families who may not be supplied with them, and to individuals at the discretion of Monthly Meetings, a copy of each of these books,

commending them to the careful attention of our members.

It is also the desire of this meeting to accompany the above mentioned books with a copy of the "Brief Account of the Rise of the Society of Friends," containing an historical sketch of the events attending the origin and early organization of the Society as a distinct body of religious professors.

We would also affectionately encourage all our members in the perusal of the approved writings of Friends, believing that the exposition of our doctrines and testimonies, and the records of the exercises and experiences of devoted men and women who have left accounts of the dealings of the Most High with their souls, set forth therein, may prove instructive; and confirming to their faith, and strengthening their attachment to the most precious principles which our predecessors in the Truth, often through much suffering, maintained and promulgated to the world.

In thus encouraging our members to a knowledge of the history and fundamental principles of our Society, and with the exercises and labors of dedicated and experienced members, we are well aware that this will be a most profitable and available. "If any man will do his will," said our Holy Redeemer, "he shall know of the doctrine whether it be of God or whether I speak of myself." It is by giving heed to the convictions of His Spirit in the heart, in obedience thereto, that we become able to understand the unfoldings of the mysteries of his heavenly Kingdom, and thus become like to those precious ones who, "by faith and patience inherit the promise."

In connection with this subject we think it may be reasonable to revive the following salutary advice particularly addressed to parents and heads of families, issued by the Yearly Meeting at a former period, viz:—

"Being well assured that the edifying practice of frequently collecting our children and families, in order for religious retirement, would be promotive of essential benefit, Friends are exhorted to seek after a right qualification, under which they may be enabled to maintain it, especially in the afternoon of the First day of the week, in such places where meetings for public worship are not held at the time; the due discipline of which duty and solidly reading the Holy Scriptures, and other religious books, with a steady watchful care over our young people, to discourage their visiting and rambling about on that day, and mixing with unprofitable company at this and other times, would, under the Divine blessing, be a means of their preservation out of many ensnaring temptations to which they are liable."

In accordance therewith committees have been appointed by many Monthly Meetings, who have been engaged in visiting families and making the proposed distribution. Some doubts have been felt as to the extent to which it is right to supply copies of those books in cases where there are several adult members in a family; and our attention has been called to the subject by a letter from a valued Friend. By the wording of the preceding minute, the amount of distribution is left to the discretion of the Monthly Meeting, which, in cases where it gave no additional advice, was but the discretion of the committee it appointed.

We see no better way than for the committees to judge for themselves in each particular case, bearing in mind the object of the distribution. In some cases it would be a waste of books to leave several copies in a family; but in others there may be young persons who have arrived at years of religious understanding, who would value a book which was given to them personally, and to whom therefore it might be additionally useful.

The caution contained in the 4th paragraph of the Minute—that "knowledge of itself will avail little," without obedience to the conviction of the Holy Spirit—brings to mind the ad-

vice given by James Naylor to Rebecca Travers' when he saw that she was more desirous to comprehend truth in her understanding than to apply it to rectify her heart and affections; he said to her "Feed not on knowledge: for whosoever feeds on knowledge, dies to the innocent life."

The mind may be stored with a knowledge of the Scriptures, and a person may be able to reason strongly and ably on the truth of and doctrines of religion, and yet be in "the bond of iniquity." For it is the Divine light revealed in the soul, and there effecting its gracious purposes of redemption, that is the essential thing which all most experience who would partake of God's salvation. The Scriptures and other books written under a measure of the influence of the Spirit of Christ, are profitable for doctrine, and pure, for instruction in righteousness, and are often made instrumental in stirring up the mind and awakening desires after holiness, yet they cannot take the place of or do the work of the immediate revelation of the power and life of the Redeemer, by which man is "washed, sanctified and justified."

SUMMARY OF EVENTS.

UNITED STATES.—On the morning of the 3rd inst., a fire occurred in the residence of Secretary Tracy, in Washington. The wife of the Secretary escaped by escape by dropping from her bedroom window. She fell a distance of 40 feet into an arway and died soon after being removed to the house of a neighbor. When the fireman arrived they took from the building the dead bodies of Mary Tracy, the Secretary's daughter, and a French girl who had been sleeping in Tracy's room. She overcame in sleep by the smoke, but was discovered and rescued, and at last accounts was doing well, although not appearing to realize his terrible loss, of which he had been informed upon regaining consciousness by President Harrison. The bodies were removed to the State House, and the funeral will take place from there.

The debt statement shows that the reduction of the public debt during last month amounted to \$15,245,895.19. Total cash in the Treasury \$617,053,54.54. Annual report of the United States of Brazil was completed on the 29th ultimo, when President Harrison received the credentials of J. G. de Amaral Valente, the new Minister accredited by the Provisional Government and also the credentials of Salvador Mendonca, as Envoy Extraordinary and Minister Plenipotentiary on a special mission to the United States. Secretary Blaine presented the two Ministers.

In the House of Representatives, on the 20th ultimo, Representative Dalzell, of Pennsylvania, called up the election case of Smith vs. Jackson, from the Fourth West Virginia District. Crisp, of Georgia, raised the question of consideration. Upon the question of considering the election case the Democrats, with three exceptions, refrained from voting. Two votes were allowed to be withdrawn, and the vote was then announced as yeas, 101; nays, 7. Crisp raised the point of no quorum, whereupon the Speaker, who had been noting the names of the Democrats present and not voting, directed the Clerk to record the names of members present and refusing to vote. This caused an uproar, and Breckinridge, of Kentucky, denounced the Speaker as a revolutionary. The Speaker was restored, and the Speaker, after making a statement in support of his position, ruled that there was a quorum present within the meaning of the Constitution. During the remaining sessions last week, scenes of turbulence and disturbance characterized the sittings of the House. Finally the Speaker carried his point, and on Second-day, the 3rd inst. by a vote of 166 to 6, a constitutional majority being present, Smith, Republican, was seated.

Miss Elizabeth Blandin, of the "Cosmopolitan Magazine," who, on a few hours' notice, started on a tour around the world in the opposite direction to that taken by Nellie Bly, of the *World*, arrived in New York on the steamship *Bohnia*, from Liverpool. Her time was 76 days, 16 hours and 30 minutes, which is over 4 days less than the time in which Nellie Bly accomplished the same trip. Three times around the world she had added little or nothing to the world's stock of knowledge, but it may be said for them that they have at least demonstrated the fact that it is possible for a

woman to travel around the globe alone, without insult or hindrance. That fact is creditable to modern civilization.

Senator Colquitt, of Georgia, in a lecture before the American Temperance Union in New York on the 2nd inst., among other things, said: "You will not object if I say that Democracy is clean to say that Democracy and drunkenness are not the same thing, and I don't wish any of my Democratic friends to entertain the idea that being in favor of temperance is being opposed to Democracy. Both parties are afraid of the liquor vote. There would be no talk of solving the liquor problem if the clergies were clean."

Amey C. Fowler is resting in Brooklyn for a couple of weeks, before leaving for San Francisco, whence she will sail for the Hawaiian Islands. This is the courageous young woman who has dedicated her life to the service of the lepers in the famous sanatorium on the island of Kalawau, containing 50 to 60 patients. She is well qualified for the work, having had training in the Paris hospitals, and under Pasteur. She fully understands the momentous step she is taking. After she enters the Island of Honolulu, she will leave it.

All overland trains which have been blocked in the Sierra's snow drifts, arrived at San Francisco on the 31st ult. The first train had on board 250,000 letters and about 10,000 pouches of papers for San Francisco. The greater portion of the letters were distributed, but the usual schedule has been resumed on the Central Pacific.

The New York Presbytery, by a vote of 93 to 43, has decided in favor of revision of their creed. It is proposed to blot out of the Confession of Faith: Reprobation, the annation of infants, the damnation of the heathen, the classification of Roman Catholics as idolaters, and the statement that the Pope is Anti-Christ. The Presbytery of Chicago have voted almost unanimously in favor of the change.

Northern Iowa is being flooded with what bankers regard as counterfeit money, a dollar that has been pressed in circulation for some time. It is a little lighter in weight than the genuine coin.

The name of Ole Oleson occurs 2000 times in the city directory of Minneapolis—almost twice as many times as that of John Smith—and there are 1910 Erick Ericksons.

Deaths in this city last week numbered 605; 47 less than during the previous week and 106 more than during the corresponding period last year. Of the whole number 256 were males and 249 females: 82 died of pneumonia; 7 of cholera; 29 of diseases of the heart; 24 of typhoid fever; 22 of old age; 21 of influenza; 19 of diphtheria; 17 of inflammation of the brain; 17 of bronchitis; 15 of crup; 14 of marasmus; 12 of paralysis; 11 of inanition; 11 of convulsions and 10 of debility.

Money, dec. 18, '81, reg. 104; coupon, 105; 4's, 124; currency 6's, 116 a 125.

COTTON was in limited request, at 1½ cts. per pound for middling uplands.

FEED.—Winter bar, choice fancy, \$13.75 a \$15; do, do, to prime, \$13 a \$13.50; spring bar, \$12.75 to \$13.50.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.25 a \$2.50; do, extras, \$2.50 a \$2.75; No. 2 winter family, \$2.90 a \$3.25; Pennsylvania family, stone ground, \$3.40 a \$3.75; Pennsylvania roller product, \$3.40 a \$3.75; do, extras, \$3.75 a \$4.15; do, do, straight, \$4.20 a \$4.40; winter patent, \$4.50 a \$4.90; Minnesota, clear, \$3.50 a \$4.00; do, straight, \$4.25 a \$4.65; do, patent, good to choice, \$4.75 a \$5.00; do, do, No. 2, \$4.65.

GRAIN.—No. 2 red wheat, 50 a 50½ cts.; No. 2 mixed corn, 36 a 36½ cts.

No. 2 white oats, 29 a 29½ cts.

BEEF CATTLE.—Extra, 5 cts.; good, 4½ a 4½ cts.; medium, 4 a 4½ cts.; common, 3 a 3½ cts.; fat cows, 2½ a 3½ cts.

PORK.—Extra, 6 a 6½ cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; common, 4½ a 5 cts.; culls, 3½ a 4½ cts.

LAMBS.—Extra, 7 a 7½ cts.; good, 6½ a 6½ cts.; medium, 5½ a 6 cts.; common, 4½ a 5½ cts.

WHEAT.—No. 1 a 5½ cts.; State, 5 a 5½ cts.

FOREIGN.—On the 3rd inst., the trial of the suit for libel brought by Parnell against the *Times* was to have begun, but when the case was called, counsel announced that the suit had been compromised, the plaintiff paying Parnell \$5000 damages. The withdrawal was also announced at the action brought by Henry Campbell, Parnell's private secretary, against the *Times*, for damages for statements affecting Campbell made by Attorney General Webster, counsel for

the *Times* in his opening speech in the case of O'Donnell against Walter, proprietor of the *Times*, and for charges made against the plaintiff in an editorial published by the *Times* in 1888.

Baron Von Berlepsch, late Governor of Dusseldorf, has been appointed Prussian Minister of Commerce. For many years past this Ministry has been under the direction of Prince Bismarck.

Prof. Weichheilman of the University of Vienna, claims to have discovered the bacillus of influenza. He finds in it some similarity to the pneumonia bacillus, but is sure that it is a distinctly different microbe. The discovery of the Professor is doubted by other scientists.

The Czar has declined to act as arbitrator between Holland and France in their dispute regarding the boundary between the two countries in the Amazon basin. Advice received in Zanzibar from Mozambique states that the Portuguese are acquiring as much territory as possible, pending a delimitation of the boundaries of their districts on the Zambesi River.

A number of French priests have arrived at Malindi. They state that they recently met Dr. Peters, the German explorer, concerning whose death many conflicting reports have been received at Koki. He was in good health.

John Charlton, member of the Dominion Parliament for Norfolk, has given notice that he will move that a committee be appointed to inquire as to the extent of what he calls the "alarming" exodus of natural-born Canadians and settlers in Canada of foreign birth to the United States; as to the chief causes of such exodus; as to the best means to be adopted to counteract influences which have hitherto stimulated the cause; and to suggest measures for diminishing this drain upon Canada's numerical strength.

Reports received at the Canadian Indian Department states that the gripe has reached the Northwest, and that the Indians are simply terrorized.

Two British steamships, the *Halifax* and *Nova Scotia*, on the 1st inst., from Glasgow. On First Mo. 18th she was struck by a hurricane. The seas were tremendous and the vessel was almost continuously under water. The seas smashed three of her boats, stove in the deck house, forced in the iron side of the after hold house, tore the engine pipes from their fastenings, broke the engine-room skylights and flooded the saloon a number of times. On First mo. 27th she was struck fast in a field of ice which was dotted with numerous icebergs.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A State Meeting of the Committee on Admissions will be held in the Committee room, Fourth and Arch Sts., on Seventh-day, the 15th inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

CORRECTION.—On page 213 in last number of THE FRIEND, an article in the second column is credited by a printer's error to Mr. Howitt." It should have been to "Wm. Howitt."

FRIENDS' TEACHERS' ASSOCIATION.—Lecture Room 140 North Sixteenth Street, 2d Mo. 15th, 1890, 2 P. M.

1. A Talk on Kindergarten, with Illustrations. M. L. VANKRICK.
 2. The Demands of an English course in Friends' Schools.—J. HENRY BARTLETT, CHARLES E. GAUSE, and others.
- All are invited.

WESTTOWN BOARDING SCHOOL.—Wanted, a young man of experience and ability, to fill the position of Governor. Application may be made to BENJAMIN W. PASSMORE.

Cornville, Del. Co., Pa.

WM. EVANS, 252 S. Front St., Philad'a.

DIED, on the 5th of Eighth Month, 1889, in the 67th year of her age, ISABELLA P. HUSTON, wife of Charles Huston, and a member of Caln Quarterly and Bradford Monthly Meeting. Of her it may appropriately be said, "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."

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SECOND MONTH 15, 1890.

No. 29.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,
MOORESTOWN, EURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."
Incidents and Reflections.—No. 210.

LEADING THE BLIND.

In one of the beautiful chapters of the Book of Isaiah there is a promise given, that the Almighty will lead his people "in paths that they have not known." This is a promise that is continually being fulfilled in the experience of his children. How often is it the case, that persons are fitted for some service which the Lord designs them to perform, by passing through some particular trial or dispensation, the reason for which they may not at the time discern. I believe there are many thoughtful persons, who, in looking back over the course of their lives, can see how the studies they pursued, the business they were engaged in, the mental conflicts they endured, or even the accidents that befel them, have prepared them for the performance of duties which afterwards unexpectedly devolved upon them. In addition to the general guidance here referred to, we often meet with special illustrations of people being led "in paths they have not known." One such is described by a woman, a correspondent of the *Christian*, who writes as follows:—

"I want to tell you a little experience of my husband's, that is similar to many of those you see recorded.

"One warm afternoon in the summer of 1886, he was irrigating a patch of potatoes. While busy with his work he noticed a small water insect, and as he is an enthusiastic naturalist he traced it, or similar ones, from the side ditches into the main ditch, and forgetful of work, he followed the ditch up towards the head.

"Suddenly he looked up, and observing he had already gone quite a distance, he decided to go on up to the head of the ditch, where the water is taken from the river, to see if the gates needed attention. Arriving there, he worked awhile and then noticed an immense black cloud, a big storm close at hand, and he was a mile from the house, in his shirt sleeves. He ran hastily up the railroad—which passes through our ranch—around two short curves in the canyon, to a little stone house under the cliff, built to accommodate occasional watchmen. There he took shelter from the storm which was

now upon him. It was a 'cloud burst,' and the water poured in streams down the cliff. He said he thought the whole mountain was coming down.

"When the storm ceased the sun came out brightly at once, and he stepped out upon the railroad. After he had gone a few steps, he found a huge rock on the track. With some difficulty he got it off, rolling it down the steep bank to the river. A few steps further on he found another. He threw that off. He rounded a curve, and stopped as if paralyzed! There just above that short abrupt curve, with a high cliff on one side, and a steep bank and a swift river on the other, was an obstruction of rock and dirt, covering the track about six feet deep for about fifty feet.

"He recovered from his stupor enough to realize he must work fast or lives and property would be lost. He ran home as fast as he could. A train was due in twenty minutes. He must flag it around the curve, for it could not be stopped in time to avert danger after it came in sight of the mass.

"He dashed past the house, calling to me, 'A couple of red flags, quick!' He saddled the range pony, I handed him two pieces of red flannel I had hastily fastened on sticks, and he was off like the wind. He left one flag at the entrance of the canyon on our side, and tying his horse, ran up, getting beyond the curve *just in time!* The train halted close to the edge of the *debris*.

"The conductor turned pale, and shook hands with my husband. 'You've saved our lives,' he said, 'and over twenty thousand dollars' worth of property. Without warning we should have plunged right upon that mass, and been turned down that bank into the river.' Soon a train came up from below—for they pass each other at our siding. It was then stopped and backed down to the station below for section men. They worked hours before the road was free.

"Now if that was not Providence, what was it? My husband had not planned to go to the head of the ditch, he was led by the insects, and then took shelter in the canyon instead of coming home."

The *Pittsburg Commercial Gazette* relates the experience of Colonel Patrick Donan, a western officer, who some years before, during a journey by steamer from New Orleans to St. Louis, was invited to make one of a party of card-players in the cabin. It was a First-day morning, and the colonel, though making no profession of religion, objected. To cut off further pressure, he went to his stateroom. Feeling dull, he looked around for something to read. Suddenly he remembered he had received a present of a Bible from a cousin in New Orleans, and had promised to read it. This was a good opportunity, and he searched for and found the volume. He opened it almost at random, and was soon absorbed in its pages. He soon forgot the poker-players, and read on for some time. How long he sat there he does not know, but he was aroused by a terrific explosion. Hurrying on deck, he found

that the explosion had occurred just under the forward part of the cabin, where the card party was gathered, and every one of them was killed. The steamer was sinking, but Colonel Donan succeeded in getting on board one of the boats, with other passengers, and they were picked up three miles below.

Is there not reason to believe that it was the secret-restraining influence of the Spirit of Christ, which prevented him from joining the party at cards, and thus prolonged a life that would otherwise have been lost.

The late Samuel Irenæus Prime tells how, most unexpectedly to himself and contrary to his inclination, he was called upon to preach to a congregation on one occasion; in which the attending circumstances seem to indicate that the person who almost forced him to the performance of the service, was rightly led. He says, "Coming over from Mattewan one evening, I dropped in at the service in the lecture-room of the church. As he (Dr. Johnston the pastor) saw me come in, he came down from the desk and said to me, 'You must preach for me to-night.' 'Oh no, not at all,' said I; 'I beg to be excused.' After a good deal of persuasion, he brought me to the desk to sit with him and take some part in the service. I thought he would ask me to make the prayer before the sermon, but instead of that he went on and made it himself, and prayed for the young minister who was about to preach the Word." I thought that cool under the circumstances. However he was old, and I was young, and after he had completed his prayer, he turned to me, and said, 'Now, if there is any preaching due to-night, you have got to do it.'

"He then gave out a hymn, while I looked for a text, and the more I looked for it the more I couldn't find it. There was not a passage in the Bible, it seemed to me that I had seen before, or if I had, that I could make any thing out of. While they were singing I looked and looked, and when they had come to the end of the singing, I had not found a line in the Bible from which I could speak. I arose and recollect this expression, 'Who is on the Lord's side.' I rehearsed from memory the circumstances under which it was spoken, but I did not say where the words were uttered, because I did not know, and could not tell; only I knew it was from the Old Testament somewhere. I went on and preached as well as I could from those words. I never heard any thing from it until I went the other day into a meeting in the city of New York to engage in Christian work. It was at the opening of the Church for Strangers, and a gentleman who for years has been one of the prominent, leading, useful members in one of the largest and most influential congregations in New York came up to me and said, 'I never saw you that I did not want to put my arms around you,' and he did put his arms around me. Said he, 'Thirty years ago I heard you preach in Dr. Johnston's lecture-room. I recollect how you began by telling the

people that you did not expect to preach, and that you could not find a text from which to preach. But," said he, "you preached a sermon that then and there led me to devote my life to the service of God." And he has been a useful Christian, giving his time and his labors to God ever since. That is a pleasant reminiscence of father Johnston, because he pressed that sermon out of me under most extraordinary circumstances, and I rejoice that I suffered at his hands in that way that night."

Having no matter prepared for his sermon, it is most probable S. I. Prime felt that he had nothing but Divine help to resort to; and therefore was concerned to look unto the Lord for ability to speak to the people. This dependence on a Higher Power is an essential requisite for the exercise of true Gospel ministry; which requires on every occasion a renewed extension of the assisting grace of the Head of the Church.

An anecdote is told of the eminent French naturalist, Latreille, which shows how little we can foresee the chain of events, of which what seem very insignificant incidents may form important links. The account states, that as a member of an ecclesiastical body, he became an object of suspicion during the French Revolution, and was conveyed to one of the general depots of the city of Bordeaux, there to await *deportation*. The surgeon who visited the jail found him one day carefully examining a small beetle, and was informed by him that it was a very rare one. The surgeon expressed a wish to have the insect for two scientific friends of his, who were naturalists, and through this Latreille's critical and dangerous position became known to those outside, who were already acquainted with his worth and eminence as an entomologist. Efforts to secure his release were immediately set on foot, and these were ultimately successful. A month later his fellow-prisoners were shipped as convicts for Cayenne, and the vessel which conveyed them foundered in the Bay of Biscay, when every soul on board perished.

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 219.)

1751.—As my master inclined to quit his trade, I was induced to agree with him for the remainder of my time; and fearing to get in debt, I still wrought for my master, in order that he might be paid. Whilst thus working to perform my contract, my clothes became much worn, and I thought then that scarce any one's condition was like unto mine. My mother was now aged and failing, so that to promote her ease, rather than go there I chose to make my home at my brother Jacob's house. I had many sorrowful hours which were not known to any but the Lord alone, for I kept my condition very much to myself.

In the Twelfth Month, anno 1752, I was taken with the pleurisy at Philadelphia; and having as yet wrought but little for myself, I was scant of money; and being too ill to be removed home, was taken to the house of John Collins; there I lay six weeks, my life being not expected to continue, and after that was carried to my father's house. Not soon recovering my health, my outward condition was no small trial to me; yet this was not to be compared to my inward exercises: thinking what would become of my poor soul if I should now be called to leave the world. My prayers, both by night and day, were for mercy; which at length was so far granted that

I thought I was willing to die; making a covenant then to amend my ways, if my life continued; yet, like too many others, as my health increased I was again tempted, and gave way, so as to return to my former wrong liberties; yea, I was even afraid I grew worse than before. It is shocking to think of, I was as one strolling hither and thither: full and empty, joyful and sorrowful, as things went well or ill with me; I seemed as one who had no inheritance, either on earth or in heaven. The weight of my sins increased so that my life again seemed a burthen to me. Having forsaken the fountain of living waters, I found no rest for my soul; in the evening I wished for morning, and when the morning came had the same desire for evening. I thought the anguish attending my condition seemed as deep as the sea; finding no resting-place at that time either for soul or body. Oh let all those take warning, who may fall under temptations to break those solemn covenants made with the Almighty in times of outward distress.

I had squandered away much precious time, in a manner that yielded no profit to either soul or body—a part of which was in passing from one young woman to another, in a thoughtless way, endeavoring to gain their affections, not considering the consequences. But the Lord, who followed me in mercy, was nearer to me than I was aware of; not dealing with me according to my deserts; but He held me by his hand (as it were) for I had about this time gained the affections of a virtuous young woman, to whom I was nearly attached before I was aware of it. This alarmed me, having not an expectation to marry so soon; I believe it was as a mercy from God to stop my career, for a proceeding in marriage became a serious thing. I therefore had to tell her I thought it might for her be running too great a risk, for in my unsettled condition I feared that marriage was an undertaking of a nature too weighty in my present state. The young woman's answer on this occasion was so discreet that a solemn weight came over us, and the matter became more serious to both. I was tried to a hair's breadth; she had my affections, and I thought it was below the dignity of a man to leave her thus, but it appeared difficult to undertake, in a matter of such consequence. However, unstable and vain as my conduct had been, I thought it was right to consult my father, and taking a suitable opportunity, I laid the matter before him; he, after a solid pause, gave his consent, and the young woman's parents approved of my address to her. Her name was Priscilla, the daughter of John and Elizabeth Collins.

A fear that I should not have strength, or enough resolution to break off from my associates in vanity was now a great concern to my mind. To continue in this way after marriage, which I had reason to think too many young people did, I thought I had an abhorrence to; concluding I had better never to marry than do so. I also had perceived inclinations to travel by sea and land, but the Lord in mercy chained me down, and made me willing to quit my libertine company. Thus becoming more settled, and witnessing more stability in mind, about the 22nd year of my age, or in 1753, I was joined in marriage to the same young woman, whom I loved sincerely; and to my astonishment was more easily weaned from my old associates than I had expected, being enabled to cleave to, and endeavor to be a faithful partner to my wife. But I found I was greatly indebted to the Lord my Saviour, and that I had a great work to at-

tend to, as He might enable me, in return for his manifold mercies to a very unworthy creature.

At first we settled near Mount Holly on a poor farm; I had some discouraging prospects, fearing I should not pay my rent, and found I must labor hard to accomplish things reputably; and using my trowel and hammer with industry I did make out; but was often under inward exercise that no mortal knew of: I frequently sought retirement in lonely places, by night and day. Sometimes my wife sat with me in silence shedding our tears together when no words were spoken, and pouring out our prayers to a gracious God in secret. I found I had been brought into customs which were become deeply rooted, and were not to be overcome, except through Divine aid; my own resolutions being weak were soon frustrated. My natural rest was much broken, feeling the righteous judgments of the Lord which were necessary to be inflicted because of my so greatly transgressing his holy law, which had been often revealed within me, I saw that nothing short of a full surrender to the Divine will could procure me peace with my Almighty Helper; and that my sins, having been as scarlet or a crimson color, must be purged away; my heart cleansed through the operation of the fire of his word, and my transgressing nature yield to the flames thereof, as dry stubble to a natural fire. I then came to see in the true Light, that newness of life was called for; that I must speak the truth from my heart; must use the plain Scripture language of thee, and thou, to a single person, and therein must not fail, even when in the company of my former companions. This, which some account a small matter, appeared at that time like parting with a right hand, or eye; but I clearly saw the Lord who had been merciful to my state in long transgression, must have the sole government in my heart, and that my conduct and conversation hereafter must be agreeable with the standard of his holy will. I had a hard struggle with my old taskmaster, the enemy of souls, whom contrary to my judgment, I had long served. O Lord, grant that this may be a warning to others, that they too may escape the snares of Satan, and that many may be induced to give up to thy service in the flower of life.

In the days of my sorrow for sin, I fully believed there was in God alone a rest for the righteous, and no true rest in any other way than in obedience to his holy requirements, whose promises are yes, and amen forever. He will be to his obedient children, "as the shadow of a mighty rock in a weary land;" but the weary of sin we must be, before we can obtain shelter here. I became sensible that if I was fully given up to the Lord's requirements, his power would sufficiently aid me in withstanding the strongest assaults of mine enemy. I therefore began to submit in earnest for Him to sway his sceptre, and to have the government of me in all things; endeavoring to be more and more conformable to his holy inward requirements, which I was made fully sensible of, even in small things; or what by many are accounted so. Thus the yoke of my dear Saviour became gradually more easy, and his burden light; his ways appeared in truth to be all "ways of pleasantness and all his paths were peace;" my love to my God increased, and the glory of the world became stained in my view. This heavenly love over-balanced all lower enjoyments; my situation became like a pilgrim's who had no inheritance here; I accounted no time lost which was spent in attending religious meetings to wait upon the Lord. Having

on my face, and she saw that I was her child, and that I was not, as they said, bewitched or transformed into some other likeness: *which was reported of Quakers then*, and that they bewitched people to their religion, &c. Thus they deceived them and many others with such strange stories; and we were accounted, with the apostles, deceivers—yet true. And when I discoursed with her out of the Scriptures, her heart was much tendered and affected with the goodness of God towards me." Soon after this he was imprisoned, in company with a young man, for some remarks made to the priest who had charged him with being distracted; and he states that "many far and near came to see us, expecting that we were some deformed creatures."

Some of R. Davies's former companions having been convinced of the truth, they concluded to meet for worship on a hill in a common, for, he says, "we were not free to go into any of the neighbor's enclosures, for they were so blind, dark and ignorant, that they looked upon us as witches, and would go away from us, some crossing themselves with their hands about their foreheads and faces."

George Fox mentions in his Journal that one of the Independent ministers who was about Cromwell's Court, published a report in the newspaper, "that I hung ribbons on people's arms, which made them follow me." This was one of the "lies he spread over the nation in the news, to render the truth odious, and to put evil in people's minds against Friends and truth." The idea this envious priest meant to convey was, that by means of the ribbons, G. Fox exerted a magical power over those who received them. Of a similar nature were "the wicked slanders" which, he says, a priest named Marshall "raised upon me, as that I carried bottles about with me, and made people drink of my bottles, which made them follow me. And, that I rid upon a great black horse, and was seen in one county upon my black horse in one hour and in the same hour in another county, threescore miles off. With these hellish lies he fed his people, to make them think evil of the truth which I had declared amongst them. But by these lies he preached many of his hearers away from him: for, I travelled on foot and had no horse at that time; and that the people generally knew."

On one occasion, going to the Isle of Walney to visit James Lancaster, he was attacked by a rude mob, knocked down and stunned. When he came to himself and looked up, he saw Jas. Lancaster's wife throwing stones at his face, and James lying over him to protect him from the blows and stones. The cause of her rage was, that "the people had persuaded James' wife that I had bewitched her husband."

On another occasion he narrowly escaped drowning, when passing over a dangerous place on the sands of the sea-shore. "Upon this," he says, "the envious priests and professors raised a slanderous report, that neither water could drown me, nor could they draw blood of me; and therefore I was a witch; indeed, sometimes, when they beat me with great staves, they did not much draw my blood, though they bruised my body very sorely. But all these slanders were nothing to me with respect to myself; though I was concerned on the truth's behalf—which I saw they endeavored by these means to prejudice people against; for I considered that their forefathers, the apostate Jews, called the Master of the House Bezalzebub; and these

apostate Christians from the life and power of God, could do no less to his seed."

J. W.

FOR "THE FRIEND."

A THRENODY.

IN MEMORY OF J. S.

Lowly we bow in the depth of our mourning;
Hushed into silence the questioning thoughts;
When He formeth a jewel of priceless adorning
Shall we dare to repine that for Heaven 'twas wrought.

Vainly the line of our human discerning
Falls thro' the deeps of the Infinite sea—
Only to us in our sorrow and yearning,
The triumph of faith consolation can be.

Yet, chastened and stricken, we can but deplore him;
(The Saviour had wept at the tomb of his friend),
So, fondly we thought a long future before him,
Ere the cord should be loosed, and life's pilgrimage end.

And we dreamed that his voice in its rich modulations,
All glowing with fervency, pathos, and power,
Might swell and resound with its pure inspirations,
Afar past the century's fast closing hour.

The thought is dispelled and the dream has been broken—
A truer than ours was the Hand on the helm;
And softly his bark, when the mandate was spoken,
Reached the haven of Peace in the Beautiful Realm.

Not waiting till nature grows weary and wasted,
And the "grasshopper's" weight is a "burden"
But now, in the prime of his manhood, he hastened,
And the warfare is over, the victory won.

Though the ways of the Church seem bereft and forsaken,
When the strong and the valiant are torn from her side,
And Israel's fold to its centre is shaken,
When the faithful are borne on eternity's tide;

Yet He who remembers the needs of our Zion,
Can raise and anoint, from her ashes anew,
Those who will shine like the "hands of Orion,"
In her firmament fixed, to her righteousness true.

May all we have known of the loved and departed,
Devote us afresh to the cause of his Lord,
Incline our allegiance, unswerving, whole-hearted,
To the Saviour he worshipped, the God he adored.

SELECTED.

A GERMAN TRUST-HYMN.

Just as God leads me I will go;
I would not ask to choose my way,
Content with what He will bestow,
Assured He will not let me stray.
So as He leads my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads I am content;
To rest me calmly in his hands;
That which He has decreed and sent,
That which his will for me commands,
I would that He should all fulfil,
That I should do his gracions will
In living or in dying.

Just as God leads I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil—
That which his love ordained as right
Before He brought me to the light—
My all to Him resigning.

Just as God leads me I abide;
In faith, in hope, in suffering true,
His strength is ever by my side;
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads I onward go;
Oft amid thorns and briars seen,
God does not yet his guidance show,
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true, He leads me still,
—Lampertus, 1625.

CROSSING THE RIVER.

BY ALEXANDER R. THOMPSON.

The river ran with rush and reed
Of freshet-flood athwart the way
Of Israel, though the other shore
Was Canaan; in its beauty lay
The land of promise, fair and bright,
And winsome to their eager sight.

At length their weary feet have come
To Jordan's side; and, pausing there,
Beyond the river lies the home
Long promised, palm decked, fertile, fair,
How shall they cross to reach it? Lo!
The heavenly word is "Forward go!"

Into the water? But they shrink
From venturing the rushing flood.
Not here, as on the Red Sea's brink,
Stands Moses with his outstretched rod;
Yet they, like others long ago,
Shall find God in the overflow.

So they go forward till the shore
The priests have reached, that sunbright worn.
With steps unflinching, before
Their eyes the holy ark is borne;
The mercy-seat, the cherubim,
Come to the water's very brim.

But when the feet of them that bare
The ark of God stepped in the wave,
The floor shrank out, and there
A broad and open pathway gave.
And they may sing, as on they tread,
"The waters saw thee, Lord, and fid."

So will God help. Across our way
May run a river wide and deep,
And we may stand, and shrink, and pray,
May tremble, hesitate, and weep,
As if it never could be crossed,
And we forsaken are, and lost.

Sometimes it may be that his love
Will cleave the flood before our eyes,
And He will from our way remove
The hindrance which our courage tries,
And there, upon the other shore,
Timbral and song may Him adore.

And sometimes there will be the word,
His only answer, "Forward go!"
With us forever is the Lord;
The path of life his love will show.
Jesus before us, at our side,
Why should we fear the swollen tide?
—S. S. Times.

THERE is no error more common or more baseless than the idea that men's characters and conduct and destiny are shaped and fixed by their circumstances. Some of the very best men in the world have fought their way upward against moral obstacles at every step, and have found at last an environment that was suited to their aspirations and endeavors. And some of the very worst men in the world have fairly fought their way downward from an exalted starting-point in life, resisting at every step the moral influences and social restraints which tended to their good. They have not fallen, but have deliberately found their way from a good environment to a bad one, because they preferred the bad one. And as it has been, so it is to-day. Men are making their own choice, and are struggling upward or downward to their own place of destiny. And God permits to them, each and all, the privilege of this elective struggle—with its consequences.—S. S. Times.

FOR "THE FRIEND."

A Few Hours Spent Amongst the Relics of Antiquity.

The short account in THE FRIEND, of First Month 18th, entitled "A Harmony of Records," brought to mind a visit I paid Dr. Douglas, of Phoenixville, a few years ago, who had spent seven years of the active part of his life in antiquarian researches through Egypt and Palestine—and had stored his mind and cabinet with rich treasures of antiquity.

As we were passing through his laboratory, he called my attention to a cast he had taken in plaster from the walls of Karnac, one of the empires of Thebes—and then remarked, these characters stand for Sheshouk (the Shishak of the Scriptures); those under them spell Rehoboam, and these figures underneath represent one hundred and thirty of Rehoboam's captains and counsellors. He said that it appeared that Sheshouk was so much elated at having obtained a victory over the Israelitish king, that when he came home carrying with him the treasures of the house of the Lord at Jerusalem, he had the ancient hieroglyphs chiselled off the north walls of his temple, and the above illustration of his conquest placed in their stead. The doctor's collections of specimens, and his observations on the science of archeology, were intensely interesting to me.

There were gold-gilt books of papyrus, written with a pen in most beautiful characters, four thousand years old; fine linen from the looms of Egypt; bricks that there is no doubt but that they were made by the children of Israel during their servitude; water from the river Jordan; flowers from the Garden of Getsemane; and branches of olives, from the Mount of Olives.

I might go on for pages—as his house was literally filled with collections from almost all parts of the world. He celebrated his 19th birthday on board the ship Trafalgar, from Hull, in 81° north latitude. He was two years artillery-sergeant in India; seven years in Egypt and Palestine; was in Rome when the pope excommunicated Victor Emanuel, king of Italy, who, in retaliation, confiscated the property of the Roman Church, driving the monks and nuns from their abbeys, and exposing at public sale their wonderful and ancient collections of statuary in bronze and marble; carvings in horn and ivory; beautiful paintings on copper and canvas; a number of china busts of the rulers and philosophers of Greece and Rome—many of which went for a mere nominal value and were bought and brought home by the doctor.

Through these collections from Rome and Naples were objects of great interest and curiosity; but what claimed my most particular attention were the relics from the ancient Catacombs and from the ruins of the cities and temples of Egypt. Each Pharaoh, if he had a temple built or improved, a monolith raised, or a brick made, had it stamped with his name and the date of his reign.

On one side of me I noticed a pile of sundried brick; as I picked up one of them and was examining it, the doctor inquired of me if I noticed any difference in that one from the other bricks I had been looking at. I said, certainly—the others appear to have quite an amount of straw in their composition: in this one, the clay is mixed up with grass and bull-rushes. Well, said he, that brick bears the cartouch of the Pharaoh who placed cruel

task-masters over the Israelites, that would not allow them straw, but obliged them to gather rubbish and rushes from the banks of the Nile. And then, with great emphasis he remarked: "There is a most wonderful harmony in the chronology of the characters and inscriptions on the Egyptian monuments and the history as recorded in the Holy Scriptures."

As I was passing along, my attention was arrested by the figure of a small mummy—which the doctor noticed and said to me: "That little girl very likely played with Moses, as the date on the scarabeo on her neck corresponds exactly with the youthful period of that great Jewish lawgiver; and I got her nine miles northeast of Cairo, near the site of Heliopolis—the City of the Sun—the On of the Scriptures—where Moses was taught in all the wisdom of Egypt; where Joseph got his wife Asenath; where Jeremiah wrote the Lamentations, and where Plato taught the sublime doctrine of the immortality of the soul."

Now, all that is visible of that once renowned and splendid city, is one column, 70 feet high, thought to be the oldest in the world, and a few scattering sphinxes—the Nile having deposited at least ten feet of soil on these ancient ruins.

C. S. COPE.

WEST CHESTER, First Month 20th, 1890.

FOR "THE FRIEND."

The New Heart.

When Adam and Eve first partook of the forbidden fruit, they transgressed the Divine will, and, by this act of disobedience, brought on themselves spiritual death, and the possibility of that death being eternal. "As in Adam all die, so in Christ all are made alive;" and as a flaming sword was placed to guard the tree of life, so we now must submit to the operations of this flaming sword (the Holy Spirit) before we can be made heirs of eternal life.

It seems to me that the religious world of today lose sight to a great extent of the definiteness and completeness of this great change. The necessity of the *new heart* is not sufficiently preached.

That all have sinned and are by nature children of wrath, is Scripture truth. The prophet says, "The whole head is sick and the whole heart faint," but the blessed promise is given to those who will turn, and seek salvation, "A *new heart* will I give you, and a *new spirit* will I put within you. I will take away the stony heart out of your flesh, and I will give you a *heart of flesh*; and I will put my Spirit within you."

Thus we see the whole man is changed from a state of nature to one of grace—and if willing to led obedience keep pace with knowledge, is forever safe. In speaking of this great change, the Lord says: "Come now, let us *reason* together: though your sin be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

It was of the new heart that our Saviour spoke, when he told Nicodemus "Except a man be born again, he cannot see the kingdom of God;" and in this memorable discourse with him, followed on to explain to this ruler in Israel how *He* was *himself* the fulfilment of prophecy and the generator of the new birth.

This mysterious change is given and performed by God's Holy Spirit. It is beyond the comprehension of finite man how it is done. One thing the regenerate soul can say: "Whereas I was *blind*, now I see." Jesus said, in regard to it: "The wind bloweth where it listeth and

thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit."

The child of God knows *some change* has been wrought within; *something* has changed the desires and intents of the heart. Things that before were a pleasure, become distasteful; evils formerly hard to overcome, are now easily shunned by means of some Divine influence.

What is it? what has wrought the change? It is this: the self-will has become slain, and our will has been given over to the will of God. "The Lord is working in the changed heart" to will and to do of his own good pleasure." This is where the submission is complete—hard things become easy, and the crooked paths straight; things once loved are now hated and those before hated are now loved.

It is my earnest prayer that we may all seek earnestly to know this great change to have been wrought, to know we are indeed born again. Yea! may we realize of a surety that the Day Star has arisen within us, even Jesus, in all his loveliness and reigning power. If *He* is there, *He* will be to us "strength in weakness," "riches in poverty," and a very present help in every time of spiritual or other need. If *He* has given us the new heart, then shall we know *Him* "whom to know is life eternal."

We shall know then, not because of some one else's saying, but because we have seen and tasted for ourselves and realize indeed that this great Deliverer can be none other than the Christ of God. When Jesus spake to the woman of Samaria, *He* told her, "If thou knewest the gift of God and who it is that saith unto thee, 'give me to drink,' thou wouldest have asked of *Him* and *He* would have given thee living water." Ah! methinks, how many there are now to whom this language would apply. "If thou *knewest* the gift of God," and who it is that is seeking an entrance into thy heart, thou wouldest open to *Him* and *He* would give thee "living water."

If we will but receive *Him*, *He* will come in and sup with us and we with *Him*, and "to as many as receive *Him*, to them *He* gives power to become the sons of God." These are they who have "eternal life abiding in them," and who "have fellowship with the "Father and the Son."

Reader! hast thou the *new heart*? Hast thou been born again? Art thou able to say thou hast put off the *old man* with his deeds and put on the *new man*, Christ Jesus?—and art thou now walking in newness of life, through the ability which comes from *Him*? *He* alone is able to build thee up in the most holy faith, and give thee peace now and an "inheritance among the saints in Light" hereafter. Dost thou ask how shall I obtain this? I would answer—Believe that the same Jesus which suffered on Calvary, and ascended, is now in another form, knocking at the door of thy heart, pleading with thee for an entrance into thy affections, and for the surrender of thy will to *Him*. Believe that *He* is mighty to save and able to deliver all that come unto *Him*. Believe *Him*, when *He* says, "Whosoever cometh unto me, I will in no wise cast out." Seek *Him* in earnest prayer, that thou mayest know that radical change to be wrought within thee—for it is a real thing and not a mystical imagination. Oh, if thou hast not found *Him*, seek *Him* now—delay not—for thou dost not know how long opportunity may be given thee. "Now is the accepted time; to-day is the day of salvation." To-morrow may be too late; throw thyself un-

reservedly at his feet and on his mercy, and ask Him to lift thy feet out of the miry clay and set them upon the Rock; and He will establish thy goings, and put a new song into thy mouth—even praise to thy God." If thou canst not say thy peace is made with thy God, oh! give thy soul no rest until thou hast sought for and found thy Redeemer. If thou seek Him, He will be found of thee—for "He has never said to the wrestling seed of Jacob, seek ye my face in vain." J. H. Y.

New York City.

Natural History, Science, &c.

Nesting of the Loggerhead Turtle in Florida.

—On the beach the turtles commence to lay about the middle of the Fifth Month. A full moon night is generally selected for a hunt. When a turtle has landed from the water, she mounts the sandy beach in a direct line; when she has reached a suitable spot, she commences to dig. First, one hind-foot removes some sand; then slightly shifting her body sideways, the other is used—until a hole from 12 to 20 inches deep and from 14 to 18 inches in diameter is formed. She now deposits her eggs, covering them loosely with sand.

During this time the turtle completely ignores our presence; she seems to have lost all fear in her anxiety to accomplish her maternal work. After depositing from one to two hundred eggs, she scrapes the sand back, heaping it higher over the nest than the surrounding beach. There is reason to believe that the same turtle lays several nests in a season.

In some of the nests the eggs were buried so deep by the drifting sands, that without assistance the young turtles must have perished, being unable to dig their way out. But a species of crab digs a tunnel to the nest, for the sake of the unfertile eggs, and perhaps young turtles, and of this the little prisoners avail themselves to make their escape.

Keeping Fish.—A writer in the *Lancet* shows that, owing to the peculiar character of the skin of fish, and the thickness of its flesh, the cold from ice in which they are packed often does not penetrate their bodies sufficiently to keep them from spoiling. Decomposition takes place in the interior, and their quality is thus greatly injured.

Post Office Twine.—Chambers's Journal says: "The immense business carried on by the Post Office Department of this country (Great Britain), is shown in a curious way by an alteration that has lately been made in the kind of string used for fastening up letter-bags, parcels, &c. The string hitherto used in the post offices was made of hemp and cost about ten pence a pound. It is now replaced by jute, which costs about one-third of that sum. The alteration represents a saving of ten thousand pounds a year."

Colored Lamps.—A new form of ship's lamp has recently been introduced, in which a hollow lens filled with colored glycerine is substituted for the bull's-eye of green and red glass formerly used. The increase of light is very marked.

A New Cotton Plant.—What singular and unexpected changes come about in this world. Before the late war, when "cotton was king," cotton seed was an unutilized waste product—being flung away, or at most turned into manure. Some time after the war, when cotton was so low-priced that the farmers and planters of it could scarcely make a living, cotton-seed oil came into use and helped out not only those

who grew cotton, but also the Southern railroads, which transport the seed to the mills, the oil to the consumers, and the oil-cake back to the farmers, to whom it is a great boon.

In the same period it occurred to a few intelligent planters to try to improve the cotton plant, and this has been done by creating varieties in which the boll ripens earlier, and thus has a better chance to escape frost.

And now comes a variety developed in South Carolina, in which the cotton plant produces no cotton at all, but a large quantity of seed. The *Atlanta Constitution* says: "This new variety of the cotton plant promises to give to the farmer a new product that will prove to be a valuable one. There is no limit to the demand for cotton-seed oil in its various forms—and if four hundred bushels of seed can be raised to the acre, the crop will prove to be more valuable than the lint cotton itself."

Thus what was a quarter of a century ago and less, a waste product, promises now to become a staple, and the Southern farmer may take his choice to raise cotton or to raise cotton-seed alone for the oil, as the market tempts him.—N. Y. Herald.

Strength of Woods.—The hard woods of which frame-work and carriage parts are made, possess different qualities. A piece of ash, one inch square, one foot long, secured at one end, will break under a weight attached to the other end of 168 pounds: while a piece of hickory of the same size, and under the same conditions, will break under a weight of 250 pounds. The ash, however, will deflect but 2.5 inches, while the hickory will deflect 8 inches—making the value for general use nearly equal—say 55 pounds of ash and hickory: that being what each will support without defecting enough to prevent straightening when the weight is removed. Locust breaks at 295 pounds, but resists deflection up to 80 pounds. Maple breaks at 202, but resists deflection up to 65 pounds. White-oak breaks under 230 pounds, but deflects at 50 pounds. Elm breaks at 140, and deflects at 40 pounds, and yet it is next to hickory and maple in resistance to crushing weight on end.

Dense Population.—It has been for a long time asserted and believed that the Island of Barbadoes, with 166 square miles and a population of 175,000, which is 1,054 persons to the square mile, was the most densely inhabited portion of the earth's surface. From a communication of John Worthington, the Consul of the United States at Valetta, Malta, it appears that in the matter of density of population, Barbadoes must yield the palm to Malta. That island contains 95 square miles of surface, and contains 142,500 inhabitants (exclusive of the British garrison and visitors and non-residents),—which is an average of 1,500 to the square mile. The city of Valetta contains a great plethora of population, its area being 0.218 square miles, and its population 21,854, a population of 78,157 persons to the square mile.—*Exchange.*

The Effect of Music.—While a gentleman was watching some spiders last summer, it occurred to him to try what effect a tuning-fork would have on the insects. He suspected that they would regard the sound just as they were in the halls of regarding the sound of a fly. And, sure enough, they did. He selected a large ugly spider, that had been feasting on flies for two months. The spider was at one end of its web. Sounding the fork, he touched a thread

at the other side of the web, and watched the result. The spider had the buzzing sound conveyed to him over his telephone wires, but how was he to know on which particular wire the sound was travelling? He ran to the centre of the web very quickly, and felt all around until he touched the thread against the other end of which the fork was sounding. Then, taking another thread along, just as a man would take an extra piece of rope, he ran out to the fork and sprang upon it. But he retreated a little way, and looked at the fork. He was puzzled. He had expected to find a buzzing fly. He got on the fork again, and danced with delight. He had caught the sound of the fly, and it was music to him.—*Harpes' Young People.*

Items.

Church Establishment.—When we learn as well that the depraved and utterly vicious Marquis of Ailesbury is the patron of twenty-one church livings, while he is debarred from all English race tracks for cheating, it must remain a perpetual surprise that so many men can yet be found to fight for the Established Church. Nothing but the intense conservatism which is so dominant in England can explain the continuance of things in that great country, and he greatly errs who thinks that such a force can be speedily overcome, no matter how strong are the arguments used, or the incongruities with which it is indissolubly connected.—*Selected.*

Christian Jews.—Rabinowitz, the learned Jew of Southern Russia, who some years ago announced his belief in Jesus of Nazareth as the Messiah, has lately been in Great Britain and has been welcomed here. He lives in Kischeneff, and preaches Christ constantly and with increasing success. It is a remarkable fact that, while no converted Jew would be allowed to enter Russia to proclaim the gospel, Rabinowitz, one of the sages, has been raised to the rank of a teacher for Christ. Others, it is said, have followed his example, and Russian Jews, who are leaving the country, visit Kischeneff to hear Rabinowitz, so that the place is becoming a centre for the dissemination of Christian literature, and Rabinowitz's printed sermons, pamphlets and songs are read and discussed far and near.

Ionizing Criminals.—Judge Gildersleeve, of New York city, has written an important communication to the *Mail and Express*, in which he denounces in unsparring terms the practice of ionizing criminals. He says there are multitudes of charitably disposed persons who expend their energies and sympathies, not on the needy and deserving, the sick and starving, but on the most notorious felons, furnishing them with tobacco, fruit, books, delicacies and flowers, and that most of those who are guilty of these misdirected efforts are women. This way of doing things, he says, is a crime against humanity, and highly immoral. It leads culprits to presumption and conversion in order to secure these attentions. An example is given of one notorious thief who boasted that by "doing the religious racket" every time he was imprisoned he secured better fare and treatment than he could find while at liberty. He always made a profession of religion within a day or two of his imprisonment, and he has not only had every luxury from charitable people during his stay in prison, but clothes and money on the expiration of his term. This sort of treatment also leads petty criminals to resolve to commit some graver offence next time, seeing that the more desperate the felon the more sympathy and help he receives. That a more judicious treatment should be accorded all classes of criminals, and that efforts should be made for their salvation, no thoughtful Christian doubts; but ionizing criminals and injudicious religious work among them are abominations which might well be stopped by legislative authority.

Editorial Responsibility.—The *Christian Advocate* contains the following paragraph: "In a daily paper which is rated by many among respectable journals

we note a paragraph in which the good luck of certain purchasers of tickets in the Louisiana Lottery is so paraded as to awaken the covetous desires of its readers. The item is copied from another paper, but a correspondent informs us that this is only one of a series of such paragraphs appearing recently in the same paper. Hundreds of young men are being led astray by this infamous Louisiana institution, and the papers which print such stories not only aid the gambling scheme, but lure the unwary into ruin. The thousands of cases in which lottery tickets have filled to draw prizes and the examples of those who have been utterly ruined, and whose business are not given in those papers so earnestly devoted to the service of the devil. Christian people cannot be too careful about the papers which come into their homes.

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

THE FRIEND.

SECOND MONTH 15, 1890.

Within a few days past, the Editor received from a Friend in Great Britain, the following communication:

On turning over some back numbers of THE FRIEND, I was struck by a few words under date of Seventh Mo. 1st, 1882, referring to the first appointment of the Home Mission Committee by London Yearly Meeting. "It gives the sanction of that important body to meetings held in a manner which would be unbecomingly false, condemned, and opens the way by a *free and early taken* steps to the establishment of a regularly paid ministry, such as exists in other denominations."

Those who have followed the history of London Yearly Meeting for the period named, can hardly fail to notice the extreme caution with which every change, apparently of a trifling character at the surface, but involving something radical underneath, has been introduced.

First of all doctrine, and scarcely any point of discipline or arrangement was successfully attacked. Then came the cry for more liberty to individual members in the matter of grave-stones, the plain language, marriage and tithes. "Our growth and prosperity were not to be in the slightest degree infringed on, it was to be a narrow and formal carrying of them out that had to be altered." So when the Home Mission Committee

came to be appointed as a kind of result of the mission and revival meetings held not long before—"no funds are at present to be placed under its control," it simply was to take up the work of George Fox in evangelizing the world.

Time has passed, and the question may well be asked, has it done, or is it doing, George Fox's work more than zealous Baptists or Methodists are doing it? Does it gather into a dispensation of Spirit and Truth, or is its work much in the outer court?

One thing it has done is to bring about a widespread dissatisfaction up and down the Society in this country. The dissatisfied ones would, in a great majority of instances, be scarcely known as Quakers in the world or be of the class which Friends at one time thought fit to uphold the discipline; but they feel at least that the standard of their profession demands something higher and better than they find in meetings under the influence of the committee.

A few days ago I attended the meeting to which a minister belongs who is now travelling in America. During his absence a person has been hired to carry on his work—take his class on First-days, &c. At the evening meeting there were first a hymn, then reading Scripture and exposition by the woman who read, then prayer and preaching by the hired man,—in the oldness of the letter rather than in the truth of the spirit. The same man, who has three other hired pastors attached to meetings which have been "revived" by mission methods.

It shows instructively the gradual process by which the principles and practices of a religious Society may be modified and changed, until things are tolerated within its borders which once would have been indignantly rejected; and until it ceases to bear a consistent testimony to those doctrines and testimonies which marked it in its beginning.

The most encouraging part of the article is the statement that there are many in England who are dissatisfied with the changes that have been made, although some of these do not themselves so submit to the restraints of the cross as to be good examples of the simplicity and self-denial into which it leads. Yet they are sensible of the weakness that exists in the meetings to which they belong. Would that such would more fully submit themselves to the government of that which has partially illuminated their understandings, so that their example might be like a city set on a hill that cannot be hid. Then there would be ground to hope for a blessing from the Head of the Church, and that others seeing their good works would glorify our Father in Heaven.

SUMMARY OF EVENTS.

UNITED STATES.—On the 10th instant, President Harrison signed the proclamation opening the Sioux Reservation, in South Dakota. A tender was also issued, establishing land offices at Pierre and Chamberlain. The reservation embraces 9,000,000 acres of land. Boomers who had been waiting for permission to enter the coveted lands, immediately started across the Missouri River and located their claims.

THE VALUE OF THE CROP.—The Bureau of Agriculture for 1889 places the valuation of the winter wheat crop of last year at \$19,842,573.77; the corn crop at \$51,495,876.10, and the oat crop at \$7,654,812.73. The value of all agricultural products of 1889 was \$104,572,428. The value of the live stock for the year 1889 is \$116,126,466, the figures being as follows: Horses, \$7,551,520; mules and asses, \$8,132,130; milch cows, \$13,036,036; other cattle, \$2,607,854; sheep, \$73,632,590; swine, \$10,607,707.50.

The whole country has been surprised to hear that a bill establishing a branch of the Louisiana State Lottery had passed the senate of North Dakota. Great opposition has been manifested against the proposed law, and on the 10th instant in the North Dakota House of Representatives, the friends of the bill moved its indefinite postponement and carried it to the senate. The committee was appointed to investigate the charges of bribery in connection with the lottery business.

The town of Burke, Idaho, in the Coeur d'Alene mining district, has been nearly destroyed by avalanches, which swept down upon it on the 4th instant. Three men were killed, and the inhabitants have fled to the towns of Wallace and Wallace. Burke lies in a narrow valley, through which a high mountain range leads about two hundred inhabitants. Later in the day another avalanche swept away a boarding house at the Custer mine, about five miles from Burke. Six miners were killed and a number injured.

During the Southern Oregon, in connection with the melting snows, have caused a great loss. Roads have been washed out, bridges and culverts demolished, barns, houses and fences swept away. The Oregon and California Railroad track has been washed away for miles, and the roadbed is badly damaged along the whole line. On the Coast between Astoria, Nuxon and Trout Creek, there have been several avalanches since the 1st instant. According to the latest information from Portland, the Union Pacific line is again closed, this time owing to the melting snow and slides along the Columbia River between Dallas and Portland, where the road suffered so severely two years ago from the same cause.

A furious storm of wind, rain, hail and snow raged on the 8th instant throughout western Pennsylvania, and was especially violent in the mountain districts. A furious storm of wind, rain, hail and snow, and throughout the mountains the snow-fall was to 10 inches on level. At Blairsville, Uniontown, Connellsville, Dunbar and other places great havoc was done by the high wind, many buildings being damaged or demolished.

Since the repeal of the prohibitory amendment to the Constitution of Rhode Island, drunkenness and crime have greatly increased. The criminal docket of the Court of Common Pleas of Providence County at its last term was the largest ever known in its history. In Providence, Pawtucket, Newport and every locality of the State the same evils are rampant.

The Goff-Fleming contest was decided by the West Virginia Legislature in favor of Fleming, Democrat, the vote standing 43 for Fleming and 40 for Goff. Carr, the Union Labor Senator, voted with the Democrats.

The municipal elections in Salt Lake City, Utah, passed off without any of the usual excitement. Only six arrests were made for illegal voting. When the polls were closed the Gentiles claimed a victory by a majority of 1200. The Mormons admitted their defeat, but by a much smaller majority, and said that fraud had been the order of the day, and that they would contest the election.

Deaths in this city last week numbered 461; 44 less than during the previous week and 53 more than during the corresponding period last year. Of the whole number 238 were males and 223 females; 56 died of consumption; 52 of pneumonia; 25 of diseases of the heart; 19 of cholera; 15 of influenza; 15 of influenza; 15 of old age; 15 of bronchitis; 14 of inanition; 14 of Bright's disease; 13 of debility; 13 of paralysis; 13 of typhoid fever; 13 of crop; 12 of inflammation of the stomach and bowels and 12 of inflammation of the brain.

Markets, &c.—U. S. 4½, rec, 103½; coupon, 105; 4½, 123; currency 6½, 110 & 126.

COTTON was firm and active; per cent pound higher. Middling upland cotton, 11½; per pound.

FEED.—Winter bar, choice, fair, \$13.75 a \$14; do, fair to prime, \$13 a \$13.50; spring bar, \$12.75 a \$13.50.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.00 a \$2.25; do, extras, \$2.25 a \$2.75; No. 2 winter family, \$2.00 a \$2.25; No. 1 winter family, \$2.00 a \$2.25; No. 1 extra, \$2.00 a \$2.25; No. 2 extra, \$2.00 a \$2.25; No. 3 extra, \$2.00 a \$2.25; No. 4 extra, \$2.00 a \$2.25; No. 5 extra, \$2.00 a \$2.25; No. 6 extra, \$2.00 a \$2.25; No. 7 extra, \$2.00 a \$2.25; No. 8 extra, \$2.00 a \$2.25; No. 9 extra, \$2.00 a \$2.25; No. 10 extra, \$2.00 a \$2.25; No. 11 extra, \$2.00 a \$2.25; No. 12 extra, \$2.00 a \$2.25; No. 13 extra, \$2.00 a \$2.25; No. 14 extra, \$2.00 a \$2.25; No. 15 extra, \$2.00 a \$2.25; No. 16 extra, \$2.00 a \$2.25; No. 17 extra, \$2.00 a \$2.25; No. 18 extra, \$2.00 a \$2.25; No. 19 extra, \$2.00 a \$2.25; No. 20 extra, \$2.00 a \$2.25; No. 21 extra, \$2.00 a \$2.25; No. 22 extra, \$2.00 a \$2.25; No. 23 extra, \$2.00 a \$2.25; No. 24 extra, \$2.00 a \$2.25; No. 25 extra, \$2.00 a \$2.25; No. 26 extra, \$2.00 a \$2.25; No. 27 extra, \$2.00 a \$2.25; No. 28 extra, \$2.00 a \$2.25; 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HOGS.—Western, 5½ a cts.; State hogs, 5 a 5½ cts.
FOREIGN.—A despatch from London, dated Second Month, 10th, says: "It is reported to-night, upon good authority, that the Government will propose to Parliament an appropriation of \$100,000,000 for the purchase scheme for Ireland; and that his bill is an extension of its powers given by Lord Ashbourne's act."

The extradition treaty with the United States awaits only approval in Washington.

On the 14th instant an explosion occurred in a colliery at Abercromby, in Monmouthshire, ten miles northwest of Newport. Four hundred miners were imprisoned, and for several hours no communication could be had with them. An opening was finally effected, and at noon 200 of them had been rescued. A number of them were killed, and the bodies of the last accounts one hundred and seventy bodies had thus far been taken from the pit, and it is believed that the total number of persons killed will reach 190.

The cause of the explosion was the flooding of pits adjacent to them, in which the explosion occurred. By the flooding of these pits, gas was dislodged and forced into the pit where work was in progress, and there it was ignited and exploded. There must have been a great quantity of gas, as the explosion had tremendous force. It was heard at the distance of a mile. All the gear in the shaft was thrown into the air as if from the mouth of a volcano, and simultaneously a vast bright volume of flame shot upward, followed by a dense, heavy column of smoke.

On the 7th instant, by prompt action, the French Government nipped in the bud a plot which was apparently intended to be a royalist coup d'état modeled after Louis Napoleon's descent upon Bonaparte, and the only consequence is, that the Duke of Orleans, eldest son of the Count of Paris, was taken in custody. During the examination before the Prefecture, the Duke stated that his object in visiting Paris was to offer himself for military service, having attained his majority, and that he had declared his arrival at the Mairie. The real object, according to the Ministry, was to provoke disorder and to awaken sympathy.

On the 10th instant, it was reported that the Government had decided to pardon the Duke of Orleans, but he is sentenced to two years' imprisonment; and that President Carnot will immediately pardon him, and he will be escorted to the frontier and shown out of the country.

The Duke of Montpensier, Antoine Marie Philippe Louis d'Orleans, died suddenly on the 4th inst., in San Lucas, Spain. He was the fifth son of Louis Philippe, and was 66 years old. He was the father-in-law of the Count of Paris, his oldest daughter married the prince in 1841. His third daughter was Marie de las Mercedes, the first wife of the late King of Spain. His estate is estimated at \$20,000,000.

It is authoritatively stated that the Czar of Russia has declared that he will not recognize the Brazilian Republic during the lifetime of Dom Pedro, the deposed Emperor.

Chinese newspapers from Hong Kong say there is belief among the mass of people in Corea that the reign of the present dynasty is growing to a close. The Emperors are in the interest of a family called the Hui. It is further reported that a conspiracy exists to assassinate the present king has ramifications throughout the entire Corean peninsula, and that several Ministers of State are implicated.

The Indians of the San Blas coast have defied Colombian rule, and raised the American flag. This is one of the outcomes of the recent attempt of the Colombian Government to destroy the American trade.

Influenza has reached Uruguay. Four thousand people have been ill with it in Montevideo.

Influenza is increasing in the City of Mexico, and it is said so many have died, that there is not a sufficient number of hearsees to carry the bodies to the cemeteries.

A telegram from Havana, Cuba, says that it is generally conceded that the sugar yield will be smaller than was first anticipated. This is due to two causes: the prolonged drought, which has considerably decreased the yield of the cane, and frequent fires on the plantations, which have destroyed much of the plant.

NOTICES.

WESTWON BOARDING SCHOOL.—A Stated Meeting of the Committee on Admissions will be held in the Committee room, Fourth and Arch Sts., on Sunday, the 10th instant, at 10 A. M. JOHN W. BIDDLE, Clerk.

WESTWON BOARDING SCHOOL.—The Spring Term will begin Third Month 18th, 1890.

Friends intending to send their children to the school will please make early application to

J. G. WILLIAMS, Sept.
Westwton, Penna.

WESTWON BOARDING SCHOOL.—A Stated Meeting of the Committee on Instruction will be held in the Committee room, Fourth and Arch Sts., on Sunday, the 22nd of Second Month at 10 o'clock.

GEORGE M. COMFORT, Clerk.

FRIENDS' TEACHERS' ASSOCIATION.—Lecture Room 140 North Sixth Street, 2d Mo. 15th, 1890, 2 P. M.

Programme:

1. A Talk on Kindergarten, with Illustrations. M. V. STRICK.
2. The Demands of an English course in Friends' Schools.—J. HENRY BARTLETT, CHARLES E. GAUSE, and others. All are invited.

WESTWON BOARDING SCHOOL.—Wanted, a young man of experience and ability to fill the position of Governor. Application may be made to

BENJAMIN W. PASSMORE,
Concordville, Del. Co., Pa.
WM. EVANS, 252 5th St., Front St., Philadelphia.

TO GRADUATES OF FRIENDS' SELECT SCHOOL:—All graduates of Friends' Select School are requested to send to the undersigned the names of any graduates of the school whom they can recollect, with the year of their graduation, and their present addresses. In the case of any graduates from the Girls' School, now married, both their present and former names are desired.
Howard W. Taylor, 140 N. Sixteenth St.
Anna Scattergood, 2515 Powelton Ave.
Katherine T. McCollin, 1823 Arch St.

DIED, on the 9th of Fifth Month, 1889, at the residence of her mother in Fishing, Belmont County, Ohio, REBECCA, daughter of Margaret and the late Stephen Hobson, in the 30th year of her age, a member of Fishing Monthly and Particular Meeting of Friends. She was taken seriously ill when absent from home, having undertaken the care of some of the Indian children on the reservation, in care of Friends in the State of New York. Her illness was attended with much difficulty and suffering; and she rejected to meet and mingle with her beloved family in the home circle, it was evident to her physician and friends that but a few months at most would be allotted her in this life. Her sufferings were very severe at times, which she endured without a murmur; and, realizing the fatal character of her disease, her patience under suffering, and calmness in view of her approaching dissolution were very remarkable to those about her. Though of a cheerful disposition, she was very despondent in her last days, and during her sickness refused to eat, and the great pain which she experienced no light or frivolous conversation was wished no light or frivolous conversation was wished. The evening before her decease, she felt the time had come to speak to her family; desiring the forgiveness of all, and was favored to impart much good counsel to them, for whom she felt a strong and tender affection. Her last words were, "I have taken care of me." We trust, through the redeeming love and mercy of our Heavenly Father, she is gathered to one of the many mansions prepared for those who look unto and trust in Him.

—, at her residence of her son-in-law, Samuel Embree, near Springville, Iowa, REBECCA, widow of the late Israel Heald, in the 77th year of her age, a member of Hickory Grove Monthly Meeting of Friends, Iowa. After a suffering illness of fourteen weeks' duration, she passed quietly away on the 29th of Eleventh Month, 1889. Her last words were favored to say, "Thy will not mine be done."

—, at her residence in Medford, N. J., Twelfth Mo. 12th, 1889, MARIA ELIZABETH REEVE, only surviving daughter of Maria S. Reeve and the late Josiah Heald, in the 62nd year of her age. She had long since had a renewed call to her preparation to meet her heavenly home at the time of his coming. Her illness was short and severe, and through the infinite mercy of God in Christ Jesus, her heart was touched by his Heavenly finger, producing strong convictions, saying, "I have not lived the religious life I should have done—I have done nothing for Jesus. Oh I am so sorry so sorry," &c. Great exercises and conflicts were her portion, that she might know a full repentance, pardon, and through cleansing from sin in the precious blood

of Jesus; and as she entered the dark valley she was mercifully favored to feel a living, sustaining hope to arise in her soul, that her earnest prayers for mercy would be answered—saying, "I think I shall be saved but I don't want to be saved." "I most earnestly hold of the hem of his garment." "Yes, death stings, but I am not afraid to die! Oh no! not one bit afraid." "The grave is cold but it has no terrors for me," &c. After taking a most affectionate leave of her weeping Christian friends, she was, in great calmness she gave directions for her funeral, and then exclaimed, "Now, dear Lord, not one more worldly thought! Come! Oh come take me quick! fold me in Thy arms! Let my dying lips praise Thee;" and as long as she could articulate "mercy was the theme. And as she was laid in the earth, she was, with a loud shout, bosom, she left us, and we reverently believe, through the washing of regeneration has been permitted to unite with those who have gone before, and who now surround the throne in singing hallelujah, "blessing and honor and glory, thanksgiving and power and might be unto our God forever and forever. Amen."

—, on the 17th of Twelfth Month, 1889, at the house of his son, Ole P. Tjossem, near Paulina, O'Brien County, Iowa, PETER TJOSEM, in the 75th year of her age, a member of Stanger Monthly Meeting of Friends, Marshall Co., Iowa.

—, on the 19th of First Month, 1890, RACHEL E. WORMALD, wife of Isaac Wormald, aged 70 years 10 months 10 days, at her residence, where she was a member of Hickory Grove Monthly and Particular Meeting of Friends, Iowa, and faithful in the line of her duty. From early childhood she was fond of reading the writings of Friends and other religious books, and was truly regarded as a mother in the Church. She was married to her husband, Isaac Wormald, in the 17th of the time with great suffering, which she bore with much patience—satisfying and instructive to those who waited on her. During the latter part of her illness she had considered to say to the members of her Church, "I have lived through weakness it was difficult to be understood; but on one occasion she said to her dear Lord, her Saviour thus: "Thou knowest what is required of me, thou knowest what I need; fit and prepare me to partake of thy grace, is what I most crave." She passed very quietly away, leaving her surviving friends a precious and a true blessing, and a number of the many mansions prepared for the righteous.

—, at his residence, near Viola, Linn Co., Iowa, on the morning of the 31st of First Mo. 1890, JOSEPH BATEY, in the 93rd year of his age, a member of Hopewell Particular and Springville Monthly Meeting of Friends. Through the various turnings and windings of Divine providence, he was a member of the Society during the present century, that friend stood firmly attached to our ancient doctrines and testimonies, satisfactorily filling the station of elder for nearly twenty years, previous to his removal to Iowa. During his long sessions, he was enabled, through the workings of Divine grace, to so far overcome them, as to be an example of humility, quietness and meekness. His last illness (which was short) was borne with becoming patience; and we trust, as a shock corn fully ripe cometh in, in his season, so through reverence and respect, he has gathered to the garner of everlasting rest and peace.

—, Second Month 4th, 1890, at her late residence, REBECCA J. wife of John S. Stokes, in the 70th year of her age, a member of Philadelphia Monthly Meeting of Friends for the Northern District. During her protracted sickness she was a striking example of Christian patience and resignation, often saying, "I have no will in this matter, but leave it to Him who seeth the end from the beginning, and I have not put off the all-important work until now." "I have felt my mission to give, as it were, a cup of cold water to the thirsty, to love and serve the Lord." After expressing a desire for the preservation of her husband and son she said, "Don't hold me, for the day breaketh, frequently alluding to the passage, "I know in whom I have believed, I know that my Redeemer liveth, and because He lives I shall live also." A few weeks before her decease she calmly bade her husband and son farewell; that she was ready to meet her heavenly home without any emotion quietly passed from works to rewards, leaving many evidences that through adorable love and mercy she has entered into everlasting rest and peace.

—, on the 11th of First Month, 1890, SARAH PENNELL, widow of the late Abraham Pennell, in the 86th year of her age, a member of the Springville Monthly, and West Chester Preparative Meeting of Friends, Pa.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SECOND MONTH 22, 1890.

No. 30.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications

received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BERLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 211.

TRUST IN GOD'S CARE, COMFORT IN TRIAL.

In conversation a few years since with a valued friend, who on one occasion had crossed the Atlantic Ocean, he gave me a description of his feelings on that occasion. He had had a great dread of an ocean passage, but before he left home he was favored, as he believed, with a Divine assurance that he would be protected and carried across in safety. So strong was his faith in the Divine promise, that, although the voyage was long and stormy, his confidence never failed. The mighty ship was tossed like a cork on the waves; and when rolling in the trough of the sea, the yards would seem to touch the waves, as if the vessel could not recover itself; but all this was to him a source of enjoyment, from the sense of safety with which he was favored; and he would sleep with the composure of an infant. He remembered the language of the Psalmist, "They that go down into the sea in ships; that do business in the great waters; these see the works of the Lord, and his wonders in the deep."

The servants of the Lord are at times favored with a sense of his supporting presence strengthening them for the spiritual conflicts they may be called upon to endure, as well as giving them courage to meet with outward dangers. Stephen Grellet says that when in North Carolina on a religious visit, in 1800, "I had gone into the woods, which are there, mostly, of very lofty and large pines; and my mind being inwardly rebelled before the Lord, He was pleased so to reveal his love to me, through his blessed Son, my Saviour, that my many fears and doubts were at that time removed, my soul's wounds were healed; my mourning was turned into joy. He clothed me with the garment of praise instead of the spirit of heaviness, and He strengthened me to offer up myself again freely to Him and to his service for my whole life. 'Surely,' said I, 'every labor, every trial, yea the bitterness and the gall I have so often partaken of, are but a trifle compared to the joys felt in the Lord's presence, and the grateful sense of his salvation.'"

When in Ohio, in 1809, S. Grellet mentions that he travelled from Cincinnati to Waynes-

ville through a heavy rain; but he adds, "The pouring down from the clouds was but a faint simile of the streams of heavenly love and life in which, during the ride this day, I was immersed, even as into the ocean of everlasting love; thus, this evening, notwithstanding the exposure and fatigue, I feel greatly refreshed."

Very similar to the above is an entry made in S. G.'s Journal, in 1819, at Koursk in Russia, "We travelled all night from Orlow, here; yet, on our arrival, we felt fresh in our bodies and in our spirits; for, on the road, our souls were prostrated before the Lord, who is a covenant-keeping God; we were sensible of the fulfilment of his promise, 'My presence shall go with thee, and I will give thee rest.' Under the feeling of the Lord's presence, how clear, how precious is the sense of his watchful care and mercy over us! What refreshings also flow from his holy presence!"

Sometimes the Lord is pleased to administer comfort to his servants in times of trial, through the impressions He makes on the minds of their friends. An instance of this occurred in the experience of William Kennard, a minister in the Society of Friends who resided near Barnesville, Ohio; who some years ago paid a religious visit in this section of country. Whilst in Chester County, Pennsylvania, he received intelligence from home that his son Eli was very ill, and was not expected to recover. A meeting had been appointed for William at Kennard; and he thought it would be right for him to fulfil his engagement by attending it; designing, when it was over, to decide whether to turn his face homeward or not.

After meeting, as he was standing among the Friends, Sidney Temple, a valuable Friend residing in that vicinity, came to him and said, "Thy son is better." He gazed earnestly at her, scarcely knowing how to accept the message; for, as he had not spoken of his family in that neighborhood, he did not suppose she knew that he had a son, or had any knowledge of his illness, or present condition. Seeing his earnest gaze, she qualified her assertion by adding, that she believed it was so.

Subsequently he learned, that, on that very day, the disease took a favorable turn, and his son began to mend.

This incident was narrated to me, when in Ohio in 1883; by this son, who has since deceased.

Even outward objects have been made the medium in the Lord's hands of conveying instruction, comfort and encouragement. When Mungo Park was making his explorations in Africa, and was much discouraged by want and suffering, his eye lighted upon a piece of moss, whose beauty attracted his attention. The thought arose, that the same Divine Power which had clothed it with so much of grace, was able to care for him in his distress. His faith was revived, and he was encouraged to struggle on.

"Somewhat analogous to this was the experience of a missionary. His field was isolated

and trying, and Satan made frequent onsets upon his faith. At first he loved his work, with all its trials, and was happy in it; but this change of feeling came, and he grew more and more miserable. He came to think that, after all, there might be no truth in what he had been believing and teaching. He had doubts about the truth of the Bible, and questioned, at times, if there were a God at all who made the world and all things. Still he went on with his work, though utterly unfitted for it. While riding on horseback, one day, to preach, and struggling with these intruded doubts, his way lay along a thickly shaded path. It was the autumn time, and a beautiful leaf attracted his attention as it came tumbling down from his branch and alighted upon the pommel of his saddle. He picked it up, looked it over, and turned it round admiringly in the sun again and again, as the beams stole quietly through the trees. How delicate its veining, and what a marvellous lace-work of beauty he saw in it; and he involuntarily exclaimed: 'Yes! that little leaf tells me there is a God; for none but a wise, good, merciful, and powerful God could have made a leaf like that. And he went on his way, having regained the old, sweet joy.'

Our Saviour cautioned his disciples against being unduly anxious about the future, because, as He told them, "Sufficient unto the day is the evil thereof." Do not the excessive forebodings in which some indulge manifest a want of practical faith in the goodness and protecting care of our Father in heaven? We know well enough that a portion of trial and suffering awaits us all, and it is right to exercise sufficient forethought and prudence to guard against so much of these as are within our control; but when that is done, it is a great favor to be enabled to exercise a cheerful trust that the Lord, who doeth all things well, will shield his servants from evil, so far as is consistent with his wise purposes; and will make those afflictions which befall them "work together for their good."

A pleasant anecdote is told of a woman who had met with a serious accident which necessitated a very painful surgical operation and many months' confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here, helpless?" "Oh, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back, with its quieting influence.

Dr. Chamberlain, when laboring as a missionary in India, was brought into a situation of much peril. He related the circumstance after his return to America, at a public meeting held in New York city.

"While upon a tour, which lasted five months, he found himself overtaken by the rainy season and on the outskirts of the jungle. He applied

to the authorities for forty coolies or bearers. They were furnished, with a guard to prevent the others from forsaking him. They had not proceeded far before both guard and coolies ran away rather than face the terrors of the jungle at that season.

"Proceeding as best he could to the nearest station of the province, he demanded assistance. The Governor said 'no' with emphasis, adding that not a man could be obtained to enter the dreaded jungle, where the ground was covered with water, where lurked the fever and the man-eating tigers, more ravenous than usual since the flocks upon which they preyed had been driven to the uplands. The Doctor showed to the Governor a firman compelling everyone, under severe penalties for disobedience, to assist him all he needed. Under this pressure forty-four coolies were obtained. The coolies were paid full wages in advance, with the promise of as much more at the end of the journey. Their objective point was the foot of a cataract about sixty miles distant, where they expected to find a boat on which they might float down the river. Above the cataract not a boat could be found, and the river had overflowed its bank. All day they waded in the jungle under alternations of heavy showers and a broiling, sickening sun. Toward evening the Doctor met two hunters, and were now running to reach (if possible) before nightfall the highlands. In answer to questions the Doctor was told there was not a hill, not even a hillock, on which he could spread his tents for the night—nothing but water, water, and endless stretches of it, like that they were splashing through. What could he do for himself and the band that looked to him for leadership? Nothing. Where on earth could he find the means of reaching the cataract and boat? Nowhere. Must they then all perish?

"In this extremity the Doctor, on the bank of his river, prayed to God, saying in substance, 'O, Lord, I am helpless to extricate myself from this dangerous situation. Be pleased to show me where I am to go?' Immediately an answer came, as distinctly pronounced in the ear of his soul as ever any words were spoken to the ear of his body, 'Turn to the left, go to the river and you will find that which you need.' Immediately he consulted his guides, who assured him of the folly of proceeding in the direction indicated. Then came the voice the second time, repeating the direction first given. Consulting the guides again he was told that the river had overflowed its banks, and it was impossible that a rescue could come from that quarter. For the third time the voice came, saying, 'Turn to the left, proceed to the river and you will find that which you need.'

"Then, as master in command of the company, he gave the order to turn to the left, and coming to the river—what did he see? The very thing he needed most—a large flat boat, and in it two boatmen, who, mistaking him for an English officer, began to apologize for the boat's appearance in such a strange spot. They said the flood in the river had loosened the boat from its moorings, and that despite their efforts to the contrary it persisted in floating to the spot where it was found.

"Dr. Chamberlain, armed with authority from the English Government, took possession of the boat, which he found just broad enough to allow the spreading of his tent, under which they safely rested that night undisturbed by the hungry tigers, who were heard howling in the jungle. The next morning they began floating down the

river, and continued floating until they came to the next cataract, where they found another boat, and with it relief from all anxiety."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 227.)

After remaining two years as a tenant, and passing through sundry trials, my father gave me a house and lot in Mount Holly, wherunto I removed. Here at that time were several babes in Christ, and some fathers; namely, our valuable Friends, John Woolman, Josiah White, and William Jones. These were men of experience; several others, at times, spoke a few words in our religious assemblies, of whom I was one of the hindermost; for to me it appeared almost like death to give up in obedience to that intimation, which I believed required me to speak in that way. As it was desired that the old inhabitants should be subdued before Israel were settled in the promised land, so man, and must be removed out of the heart of man, and that cleansed, before the holy One should descend to make use thereof as a temple to dwell in. I had foresight, in that which might be called a time of prosperity, that I should have a lonely way, if not almost an untrodden path to walk in, if I was strictly obedient to what I believed would be required of me.

1757. In this year I removed to a house and lot which I purchased near to John Woolman's dwelling. It appeared as much as I could do to keep my head above water. The current of wickedness and corruption seemed to be strong, and I, like a little vessel easily tossed or driven, if the anchor-hold of faith should fail; yet some of us at seasons, as tried children of our heavenly Father's family, could feelingly speak one to another of his goodness in plucking us as brands from the burning; having been as the offscouring of all things, this seemed similar to my case in particular.

I wanted now to be what the Lord would have me to be, and to become in all things conformable; in order wherunto, however hard to flesh and blood, I found my own honor must be laid low; and the creaturely will, which would plead for a little liberty in this and that, must be subdued; for I saw that to love both the world and my holy Redeemer was as impossible as for a camel to go through a needle's eye. This excluded busy self from acting at all relating to the things of God. That to be born of believing parents will not do any more than formerly to be of Abraham's seed, without doing the works of Abraham. That I must serve God for myself, and that through the immediate influence and aid of his Spirit within me. That neither education nor tradition would avail in his sight; but that all "things must become new, and all things be of God." And although I had embarked for the land of promise, my trials appeared like "The Red Sea before me, and the Egyptian army behind;" my enemies within, and those who were without, caused me to fear lest I should some day bring a reproach on the blessed Truth, and so, perhaps I had better never to have set out.

Thus, for some years, I seemed as one struggling in the wilderness of the world; yet at times was graciously permitted to partake a little of the hidden manna, which kept my soul alive unto God, and enabled me to love the brethren. I had to believe my Saviour was often nearer to me than I was aware of, even in the hour of temptation, preserving me as out of the hands of

those who watched for my halting. Are not those who are as instruments of our adversary, one in nature with himself, and seem permitted to check the growth of the good seed, by striving to turn the righteous on the right way?

A sense of a disposition in some like this was very trying to me, who had but newly embarked in what I believed to be the cause of the Lord. I could scarcely reconcile myself to become a minister, as it seemed to be like taking me out of my element, and like poor Jonah, causing me to be plunged into the deep. To think of preaching to those with whom I once had rioted in folly, seemed to be like death. I also dreaded the consequence of giving out, or finching, lest in his displeasure, because of further disobedience to my God, He should cause a final separation from his favor; this I believed would be terrible in the day of account; which made me willing to endeavor to stand to his cause if his holy help was granted, however discouraging some things might appear to me—a final separation sighted creature. Without Divine assistance I knew I could do nothing to advance the Lord's cause, or procure peace to my own mind.

In 1759, I came to live within the compass of Haddonfield Meeting, with the full unity of my friends at Mount Holly, and believe I was favored to keep on my way Zionward. When the Lord puts forth His goeth before, fighting the battles of his dear servants to his own honor and their benefit. I was recommended to the next Quarterly Meeting as a minister, but thought myself very unequal to the weighty business of bearing. I should some day drop off. The Lord dealt with me in a way much hidden from me, in putting a trumpet to my lips (if I may so compare it) like a ram's horn, and (as it were) compelling me to blow the same, though seeming at the loss of all my worldly honor. Yet I may truly acknowledge, as I have endeavored to be faithful to the best of my understanding, He hath rewarded me an hundred fold. Therefore let all be encouraged to serve the Lord their Redeemer honestly; surely, for his abundant mercies, He is eternally worthy, saith my soul,—Amen.

In the year 1761, I purchased a farm, and removed within the compass of Newtown Township, nearly opposite to the city of Philadelphia. Still meeting with discouragements, both within and without. I was reputed a minister, yet not as one that used enticing words; believing the demonstration of the Spirit, (if I was not mistaken) led me to use plain dealing. With other exercised brethren, I became engaged to plead for liberty to the black people who were held in the bonds of slavery, amongst our fellow members; and from house to house we visited those who held such, particularly in the parts near us. This business at that time went hard with some, who thought it would cause uneasiness between them and their black servants, so would scarcely permit us to perform the visit. I saw it was the Lord's work, and that in performing it we had need be as "wise as serpents, and harmless as doves." Truth opened our way to proceed much in this manner, viz: To sit down in silence with the whole family; not to let our communications give the blacks any knowledge of our business with those who held them; but when the other parts of a family withdrew, we pleaded with the master and mistress; the Truth favoring us to do it in a way that gave general satisfaction. I thought I never felt a greater reward than in pleading the cause of those poor, injured, captive people.

Another trial after this came on. It seemed

FOR "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 4.

Among the sects which arose in England during the religious excitements of the seventeenth century, were the Ranters, who appeared about the year 1640. William Penn says of them: "They interpreted Christ's fulfilling of the law for us to be, a *discharging for us* from any obligation and duty the law require of us; instead of the condemnation of the law for sin past, upon faith and repentance; and that now it was no sin to do that which before it was a sin to commit—the slavish fear of the law being taken off by Christ; and all things good that man did, if he did but do them with the mind and persuasion that it *was so*; inasmuch that divers fell into gross and enormous practices—pretending, in excuse thereof, that they could without evil commit the same act which was sin in another to do." This, he adds, "was to make sin *superabound* by the abundances of grace, and to turn from the grace of God into wantonness; as if Christ came not to save us from our sins, but in our sins; not to take away sin, but that we might sin more freely at his cost, and with less danger to ourselves. I say, this ensnared divers, and brought them to an utter and lamentable loss as to their eternal state; and they grew very troublesome to the better sort of people, and furnished the looser with an occasion to profane."

These Ranters, William Penn says, "were the reverse to the Quakers (for they feared and quaked at nothing, but made a mock at fearing of God, and at sin, and at hell) who pretended that love made fear needless, and that nothing was sin but to them that thought it so; and that none should be damned at last; whose extravagant practices exactly corresponded with their evil principles." Yet, he adds, "Some ignorantly, and too many maliciously, involved us and ours with them; and many of their exorbitances were thereby placed to our account, though without the least reason, truth or justice."

Friends often came into contact with these wild people. In 1649, George Fox visited some of them who were in prison at Coventry; they began "to rant, vapor and blaspheme it which," he says, "my soul was greatly grieved." After showing them that the Scripture texts they adduced in support of their pretensions made nothing for their purpose, he reproved them for their blasphemous expressions, and went away.

In 1651, his Journal states, he visited a people at Cleveland, that had tasted of the power of God, but were then shattered to pieces and turned Ranters. His message unto them from the Lord was, "that they should all come together again, and wait to feel the Lord's power and spirit in themselves; to gather them to Christ, that they might be taught of Him." He adds, "Most of the people were convinced, and received God's everlasting truth, and continue a meeting to this day, sitting under the teaching of the Lord Jesus Christ, their Saviour."

In 1654, he met with many Ranters, "in the Peak-country." He reproved them for swearing. "The Word of life was fully and richly preached, and many were convinced that day."

At Reading, some of the Ranters entered into dispute, and contended that God made the Devil. This was in accordance with the doctrine, which a temperate writer of that time says they hold—that "there is but One Spirit

in the world, and those names of Good Spirit, and Bad Spirit, are mere searcrows." In reply, George Fox tells them, that God made all things good, and that Satan became a devil by going out of the truth.

The Ranters some-times came into Friends' Meetings, and made much disturbance, "singing and dancing in a rude manner." When William Edmondson was visiting the meetings in New Jersey, he says, "one Edward Tariff came into the meeting with his face blacked, and said it was his justification and sanctification; also sung and danced, and came to me, where I was sitting, waiting on the Lord, and called me old rotten priest, saying, I had lost the power of God; but the Lord's power filled my heart, and his word was powerful and sharp in my heart and tongue. I told him he was mad. I looked on him in the authority of the Lord's power, and told him, I challenged him, and his god that sent him, to look me in the face one hour, or half an hour; but he was smitten, and could not look me in the face, but went out. The Lord's power, and sense of it, was over the meeting, in which I stood up, showing them how the Ranters went from it, and were bewitched by a transformed spirit into strong delusions."

When Thomas Story was travelling in Connecticut, he found reproach had been thrown upon the Society of Friends, on account of the "wild and unaccountable behaviour" of some of the Ranters, whom the people of that colony confounded with Friends. Thomas told the people that the Ranters "held absurd and blasphemous opinions; and frequently came into our meetings and rant, sing and dance, and act like madmen, throwing dust in the faces of our ministers when preaching. Though they are called Quakers and have meetings of their own, as we have, yet they have no discipline or order among them, but deny all that as carnal and formal, leaving every one to do as he pleases, without any reproof, restraint, or account to the Society in anything, how inconsistent soever with civility, morality and religion; and are in mere anarchy."

In another part of his Journal, Thomas Story mentions attending a meeting at Westbury, Long Island, where a marriage was solemnized. To this meeting some of the Ranters came. "During the greatest part of the time they were pretty still, save only an old man, who sometimes hooted like an owl, and made a ridiculous noise as his manner is. The marriage being solemnized, he stood up, and bore his testimony as he called it, against our set forms."

In 1737, John Griffith was travelling into East New Jersey, and had a meeting near Black's River. He says, "None of our Society were thereabout, but there were some Ranters, who had taken upon them the name of Quakers, to the great scandal of Friends in that remote place; they came to the meeting, being mostly women. Their impatient, restless spirits would not suffer them to let us hold our meeting quietly; yet they did not seem inclinable to contend, but rather to flatter and applaud us. But we were not free to receive their testimony, any more than Paul and Silas could that of the maid who was possessed with an evil spirit; but rebuked them openly, and publicly declared our disunity with them, desiring the people not to look upon them as belonging to the Society of the people called Quakers, as we could assure the meeting it was not so. I thought the chief service we had at that place was, to testify against those wild, frantic people."

It is evident from the notices scattered through

as if the cries of the slaves in the West India Islands reached my ears both day and night for several months; in an especial manner when I partook of things procured through their labor. At length I did believe it was required of me, not any longer to use such articles as I deemed the fruits of their toil. Many suppose that in this respect I was going too far, they thinking we might use what we bought and paid for; and were not clear of eating reflections on me for my singular conduct; but being convinced my peace was surely concerned herein, I tried in simplicity to bear all I met with in Christian patience, until many of my opposers saw it, and the testimony appeared to spread to my admiration. Sometimes in my weakness, my faith had been strengthened to believe this concern would spread through all the opposition of mankind. For the Lord as a righteous Judge, his power was over all. This helped to support me in my feeble seasons.

(To be continued.)

FOR "THE FRIEND."

Affliction.

The Psalmist says, it was good for him that he was afflicted, for "before I was afflicted, I went astray." Many no doubt can adopt the same language, and look upon affliction as a blessing in disguise, being conscious that they have learned many precious lessons in this school of Christ, that will long be remembered.

Job says, that "affliction cometh not of the dust, neither doth trouble come out of the ground," that he learned lessons when afflicted that were a great blessing to him in after life; while he had known God by the hearing of the ear, yet now nine eyes see thee, and the last days of Job were his best days; it certainly is no evidence that we have done anything bad that we have to pass through the furnace of affliction, while it may be a means to bring us to look to the true source from which availing help comes. It has been my lot to pass through considerable affliction, especially of late, for the past seven years, having been largely confined at home, yet I realize it to be amongst the all things that will work together for good, if I only let it have its proper place.

How any one can feel satisfied to neglect assembling themselves together with their friends for worship when health will permit, seems strange; all that do are certainly losers, for they neglect those means of spiritual blessings; while it is true we may hold communion with our blessed Master at home, or when our hands are occupied with our lawful calling, let the outward surroundings be what they may. I have much to be thankful for, and whether I am ever permitted again to resume active life, is hid with Him who knows the end from the beginning. As time passes on, I feel no less interest in the spread of the truth as held by this people from the beginning.

GEORGE BRIGGS.

NEW SHARON, IOWA.

"Nothing not good is wanted," was one of the maxims of an eminent English teacher. And that is a safe maxim for one in any sphere of life. Its application would rule out a great many of the follies and trifles in speech and action, which are counted admissible even though they are not deemed admirable. There is no room in this world for anything that is worthless. "Nothing not good is wanted" by one who aspires to be at his best and to do as well as he can do.—Exchange.

George Fox's Journal, that many of the Ranters were convinced of the truth of the doctrines he preached, and joined the Society of Friends.

George Whitehead mentions that, at a meeting in Norwich, in the autumn of 1654, a company of persons came in, who were in the spirit of rantism. The power and dread of the Lord God fell so weightily upon me to bear testimony against sin and wickedness, root and branch—against the lust of the flesh, the lust of the eye, the pride of life, and the love of the world, that the powerful word of the Lord pierced through the meeting, and so wonderfully struck down the spirits of those Ranters and other loose spirits, that they came to me that evening like men greatly wounded and brought down from their high floating notions of rantism, so that they questioned their salvation, which before they thought themselves secure of.

"In compassion to their poor souls, I earnestly exhorted them to bear the judgment of the Lord and his indignation, with more such necessary counsel and warning as the Lord by his light then showed me was most suitable to their conditions. The most of them were convinced of the truth, and divers of them became reformed in their lives and conversations."

Did She Answer Wisely?—A certain minister's wife was approached by one of her husband's parishioners and urged to put her shoulder to the church wheel and assist in its revolutions. As this wife was a very capable and efficient woman, and could, if she would, be a power in the church, her reply was listened to with eagerness.

"When I married Dr. Blank," said she, "I married an orphan asylum. There were children by both his former marriages, and I have children. I cannot at present attend to duties outside my family without neglecting my duties at home."

This reply occasioned considerable comment and criticism among the church members, some indorsing Mrs. Blank's view, and some condemning it, adding that "charity should begin at home," but should not end there.

Some time after this matter was discussed, a gentleman of the congregation freely volunteered his views to Mrs. Blank. "You are exactly right," said he, "my mother, as you know, has been a church member all her life, and we children—there were ten of us—never had a home; never had a mother. We had a place to stay, and food and clothing, but mother was always off attending to somebody else's family and letting her own shift for itself."

Mrs. Blank had often heard the wonder expressed that the mother of this gentleman, a saintly woman, should have been so unfortunate in her children. They were not church members, and the sons all indulged in wine-bibbing and worldly amusements. If her view as to her duty needed confirmation, which it did not, she had it in the solution of the mystery afforded by the statement of this man.

There are women of so large a mold that they can mother a whole parish and not neglect their own families. There are others whose church work must by their own limitations be confined within a narrow area. The nearest duty it is for us to do, and then the nearest to that. Otherwise we may have to lament, "Mine own vineyard have I not kept."—*Selected.*

A straight line is the shortest in morals as in mathematics.—*Maria Edgeworth.*

GOOD HOLDS US ALL.

SELECTED.

BY ADALINE H. BERRY.

"Take me, papa," said my darling,
As we stood within the hall;
So I bore him up the stairway—
Scarcely felt the burden small.

In my other hand I carried
Books I wished to scan that night,
And the elfin begged me let him
Take them in his arms so slight.

Step by step to top we mounted;
Then he said with childish pride,
"Baby carried books for papa—
Didn't he?" "Yes," I replied.

Little innocent! ne'er dreaming,
As he bore the asked-for load,
That his father's strength upheld him,
Double-burdened on the road.

God is sometimes pleased to give us
Work for wondrous skill and thought;
Gleefully we don the laurels,
When his hand the triumph wrought.

WORDLESS PRAYER.

A SONNET—BY ANNE WINSTON.

"O Lord, my Father!" so I whisper low.
"Lord God," I breathe, in prayer that asks for
much—

As sometimes, when a little child, I sought
My mother's presence in the dark to know,—
As nestlings, waking when the night winds blow,
Half utter chirp with drowsy comfort fraught,
Then sleep content—So evermore inwrought,
With heart-beats rise dumb prayers; "O Father! show
Thy face, for it is dark;"—swift, broken cries
With hands outstretched.—"Father, art thou there?"
What need have I of half-rebellious prayer,
Entreating sore for that which I love deny?
My soul would rest on his unnumbering care,
Content that weakness strength-enriched lies.

—S. S. TIMES.

"THE LORD'S AYE TO THE FORE."

BY MARGARET E. SANESTER.

'Twas a homely Scottish dame, unrecorded is her name,
And her station was as lowly as her hut of thatch
was poor;
But her step was free and light, and her brave blue
eye was bright,
For she knew in whom she trusted, and believed his
word was sure.

Heavy fog on hill and dell, icy blasts across the fell,
Sneep that perished on the moorland, did not quench
her candle's gleam.
"Though there's your trouble at the door, yet the Lord's
aye to the fore."

Was her challenge to the tempter; and he vanished
like a dream.

Were the bairnies wan and ill, "mither's" heart had
courage still;

Heavy as itself was near her cottage, and its angels
blessed her life.

Not a pang could rend her soul, but the faith that
maketh whole

Hushed the clamor, soothed the anguish, gave her
peace instead of strife.

Yes! "The Lord's aye to the fore!" Let us trust Him
evermore;

Let us lose our foolish shrinking from the future's
vague "perilage?"

Let us take Him at his word. Is He not a gracious
Lord,

Filling both our hands with treasure, heaping largesse
in our laps?

Blessings on that Scottish dame, caring naught for
worldly fame.

Humble in her, earthly station, dwelling in a cottage
poor.

With her voice so blithe and free, she has sent a song
to us;

For she knew the Lord she trusted, and believed
his covenant sure.

—S. S. TIMES.

"SUNSHINE ON THE MORROW."

SELECTED.

My mind was full of troubles wold,
And all my mind was filled with sorrow,
When, by my side, a little child
Pointed toward the sky and smiled,
And said, "The sun will shine to-morrow."

Out in the palling golden West
The rosy clouds were slowly fading,
And softly, in her hidden nest,
The mother-bird, beneath her breast,
Her callow young from ill was shading.

I looked and all my pain had flown;
Would He, who often takes thought of sparrows,
Give me, instead of bread, a stone?
Or never heed my weary moan?
Or pierce my soul with many arrows?

Ah, no! I felt that could not be;
He would not leave my soul in sorrow,
But though the present dark may be,
And filled with fear and misery,
He'll send the sunshine on the morrow.

O, weary souls! I however blank
Your lives may be, this comfort borrow;
Look ever forward, look not back,
But keep upon the homeward track,
And look for sunshine on the morrow.

—Edith Helena Cooke.

FROM "THE STUDENT."

Sroggie.

WHERE AND WHAT IT IS.

The river Delaware, running slightly to the east of south until it reaches Trenton, here bends sharply to southwest, and gradually broadens into the Delaware Bay. This point of its turning, where the head of the tide still is, marks the inland limit of the ancient glacial or post-glacial arm of the Atlantic. Below this, at an average distance of three miles inland, there runs a hill parallel to the river, in a continuous line from Bucks County into the State of Delaware. This hill, the old shore line of that pre-historic bay, separates the flat lands along the present river,—the soil whereof is largely made up of clay and pebbles,—from a hilly region of micaceous and gneissic rocks, that is comparatively uniform in general character over the whole of Delaware County. This gneissic region has been carved into a continuous succession of hills and valleys, largely through atmospheric agencies, until the term "rolling" may be more fitly applied to no land on the revolving earth.

Geologists tell us that these rocks, now so hard and so crystalline save where disintegrated on the surface, were once soft and sedimentary; nay, that at one time in the remote past, a vast mass of carboniferous and later strata were piled on top of them; that previous to the great elevation which lifted this vicinity into the region of eternal snows, and brought the great continental glacier down from the pole to within sixty miles of Philadelphia, a tertiary ocean washed over Media's hill, and dashed its foam upon the ridges of Radnor. When a sinking of the earth's crust once more brought melting snows and blooming flowers, the beach of this ocean, during that long winter elevated far into the air, was again on the level of the sea, and as the sea retreated the sand and gravel went downward through the deepening valleys of our large brooks. In truth only here and there, on the very highest ridges of our country, do we find any remnant of this red shingle of the tertiary beach.

The thickest, but by no means the most extensive, of these remnants lies to the northeast of Media, and is called Sandy Bank. It is an abrupt little hill, where is situated the reservoir, and over

which runs the original Providence Street Road, laid out in Penn's time. Across the road from the reservoir is the oldest of Pennsylvania's burying-grounds, where the dead lie three deep in tertiary sand. A short distance up this road the gravel and sand disappear. One who stands near the northern edge of this gravel and looks southward, quickly understands the reason of this disappearance. There is an open valley, with a little stream running directly into the brook called Ridley Creek, which in turn pours into the Delaware. This is the state of this ancient beach all over Delaware County. The dust of Weyll is not spread abroad more widely than are these primeval pebbles. First through little cross valleys, then through Crum and Ridley and Chester, they have gone down into the deep. The few patches that remain show by their elevation the amount of erosion that has taken place in the body of the gneissic rock. They show, further, that such little valleys as this have been cut away by water. This little valley is Scroggie.

Scroggie is a narrow vale, opening into the broad bottom of Ridley's Valley through a slightly contracted mouth. The northwest wall is remarkably cylindrical in outline, and nearly devoid of trees. The southeast wall is not so straight nor so cylindrical, and is wooded continuously with oaks and chestnuts. This bank, which looks northwest, has that flora so characteristic of northern exposures,—the broad-leaved laurel, the hepatica, the arbutus, and all that tribe that are so uniformly among these hills the watchers of the pole star and of Charles' Wain. Why the other bank has been so long devoid of arbutus but pastureage has never been to me entirely clear. These opposing banks are nearly one hundred feet in height, and run in parallel lines for the distance of half a mile. At the upper end the integrity of the valley is lost in a number of branches, the hills of which are thickly wooded. Down the branches come rills of spring water, uniting to form Scroggie stream.

As has been already implied, this valley extends northeast and southwest. It is to be added that, although it is merged into the valley of Ridley, a continuation of it in the same line leads from the west bank of Ridley by easy ascent to the heights of Elwyn. This Elwyn valley is broader at top and narrower at bottom than Scroggie. Nevertheless, Scroggie and Elwyn valleys are one. Scroggie stream meets Elwyn stream face to face at Ridley Brook. A right line down Scroggie, if produced, arrives at the top of Elwyn valley. Here, then, is a line of erosion in the body of this gneissic rock, cutting the valley of Ridley at something less than a right angle.

Not only is Scroggie typical of a system of valleys; this double valley is also typical. Lines of erosion roughly parallel to this are found in great numbers both up and down the course of Ridley.

It is significant that Chester Valley is practically parallel to the nearest mountain range to the northwest, as well as to the Atlantic coastline, and to the hill-terrace that marks the ancient limit of salt water in Delaware County. These are all nearly parallel to Scroggie and Elwyn valleys, and to their numerous and nameless neighbors. These are the more noticeable features of the surface. But there are smaller, yet significant symptoms that show the inveteracy of this strange disease of the country side. In the great quarries of Avondale, the quarren who cut off slabs of gneiss that go to make curbing for the cities, find

curious feldspar veins running through the body of the rock. The smaller veins extend in every direction, and are nothing to the purpose. The larger, which vary from a few inches to six feet in thickness, are generally vertical, or nearly so, and very generally run in the same northeast and southwest direction. Now, these veins are ancient fissures in the rocks, filled up with quartz and feldspar, with tourmaline, mica garnet and beryl, by infiltrations of solutions of rock constituents. It is supposed that these cracks were produced by a giving way of the body of strata when the pressure under which they had been was removed. They are similar to faults, which consist of cracks and slippings of the rocks at right angles to the direction in which the force or pressure was exerted. Now, there is yet another sort of crack in our rocks which has this same northeast and southwest direction, parallel to Chester Valley, to the mountains, and to the feldspar veins. These are the trap dykes of Radnor and Springfield. A trap dyke is a crack similar to the feldspar vein, but running so deeply into the molten earth that the liquid rocks below came rushing up and hardened. All this parallelism points to a common origin. The force that made faults was the force that pushed up mountains. It was the pressure of the accumulating sediment off the coast, at a period when a weakness of the strata in the Alleghanies caused a giving way and a folding and twisting of this whole region. In one place a little crack would be made, which opened when the hot rocks cooled. This is our feldspar vein. At another the crack extended to the melted region below, and this is the trap dyke. At another place the crack neither extended deep enough to be filled with lava, nor became filled by percolation with the silicates that make the feldspar, the mica and the garnet. Such a crack might soon become filled with rubbish, but it would be a weak place where water could do its cutting to advantage. So it was that Scroggie was made possible. It was this that caused these lines of erosion to cut Ridley valley at an acute angle, and finally for troughs through which rolled the pebbles of the tertiary beach into Ridley Brook, and down which still trickle a score of rills from a hundred hillside springs. The rough corners of the rock became rounded under the influence of water and various other agencies, until in the course of centuries the beautiful result was obtained. I have elsewhere called our hills the smaller brothers of the mountains. It is no mere figure of speech. The promise of Scroggie Ridge was given in the day when the face of Pennsylvania was wrinkled into mountains.

T. C. PALMER.

The Child and the Lion.—John Campbell, relates a singular escape of a Bushman child from being devoured by a lion. The child was only four years of age, and was sleeping beside its parents, in a half open hut. About midnight the child awoke, and sat by a dull fire. The father happening to awake about the same time, looked at his child, and while looking, a lion came to the opposite side of the fire. The child, ignorant of its danger, was not afraid, but spoke to it, and sportingly threw live cinders at it, on which the lion snarled, and approached nearer, when the child seized a burning stick, and playfully thrust it into its mouth, when the lion scampered off as fast as it could run. The father witnessed all this, but was afraid to interfere, lest he should have been torn to pieces by the ferocious animal.—*Archie's Cyclopaedia.*

For "The Friend."

The Fulness of the Godhead.

Colossians II. 9.

When Christ came outwardly among men, He took not on Him the nature of angels, but the seed of Abraham, and came in the form of a servant, that his humanity might experimentally know how to succor them that are tempted. So He became a man of sorrow and acquainted with grief. And his humanity was touched with a feeling of our infirmities, and was tempted as we are, but was never overcome, like we often are, because in Him dwelt all the fulness of the Godhead bodily; so sin could not enter. And of his fulness we all have received a measure. And this measure is increased in proportion to our diligence and obedience in using what we already have. It is like the parable of the talents in Matthew. They were given in a twofold amount to fill the place of the talents that had been used—like grace for grace—and accompanied by the Master with the consoling language of "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; I enter thee into the joy of thy lord;"—while the negligent and disobedient were sentenced to the punishment and discomfiture from the presence of the Lord and the glory of his power; and to realize while here that tribulation and anguish are often the portion of every soul that sinneth. For the way of the transgressor is often hard.

But all who live godly in Christ Jesus often suffer persecution and experience that many are the afflictions of the righteous; yet they find, by patient continuance in well-doing, that the Lord is over them in their good, and that He, in his fulness, will in due time deliver them from all. So the deliverance is not of man, but from all. So the deliverance is of Him, in whom we live and move and have our being; and who is head over all things unto his Church. And of his fulness we all have received—and grace for grace—and by obedience to the measure which we have received, and which will be renewedly supplied as we use what we have, we shall be preserved from falling a prey to the snares of the enemy. But in this world we are to have tribulation, to try our fidelity. Paul, as dedicated a servant of the Lord as he was, and who had received so large a portion, or measure of the fulness of God, found it needful for him to have something which he compared to a thorn in the flesh, or, the messenger of Satan, to buffet him, lest he should be exalted above measure, through the abundant revelations which he had. For he was a chosen vessel of the Lord; and required a large measure of his fulness, both in purging and in blessing, to qualify him to go among the gentiles, and to turn them from darkness to light and from the power that Satan had over them, to the power of God. But when Paul sought to God to be released from the buffetings of Satan and from the severity of his sufferings, the answer of God to him was, My grace is sufficient for thee. So he gladly submitted to his infirmities, that the power of Christ might rest upon him. Then, he says, he took pleasure in reproaches and persecutions and distress, for Christ's sake; for, he found that, when he was weak in the flesh, he became strong in the Lord, as he partook more largely of his fulness. For he learned both how to abound and how to suffer want; how to be full and how to be hungry; and that, in whatever state he was, therewith to be content. For he seek-

oned that the sufferings of this present life were not worthy to be compared to the glory that would be revealed hereafter. For the things that are seen while here below, are temporal and of short duration, while the things that are not seen, are eternal. So he, near his last, could say, "I have fought a good fight, I have kept the faith," &c. So he knew there was a crown of righteousness awaiting, not only him, but also all that love his appearing—both when He comes as a Comforter and a Refiner with fire. So we must love the baptism of the Holy Ghost, and also of fire.

So now, my aged fellow-travellers, as well as those in the younger walks of life, let us hold fast the profession of our faith without wavering: for faithful is He that has promised. And

"There is a power amidst each sinking scene,
Can keep the soul unshaken and serene;
Can sweeten every prospect to the taste,
And make amends for all that time can waste;
Can reach with irresistible control
Through nature's finest feelings to the soul:
Make manifest what'er is wrong or right,
And shine, the just man's everburning light."
To this great power, my readers, I commend
Our comfort now, and glory in the end.

D. H.

DUBLIN, Isth, First Mo. 17th, 1890.

Watch Dials.—In numbering the hours on the dial-plates of clocks and watches, it is the general custom to mark them with four 1's instead of IV, as usual elsewhere. The *Christian Advocate* gives the following explanation of the origin of this custom:

"The first clock, made in 1370, was made by Henry Vick for Charles V., of France, who was called 'The Wise.' The title may have been deserved so far as his being a wise ruler was concerned, but certainly he was not 'wise' in book-learning, and yet was anxious to be so considered.

"When the clock was brought to him he wanted to find fault with it, for he fancied, as a good many people do in these days, that to criticise a thing shows great learning and shrewdness. Now, Charles V did not understand all the wheels and machinery of the clock, but the figures on the dial he could comprehend—and so said, condescendingly to Mr. Vick:

"Yes, the clock works well enough, but the figures on the dial are wrong; where you have IV it should be four 1's."

"Your Majesty is wrong!" said Vick.

"I am never wrong!" thundered the king.

"Take it away and correct the mistake."
"Corrected" it had to be, and from that time till now the 4 of a clock or watch has been IIII instead of IV—a lasting monument to the ignorance of 'Charles the Wise.'"

Natural History, Science, &c.

Collecting Insects in China.—The children in the different villages were found of the greatest use in assisting me to form these collections, and the common copper coin of the country is well adapted for such purposes. One hundred of this coin is only worth about four-pence, half-penny of our money, and goes a long way with the little urchins. A circumstance connected with transactions of this kind occurred one day, which appears so laughable that I must relate it. As I went out on my daily rambles, I told all the little fellows I met that I would return in the evening to the place where my boat was moored, and if they brought me any rare insects there, I would pay them for them. In the

evening, when I returned and caught a glimpse of my boat, I was surprised to see the banks of the stream crowded with a multitude of people of all ages and sizes, old women and young ones, men and boys, and infants in arms, were huddled together upon the bank, and apparently waiting for my return. At first I was afraid something of a serious nature had happened, but as I came nearer I observed them laughing and talking good-humoredly, and guessed from this that nothing had gone wrong. Some had baskets, others wooden basins, others, again, hollow bamboo tubes, and the vessels they carried were as various in appearance as the motley group which now stood before me. "Ma jing! ma jing!" (buy insects! buy insects!) was now shouted out to me by a hundred voices, and I saw the whole matter clearly explained. It was the old story—"I was collecting insects for medicine,"—and they had come to sell them by the ounce or pound. I had unintentionally raised the population of the adjoining villages about my ears; but, having done so, I determined to take matters as coolly as possible, and endeavor either to amuse or pacify the mob. On examining the various baskets and other vessels which were eagerly opened for my inspection, what a sight was presented to my view! Butterflies, beetles, dragonflies, bees-legs, wings, scales, antennæ—all broken and mixed up in wild confusion. I endeavored to explain to the good people that my objects were quite misunderstood, and that such masses of broken insects were utterly useless to me. "What did it signify?—they were only for medicine, and would have to be broken up, at any rate." What, with joking and reasoning with them, I got out of the business pretty well.

As in all cases, I found the women most clamorous and most difficult to deal with; but by showing some liberality in my donations of cash to the old women and the very young children, I gradually rose in their estimation, and at last, it being nearly dark, we parted the best of friends.—*Fortune's Travels in China.*

Depopulation of France.—The "Depopulation of France" is the title of a recent article by the Protestant pastor, Alexander Chouillet, in a prominent French journal. Unfortunately for that fair land, the facts advanced are as true and sad as the title is sensational. The burden of the article is, that in proportion to the nations surrounding France, that country is receding constantly and remarkably in point of population. While one hundred years ago, at the time when the revolution took place, the centennial of which has been celebrated with so much *revel*, France in population and power stood at the head of the European family of peoples; the danger now is, that through a lack of increase in population, France may in the few years become a second-rate power.

The further fact that the French are a home-loving people, have lost but a small contingent through emigration, participating even less than Italy in the recent emigration of the Latin people of Southern Europe particularly to South America, makes this status all the more a singular social and political problem.

Chouillet draws attention to the startling data that a century ago France had a population of thirty millions, Germany of only twenty-six, Russia of twenty-five, England of twelve. Now, France has been surpassed by all these nations, having increased her population only thirty-three per cent., while England has increased hers by three hundred, Russia by four hundred,

Germany by two hundred. The writer declares that the matter is becoming one of life and death for the French people, noting especially the fact that the hereditary enemy across the Rhine increases by five hundred thousand more each year than does France, where the average number of children to a family is only three—while in Germany it is five. Indeed, the deplorable two-child system which is becoming more and more in vogue in France, is undermining its morality and family life. There has been a steady decrease in the number of children born in recent years, the statistics for the years 1884 to 1888 being 937,758; 924,558; 912,880; 890,333, and 882,639, respectively.

The Government is not blind to these significant data, and among other measures has recently enacted that all families having seven children shall be exempted from the chattel taxes. Four years ago the Government also decided to revise an old law according to which the State offers to pay for the education of all children where they number more than six in a family. In both cases the number seven was taken because this was at the basis of a former law proposed by Colbert. The latest official family statistics are these: 248,188 families with seven children; 313,400 with six children; 549,683 with five children; 936,653 with four children; 1,512,054 with three children; 2,265,317 with two children; 2,512,612 with one child, and 2,073,205 with no children. Accordingly, almost one-half of the families of France have either no children or only one.

A Fire Land.—The poor fishermen who wish to leave the Island of Iceland from a chronic lack of fuel, should be permitted to settle on the shores of the Caspian, where combustible minerals are as free as water and air. On the road from Tiflis to Baku large beds of cannel coal crop out on every hillside, besides naphtha, bituminous pitch and a material resembling the scum of our petroleum refineries. A peasant, wishing to amend the winter temperature of his cabin, never dreams of applying to a coal merchant, but just starts his cart and in half an hour returns with fuel enough to last his good-wife half a week.

Muscular Development.—Several years ago an artist of Dresden persuaded a locksmith there to give up his trade and become an artist's model. It was a good thing for the locksmith, who is now the famous "muscle man of Dresden," whose magnificently developed body makes him probably the most renowned model in the world. In order to preserve for future artists an exact duplicate of his extraordinary figure, the director of the Royal Saxon Porzellan-fabrik, at Meissen, recently invited him there, that a cast from life might be taken of the upper part of his body. It is said that "his muscular development is so complete and detailed that even the least and slightest cord of every muscle stands forth prominently, and his whole body looks as if it were woven together or plaited like basket-work. His muscles have such a hardness, that they feel to the touch as if they were carved in wood.

Light the Sick Room.—Dr. B. W. Richardson, in his lecture on "Disease, and How to Combat It," speaks of the custom, which in spite of modern sanitary teaching still prevails, of keeping the occupant of a sick room at all hours in a darkened room. There is nothing, he says, so bad as a dark sick room; it is as if the attendants were anticipating the death of the patient, and, if the reason is asked for, it is

as inconsistent as the act. The reason usually offered is, that the patient cannot bear the light; as though the light could not be cut off from the patient by a curtain or screen, and as though to darken one part of the room it were necessary to darken the whole of it. The real reason is an old superstitious practice connected with small-pox and other terrible diseases, which involved the exclusion of light. A more injurious practice really could not be maintained than that of darkness in the sick room. It is not only that dirt and disorder are the results of darkness—a great remedy is lost. Sunlight is the remedy lost—and the loss is momentous. Sunlight diffuses through a room and warms and clarifies the air. It has a direct influence on the minute organic poisons, a distinctive influence which is most precious, and it has a cheerful effect upon the mind. The sick should never be gloomy, and in the presence of the light the shadows of gloom fly away. Happily this fact is now recognized in hospital practice, and it should be equally so in private practice. The by-word of the physician or surgeon should be the old saying words of Goethe, "More light, more light."—*N. Y. Commercial Advertiser.*

Items.

The Inquisition.—One of the worst misnamed institutions known to history is the so-called "Holy Tribunal of the Inquisition." It was any thing but "holy." It was cruel and Satanic. It was a blot on our humanity. It was a disgrace to the Church which started and sustained it. The present age will not tolerate it, yet there are Roman Catholics who profess to discern the signs of its restoration, and to regret its holy deeds. The *Canadian Advance* quotes the *Catholic Banner*, a Roman Catholic journal, as soliloquizing after this fashion: "Thank God we at last have turned towards the times when those who propagate heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition is to be expected. Its reign will be more glorious and fruitful in results than the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see anti-clerical writing in the flames of the Inquisition." This gratulation and exultation no doubt express the feeling of British Ultramarines, or Jesuits; but we cannot think that it will receive the endorsement of liberty-loving Romanists. Thousands in the Romish Church will wish the *Catholic Banner* had not been so outspoken in its enthusiasm. But we imagine it will be many a long day before the horrid Inquisition is again set up in any land.

By boldness and bloodshed. This present inquiry has no use for it. Look at its damnable record! Do not take the Protestant figures, but study the following startling revelation of its agents of cruelty and the number of its victims, as given by this same *Catholic Banner*.—"By Torquemada—Men and women burnt alive, 10,220; by Inquisition, 1,840; condemned to other punishments, 97,371. By Belandier—Men and women burnt alive, 2,592; burnt in effigy, 829; condemned to other punishments, 32,852. By Cardinal Jimenez de Cisneros—Men and women burnt alive, 3,664; burnt in effigy, 2,282; condemned to other punishments, 48,059. By Adrian de Florencia—Men and women burnt alive, 1,820; burnt in effigy, 560; condemned to other punishments, 21,835. Total number of men and women burnt alive, 20,106; total number of men and women burnt in effigy, 18,637; total number condemned to other punishments, 293,533. Total, 347,704." Here is something to weep over rather than to gloat over. Rome should throw a cloak over this dark page in her history instead of bringing it out into bold daylight as a matter to rejoice over and to desire to see re-acted.—*S. S. Times.*

London Meeting for Sufferings.—At a meeting of this body, held in the First Month, report was made of a distribution of nearly 440,000 tracts (mainly we suppose, on the subject of Peace) in Paris during the time of the Exposition.

A memorial was adopted to the Anti-Slavery Conference at Brussels, calling attention to the importance of the abolition of the legal status of slavery in those parts of Africa under the control of the different parties interested in the Conference; also to the evils flowing from the introduction of alcoholic liquors and the indiscriminate sale of firearms and munitions of war.

Meetings in England.—The *British Friend* says, the annual Book of Meetings shows that "Of the 323 regularly constituted meetings in England and Scotland, the membership of 29 does not exceed 5; in 35 it does not exceed 10; in 72 cases the numbers run between 11 and 20; whilst 112 have a membership ranging from 21 to 50. Ascending the numerical scale, we find 38 others do not rise above 100; 17 from that to 150; six between 150 and 200; two from 200 to 250; whilst four fill the gap between that and 300. Stoke Newington, Westminster, and York range between 300 and 350; whilst Darlington, Manchester, and Leeds exceed between that and 400. There are only remain the two to complete the list—*ancient Bristol and modern Birmingham*, the former with 450; the latter, Saulkie, head and shoulders above his brethren, with figures reaching 629."

The Progress of a Year in Italy.—This year which is drawing to its close has been quite an eventful one for those who are endeavoring to rescue Italy from the spiritual bondage which has made her so miserable in past ages. The inauguration on the 9th of June of the monument to Giordano Bruno, Fra Paolo Sarpi, John Wiclif, Aomo Paleario and John Huss, and other martyrs for freedom of conscience, whose names stand only too prominently on the great victory of the Roman democracy over the Vatican, which had worked hard in order to prevent this solemn proclamation made by the Italian nation of the first among the "rights of man"—religious liberty. Documents establishing the fact that Bruno was burned, are soon to be published; and they will show that the denial of his fact by the organ of the Pope was not well founded.

Another encouraging fact in the history of the year was the gift and the letter sent by King Humbert to the Waldensian Church, a few months ago, for the celebration of the second centenary of the "glorious return of the Waldensians," and his appointment of the Governor of the province of Turin to attend this celebration as his personal representative. The papal press was greatly disturbed by it, as it is the first time that the king of this country has so unmistakably manifested his sympathy and admiration for the Waldensians. Is it that our rulers begin to see clearly that a religious reform is greatly needed by the nation, and that the twenty-five thousand descendants of the true reformers of the Vatican are best fitted to lead in this national reform?

At any rate, this is certain, that those in power are more decided than ever to work out the emancipation of Italy from the clerical yoke, as may be seen from the splendid speech delivered recently in Palermo by the Italian Minister, signor Crispi, in the presence of a very great number of members of both Houses of Parliament. Indeed, he said, that it was not enough for Italy to have abolished the temporal power of the Pope; she should now also disentangle herself from his spiritual power. He said more yet; he went so far as to foretell the downfall of the papacy, saying that as Rome did not possess the power to reform itself, and as it will continue to exist and be great when the papacy shall have disappeared. And the king sent him at once a telegram congratulating him on his courageous discourse. I cannot help thinking that the close alliance with Protestant Germany has some bearing on this more decided and vigorous attitude of our rulers towards the reform of Italy.

The elections which have just taken place all over Italy for the municipal councils, have resulted

in a general victory of the Liberals; and in his opening address at the Parliament, the king congratulated himself on this result, and announced that the Cabinet would in this session introduce a bill transferring the administration of the "opere pie" from the hands of the clergy to lay committees. This is a most important measure which will be a deadly blow to the baneful influence of the clergy. The "opere pie" are immensely rich, this accumulated through centuries, giving a yearly income of £37,000,000, which should be entirely appropriated for benevolent purposes to the needy people at large. An inquiry made by the Government has proved that the clergy who have the upper hand in this administration do not use the whole of the income for the right purpose, but use it to benefit those people who follow them blindly. This fact explains why it is that so many people in Italy, though generally unbelievers at heart, still keep going to mass and confession. Now, when these funds are in the hands of honest laymen who will distribute the whole, impartially, to all needy citizens, whatever be their creed, a great many will cease to follow the priests.—*Troilo Gay, in The Independent.*

THE FRIEND.

SECOND MONTH 22, 1860.

Friends of Ohio Yearly Meeting have recently published a Memoir of Mildred Ratcliff, a valued minister of that Yearly Meeting, who deceased many years since, but who is still borne in loving remembrance by many among us.

The late Nathan Kite prepared from her papers a biographical account of her history and experiences, which was published in the columns of *THE FRIEND*, in vols. 44 and 45.

We are glad to see the Memoir in book form, and hope its instructive contents may be useful to many of its readers—enforcing as they do, the necessity of thorough submission to the Divine will, and of walking in humility and watchfulness, as in the presence of the Saviour.

Our own Meeting for Sufferings having purchased part of the edition, the Memoir may be obtained at the Book Store, No. 304 Arch Street, Philadelphia. Price 40 cents. It is a nearly bound volume of about 212 pages.

Under the head of *Items* on page 199 of *THE FRIEND*, it was said that at Chester Monthly Meeting, Pa., a reply to a communication from Friends at Pasadena, California, was adopted on Second Month 30th. The date should have been printed Twelfth Month 30th.

The friend who forwarded the obituary notice of Rebecca Hobson, published in our last number, says, "I learn she was in her 31st year, instead of 30th, as therein stated."

We have received a communication, referring to a "new Sunday-Rest Bill," introduced into Congress by Senator Blair of New Hampshire, which the writer fears is going beyond the proper limits of civil legislation, and intruding into the province of ecclesiastical law.

Not having seen the bill referred to, we cannot speak of its particular provisions. But when we consider the intimate connexion between moral righteousness and the real welfare of a community, we can see sufficient reasons for enactments calculated to secure to the laboring classes one day of rest in seven; for prohibiting the opening of places where liquor is indiscriminately sold, and for the prevention of lotteries, gamings, and other evils. These subjects all have their civil as well as their religious aspects;

and we believe on the grounds of political economy alone, the statesman and the Christian may join hands in their efforts to restrain what is evil, and to promote what is good.

We have been informed that the members of Pasadena Meeting, Cal., who were baptized some weeks ago, have left that meeting.

SUMMARY OF EVENTS.

UNITED STATES.—On the 17th instant the President issued a proclamation directing the removal of all cattle from grazing upon what is known as the Cherokee outlet, in the Northern part of the Indian Territory. The removal must be completed by the first day of Tenth Month next. The President also directs that, in case negotiations now pending for the cession of that territory to the United States shall have been completed before next Tenth Month, the cattle must be removed forthwith upon notice. He also directs that no additional herds be permitted to enter the territory after this date.

In the House of Representatives, the new rules were finally adopted on the 14th inst., almost exactly as reported from the committee, by a vote of 161 yeas to 145 nays, a strict party vote.

The bill to provide a Territorial Government for Oklahoma was considered on the 13th, and the amendment including No. Man's land in the Territory was agreed to—27 to 16. An amendment was offered by Senator Vest prohibiting the Legislative Assembly from authorizing the issue of any bonds of the Territory, or any county, city, or town in aid of railroads. This amendment was also agreed to, and the bill, as amended, was passed.

The Supreme Court has decided that the Idaho test oath against polygamy is constitutional.

The House Committee on Territories has decided to report favorably the bill of Delegate Cary for the admission of the Wyoming Territory as a State.

Postmaster General Wanamaker has discussed before the House Committee on Post-offices, the proposition in his annual report for the establishment by the Government of a limited postal telegraph. He submitted a plan providing for a lease by the Government, for 10 years, of wires for carrying on the business, and for the delivery of the telegrams by the carriers in the first delivery following the receipt of the telegram. He proposed different rates for different distances, and proposed to make the system applicable to the free telegraph system in the country. The scheme, he insisted, was practical and free from valid objections.

Judge Wiley P. Harris, the most eminent lawyer of Mississippi, favors the passage of the memorial to the Legislature for the repeal of the Fifteenth Amendment.

The Supreme Court of Colorado has delivered an opinion in the Heintzen liquor case, affirming the decision of the lower Court, that the State has jurisdiction over saloons in Denver. The defence claimed that by the special charter granted Denver by the Legislature, the city had sole control over saloons and houses of ill-repute, and that neither County nor State had jurisdiction. The case had been bitterly contested.

Senator Farrabee, of Iowa, in his message, urges the adoption of the Australian ballot system, and that women be permitted to vote at municipal elections. He argues against the licensing of liquor saloons in any form. According to the Governor, the drinking of intoxicants has been diminished to one-tenth the former rate by the Prohibition law. This argument in favor of these laws is irrefragable.

Incoming steamers from transatlantic ports report having sighted a large number of icebergs and large fields of drift ice. The steamer Maraca arrived in Philadelphia on the 12th inst., from Hamburg, after a 32 days' passage. For four days she was in the ice, with huge bergs towering all around her. The vessel had her crank shaft broken and sustained other damages.

Dispatches from several widely separated towns and cities in Texas state that an unprecedented snow-storm has prevailed over a large area of the State, and that snow lay on the ground last week, from two to fourteen inches deep. It is thought that the grain crops will be greatly benefited.

There is in this city but last week numbered 385; 76 less than during the previous week and 32 less than

during the corresponding period last year. Of the foregoing 205 were males and 180 females; 59 died of consumption; 35 of pneumonia; 28 of diseases of the heart; 19 of typhoid fever; 17 of old age; 16 of consumption; 15 of cholera; 15 of inflammation of the brain; 13 of debility; 12 of inflammation of the stomach and bowels; 11 of Bright's disease; 11 of diphtheria; 10 of inanition; 10 of marasmus and 6 of influenza.

Markets.—U. S. 4½, re. int. 1033; coupon, 105; 4½, re. currency 6's, 116 to 126.

COTTON was firm and 1-16 cts. per pound higher. Small sales of middling uplands at 11 9-16 cts. per pound.

FEED.—Winter bran, choice, \$13.50; do. fair to prime, \$13.75 to \$14.25; spring bran, \$13.50 to \$14.

MEAL.—Western and Pennsylvania super, \$2.00 to \$2.25; do., do., extras, \$2.25 to \$2.75; No. 2 winter family, \$2.80 to \$3.10; Pennsylvania family, stone ground, \$3.35 to \$3.40; Pennsylvania roller process, \$3.50 to \$4.00; Western winter, clear, \$3.75 to \$4.00; do., do., straight, \$4.10 to \$4.35; winter patent, \$4.40 to \$4.90; Minnesota, clear, \$3.50 to \$4.00; do., straight, \$4.25 to \$4.65; do., patent, \$4.65 to \$5.00. Rye flour sold in a small way at 89 per barrel for choice. Buckwheat flour was inactive and weak at \$1.25 per 100 pounds for choice.

GRAIN.—No. 2 red wheat, 80 to 80 1/2 cts.

No. 2 mixed corn, 35 1/2 to 38 cts.

No. 2 white oats, 28 1/2 to 29 cts.

BEEF CATTLE.—Extra, 5 cts.; good, 4 1/2 to 4 3/4 cts.; medium, 4 to 4 1/2 cts.; common, 3 to 3 1/2 cts.; fat cows, 2 to 3 1/2 cts.

SHEEP.—Extra, 6 1/2 to 6 3/4 cts.; good, 5 1/2 to 6 cts.; medium, 4 1/2 to 5 1/2 cts.; common, 4 to 5 cts.; culls, 3 1/2 to 4 1/2 cts.

LAMBS.—Extra, 7 1/2 to 7 3/4 cts.; good, 6 1/2 to 7 cts.; medium, 6 to 6 1/2 cts.; common, 5 to 5 1/2 cts.

HOGS.—Western hogs, 5 1/2 to 6 cts.; State hogs, 5 1/2 to 5 3/4 cts.

FOREIGN.—Parliament reassembled on the 11th instant. The Queen's speech, opening the session, was read by commission.

The report of Judges Hanney, Day and Smith, the agents appointed to investigate the charges made by the Times against the Parrells members of the House of Commons, was laid upon the table in the House of Commons on the 13th instant. It is signed by all the Judges, and occupies 121 closely printed pages. It is signed by all the Judges, and occupies 121 closely printed pages. It is signed by all the Judges, and occupies 121 closely printed pages. It is signed by all the Judges, and occupies 121 closely printed pages.

The London press and provincial papers express their disapproval of the findings of the Parrell Commission based on their political views. The Gladstonian papers hold that the report is a triumphant acquittal, while the Unionist papers declare that it is an emphatic condemnation of the Parrells.

A despatch received in London on the 14th, confirms the report of the death of the Sultan of Zanibar. His demise was sudden. Seynoid Ali, the brother of the late Sultan of Zanibar, succeeds him.

The Duke of Orleans, the son of the Count and Countess of Paris, who came to Paris with the avowed intention of enlisting in the French army, and who was then arrested on the charge of being an agent in procuring from France all pretenders to the French throne, was again arraigned before the Tribunal of the Seine on the 12th instant. He was adjudged guilty of violating the law, and was sentenced to two years imprisonment.

Portugal proposes that a Commission of five representatives to fix the limitation of African territory, two delegates from England, two from Portugal, and one to be chosen by mutual consent. Lord Salisbury is because the fifth delegate should be an American, and the Commission is a mission to Africa, and is affected by the dispute. Portugal prefers that the fifth delegate should be French, but will not oppose an American provided the principal terms of arrangement be settled in Lisbon and London.

On the 12th inst. the German Straatsrath was opened by Emperor William who in his address to the council was to consider measures to regulate the position of the working class before submitting them to the legislative bodies with which rested the final decision. The Straatsrath is to attend to the protection of workmen against arbitrary action on the part of employers, and it also should seek to protect women and children against protracted labor. At the same time due regard should be given as to how far German

industry will bear the increased burdens thus placed on the cost of production without jeopardy to Germany's position as a competitor in the markets of the world. The settlement of these questions was essential as being in upon the agreement on labor questions which it was proposed to establish through international conferences. He relied upon the devotion of the council to give earnest attention to the work before it.

On the 11th instant, a cipher letter was received by the Russian refugees in Paris, dated Twelfth Month 28th, giving the details of an awful tragedy in the political prison at Kara, Eastern Siberia. Nadya Sibilda, of noble birth, was found with revolutionary pamphlets in her possession and sentenced to penitentiary. On her arrival at Kara she attracted the attention of the director of the prison, who insulted her.

Nadya Sibilda resented the insult, and the Director, in revenge, had her stripped and flogged in the presence of all the men in the prison. It is stated that the woman died. This led to suicides of other women and to a revolt of the men. To suppress the revolt the troops were called out, and shooting, flogging and torturing followed. It is reported that 41 were killed.

News of the affair has now been circulated in Russia and has inspired the Nihilists with new vigor. Upon learning the particulars the Czar despatched an officer to replace the director, and ordered that official to report at St. Petersburg.

An important scientific exploration is about to be made of the less known portions of Yucatan and Mexico, regions which have not hitherto been scientifically explored, except in so far as archeology is concerned. It is the expedition of Professor Pennington, as a continuation of former explorations in Florida, the general structure of the basin of the Gulf of Mexico. A geological examination of the region and a close examination of its zoology and botany. The party left New York Second Month 15th, under the leadership of Professor Angelo Heilprin, of the Academy of Natural Sciences.

NOTICES

WANTED—A young woman Friend to assist in light household duties, and sewing, and in the care of children. Apply at the Office of THE FRIEND.

WESTOWN BOARDING SCHOOL—The Spring Term will begin Third Month 18th, 1880.

Parents desiring to send their children to the school will please make early application to

J. G. WILLIAMS, Supt.
T. J. WESTOWN, Penna.

WESTOWN BOARDING SCHOOL—A Stated Meeting of the Committee on Instruction will be held in the Committee-room, Fourth and Arch Sts., on Seventy-day, the 22nd of Second Month, at 10 o'clock.

GEORGE M. COMFORT, Clerk.

WESTOWN BOARDING SCHOOL—Wanted, a young man of experience and ability, to fill the position of Governor. Application may be made to

BENJAMIN W. PASSMORE,
Concordville, Del. Co., Pa.
Wm. Evans, 252 S. Front St., Philad'a.

TO GRADUATES OF FRIENDS' SELECT SCHOOL—In order that an Alumni Association may be formed, all graduates of Friends' Select School are requested to send to the undersigned the names of all graduates of the school whom they can recollect, with the year of their graduation and their present addresses. In the case of any graduates from the Girls' School, now married, both their present and former names are desired.

Howard W. Taylor, 140 N. Sixth St.,
Anna Scattergood, 3515 Powelton Ave.
Katherine T. McCollin, 1823 Arch St.

DIED, at his residence, near Suffolk, Va., on the 4th of Second Month, 1890, ALEXANDER L. FELL, aged about 52 years. He was a native of Pennsylvania, and moved to Nansemond County, Va., the year after the close of the late civil war. His last illness was one of much suffering, but he endeavored to bear with patience. At one time he said of his family, "I am happy. Look to the Lord. Leave it all with Him." He gave good advice to his children, and soon after passed away without a struggle.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, THIRD MONTH 1, 1890.

No. 31.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia, P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 212.

TESTIMONY BEARING.

To the watchful Christian the way sometimes opens at unexpected times, and in unlooked-for places to bear a testimony for his Master, to plead with others to come unto Christ, or to open the doctrines of salvation.

A friend not very long since related to me a case of this kind which occurred in his own experience. Having called at the office of the Tax Receiver in Philadelphia, he paid the taxes which were due by giving a check to the clerk, with whom he was well acquainted. This check was made payable to the clerk's order. Through haste or some other cause, he did not receive the receipt to which he was entitled. The clerk did not make the proper entry of the payment on the office books, nor did he place the check among the funds belonging to the tax office; but probably deposited it with his endorsement in his own bank account. The result was that my friend was called upon to pay a second time the tax which he had already discharged.

He understood the cause; but being filled with compassion for the young man who had thus wronged him, and who was the child of a wealthy and high-spirited father, he made no public complaint; preferring to labor with him in private. But the suspicions of the officials at the Tax Office became awakened, and he received a message from the Receiver to meet the man to whom he had paid the money at his office. In the meantime the clerk called on my friend, expressed his penitence for his neglect of duty in not having entered the amount on his books, and promised to refund the money as soon as he was in possession of funds. They went to the Tax Receiver's office in company. The law in such cases was read, imposing a heavy penalty in fine and imprisonment. The Receiver thought it was my friend's duty to prosecute the offender, but this he utterly refused, saying that he believed such a step would lead to the ruin of the young man; and that his mission was to save men, not to destroy them.

During the discussion which followed, one of those present said the man ought to have had honor enough to have kept him from committing the offence. This remark opened the way for my friend to unfold to the clerks who were

in attendance what it was that alone could preserve man from falling into evil. All are exposed to temptation, and nothing can keep us from falling but the Grace of God, the Light of Christ, which shows to every one the way in which he should walk, and will lead to salvation those who faithfully follow it. As he was speaking, the Divine anointing of the ministry was poured upon him, and ere he was well aware of it, he found himself preaching the Gospel to those present. All business was laid aside for the time, and the clerks turned in silent reverence to listen to his words. The opportunity was not of long continuance, but the circumstances must have made it unusually impressive to the auditors. It was probably the first religious meeting ever held in that office.

This article commenced with the statement that "to the watchful Christian," the way sometimes opens unexpectedly to bear testimony for his Master and to plead with others, but this is not likely to be the case with those whose thoughts and affections are engrossed with worldly matters, and who therefore pay but slight heed to the constrainings of Christ's love. Anna Shipton illustrates this point in an incident related in her work entitled, "The Lord was there." She says:—

"When the light of revelation had broken on me, and I knew something of the love that had delivered me from death and hell, I sought out an artist who in my girlhood had instructed me in painting. She was a lady of superior attainments and winning manners; I had always felt attracted to her, I knew not why.

"Years had gone by; but I had never forgotten her. I found her in the prosperity to which her talents and great business capacity had raised her; and I hastened to set before her the unsearchable riches of Christ as the true riches, and rest in Him as the only abiding rest.

"She heard me to the end, with crimsoned face and tearful eyes; and then replied mournfully, 'All this I have known from my childhood, through a devoted Christian mother.'

"In a reproachful tone I enquired:

"Why then did you never point me to your Saviour, whom you say you have known from your earliest years? Could you listen to my folly and not reprove me? and see where I was standing and not stretch forth your hand to save me?"

"She answered sadly, 'I did not live in the power of Christ's salvation; and so I could not win others to believe what I knew.'"

The testimony borne by the servant of Christ for his Master's cause, whether by word or act, may be without any apparent fruit at the time, beyond that reward of peace and growth in grace which ever attend a faithful discharge of the duties which the Lord appoints. But this is no just cause for discouragement. The seed sown may be like bread cast on the waters and found after many days; and it may never be the lot of the patient sower to witness the sprouting and

growth of this precious seed. But all is under the notice and care of the Lord of the harvest-field, who carries on his work in the way that pleases Him. In the same little book, from which I have already quoted, A. Shipton gives a word of encouragement to the Lord's laborers in the following incident:

"A faithful follower of the Lord once stood alone amid the boisterous crowd of a race-course, distributing tracts and texts judiciously assailed by those who rejected both the Word and the witness. Patiently he waited for some evidence of blessing; and Satan stood by to resist him, pointing to the little acceptance of his testimony, and the insufficient return for his work. Faith was beginning to falter, when a man appeared before him, and in a voice of encouragement and power said, 'No man can tell of what use he is, in this world,' and then passed from his sight.

"The servant of the Lord took courage, and the words of the stranger have nerved many a heart since then to suffer, and wait, and be patient; for He who calls us to work for Him will guide us with his counsel; and every thread entrusted to his Divine Hand will be woven into the mysterious tapestry of our life's history by ways we know not, but all showing forth the power, wisdom and love of Him who sees the end from the beginning."

Dr. S. A. Matchmore, in his letters to *The Presbyterian*, describing his travels in foreign countries, gives a pleasant description of the firmness of a Scotchman named M-Kenzie, in carrying out his testimony against selling spirits: "He was a man of fortune, but unmarried; he gave it all away in benevolence, except a comparatively small sum, with a part of which he bought a large piece of property in the suburbs of Belgrade. This he has utilized to the good of the poor laboring classes by building houses under his own supervision, and for the least possible expenditure which they can meet and thus own their own homes. Soon-hill, and such is the name of the people that he is regarded in honor almost next to the throne. He has been prostrated by a severe illness, which it was feared, by many of his friends, will prove fatal. During his illness he was visited by the kings and nobles, and the people stood in multitudes about his house to hear the last news of the doctors about him. Preparations were actually in progress, when it was thought his case was hopeless, to give him a right royal burial, but he did not relish this chance of royalty enough to give his friends a phase. He clung to life to the amazement of all, and to the disgust of some. He had made provision in his conveyance of the properties sold, that no one of them should be used for the sale of ardent spirits. One man defied him and carried on his miserable work under the Scotch Presbyterian's nose, but he did not know his nettle or he would never have ventured on that prank. M-Kenzie took the case to the courts, and had carried it to the

high courts when he was taken so ill that the "rum-sellers," as we would call them, thought death had come to their aid. But they did not know the contrariness of a Scotchman when principle is at stake. The king tried to get him to let up on the publican, but he had been taught by John Knox not to yield to either the fawnings or preachings of kings, and so he kept on steadfast in his purpose.

"When he had had intervals he inquired of his physician about the suit, and when he could not speak he pondered as to whether there was a possibility of a Scotchman's dying when principle was at stake or on trial. When he was but a little convalescent, scarcely enough on which to hang a hope, and the people of the city were sending in delicacies, both high and low vying with each other to honor the good foreigner, he said one day in whispers to his physician that while most of the people were no doubt sincere in desiring him to live, and that their delicacies were beautiful tributes of their affection, it would be to the interest of some that he should die, referring to his law-suit, and said he, "I will taste none of them." The suit was decided in his favor; principle, so dear to his heart, was maintained, and he improved daily. Later on he sent for the recalcitrant publican and forgave him the penalty, but not until he was adjudged a transgressor. The good foreigner is loved dearly for both his severity and gentleness, and both have made him great in the eyes of the Servians. But it is feared that he will never be well again, and he has just returned to his native land either to be restored or to sleep with his fathers. It is to be hoped that the man of justice and simple piety will live to carry on his good work and enjoy the confidence which he has inspired. But if God orders it otherwise men will pause at his grave to drop a tear over one who loved to stand with the right, to help his fellow-men, and be ready to enter the rest that remaineth for the people of God, the men of his generation reverently pronouncing the Divine formula, "Well done good and faithful servant, enter into the joy of thy Lord."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 235.)

I was little in the ministry, and often led in such a rough manner, it was hard for me to open my mouth in that way, and I suppose it was as hard for some to hear it. I tried to make as little suffice as I well could do, which was sometimes too little for my own peace. An ancient worthy Friend, at one time feelingly dropped some hints to me, which were strengthening; but my trials were so uncommon, I thought it best humbly to look to my heavenly Master for help and counsel principally; having to testify against many things which were generally approved of, even amongst brethren and sisters who were my esteemed friends. This caused my way to be exceeding difficult; although I was thus led by precept and example, I was much reproached by some for my testimony against war, because I could not pay my money in a way which I believed was to defray, in a measure (at least) the expense of shedding human blood. This exercise came on me in the year 1756. At that time a bloody war existed between France and England.

On a certain occasion a number of our young men were drafted to go as soldiers on an expedition; but some of the inhabitants concluded on opening a subscription to hire volunteers in

their stead. This seeming plausible, even to some under our profession, a number were taken therewith; but when it was proposed or demanded of me, I felt a scruple; and told them if, on considering the matter, I could be free to pay money for such a purpose, I could have it forward. I had none to confer with on this occasion; but it was opened clear to me, that to hire men to do what, for conscience sake I could not do myself, would be very inconsistent. This led me in deep humility to seek for wisdom to guide me rightly, whereupon I found it best for me to refuse paying demands of war; and although went to pay the expense as a drop in though my part might appear but as a drop in the ocean, yet the ocean, I considered was made up of many drops. Thus I had to pass through reproach because I had insisted under his banner who declared "his kingdom was not of this world, or else his servants would fight." When my words were taken to answer demands of a military nature, (which I was not free to pay voluntarily,) and sold, perhaps much under their value, some would pity me, supposing it likely that I should be ruined; others would term it stubbornness in me, or contrary to the doctrine of Christ concerning that of rendering to Caesar his due. But endeavoring to keep my mind in a state of humble quietude, I was favored to see through such groundless arguments; as there is not anything on the subject of war to be found in that text; and I have been willing to pay my money for the use of civil government when legally called for; though restrained by a conscientious motive from paying towards the killing of men, women and children, or laying towns and countries waste. Through each of my trials in these cases, my wife encouraged me to be faithful, saying, "If we suffer in a right spirit, we shall obtain that peace which the world can neither give nor take away." I found when closely attentive to the pointings of the true light, I was at times enabled to pray for my opposers and persecutors, and to magnify the name and power of my God. So let all be encouraged to hold on their way, who are given up to serve Him in sincerity. In this situation, "no weapon formed against you shall prosper."

After the tribulations I have last mentioned, some of my greatest opposers came to own my testimony; and great was my peace in attending to my tender scruples. I passed through many baptizing seasons, and have not seen how to reconcile war, in any shape or color, with the mild spirit of Christianity, nor that devouring disposition with the peaceable, lamb-like nature of our blessed Saviour. It seems to me, we might as well suppose that theft and murder do not contradict his royal law, which enjoins the doing unto others as we would have them do unto us. Whilst these storms were permitted to continue, I endeavored to keep close to the heavenly gift within. In time it was said (as I heard) that as I gave myself very much up to the service of Truth, it was improper I should be troubled on account of such demands; and I understood my name was erased or taken from the list.

My tongue is too short to set forth thy goodness to the full, O my God! Let living praise and thanksgiving be rendered unto thee, for thou art worthy forever; and may everything in me be brought to bow, and continue to be low.

1762. About this time the Lord was pleased to turn my mind under its various exercises, to consider the vanity and loss of time which is taken up in dyeing of different colors, the materials and cloth intended for making our garments, &c.

The result of Joshua Evans' reflections on this subject was similar to that arrived at by John Woolman, that the process of dyeing often injured the material and lessened its value for wearing—that if the money spent in dyeing so as to conceal dirt, was expended in removing dirt, greater cleanliness and purity would be obtained; and lastly that "giving way too indisconsiderately to indulgences in divers outward matters and things has more or less a tendency to check, suppress or wear off, those quiet, inward sensations, through which, in a still, small voice is communicated the pure language of the Spirit of Truth to the attentive soul of a true Christian."

My exercise under the considerations above hinted became very weighty, and increased so much, that at length I believed that peace of mind that I had been induced to pursue for several years past, would now be lessened if I should refuse to submit to further singularities relating to my outward appearance in dress. The cross seemed very great, even more than I thought I could be able to bear if I gave up to wear a white or uncolored garment on my back. I pleaded in secret with my Heavenly Father, who knew my condition, that I was insufficient for a trial of such an uncommon nature, and how I could bear the reproach I should be likely to undergo by becoming in this simple matter so singular from my beloved brethren in general, I did not see. But my pained soul seemed not likely to get ease until I submitted to what I believed was really required of me, in some alterations; yet I kept my exercise to myself in a great measure. The Lord was pleased to deal with me as a tender father, and to lay no more on me than I could bear in my weak state. To get a white hat, and to wear white stockings, was going as far into a change of my dress as I could clearly see to be right at that time.

(To be continued.)

Characteristic—The memoir of Edmund Driggs, Esq., which appeared some weeks ago, leads the writer, once his pastor, to say that he was a man of great executive force, and of immense physical strength and courage.

We will give a startling incident to illustrate his strength, courage, presence of mind, and promptness. He was one day standing on the deck of a Hudson River steamboat. Not far from him on a settee sat a young married couple. Suddenly Mr. Driggs sprang toward them, seized the settee, throwing the frightened couple almost to the deck in his haste, and hurled it overboard. He had seen a gentleman fall overboard, and threw this with a rescue. The current bore it toward the drowning man fast drifting astern. He clung to it and was saved. Mr. Driggs was the lion of the occasion, and none admired him more than the young couple who at first thought themselves attacked by a maniac, and were thankful that he had not pitched them overboard. This was characteristic of the man, quick to see, prompt to decide, strong, and fearless in execution.—*Christian Advocate*.

COURTESY is said to cost but little, while it gives its possessor great gain. In one sense this is true, but in another sense courtesy costs the subjection of self; and that is not a little thing, by any means. The essence of courtesy is the instinctive giving to others the first place in one's thoughts and words and actions. The attainment of this grace costs a great deal; and it is worth more than it costs.

FOR "THE FRIEND."
 Historical Notes, Respecting the Society of
 Friends.—No. 5.

It was at a time of great religious ferment in England, that George Fox was prepared and sent forth by the Lord to declare "the right way to peace with God." For as William Penn says in his "Rise and Progress of the People Called Quakers," he directed people "to the light of Jesus Christ within them," "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." "God owned his own work, and this testimony did effectually reach, gather, comfort and establish the weary and heavy laden, the hungry and thirsty, the poor and needy." The early converts "were strong and bold through faithfulness; and by the power and Spirit of the Lord Jesus became very fruitful; thousands in a short time being turned to the truth in the inward parts, through their testimony in ministry and sufferings. They were diligent to plant and to water, and the Lord blessed their labors with an exceeding great increase."

As to the doctrine taught by those early ministers, William Penn says, their main distinguishing point or principle, was "the light of Christ within, as God's gift for man's salvation; that, I say, is as the root of the goodly tree of doctrines that grew and branched out from it." "The bent and stress of their ministry was conversion to God, regeneration and holiness."

In the rich literature of the Society of Friends are preserved many narratives of the religious experience of its early members; and these very interestingly illustrate and confirm the preceding statements of William Penn.

George Whitehead, one of the most prominent among these, tells us that when about 14 years of age, having been educated under a Presbyterian ministry, he could not cordially join with them, and was at a loss in his spirit. Some time after this he attended for the first time a meeting of Friends, of which he says: "There appeared to me a great work of the Lord in the meeting, breaking the hearts of divers into great sorrow, weeping and contrition of spirit, which I believed was a godly sorrow for sin, in order to unfeigned repentance." Some time after this, he had the opportunity of seeing George Fox preach. "I saw and felt that his testimony was weighty and deep; that it proceeded from life and experience, and did bespeak Divine revelation, and tended to bring to an inward feeling and sense of the life and power of Christ, and the sanctifying thereof in the heart."

In the life of Richard Davies, of Wales, it is stated that the first meeting of Friends which he attended was held in silence, but "though it was silent from words, yet the word of the Lord was among us. It was a hammer and a fire; it was sharper than any two-edged sword, it pierced through our inward parts, it melted and brought us into tears, that there was scarcely a dry eye among us."

John Crook, who was an eminent minister among Friends, had long been a serious, religiously-minded man, but had not attained to a state of settlement and peace. In the year 1654, being providentially cast where William Dewsbury was preaching, his eyes were opened by the power which attended the ministry of that servant of the Lord, to see what it was that had long been striving in his heart. He says: "This kind of preaching appeared unto me, at the first hearing thereof, like as if the old apostles were

risen from the dead, and began to preach again in the same power, life, and authority, in which they ministered."

William Edmundson in his journal mentions that being in the north of England, he and two of his relatives attended a meeting of Friends. He says, "We were all three convinced of the Lord's blessed truth; for God's witness in our hearts answered to the truth of what was spoken, and the Lord's former dealings with me came into my remembrance."

Many of the early converts to the principles of our Society were persons who were earnestly seeking the way of truth; so that the messages of the ministers fell on prepared ground. It is recorded of William Dewsbury, that about the year 1646 he felt an inclination to go forth as a preacher, but the Lord said to him to wait until 1652, for then there would be more hungerings and thirsting after the Lord raised in the hearts of the people. Thomas Thompson relates that in the summer of 1652, he heard of a people called Quakers, who were by most persons spoken against, as fantastical and conceited, who burnt their lace, ribbons and other superfluous things, and that they fell into strange fits of quaking and trembling. Soon after, William Dewsbury, coming into that part of the country, he went in the evening to see him. He found him writing, but in a little time he ceased writing, and "many of the towns people coming in, he began in the power and wisdom of God to declare the truth. And O! how was my soul refreshed, and the witness of God reached in my heart! I had never heard or felt the like before; for he spoke as one having authority, and not as the scribes; so that if all the world said nay, I could have given my testimony, that it was the everlasting Truth of God."

Although the state of the people at the time of the rise of Friends was favorable to the reception of their doctrines, yet the extensive conviction which attended the labors of the early preachers must be largely attributed to the outpouring of the Holy Spirit, which rested abundantly on those devoted servants of the Lord, and touched the hearts of their hearers. It was indeed a time of peculiar visitation of God's love to the people of England, in which, as William Penn says, "He was pleased in his infinite love, to visit this benighted and bewildered nation with his glorious day spring from on high; yea, with a most sure and certain sound of the word of light and life."

In considering the labors of George Fox and his fellow servants, two things are especially noteworthy. First, the thoroughness of that preparation which they experienced for the work to which they were called, through the transforming power of Divine Grace operating on themselves. As William Penn remarks, "They were changed men themselves before they went about to change others. Their hearts were rent, as well as their garments changed, and they knew the power and work of God upon them. Charles Marshall relates, that "by the powerful ministry of John Audland, I was reached and turned to the spirit of God; and as I kept to this spirit I saw a separation made between the precious and the vile. And as my mind loved the light, judgment was set up in my heart, even laid to the line; I was brought into great dread, fear and awe of God, and had great esteem and regard to his messengers. I now saw a long travel through the administration of condemnation, which, indeed, was glorious in its time; and as I kept down to the judgment of the Lord in my heart, the operation whereof

was sword, a fire and a hammer, the evil nature was in some measure overcome; and then something of Divine refreshment and love flowed in, which refreshed me in my travels." "After many years travel in spirit, God Almighty raised me up by his power, that had been working in my heart many years, to preach the everlasting Gospel of life and salvation." Somewhat similar testimonies could be quoted of many others.

The other point to be noted, was the Divine power which accompanied the ministry of these persons; of this, a multitude of illustrations might easily be collected.

George Fox mentions that at Kendal, he spoke through the town on a market day. "So dreadful was the power of God upon me, that people flew like chaff before me into their houses. I warned them of the mighty day of the Lord, and exhorted them to hearken to the voice of God in their own hearts, who was now come to teach his people himself."

In a memorable meeting held near Firbank chapel in Westmoreland, he says, "I declared God's everlasting truth and word of life freely and largely; directing all to the spirit of God in themselves; that by it they might be led into all truth; and might all come to know Christ to be their teacher to instruct them, their counselor to direct them, their shepherd to feed them, their bishop to oversee them, and their prophet to open Divine mysteries to them; and might know their bodies to be prepared, sanctified, and made fit temples for God and Christ to dwell in." The Lord's convincing power accompanied my ministry, and reached home to the hearts of the people; whereby many were convinced, and all the teachers of that congregation (who were many) were convinced of God's everlasting truth."

James Dickinson, who travelled in Ireland in company with Thomas Wilson, testifies of his beloved companion, "The power of the Lord was wonderfully with him, and made him as a cloud full of rain." Thomas himself speaks of attending the Province Meeting at Castle Dermot, in Ireland, which was large. He says, "I was very low in my mind, and did not go up into the gallery, but sat down a little within the door, and many people came in, it being a time that the rabble sort of people were very rude; several such were there that day, and I being under a great exercise of spirit, the powerful word of the Lord filled my heart, so I stood up and preached the Gospel in the demonstration of the spirit and power that was upon me. The rude rabble were astonished and became very quiet, and the Lord's heavenly power did shine forth gloriously, under a weighty sense whereof the meeting held and concluded."

Of the character of the early ministers among Friends, Robert Barclay bears the following beautiful testimony:

In our day, God hath raised up witnesses of himself, as He did fishermen of old; many, yea most of whom are laboring and mechanic men; who, although without that learning, have, by the power and spirit of God, struck at the very root and ground of Babylon; and in the strength and might of this power, have, by reaching their consciences, gathered thousands into the same power and life, who as to the outward part, have been far more knowing than they, yet not able to resist the virtue that proceeded from them."

THE END OF THE ministry is to awaken people from a state of indifference, and to turn their attention to the Heavenly Teacher in their own minds.

The Liquor Problem.

WILL IT BE CALLED THE HAPPY REIGN OF HIGH LICENSE?

In that closely built section of the suburb of Germantown known as P—, about as far south of the residence of the State Representative whose name is coupled with our High License Liquor bill, as it is north of the home of the writer, there are three licensed places for the making or sale of intoxicating drinks—a corner brewery, a corner retail saloon and a corner grocery store with a wholesale license. All well placed for carrying on the traffic.

My daily walk to the railway station leading me near these three places, I observe that the rear of the brick brewery has just had another story added to it, and that now nearly every morning a brewer's massive wagon may be seen backed up before the grocery store and the retail saloon, while driver and dealer take on the emptied beer barrels and roll the full ones off upon the sidewalk or lower them into the cellar. In the old time, the barrel distributing and collecting wagon was noticed there but once a week. But times have changed—very much 'for the better'—with these favored holders of permits to carry on an undisturbed business in strong drink. Towards evening artisans and day laborers with their dinner baskets and tin cans may be seen filling into the saloon in constant succession, yet the curious passer by is not permitted to rudely gaze at the drinking going on at the bar, the proprietor taking extreme care to keep the inside lattice shutters well closed lest it be seen how those well-paying, regular customers of his, husbands and fathers of families and grown up sons, drop their hard earnings into his greedy till.

That policeman pacing a square or two away will tell—as he did not long ago when interrogated—something of the wholesale drinking that is going on right under his eyes, and what comes of it; and the intelligent lady teacher at the new school house beyond, is prepared to give a candid view of what she thinks of High License as affecting whole families in the immediate neighborhood. There, too, is the Irishman who does garden work—ordinarily a very reticent man in his speech, but who, grown loquacious by reason of repeated imbibings, expressed hearty approval of a law which made it convenient for him and his cronies to buy the liquor by the keg and have a merry time drinking it turn by turn at their homes, instead of, as formerly, swallowing their single drams alone.

It is true, we are told that the Coroner's and Registrar of Death's statistics show fewer deaths from alcoholism than previous to the enactment of High License, yet many wives, mothers, sisters and daughters could tell as sorrowful tales as ever in the past about the *lingering deaths* to themselves as well as to the unhappy devotees of the bottle and beer mug. An attaché of the Coroner's office said to the writer, that the display of drunkenness on last Christmas day exceeded anything in that line he had ever beheld. Desiring to give an entirely unprejudiced view of the situation and to note any improvement which has accompanied the law, where such can be done, it may be well here to insert a letter written by the undersigned, late in the year just past, to the Mayor of a Southern city, in response to a request from him for information upon the subject before us. The letter is as follows:

"In reply to thy inquiry of the 6th inst.,

relative to the operation of the Brooks' High License Act, I will say that upon some points and in some directions it has shown quite an improvement over the order of things which obtained under the free license regime. The number of arrests on the first day of the week has been less—so have been the commitments to the House of Correction. The number of retail licenses granted in the discretion of the Court of Licensing Judges, is about one-fourth of what it was formerly. In the matter of *wholesale* licenses, by a ruling of the Supreme Court of the State upon the wording of the statute as it stands, the discretionary power of the Judges, in the absence of direct remonstrance, is said to be inoperative, and hence many new licenses to 'wholesale' dealers and bottlers have lately been asked for and granted, and very great mischief is resulting. This of course can be remedied, and it is generally believed will be remedied upon the re-assembling of our (biennial) Legislature. In the meantime hundreds, perhaps thousands, of unlicensed houses have sprung up all over the city, known as 'speak easies,' where liquor is purchased by the quart or gallon, taken home and drunk there, and so drunkenness tends to become a family evil instead of an individual one. A great deal that is not reassuring could be cited on this point.

"The four Judges comprising the Licensing Court (who have just been designated for the third year by the whole Board of Judges), are certainly well chosen, and they have succeeded in wiping out many low dives which for years set at naught the uncertain processes of Grand Jury hearings and jury trials. Likewise, the saloons which were formerly almost invariably to be found contiguous to the theatres and other places of amusement have all been refused licenses, while the evidence of the exposure of indecent pictures or posters in drinking-places (including large hotels), has operated to cause the withholding or absolute refusal of licenses. So in the matter of the exposure of indecent prints the *tobacco dealers* have nearly free course, and, as a class, are rapidly placing their shops on the same debasing plane as the lowest liquor saloons and the opium joints. With the closing up of several thousands of drinking places and the abatement of so many nuisances, there would have been an appreciation of property values in many quarters, had it not been that the cigar shops, with their unsavory associations, have in numerous cases taken the place of what went before.

"That there is any *less liquor sold* I am not prepared to say. Some of our breweries have added greatly to their productive capacity, and many of the liquor saloons have largely increased their accommodations and supplied extra furnishings and attractions; and, as the Commissioner of Internal Revenue reports a decided increase in intoxicants manufactured the last fiscal year, I am inclined to believe that Philadelphia takes its full proportion. High License homicide cases appear to be as many and as revolting as under the old conditions. There has been a large increase in the number of private clubs for convivial purposes, though the courts appear to be careful about granting charters to suspicious applicants, but then, like the 'speak easies,' they compass their object unlicensed. If the Brooks Act, or any other high license restrictive measure, continues, or is put in force, it needs, as I said before, to be differently worded in the matter of the provisions relative to wholesale dealers, manufacturers and bottlers, and to include the requirement which obtains in Massachusetts

relative to blinds and screens. I understand that there are some restrictive features in the recently enacted Arkansas Act which are held to be exceptionally good and efficacious, but I have not seen a full copy of the law." The writer then offers to procure for his correspondent any suggested amendments to the present Act which the experience of the past two years would seem to make desirable, yet frankly avows his conviction that the "only equitable, ultimate solution of the problem" is to be found in *prohibition*.

Since the foregoing was written, having incidentally met a counsellor who has opportunities for knowing—perhaps as well as any other individual in the city—the true state of the case in relation to the observance or non-observance of this law, he was asked as to his views upon the matter. He said that he was fully persuaded the unlicensed places far exceed in number those which are licensed, and further, that a member of a Liquor Dealers' Association had assured him that in a certain ward where there were but 60 holders of licenses, there were nevertheless 300 others who were selling in violation of the law.

What has been accomplished of good in our city by the operation of the Act, including the closing of the notorious "low dives," and of saloons contiguous to theatres, as above referred to, was through the restrictive features of the Act, and would similarly follow or accompany an absolutely prohibitory measure. Knowing the evil example, temptation, pecuniary loss, wretchedness and crime, which signal mark the whole traffic, what is the professing Christian's duty in this matter? Let others do as they will, but "as for me and my house we will serve the Lord." Let us keep clearly in view, with the valiant, straightforward Joshua, that which is *right* and makes for righteousness, and not be led back or falter in our course through considerations of mere *expediency*.

It is not a light matter in exchange for money paid down—the money much or little—to give moral support to those who put the bottle to their neighbors' lips. To affirm that the business is a dangerous and an unwholesome one and then to give to one the privilege to sell while withholding that privilege from ten others, is to fasten a sense of unfairness upon the rejected ones, prompting them to defy and violate the law at all hazards. The one equal rule of prohibition should prevail.

Meanwhile, our own government taking large toll from the wealthy producers of the whiskey, the wine, the beer and tobacco, and license fees from the dealers at retail, has filled its treasure vaults with accumulated millions of blood-money, and the end of the iniquity is not yet. Lifted up with the sense of our riches and power, we have begun the building of immense line-of-battle-ships, armored cruisers, torpedo-boats, and other vessels for offensive war service. The Secretary of the Navy, in the magnificence of his plan, asks for hundreds of millions more of money to properly build and equip this nation's ocean armament, while the further recommendation is made and applauded that our merchant marine be so fashioned and adapted as in any emergency to be able, in alliance with the navy itself, to effectually "sweep the seas."

Oh, that our people would repent them of this fateful purpose of war, and refuse, as States and a nation, any further participation in the unwholesome traffic in intoxicants and tobacco, lest we bring upon us the dreadful portion of Tyre so truthfully foreseen by Ezekiel.

the prophet, when he declared that utter desolation should follow the defilement of the Lord's sanctuaries and the iniquity of the traffic of the people.—*Joiah W. Leeds, in Christian Statesman.*

FAITH.

FOR "THE FRIEND."

The sky of blue,
With the sun peeping through
The white clouds floating overhead,—
The bright, chilly air
Of a day that is fair
Though the wind-swept trees look dead.

The twilight falls
From the azure walls,
And the moon beams calmly down:
With the hush of voice,
Our hearts rejoice
At the night's resplendent crown.

Fit time to raise
The soul in praise
At devotion's sacred shrine
With tributes due
The whole year through,
To the soul of love Divine,

Throughout the years
Of hopes and fears
And blessings manifold,
Our Father's hand
Has ever planned
What good our lives could hold.

If we would climb
To heights sublime,
And Christ says: "Sit thee here;"
His love can fill
The soul, until
No place is half so dear,

As that low seat
At Jesus' feet
Where souls commune with Him,
And hearts renew,
Like morning dew,
Their faith, erst cold and dim.

Thanks for the gift
Which souls uplift,
To worlds of highest bliss;
With saints above,
Whose songs of love
Come echoed down to this.

R. H.

FROM MOORE'S LIBRARY GAZETTE, WEST Chester Normal School.

THE UNSEEN.

"I'll believe what I can see,"
Said my merry friend to me.
"I'll believe what I can see,"

Nothing more."
While the air his words were riding
All the time remained in hiding—
Through its force, between us gliding,
Closed the door.

"I'll believe what I can see!"—
Spoken lightly, thoughtlessly,
But the words remained with me
Food for thought.
Meadre share should we receive
Of earth's store did we believe
Only what our eyes perceive—
Trusting naught.

Fans the face a gentle breeze;
Erecing winds disturb the trees;
Fierce tornadoes lash the seas;
Everywhere.
Yet the power we never see,
Breeze or cyclone though it be,—
For all trace their ancestry
To the air.

Floats the perfume from the flower
Through the forest, through the bower—
Doling pleasure hour by hour:
Far and wide.
Keenest eye hath ne'er surveyed it;
Smallest scale has never weighed it;
Secret as the power that made it

Over land and under ocean
Speeds a mystery without motion.
Never necromancer's potion
More obscure.
Yet, a wire is all we see
Lightly spanning land and sea,
That doth speak to you and me
Swift and sure.

But believe the things we see
Stronger of the powers that be
Run their great machinery
Under screen.
Only from result we know
Lightning has its dynamo.
Earth revolves, and flowers grow
All unseen.

Close around us—at our door,
Lies a realm we can't explore.—
Though we're nourished from its store
All our days.
So we learn to trust a Power
All unseen, that, hour by hour,
Guides us safe, twixt thorn and flower,
Through hidden ways.

L. W. W.
SELECTED.

A BIT OF WISDOM.

"Grasp the nettle with both hands,
And it shall not sting."
Take this bit of wisdom, dear,
Into every thing.
If the lesson's long and hard,
At it with your might!
Do not let it conquer you
While you've strength to fight.

Foolish people stand and fret,
Wonder what to do,
Bear their trouble twenty times—
Such a silly crew!
Get the trial over, dear;
Never frown and pout;
With a brave and steady look
Put the foe to rout.
Carry not to-morrow's load,
Little heart, to-day;
Trip with happy feet along
Life's uneven way.

"Grasp the nettle with both hands,
And it will not sting."
Take this bit of wisdom, dear,
Into every thing.
—*Harper's Young People.*

FOR "THE FRIEND."

Sound Doctrine.

Paul, in writing to the Christian Church in its early days, while it was yet in its primitive purity, says, "The time will come when they will not endure sound doctrine; but after their own lusts (or carnal desires) shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." As if he had a fear that when the church got to be older, and more independent, they would depart from the faith and give heed to seducing spirits, and to those who taught lies in hypocrisy, and for doctrines the commandments of men.

How is it with the churches now? Have not many of us who are turning away their ears from the living and substantial truth, and embracing that which is fallacious and fictitious, and has no salvation in it. But it seems to satisfy the natural man, who having itching ears, is ever seeking after something new, though it leads further away from sound doctrine, or from the ways of salvation. So we must take heed not to give an ear to seducing spirits or doctrines of devils. For we have sound doctrine to guide us if we will be led by it, and be obedient to it. For Christ himself says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He that speaketh of himself, or of his own acquired

seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him.

Are not many now, under the light of this glorious gospel day, seeking their own glory; and holding on, under a mistaken tenacity to the glory and doctrines and practices of the old figurative and ceremonial law. Are they not reading Moses with a veil over their eyes? Not looking steadfastly to the end of that which is abolished. I mean, more especially, in relation to sensational and ceremonial rites, which figures are done away in Christ. For where the substance has come, the shadows flee away.

"Thou awfully grand was thy majesty then;
Yet the worship thy gospel discloses,
Less splendid in pomp to the vision of men,
Far surpasses the ritual of Moses.

And by whom was that ritual forever repealed?

But by Him unto whom it was given
To enter the oracle where was revealed,
Not the cloud, but the brightness of heaven,

For God is a Spirit; and they who aught
Would perform the pure worship He loveth,
In the heart's holy temple will seek with delight
That spirit the Father approveth."

And if the ministrations of condemnation was glorious under the old law of sin and death, much more doth the ministrations of righteousness excel in glory, now under the law of the spirit of life in Christ Jesus. And if that which was done away was glorious, much more that which remaineth is glorious. And the figures which point to the living substance are temporal, while the body itself is eternal. And God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And He will continue to shine while we are obedient to it; and we shall do his will, and know of the doctrine whether it be of God or of man. But if we suffer the cares of the world, or the deceitfulness of riches, or the lust of the flesh, the lust of the eyes, or the pride of life to choke the good seed it will become unfruitful. Then we cannot do God's will nor know of his doctrine, because we have become darkened; as our eyes we have closed, and leanness and death and darkness are covering our souls. For as we yield to temptations and the alluring things around us, the greater the darkness will be, until we cannot discern evil from good, nor good from evil, nor a transformed light from a true light. And that which has come upon us as individuals, is also disturbing our meetings and making discord there. So that some of our once favored ones are becoming more like Babel-buildings, or an airy structure of confusion that seems ready to totter and fall. But our busy ones are hunting up props from the Methodists or others around us, and trying to keep it from falling, so as to hold up the form of godliness awhile longer. But I fear it will ultimately fall unless it is repaired or rebuilt on the original foundation, which the prophets and apostles and our forefathers built upon; and which has been proved through ages by the just and good, and signed and sealed by many a martyr's blood. And I believe this foundation will still stand sure: having this seal, the Lord knoweth them that are his. But the storms of a deluded though highly professing world, are now beating vehemently against it, causing many rents and divisions amongst us, who were once a persecuted but a highly favored people. But

"Thou' seeds divide and sub-divide again,
Like parting rivers seeking still the main,
The nice distinction lies but in the name,

wherever we find them. For they that fear God and work righteousness are accepted of Him, whether Christian, savage, Turk or Jew. So let the tribulated remnant thank God and take courage, remembering the language of our Saviour where He says: "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." D. H.

DUBLIN, IRE., Second Mo. 10th, 1890.

Real Estate Rented for the Liquor Traffic.

Wherever a saloon, a distillery, or a wholesale liquor establishment, a brewery, or rum-selling grocery, or a drug store where liquors are sold as a beverage exists, there real estate is necessary, for these establishments are not in the air.

Take New York City, with its, say, 8,000 saloons. Many of these are very large, but allowing an average width of but twenty-five feet, gives a frontage of thirty-eight miles. In a town of ten-thousand inhabitants within forty miles of the city of New York there are fifty saloons whose average width is forty feet, which is more than a third of a mile of real estate devoted to this purpose. While some of these are in the worst parts of the city, many of them are in business sections where land is held at a high figure. All this real estate is owned by the persons who occupy it or it is rented to them. It is known that the vast majority is not owned in fee simple by rum-sellers. Brewers and distillers of course own much, but by no means the larger proportion. Also a large part of what is owned by saloon keepers is mortgaged, and the money loaned to them on bond and mortgage by persons not otherwise connected with the traffic. Inquiry and observation have convinced us that a great deal of such real estate is owned by Christian people, and that a large amount of money is loaned by persons who are understood to be opposed to the liquor traffic, to persons who are engaged in it, being secured by a mortgage upon the real estate which stands in the name of the liquor dealer. Considerable of this property is owned by estates in process of administration, managed by trustees, and by life insurance companies, savings-banks, and other corporations, which have vast sums to invest.

The effects upon Christians and persons themselves otherwise unconnected with the traffic, of the renting of property for the use of the liquor-traffic, and loaning money secured by mortgages upon such property, are exceedingly bad. It is not possible to have an acute conscience upon any evil business with which we are voluntarily complicated. The liquor-traffic is essentially abhorrent to a total abstainer on principle, to a Christian who recognizes his responsibility, and to a patriot who has an intelligent view of his relations to his country. Such a man deliberately investing his money in it, or renting his property for it, repudiates and resists this sentiment. If he falls into it inadvertently, the effect of being upon terms of more or less intimacy with the dealers is bad. He gradually becomes either indifferent or opposed to the agitation of the subject. Higher rents are received for property to be used for saloons than for any other business; and this is especially true if the property is located in decent parts of towns and cities. Those therefore who rent their property for such purposes are practically under the influence of a bribe. They may not be aware of it, but its effects are the same. This is, in our judgment, a more weighty reason why capitalists are not inclined to act vigorously against the liquor-traffic than the benefits which taxpay-

ers fancy that they derive from the revenue from license. In one community with which we were very familiar the indifference of several highly moral, wealthy, gentlemen to all efforts to suppress, or materially to restrict, the sale of liquor, was inexplicable, until it was discovered that they owned property or had loaned large sums upon property used in the business. One of them after a time awoke to the fact that his property interests were the real cause of his indifference.

Investments in connection with hotels and other property often produce this effect. The case of the Vice President of the United States is in point. So distinguished and honorable a gentleman as he, could not be expected in his present and proved relations to the sale of liquor, even though it be in an indirect way, to have any great zeal in its general suppression. The process of reasoning is very short. He who hates the traffic and considers it evil, and only evil, and that continually, will not voluntarily be connected with it in the slightest degree. If he sees no method of entirely eradicating it he will see to it that his own hands are pure from all contact with it. But he does allow the sale of liquor upon property which he owns, therefore he has not an acute conscience upon the subject, and is not likely to be mentally disturbed concerning it. There are thousands of others, some loaning their money, others renting their property, whose eyes are not open to the fact that they are directly connected with the traffic. They certainly give aid and comfort to those who are engaged in it, and they derive a voluntary personal revenue from the proceeds of it.

We exhort all members of the Methodist Episcopal Church who may in any way be connected with the traffic by the known use of their property or of their money in the way specified in this article to examine themselves and see whether they have any real moral indignation against it. We exhort them to do this for their own souls' sake and for the sake of the country, and not merely because the Discipline of the Church condemns and renders actionable such rental of real estate. These considerations also show what a mighty army must be conquered before this traffic can be outlawed. Not only the direct and avowed liquor interest, but those whose personal revenues depend upon such use of their property, will be found in the ranks of the apathetic or hostile.—*Christian Advocate.*

Natural History, Science, &c.

The Influence of Climate on Cotton Manufacture.—For one reason or another, the art of spinning cotton centered in Lancashire, England, first starting in and around Manchester. It stays in Lancashire. Manchester remains the centre of the trade, but the trend of the spindles is away from Manchester proper. The spinners have for some years built nearly all the new mills at Oldham and other towns, seven or eight hundred feet above the sea-level, on the crest of the ridge beyond which the moors stretched away to Scotland. They may not have known why they went there, but it is the point where the relative humidity of the atmosphere is most constant. The rainfall is only about half what it is in Massachusetts, but the relative humidity of the atmosphere is very high, and you are always looking out for a shower. The dry, bad days for spinning are when the wind is from the east—that is, the dry wind in England coming over the land.

Our textile factories first gathered in centres where there was water power. It happened that Samuel Slater landed in Rhode Island, midway

in the section, where, I think, the cotton manufacture will stay. But water power carried many mills away up into New Hampshire, down into Maine, and elsewhere. That influence has gone by. Steam has taken the place of water power.

My judgment has been for a long time that, barring one element which I will treat later, the greater part of the cotton spinning and weaving of this country will tend to concentrate along the south shore of New England, from New Bedford by way of Fall River, Narragansett Bay, and so on along the Sound, at the points to which coal can be carried in barges at very moderate cost, to which the cotton can be brought at diminishing rates of transportation from the South, and where the conditions of life are comfortable, the supplies abundant, and where all the subsidiary arts will gather or have gathered around the factories.

It is along this shore that the Gulf Stream exerts an influence somewhat like that which affects Lancashire. Although perhaps less in degree, the humidity of the atmosphere is more constant and more nearly consistent with the best conditions for spinning and weaving than it is in any other section of this country within my knowledge. I will not speak dogmatically upon this point, because I do not think we yet know enough of atmospheric conditions to be able to determine this question. It is one of the elements of the case. As this concentration takes place, as you so well know, the relative number of spare hands and the number of repair hands in each factory will be diminished; thus the general expenses will be reduced. The draft for help will be made upon the whole population, and the work will be subdivided in the way which is the most conducive to the very closest economy.—*The American.*

Defective Eyesight.—Near-sightedness is developing to such an alarming extent among the school children in France, that the Academy of Medicine has taken up the subject and discussed it at one of its recent sittings. It appears that near-sightedness is generally noticed among the young men who are preparing to enter one of the large special schools, such as the Polytechnic School, the Normal School, the Mining School, etc. Nearly all the students admitted to these institutions have a beginning of near-sightedness, which afterwards increases and becomes hereditary. In the army there is said to be many young officers who, without eye-glasses or spectacles, are unable to distinguish objects at the distance of 100 yards. The general average of near-sighted students in the rhetoric and philosophy classes in the colleges is 35 per cent. In Germany the average is 57 per cent., and in Switzerland 30 per cent. To remedy this state of things, the Academy suggests several changes in the arrangement of the school buildings, so as to give better light, the appointment of an oculist for each State institution of learning, and a regular and careful inspection of the scholars.

Chinese Varnish.—The tree which yields the Chinese varnish is a species of *Rhus*, which, although producing an article of great value, is extremely dangerous. The varnish is largely used in the country for giving a fine polish to tables and chairs used in the houses of the wealthy. The beautiful lacquer-ware so extensively exported from Canton to foreign countries, and which is so well known and justly admired, is produced by this tree. It has the valuable property of being less liable than French polish to be injured by a heated vessel

which may be placed upon it; but it is very poisonous, and requires to be handled with great care by the workman who uses it. Indeed, after furniture is dry, it is very unsafe for certain constitutions until it has been in use for some time, and the smell entirely gone. A friend of mine, Mr. Jones, American consul at Foo-chow-foo, used some furniture which had been acquired some time and was apparently quite dry, and yet was very ill for a long time from its effects; so ill that he thought he should be obliged to leave the country and go home. And this is no solitary instance, for I have known several persons to suffer most severely from the same cause. —*Fortune's Travels in China.*

Plants Antagonistic to Insects and Vermin.—It has been shown by repeated experiments, says the *Revue Horticole*, that the nasturtium, planted about the trunks of apple trees infested with the woolly aphid, will eventually rid the tree of this pest. The insects are much reduced in number the first year, and all disappear the second season, if the planting is repeated. The roots of the black henbane placed in granaries will drive away rats. The *Lepidium ruderale*, a plant belonging to the same genus as the garden pepperglass, will free beds of bugs.

The common tansy, used as a litter in the kennel will rid dogs of fleas. The oxeye daisy, mixed with the litter of stables, will drive away flies from the horses. The fresh leaves of black elder will rid cabbages of caterpillars.

The castor oil plant has been successfully used to protect the grapevine from injury by moles. The buckwheat protects cabbages and radishes from the flea beetle.

The leaves of the chamomile rubbed upon the skin of horses protects them from the annoyance of flies. A decoction of leaves of the walnut answers the same purpose.

In addition to these it may be mentioned that a decoction of the leaves of the common burdock appears to have considerable value for protecting the roots of cabbages and onions from injury by maggots, and of the strawberry plant from damage by the white grub.

Items.

Secret Societies.—William H. Seward, in a speech in the Senate, said: "Secret societies, sir? I believe I would put them between the hands of other men, in a secret lodge, or in a secret council, or bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, a citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, No, sir, I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know to well the danger of confiding power to irresponsible hands, to make myself a willing slave."

Increasing the Navy.—Andrew Carnegie, in commenting on the proposal of the Secretary of the Navy, says: "Secretary Tracy's proposal to increase the navy I read with pain. It would be far less injurious and less dangerous to create a large standing army than a formidable navy intended to cope with the huge armaments of European powers. Give us war ships and we shall have wars. The cost of maintaining these useless instruments of destruction will be enormous."

Slavery vs. Rum.—The Anti-Slavery Congress of Brussels has had its counterpart in the Anti-Rum Congress at Khartoum. While Christians are ear-

nestly considering how they can crush out slavery, Moslems are considering how they can preserve slavery and crush out intemperance. The means suggested are curiously similar, if we may trust the somewhat vague reports that come from the Malodi's camp. Europe on the one hand is to draw a cordon of her ships of war around Africa and capture every Arab dhow that can be found, release its prisoners and send them to the Gulf. The Moslems, on their part are also to draw a cordon of dhow around the continent and capture every vessel that contains the abominable firewater that is eating away the strength of the natives, and thus depriving them of the material for their trade. Boston rum, English gin and German schnapps were doubtless not represented at Brussels, as the purveyors for Eastern lands are Khartoum, so that the parallel is not quite complete. There is enough of truth in it, however, to set us to thinking.

Morality of Trade.—Last Spring when the liquor licenses were being filed, a man, a carpenter by trade, who was tired of making an honest living, came to a gentleman here in Philadelphia with a petition for a saloon license, which he asked the gentleman to sign. The gentleman asked him why he did not stick to his plane and bench. The answer was, "The saloon business is a most lucrative trade." "I want to make money faster than I can get rich." "Well, but do you not think you will be affording additional facilities to drunkards to destroy themselves?" "Perhaps I shall." "Do you not think or believe that at least five men every year will die drunkards if you succeed in getting a license?" "Why, I never thought of that before; but I suppose it would be so." "Then, if the Lord will, I will give you ten years, fifty men will have died through your agency; no what becomes of the drunkard? Does he go to heaven?" "I suppose not." "I am sure he does not, for no drunkard shall inherit the kingdom of heaven. What becomes of them then?" "Why he must go to hell." "Well, do you not think it would be just if the Lord, in his mercy, should send you down to hell too, to look after the souls of the drunkards?" The man threw down his petition, went back to his honest occupation, and he was never tempted since to desire a license again.—*The Mennonite.*

Avoiding Conscription.—In continental Europe aversion to compulsory military service has ceased to explode in open revolts, but is still apt to manifest itself in various tricks of self-disablement. The Prussian *Mirror Zeitung* enumerates not less than twenty-six different devices by which recruits manage or try to insure rejection by the boards of medical examiners. One favorite plan is to produce an appearance of hectic (pulmonary) complaints by hard work, sexual excesses and unwholesome food. Others develop goitres, potbellies, artificial dropsy, and tremendous varicose veins by tricks known to desperate and rather illiterate men. Occasionally if the decision is aided by the testimonial of an accommodating family physician. Baldness and the loss of a certain percentage of teeth likewise insures immunity from the clutch of the recruiting-officer, but the ancients were less fastidious and peace-loving citizens of the Mediterranean republics often could produce exemption only by desperate mutilations. The very word *poltrone* has by some etymologists been derived from *pollice trancere*, in allusion to the thumb-chopping expedient of Roman cohorts.

Demoralizing Effect of the Liquor Traffic.—As in the overthrow of slavery the slave holders were the principal gainers, so in the overthrow of the liquor-traffic the manufacturers and dealers would receive the largest benefit. Any institution that inflicts injury on any class of men must necessarily be demoralizing in its influence on those by whom it is supported. The demoralizing influence of the liquor-traffic is immediately engaged in it are manifest. The contempt for law, the disregard for the interests of others, the blindness to the ravages of the rum-traffic, the selfishness seen in liquor dealers, and the diabolical spirit with which they assail the noblest institutions and interests of society, show how their brains are so much inferior from other men, and transforms them into enemies of the race

to which they belong. One of the strongest arguments in favor of the utter overthrow of the rum-traffic is founded on the condition and needs of rum-sellers and their children.

Where the Money Goes To.—Not long ago I called at a country store. Soon after a woman of very limited means entered with a small basket of articles she wished to exchange for merchandise. Her goods were a small roll of butter and one dozen and a half of eggs, both of which came to ninety cents. She made the following purchases: Half a pound of coffee, 10 cents; one pound of sugar, 10 cents; one box of matches, 3 cents; one spool of thread, 5 cents; one yard and a half of calico, 12 cents. This came to 45 cents. The remaining 45 cents were spent for tobacco for her husband, who, she said, was out of the weed. She almost split the pennies in purchasing necessary articles that she might get tobacco for her husband.—*A Subscriber in the Christian Advocate.*

ECONOMY is the parent of integrity, of liberty, and of ease; the sister of temperance, of cheerfulness, and health. Profuseness, on the contrary, is a cruel and crafty demon, that gradually involves its followers in dependence and debt; that is, fetters them with iron that enters into their souls.

THE FRIEND.

THIRD MONTH, 1, 1850.

To the lover of his country, who believes in the Scripture doctrine, that the prosperity of a nation depends on the favor of the Almighty, and that it is righteousness which exalts a nation,—there is something very saddening and depressing in the increased expenditure for warlike purposes—especially in ships of war and military defenses, which our nation for some years past has been incurring, and which seems to be growing in an ever-increasing ratio—till now we have plans advocated which involve an outlay of hundreds of millions of dollars.

The immediate waste of money contemplated by these schemes is not the most objectionable feature of this military policy. If a large fleet of war vessels is built, the care and maintenance of them, and their equipment with men and materials will involve an immense annual outlay. Further, a large body of men will be brought under the demoralizing influences which are so strong in military and naval circles. The very possession of these means of attack and defence will inevitably increase the danger of the government being tempted to use them in an arbitrary spirit, and hence we may become plunged into wars which might have been avoided by a more conciliatory policy. This view is well expressed by Isaac T. Gibson, of Iowa, in an article in *The Christian Worker*, in which he says—

"In brief it is safe to say, without a navy and so-called coast defenses the peace of this country is assured, as wise and conservative rulers could prevent the foolish and rash from involving us in serious trouble with other nations; but with a navy and coast defenses the military pride and arrogance would become the dominant force, and war would be always imminent or present."

May the Almighty Ruler of nations rebuke this military spirit, and cause the peaceable spirit of his Son to govern the hearts of the people, so that his blessings may continue to descend upon this country, and it may become an

example to other nations in all that affects the real welfare of mankind!

IN THE FRIEND of last week, reference was made to an account of Mildred Ratcliff published in vols. 44 and 45, which it was stated was prepared by the late Nathan Kite. We have since learned that most of the labor of that compilation was performed by another Friend.

SUMMARY OF EVENTS.

UNITED STATES.—In the House of Representatives on the 18th ult. a bill was taken for a site for the World's Fair of 1892. After eight ballots were taken, Chicago was selected as the place for the fair, the vote standing: Chicago, 157; New York, 107; St. Louis, 25; Washington, 18.

On the 18th ult. the Senate, in executive session, ratified the British Extradition Treaty.

The New York Senate, on the 19th ult., passed the Saxton Ballot Reform bill by a vote of 19 to 9. On the same day the Senate of North Dakota adopted the Australian Election System, and the House passed a bill offering a bounty during the next five years for the production of potato starch and beet sugar to North Dakota. The iniquitous lottery project appears to have been abandoned.

The Territory of Idaho, which it is proposed to bring into the Union on the 1st of July, 1892, contains 29,000 miles, or 53,329,160 acres, of which it is estimated that 16,000,000 are agricultural, 10,000,000 forest and 30,000,000 grazing and mineral. The assessed value of property in the Territory, not including mining property, is about \$25,000,000, the actual valuation being estimated at \$85,000,000. The population is estimated at a little over 117,000.

A Legislative Committee finds that 524 fraudulent ballots were cast in the first Assembly District of Madison County, N. J., at the last election.

Mississippi.—The House of Representatives on the 21st ult., defeated by a vote of 85 to 74 a motion to adopt a memorial to Congress relative to the repeal of the Fifteenth Amendment to the Constitution of the United States.

South Dakota.—One of the leading citizens of Pierre, South Dakota, on the 21st ult. crossed the river, and going to a point about one mile above Fort Pierre, founded a new town on the Sioux Reservation, to be called Stanley. Twenty wagon loads of lumber went with the party, and by the next evening nearly 20 new houses were almost completely completed. A suspension bridge, a pontoon bridge. Negotiations having been made for the purchase of an Indian claim, there was no trouble.

A despatch from Prescott, Arizona, says that the storage dam built across Hassayampa River by the Walnut Grove Storage Company two years ago, at a cost of \$300,000, gave way on the 22d ult., under the great pressure of a heavy flood, and swept everything before it.

A courier arrived at Phoenix, Arizona, on the 24th ult., from the Lower Hassayampa, and reported that a tremendous mountain of water came down the Hassayampa about 2 o'clock in the morning, and that the men lost their lives at the lower dam, where they were at work. Thirty-one were whites and three Chinese. The courier reports the town of Wickenburg all right. The loss of life in the valley, between Wickenburg and the dam, may be known for some days, but is without doubt, considerable, and the number may possibly reach 30 or 40. The courier states that the upper dam had undoubtedly broken and carried the two dams below down with it. The loss of property in the dams alone will probably be in the neighborhood of \$1,000,000.

Deaths in this city last week numbered 370; 15 less than the previous week and 23 more than during the corresponding period last year. Of the whole number 188 were males and 182 females: 57 died of consumption; 44 of pneumonia; 27 of diseases of the heart; 17 of inflammation of the lungs; 16 of old age; 14 of convulsions; 12 of cancer; 12 of inanition; 10 of typhoid fever; 10 of cramp and 2 of influenza.

Markets, &c.—U. S. 4s, reg., 103; coupon, 105; 4s, 123; currency 6s, 116 to 126.

Cocoa was sold but steadily at 11-9-10 cts. per pound for middling ups.

FEED.—Winter barn, choice, 15; do. fair to prime, 12.25 to 14.75; spring barn, 13.75 to 14.25.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.00 a \$3.00; do., extra, \$2.25 to \$2.75; No. 2 winter family, \$2.50 a \$3.10; Pennsylvania family,

stone ground, \$3.35 a \$3.50; Pennsylvania roller process, \$3.50 a \$4.00; Western winter, clear, \$3.75 a \$4.00; do., do., straight, \$4.10 a \$4.35; winter patent, \$4.40 a \$4.90; Minnesota, clear, \$3.50 a \$4.00; do., straight, \$4.25 a \$4.65; do., patent, \$4.65 a \$4.90; do., favorite brands, \$5. Eye flour was quiet and barely steady at \$2.85 a \$3 per barrel, as to quality. Buckwheat flour was dull and weak at \$1.25 per 100 pounds for choice.

GRAIN.—No. 2 red wheat, 81 a 82 cts.

No. 2 mixed corn, 53 1/2 a 55 cts.

No. 2 white oats, 28 1/2 a 29 1/2 cts.

BEEF EXTRA.—Extra, 5 1/4 cts.; good, 4 1/4 a 4 1/2 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 1/4 a 4 cts.; fat cows 2 1/4 a 3 1/2 cts.

SHEEP.—Extra, 61 a 63 cts.; good, 5 1/4 a 6 cts.; medium, 5 1/4 a 5 1/2 cts.; common, 4 1/2 a 5 cts.; culls, 3 1/4 a 4 1/2 cts.

LAMBS.—Extra, 7 1/2 cts.; good, 6 1/2 a 7 cts.; medium, 6 a 6 1/2 cts.; common, 5 a 5 1/2 cts.

HOGS.—Western, 5 1/2 a 6 cts.; State, 5 a 5 1/2 cts.

FOREIGN.—Joseph Gillis Biggar, the well known Iowa Rider and member of the House of Commons for the West Division of County Cavan, died on the 19th ultimo, at Clapham, a suburb of London. He was 62 years old.

There was little in British politics during last week past to excite national, much less international interest. The liberal and especially the radical element of our race, who are represented by Labouchere and Bradlaugh, express confidence in their ability to defeat the Government before the session goes much older, but the parliamentary divisions which occurred during the week do not give us satisfactory assurance of the realization of their prediction. The debate on the address from the throne has proceeded with more or less vigor, and on three different occasions the Government and its opponents have tried conclusions, but the former was not defeated; on the contrary, it showed itself to be of great strength. The most important contest was provoked by Parnell's motion to free all parts of Ireland from the operations of the Coercion Act, and it was thought to be one that would most probably be successful. It was, however, defeated by a large majority, and when Labouchere questioned the Government with regard to the proposition to do in relation to the Parnell Commission's report, the contemptuously indifferent reply made by Smith, the Tory leader of the house, gave good reason for the belief that the Government felt itself to be so strong as to enter upon its task being driven out. Lord Randolph Churchill, speaking in Paddington, on the 22d, said he would give a general support to the Government during the present session of Parliament, but would reserve the right of liberty of action on certain subjects.

The *Temp* says that the Russian loan was seven times covered by subscriptions made in Paris alone. Forty-three bodies have been taken from the colliery at Decize, in which an explosion occurred on the night of the 18th ult. In addition 83 miners, who are badly injured, have been rescued.

The elections in Germany on the 21st inst., showed large gains for the Socialists. In many cases a second ballot will be needful to elect. The Carle parties have as yet secured only 74 seats in the new Reichstag as against 213 held by them previously. The following is a list of the parties: The various parties in the Reichstag and their strength: Socialists, new body so far as definitely known: Conservatives, formerly 78, now 48; Imperialists, formerly 39, now 12; National Liberals, formerly 92, now 14; Centerists, formerly 103, now 56; Freeindependence party, formerly 35, now 20; Socialists, formerly 10, now 71. The report of the Central Committee has ordered that all voters of the Socialist party shall support the German Liberal candidates on the second ballots wherever the issue is between the German Liberals and the candidate of any other religious party. The committee of the National Liberals has ordered its party to support the German Liberal candidates against the Socialist candidate.

A Government bill has been introduced into the Reichstag to extend the boundaries of Vienna. The measure will double the population of the city.

A report was received in London on the 21st ult., that the cholera is spreading in Mesopotamia.

Mail advices from Hong Kong and Yokohama, received in San Francisco, report that the storm along the coast of the first Monday night 24th, was very disastrous. About 1000 fishing boats, 1000 fishermen, 2500 and 3000 fishermen, drifted out to sea. Nine hundred of these boats, with all the men aboard, were lost. Most of the bodies drifted up on the beach. The same

day 11 boats were wrecked in the sea off Tobishan and 50 fishermen were drowned. On First Month 23 23 fishermen were drowned on the coast of Maschow

NOTICES.

The Annual Meeting of FRIENDS' ASYLUM FOR THE INSANE, will be held in the Committee Room Arch St. Meeting-house, on Fourth-day, Third Month 18th 1890, at 3.30 P. M., at 8 o'clock the annual election of the above trust, which consist of several Scripture texts. Price, two dollars per 100 copies. A full attendance of members is requested; no special notice will be sent.

THOMAS SCATTERGOOD, Secretary.

WORDS OF COMFORT AND CONSOLATION.—Helen Longstreth, No. 740 Sanson St., has just issued a large edition of the above tract, which consist of selected Scripture texts. Price, two dollars per 100 copies.

Edward Sharpless acknowledges having received from kindly interested friends, one hundred and seventy dollars for the Norwegian Friends' School, Stavanger, Iowa, which he has remitted to Charles T. Penrose of West Branch, Iowa, the Clerk of that Yearly Meeting. Any further donations will be gratefully received and forwarded as above.

Philad., Second Mo., 20th, 1890.

WESTVALE BOARDING SCHOOL.—The Spring Term will begin Third Month 18th, 1890.

Friends intending to send their children to that school will please make early application to:

J. C. WILLIAMS, Supt.
Westvale, Penna.

WANTED.—A young woman Friend to assist in his household duties, and sewing, and in the care of children. Apply at the Office of THE FRIEND.

DIED, at the residence of his son, Dr. Gustav North, Springville, Iowa, Second Month 4th, 1890, JESSE NORTH, aged 79 years, 7 months and 5 days, member of Springville Monthly and Particular Meeting, and Hickory Grove Quarterly Meeting of Friends, in the 47th year of his age. He died since the death of his beloved wife, which occurred Third Month 20th 1888. Although a great sufferer for the past few months, he was confined to his bed but a few days previous to his death. He was always true to the doctrine of non-resistance, and when his death was to his family a loss of life faithful members of the highest favored Society of Friends.

He resided in Westfield, Ind., Second Month 9th, 1890, STEPHEN A. GAUSE, son of Nathan and Mary Gause, aged nearly 63 years. He was warm attached to the principles and testimonies professed and practised by Fox, Penn, Barclay, Whitehead, and others, who suffered for Truth's sake; he was deeply interested in the cause of Peace and Temperance, and in his life and conversation strongly advocated the same and other reforms. A few days before his death, he expressed so some Friends, that he felt that that a time was coming that would try the foundation of every one, and at the same time expressed a fear that many professors were heaving them out cistern broken cisterns that would hold no water. The history of his life would afford ample evidence of his other religious feeling, and when the death of Joseph Scattergood was read to him, he remarked, referring to his prospect of death: "That is just my experience that is just the way I feel." He was ever ready and willing to acknowledge his wrongs and ask forgiveness; often saying, "He was safe only when on that watch that the enemy was always ready to take advantage of his weakness." On one time of suffering manifesting some impatience, when alone for a short time in his room, he rang the bell to summon a attendant; and his wife coming in, he raised his hands and said, "I am ready to thank thee that I have been praying, and am forgiven; that I have been blessed by the name of the Lord, He knoweth my weakness, and my dust." A few minutes before his departure, being asked if he still felt Jesus near him, emphatically answered "Yes, those who mourn but are comforted in their sorrows, shall be filled through the atoning blood of Jesus, and the cleansing and sanctifying influence of the Holy Spirit, he has been permitted to join the Church triumphant.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, THIRD MONTH 8, 1890.

No. 32.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BERLINGTON CO., N. J.

Entered as second-class matter at Philadelphia Pa.,

FOR "THE FRIEND."

Incidents and Reflections.—No. 213.

SYMPATHY WITH POOR AND DISTRESSED.

Sympathy with the poor and distressed—even when poverty and suffering are due to the errors of their victims—are among the traits of character which flow from the prevalence of Divine love in the heart. Our Heavenly Father causes his sun to rise on the evil and the good; and sends rain on the just and the unjust. Those who, through the visitations of his grace, are brought into a degree of fellowship with Him, know that they have been dealt with more mercifully than they deserved; and in their intercourse with others they must acknowledge the obligation to act in the same spirit.

The Journal of Stephen Grellet contains many evidences of his deep feeling for the wretched and the prisoners. Although during his religious visits, he had more intercourse than usual for ministers of the Gospel with the wealthy and powerful; yet he seldom felt at liberty to omit visiting the prisons and hospitals. The sufferings and abuses which he thus witnessed he was often led to lay before those in authority; and was thus frequently made instrumental in lightening the burdens and relieving the severity of distress of those who had before had no one to plead their cause.

When at Abo, in Finland, in 1818, he visited the prison, and found the chains with which the prisoners were fettered, were unusually heavy. He says: "I felt so distressed last night under a sense of the sufferings and misery which I had beheld, that I could not sleep; my soul was poured forth before the Lord that He would open the way for the mitigation of so much distress."

After reaching Petersburg, he makes this record: "Yesterday and to-day I have been under sore distress from what we have seen and felt in abodes of wretchedness and misery. The prison near the Admiralty is so filthy, and the air so impure, that it much affected our heads and stomachs. The prisoners by their emaciated countenances, show that they also suffer by it. Ten of them were fastened, two and two, to a long chain, marching out to Siberia; what sufferings must these poor creatures have to endure, during so long a journey, to be performed on foot, and in the severity of a winter like this!

May the Lord be pleased to open our way, in due time, to plead for so many sufferers, that their distress may be relieved."

It is pleasant to add the representations made by S. Grellet to the Emperor Alexander, and to the Governor in charge of the prisoners at Petersburg, so affected their minds, that the chains were removed from those at Abo, and steps taken to add to the cleanliness and comfort of the others.

At Naples, the statement he made to the Prime Minister of the wretched condition of the places of confinement promptly led to much improvement. In reference to this he remarks: "Should my deep sufferings in these visits have no other effect than thus to mitigate the bodily tortures under which some of these, my fellow-beings, have suffered for years, I am richly repaid; may it not be for one of these evils that the Lord is opening a door of access for me to plead with men in authority? Or, that whilst the hearts of some of these are tendered, under a sense of the Lord's mercies towards them, they may become disposed to acts of mercy towards others? I hope also, that some of the poor prisoners will find consolation in the Lord Jesus, whose mercies have been proclaimed to them."

Similar results followed from Stephen Grellet's labors in other places; so that he could say, "I am richly paid indeed for my sufferings in my visits to afflicted humanity, by being able to obtain some relief for the destitute, and I hope also the liberation of some of the penitent ones."

When at Smyrna, he found in the prison a young Greek, whose offence was, that he was found in the night without a light. He says: "We succeeded in having him released, by paying to the keepers of the prison twenty piasters, about two dollars. In another prison we found many confined for small debts, mostly Greeks. Several of them claimed much of our tender feeling and sympathy. By paying 150 piasters we had most of them released from their confinement. We could but smile at ourselves, being among Turks, and bargaining with them for the liberty of those poor Greeks and Armenians, which we obtained for about two-thirds or three-fourths less than first asked."

The benevolent feelings of Stephen Grellet in like manner flowed forth to the slaves in the Southern States, whose condition shocked his feelings of justice, awakened his sympathy, and led him to faithful labor with their masters. Of a meeting which he held at Fredericksburg, in Virginia, he says, "The prospect of having a meeting at that place, where I have repeatedly seen the poor slaves treated with great cruelty, felt awful to me. But the dear Master helped his poor servant to do the work required. I was engaged in setting forth the love of Him who loved us whilst sinners, and has commanded us to love one another as He has loved us. His love is to all men: He has died for all, and we must love all, and do to others as we would they should do to us. Were this the case, could men oppress one another? Could they wage war against one another? Could they hold their

fellow men, of any color or nation, in a state of bondage? The Lord's power came over the meeting in such a manner as to bring conviction to the minds of the people, and seriousness prevailed over all."

His meetings in Virginia were numerous attended by slave-holders, and although he felt called to proclaim the truth without disguise to the masters, their hearts appeared to be open towards him. At Lynchburg, he fully set before his audience the unrighteousness of slavery, and the guilt of slaveholders, reasoning after this manner. Our Redeemer "has commanded us to love one another as He has loved us. Can we say that we love Him if we observe not his commandments? Can we say that we love our fellow-men, if we act towards them contrary to what we would they should act towards us? Should we think that those who are now held under the galling yoke of bondage, acted justly towards us, were they to rivet the same heavy chains upon us, that they are now laden with?" Similar service was required of him in various parts of the South; for he felt that he must plead the cause of the oppressed, if he proclaimed with faithfulness the truth as it is in Jesus.

The Philadelphia Methodist gives the following pleasing and touching narrative of sympathy with those in want, and the blessing that attends its exercise:

"A dejected-looking man and his frail, careworn wife sat in one of the seats of a crowded car, each holding a child. The elder was a little girl of about four or five years, pale and delicate, as though she had been fed all her life at a scanty table. A few bundles neatly wrapped up in newspapers filled the rack above them, while two old valises that had seen their best days, and now holding family possessions, were crammed into a seat with them.

"It was no unusual sight, and the well-fed passengers gave them hardly a passing notice. Whence they came or whither going, no one knew or cared. The poor man and his family were lost in the crowd. The train rushed on, and the passengers talked on, as if there could be no case of distress within a thousand miles. Directly the little girl leaned over and asked her mother for something. The mother shook her head, and looked quickly away. The father pressed his child's head to his heart as if to stop its pain. But the child began to cry, and soon her voice attracted the attention of all the passengers. Some wondered what could be the matter; some felt annoyed at the crying.

"In the rear of the car sat a lady who had been riding all day. She had noticed the poor man's family, and had seen the traces of suffering and want in their faces. She heard the child cry. She, too, was a mother. She had heard her own children cry, and she knew what it meant. She took the lunch she had brought to break her own fast on the train, and, going forward, handed it to the mother as she sat holding her child. As their eyes met, both mothers' eyes filled with tears; they had read each other's hearts. The child stopped crying, and eagerly

began to eat. The lady walked back to her seat in the rear, but her act had opened the hearts of her fellow-passengers. Here and there lunch-baskets were opened, and food was brought from all over the car, and laid in their laps. Pocket-books were loosened and silver pieces came pouring into the poor man's hand in a grateful stream. But they could not eat. The mother bent over her child and wept. The father sat looking blankly at the money and the food. He had been thinking bitterly of the cold, indifferent world, till his faith in man and in Divine Providence had almost gone. No work, no food, no money, and this wife and these children to be provided for. Suddenly he breaks down. God has sent his angel into the car to meet him with cruse and cake, as He did Elijah, under the juniper.

"He soon after left the car, with the gleam of a new-kindled hope in his face. His wife looked back to smile her gratitude. They were gone, but they had left a blessing behind them.

"Thinking only that she had done a little more for her Lord, the mother in the rear rode on homeward, happier in her fasting than the richest meal could have made her. For God fed her that day as she had rarely been fed before, and gave to her, as a precious memento, the remembrance that she had lifted a load from a father's heart and dried a mother's tears, and that she had touched the springs of fellow-hearts till they, too, had opened to feel the happiness of giving."

The *America*, of Chicago, mentions a delicate act of charity in a gruff, taciturn old physician in a mining town in Colorado. "A poor, aged person was carefully attended by the irritable doctor. When the preacher had sufficiently recovered to dispense with further medical attention, he asked for his bill. 'Your bill? Here it is,' said the doctor, opening his pocket-book and handing the minister's wife a \$10 bill.

"Blessed is he that considereth the poor. The Lord will deliver him in time of trouble."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 232.)

After wearing my old hat until it began to look too mean, I went to the city intending to get a white one, but returned without letting my exercise be known. Not attending to the pointings of the inward monitor the first time, I had to make another trial; but again through weakness, my resolution failed me, and I procured a black hat. This pretty soon brought on me such trouble for my disobedience to Him who waited to be gracious, that I thought I felt the terrors occasioned by guilt, both day and night, until I became willing to be accounted a fool, to confess my fault to the man I got the hat of, and offered to pay him for the damage done, if he would take it again, and inform me where I could get a white one—which he complied with. My mind was then much bowed, but not enough so yet; for again I returned home without buying one. My supplication was to the Lord to have mercy on me, a poor, weak creature. But I felt his righteous chastisement, until (deeply in the cross) I went to the place I had been informed of, and bought a white hat. I then returned under the enjoyment of sweet peace of mind; more so, perhaps, than some would think it proper for me to mention; procuring stockings of white wool also, I wore them and my new hat, and was so far easy; but I still felt there was inconsistency in my dress, until a

further step was taken. My gracious Master dealt kindly, and as I kept quiet and attended to his gift within, He furnished me with strength to give up, so that I declined wearing dyed garments. Although my reproach now seemed great, the Lord was my hiding-place and refuge. He knew my change to a white dress was in obedience to his will, and that it was much in the cross to my own. I was thus aided to adopt in sincerity that prayer, "I thank thee, O Father, Lord of heaven and earth, for thou hast hid these things from the wise and prudent, and revealed them unto babes!"

Among the scruples felt by Joshua Evans was one to the use of East India Tea. He says:

I had to consider that our fields and gardens were, or might be, (in the country parts especially) plentifully stored with herbs that might really suit our constitutions better than those herbs and shrubs which grow in so distant, and very different climates; particularly as they come hither to us at so very great expense. I thought that perhaps, at first, foreign tees were produced in some families to honor great folks. Was it not deemed genteel to have a dish of tea, &c.? And now, alas! how universal! even amongst those who scarcely know where to get the next meal; so powerful is custom.

The effect in many instances, he thought was weakness of nerves, and a train of other evils which "might be more escaped through a humble observation of becoming temperance."

I kept to my little gift in the ministry, desiring I might faithfully discharge it, though in a stammering way, unpolished; having had little knowledge in the learning of schools. I had often to testify against the spirit of this world, which I feared too many were wedded to. Sometimes I was ready to compare myself to a simple shrub, among many tall cedars, whose appearance seemed comely and topping. I feared I should fall; I was instructed not to look far backward nor forward, but to my inward guide, which gave counsel superior to all the counsel of men or wisdom of the world. It afforded understanding and strength. My exercises were of such a nature I had but few to consult with.

It was once a prevailing sentiment that I was led astray; some said I should come to nothing. I found that a remnant nevertheless silently believed the Lord was on my side, and was able to carry me through, if I was faithful. I was favored to see that "the foundation of God standeth sure," and that, if I could but be preserved in building thereon, nothing could harm me. And, blessed be his name. He pleads the cause of those little ones, who have none in heaven or earth, whom they love in comparison of Him. He will indeed "cast up a way" for these, where there seems to be no way to walk in.

I felt the spring (if I was not mistaken) of pure gospel love flow through me, a poor instrument, at times to my admiration; and have been led in a way very uncommon in this age; which has had a tendency to keep me down, so as to have a fellow-feeling with the tribulated everywhere. My mind was enlarged in love to God and my brethren, with my neighbors and fellow-creatures throughout the world. My soul was often bowed in awful reverence, and covered with harmonizing sensations, under which I had to believe we ought to attend to Divine instruction, even in disposing of and governing the inferior part of his creation, that all might be done

as much as may be, to the Lord's honor. I considered that life was sweet in all living creature the taking away of which, for some time, has been a tender point with me.

I believed my dear Master was pleased to try my faith and fidelity, by teaching me that ought no longer to partake of anything which had life. This indeed was in the cross every way. My appetite seemed to crave flesh more than ever; I seemed to be tried even to a hair's breadth. For a time, my chiefest friends stood aloof from me, and those among the wise of the world despised me. Yet, blessed and magnificent be the name of the Lord, He owned me; sweetened my bitter cups, and not forsaking me in my deepest troubles, He kept my head above the swellings of the waves, when I had to travel in the deeps by day and night, and to partake troubles unknown to mortal man. At times almost despaired of keeping my ground; at other seasons I enjoyed a quietude that none was able to interrupt, and had to partake of that living water which fully satisfies the thirsty panting soul. In times of weakness, I was (as it were) looking back to the "Garlic and onions of Egypt." Having a hard gift of affliction, both with my own nature, and feeling the opposition of those who would scarcely admit of others going into things further than they saw. But I was favored with a staff to lean on, superior to all the friendships of this world. I find it to be a truth, that victory over our first nature is gradually to be obtained by little and little. The growth of pure religion requiring steady watchfulness day by day. To depend to-day on yesterday's experience or exercise, will do no better than to manna wherewith Israel was fed in the wilderness; that, when left until the morrow, stank and bred worms. So it is in trusting to form experience in religion.

I did believe it was the Lord's requirements for me, for causes best known to Him, that I should be cautious of taking life, or eating any thing which life had been. And although evil spoken of by many, I was often somewhat like "a lamb dumb before his shearers; having little to say, and sometimes not a word, when bitter reflections were cast on me in plenty. I endeavored to retire to the sure foundation, the Divine gift within, whilst those storms were passing over here. I found safety, as my mind was humbled; having faith to believe the very gates of hell could not prevail, as I kept in this situation. When my mind experienced the seasoning virtue of Truth, I could love them that loved not me, and wish well to those who reviled me.

(To be continued.)

Mary Alexander says, our beloved friend Martha Routh did not communicate much during her last illness; yet, sufficient fully to evince that her mind was steady upon the Divine power, though at seasons under unspeakable conflict. Utterance was very feeble and broken, but her expressions were strong and lively in substance. "My mind," said she, "is fast anchored to the Beloved of souls." "I want my fellow pilgrims to know, that there is a rest prepared for the people of God." She rejoicingly acknowledged, that she witnessed a state comparable that of a morning without clouds; but, said she, "I have known many plunges both by sea and land. I think the end is not far off." Her repeated, solemn request to those present, was, "crave the release of my spirit, in the Divine will, not otherwise." There was a sweetness and solemnity on her countenance very comfortable to those present. The separation of her spirit

from its earthly house was so easy as scarcely to be perceived.

Patience Messer and the nurse only were present at the close. She died at the house of Simon Bailey in the Seventh Month, 1817.

FOR "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 6.

In the last number of this series, mention was made of the remarkable power that attended the preaching of some of the early ministers in the Society of Friends. Richard Hubbertorn in writing to Margaret Fell from London in 1658 says, "The Lord is gathering in many in this city daily; there are many meetings full and large, where there is any to declare the Truth amongst them; and they that are great in the earth, the power of Truth shines through them, and is drawing them in daily. The priests confess that there is such a power amongst us, that none who come to us can escape; and they exhort people not to come to us." The ministers among Friends were conscious that their success depended on the extension of this power, and therefore were careful to move under its influence. Of this Thomas Wilson gives an instructive example. He was paying a religious visit in Ireland, when he felt the motion of life in him for travelling to cease, and he durst go no further, but felt that he "must wait on the Lord to know his blessed will and good time," so he employed himself in honest work, until the way again opened to go forward in his religious service.

The experience of all ages has shown that whatever strongly affects the mind, often acts on the nerves and muscles of the body. It was therefore a thing to be expected, that outward trembling and nervous agitation should accompany the convicting power of Divine grace, which attended the ministrations of the early preachers among Friends. John Banks says, that when he attended a meeting of Friends at Pardshaw, "the Lord's power so seized upon me in the meeting, that I was made to cry out in the bitterness of my soul, in a true sight and sense of my sins, which appeared exceeding sinful; and the same day as I was going to an evening meeting, I was smitten to the ground with the weight of God's judgment for sin and iniquity."

Thomas Wilson also relates, that, on one occasion, "The Lord's power arose in the meeting, and fell mightily upon me, to the breaking and tendering of my heart, and a glorious time it was, as the mighty day of the Lord; so that great fear and trembling seized me, inasmuch that the table whereon I leaned was shaken." Such experiences seem to have been very frequent; and it was owing to these that Friends became known by the popular nickname of Quakers. In 1655 George Fox published a paper to those who made a scorn of quaking and trembling. In this he shows by the testimony of the Scriptures that the prophets and holy men of old trembled at the power of the Lord; The apostle Paul, when he came among the Corinthians, was with them "in weakness and fear and much trembling that their faith might not stand in the wisdom of men, but in the power of God;" in that power which made him to tremble. This power, George Fox tells them, it is that the world and all the scoffing teachers scoff at and scorn; so that they that witness trembling and quaking wrought in them by the power of the Lord, can scarce pass up and down

the streets, but with stones and blows, fists and sticks, or dogs set at them, or they are pursued with mockings and reproaches."

Similar effects were produced a century later, when John Wesley, George Whitefield, and other zealous men proclaimed to a backslidden people the necessity of repentance and reformation.

John Wesley thus describes the effects produced by the preaching of Berridge: "I heard many cry out, especially children, whose agonies were amazing. One of the eldest, a girl of 10 or 12 years old, was full in my view, in violent convulsions of body, and weeping aloud, I think incessantly, during the whole service. Great numbers wept without any noise; others fell down as dead; some sinking in silence; some with extreme noise and violent agitation."

"Scenes of this kind," says Lecky, "continually accompanied the preaching of Wesley in the first years of this movement, and he has himself recorded them in his journal. Thus, preaching on one occasion among the criminals at Newgate, he tells us, 'they dropped on every side as thunderstruck.' . . . At Baldwin street, my voice could scarce be heard amidst the groanings of some and the cries of others.' At Wapping, 'some sank down, and there remained no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies, and so violently that often four or five persons could not hold one in their arms.' One woman was offended greatly, being sure they might help it if they would. . . . and was got three or four yards when she also dropped down as violent an agony as the rest."

Indeed similar results have generally been seen where any intense and long continued feeling affected the public mind. The Christian can rejoice at anything which shows the operations of God's power on the heart of man; but it must not be forgotten that such physical manifestations are not a certain proof of the exercise of that power, because they may be produced by anything which deeply affects the mind, or may be, and often are, the effects of nervous sympathy, and are symptoms of disease more than of grace.

Our Saviour gave us a text of the value of professed conversions when he told his disciples, "By their fruits shall ye know them." Unless the converts manifest by their godly, self-denying lives that they are really living under the government of the spirit of Christ, but little or no good will be accomplished by their participating in the excitement of a revival.

Our early Friends did not build much upon these unusual outward phenomena, but their writings abound in exhortations to a holy life and conversation.

In McMaster's description of the great religious excitement which arose in Kentucky about the beginning of the present century, by which numbers fell to the ground overcome by their emotions, in the course of the meetings, there is a statement which shows how much was owing to the surroundings which acted on the nervous system of the patients: "At no time was the 'falling exercise' so prevalent as at night. Nothing was then wanting that could strike terror into minds weak, timid and harassed. The red glare of the camp-fires reflected from hundreds of tents and wagons; the dense blackness of the flickering shadows, the darkness of the surrounding forest, made still more terrible by the groans and screams of the 'spiritually wounded,' who had fled to it for

comfort; the entreaty of the preachers; the sobs and shrieks of the downcast; the shouts and songs from the happy ones, were too much for those over whose minds and bodies lively imaginations held full sway. The heart swelled, the nerves gave way, the hands and feet grew cold; and, motionless and speechless, they fell to the ground."

J. B. Finley, afterwards a Methodist preacher in the West, having a desire to witness these curious scenes, when he was a young man, visited a meeting at Cane Ridge in 1801. He had great confidence in his manhood and courage, and had no fear of being overcome by any nervous excitability. But, when he arrived on the ground, and saw a vast crowd agitated as if by a storm, some singing, some crying for mercy, some shouting vociferously, a strange sensation came over him. "My heart beat tumultuously, my knees trembled, my lips quivered, and I felt as though I must fall to the ground. Indeed, I became so weak and powerless that I found it necessary to sit down."

A writer, commenting on such scenes, judiciously remarks: "The excitement that at times pervades great throngs of people and crowded meetings is as merely physical as are the effects upon the muscles of the human body, which have at times accompanied it. The stimulation of religious emotion by arrangements of this kind is a means to which religiousists of all classes—pagans as well as Christians, and Roman Catholics as well as Protestants—have had recourse. But 'that which is born of the flesh is flesh;' and the magnetic force which pervades crowded assemblies is but a refined sort of intoxicant, which no transmutation of forces will ever convert into spiritual energy. Like all merely natural forces, and unlike those which are of the Spirit, it is followed too often by a powerful reaction resulting in torpidity and deadness as great as that out of which its subjects had been awakened. An experience of this sort must be exceedingly injurious to the person who undergoes it."

The experience and observation of many have confirmed the truth that a deadening reaction generally follows times of nervous excitement of those who partake of the emotions that prevail in crowded revival meetings and are numbered among the converts. It is often the case that a large proportion, as the excitement subsides, fall back into their old ways, and show no real change of heart and life. The whole process has a hardening effect upon them and renders them less susceptible to the convictions of the Spirit. It also has a hurtful influence on the community in which they live, tending to produce the impression that religion is little more than a nervous excitement, and its professors either weak-nerved or deluded people. Nothing but the grace of God, the Spirit of Christ operating on the heart, can effectually change a man, redeem, sanctify and make him a fit temple for the indwelling of Christ. It is the continued extension of this Divine Grace which keeps him from again falling into sin, and finally establishes him as a pillar in the house of God, which shall go no more out.

It is good to be zealously affected in a good cause. And there is no better cause than turning men from darkness to light, from the power of Satan to God. But in this work we should bear in mind that it is only as the Spirit impels, leads and qualifies; in other words—uses man as an instrument—that he can labor successfully. William Penn, in addressing his fellow-ministers, says: It is the Spirit of the Lord, imme-

diately, or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take Him along with us in our service, so far as we are profitable, and no farther. For, if it be the Lord that must work all things in us for our salvation, much more is it the Lord that must work in us for the conversion of others." J. W.

FOR "THE FRIEND."

Removal of the Southern Utes.

C. C. Painter, agent of the Indian Rights Association, has made a report, based on personal examination of the premises, on the subject of the removal of the Southern Utes from the State of Colorado, from which the following is extracted:

"The Southern Utes, composed of three bands, the Muanche, the Capotes and the Weeminche, some nine hundred and fifty in all, are now living upon a part of their original lands, under an agreement ratified by Congress in 1880, which, greatly reducing their boundaries, entitled them to allotments in severalty of 'an abundance of good agricultural land,' with horses, wagons, agricultural implements, and stock cattle for their reasonable wants; also, 'such saw and grist mills as may be necessary to enable them to commence farming operations,' and their *pro rata* share of perpetual annuities amounting to \$75,000, and schools for the education of their children, in addition to the provisions of previous treaties for food and clothing.

"Their reservation, lying in the southwestern corner of Colorado, is 110 miles long by 15 miles wide, and is described by the Commissioners, who negotiated an agreement with them for its surrender, as 'traversed by the following rivers, to wit: the Navajo, San Juan, Blanco, Piedra, Pine, Florida, Animas, La Plata and Mancas, besides other smaller streams, and containing about 350,000 acres of rich farming land, which can be irrigated from the above streams at but small expense.' The agent in charge of the Indians at the time of their removal to this agency estimated the agricultural land at about 24,000 acres, but the larger estimate is doubtless the more correct.

"There is no question as to the quantity or quality of their land being adequate to the needs of these people. There is no question as to their right to hold it as their own. On the other hand, it is well known that no agent in charge of these people since the arrangement of 1880 has been furnished the means promised in that agreement to carry out its provisions."

As to the lands proposed to be given to these Indians in Utah, in exchange for those they now inhabit, the report says:

"If it is the design of the Government to place the Indians in a country where they must here—agriculture being impossible—this proposed reservation has been wisely chosen. Of its 3,000,000 acres of land there are not more than 400 or 500 acres that can be irrigated, not including the Valley of the San Juan. What can be done there depends upon the liberality of Congress. The Mormons have worked at the problem for a number of years, have expended, according to Bishop Hammond, \$100,000 in the attempt to irrigate from that stream, but the effort, Dr. Childs, one of the Commissioners, says, is 'a failure.'"

"The settlements attempted along that river have been for the most part abandoned, and the settlers would gladly take pay for their improvements.

"Between the Blue Mountains and the Colo-

rado line is a dry valley which, with an abundant supply of water, would be valuable for agriculture, but it is a barren desert, without a drop of water that can be used for irrigation. Flowing from the Blue Mountains to the northwest, is Indian Creek, which can be made to irrigate some 90 to 125 acres. Flowing toward the south and southeast from the mountains, are the north and South Montezuma, along which are some valuable lands, but there is water for only about 300 acres. These streams drop into box cañons, and disappear in the sands for the greater part of the year. To the southwest is Headquarter Creek, which furnishes water for the headquarters of a cattle company, but not for irrigating purposes. To the north is Hatch's Run, which is near the northern line of the proposed reservation. It flows from a spring and makes a wet place of a few acres, but furnishes no water for agricultural purposes.

"Excepting the San Juan River on the south, which the Mormons have failed to control after a long and expensive experiment, these are the only waters for irrigating purposes on this land after the snow has melted. If the Indians are removed to it, they must, *per force*, become herders, for their opportunities for agriculture would be small indeed. Allotted farms for the tribe here would be an impossibility. If brought here they must continue to be a tribe, holding tribal lands. They must continue to be nomads, following tribal herds over tribal ranges, and just as at a time when the cattlemen all over the country agree in saying that the day of large herding is coming to a close; that herding as an exclusive pursuit cannot be made profitable; that cattle must be raised on farms which are devoted to a variety of products."

"Briefly stated, the case is simply this: It is proposed, at a large expense to the general Government for present arrangement, and for permanent future support and military police control, to gratify a part of the people of Colorado at the expense and against the protest of another portion of her people, as well as of those of Utah, to remove the Utes from these confessedly good lands, which belong to these Indians, and on which they could, without great expense, if the Government will fulfill its treaty obligations, be made self-supporting citizens, to a country in which this can never be done—to a country which is by nature adapted, in the language of an army officer who is well acquainted with it, "only to be the hiding-place of renegades and outlaws."

FOR "THE FRIEND."

Earth-Worms.

Among the many indications of the peculiar mildness of the present winter, must be reckoned the unusual activity of the common earth-worms. These humble, but interesting inhabitants of the soil appear to be sensitive to cold, and in the winter season ordinarily retreat to the bottom of their holes, which are often several feet in depth, and sink beyond the reach of frost. As a further protection the worms are in the habit of stopping up the entrance to their holes with pieces of leaf or other materials which they find on the surface of the ground.

For some weeks past I have been often noticing their castings, which had been freshly deposited about the mouths of their holes, proving that the occupants had been active and feeding, according to their habit in warm weather.

The body of a worm consists of a large number of almost cylindrical rings or segments, each furnished with minute bristles. By the aid of

their affixed tails worms can retreat with extraordinary rapidity into their burrows. They are semi-aquatic, and have been known to survive four months submersion in water, while the exposure for a single night to the dry air of a room has proved fatal. They are nocturnal in their habits, and at nights may be seen crawling about in large numbers, but usually with the tails still inserted in their burrows. When film of mud has been left after a heavy rain, traces of the worms are often to be seen in considerable numbers.

In the spring of the year, they often lie just beneath the mouth of their burrows; and many of them are seized upon by robins and other birds.

Charles Darwin, who made many interesting observations on these animals, says their food consists of decayed leaves of cabbage, horseradish, onions and other plants. They are also very fond of raw fresh meat. They swallow also an enormous quantity of earth, out of which they extract any digestible matter which it may contain. The residue is thrown out in little piles about the mouth of their burrows. It is this habit which makes the earth-worm so important an agent in the formation of soil.

Of the magnitude of the operations of the little animals, probably few persons are aware. Among many illustrations of it, Darwin relates that in 1842 a quantity of broken chalk was spread over a clay field near his house, which had existed as a pasture for many years. Twenty-nine years afterwards a trench was dug about that part of the field, and a line of white nodules of chalk could be traced on the sides of the trench, at a depth of 7 inches from the surface. The mould therefore, excluding the turf, had been thrown up at an average rate of .22 inch per year.

Another field was ploughed in 1841, and the harrowed and left to become pasture-land, was so thickly covered with large and small flints (some of them half as large as a child's head), that it was known as "the stony field." Darwin says: "I remember doubting whether I should live to see these large flints covered with vegetable mould and turf. But the small stones disappeared before many years had elapsed, as did every one of the larger ones after a time; so that after 30 years a horse could gallop over the compact turf from one end of the field to the other, and not strike a single stone with his shoes. This was certainly the work of the worms."

When a stone of large size and irregular shape is left on the surface of the ground, rests, of course on the more protuberant parts, but worms soon fill up with their castings all the hollow spaces on the lower side, for they like to shelter of stones. As soon as the hollows are filled up, the worms eject the earth which they have swallowed beyond the circumference of the stones; and thus the surface of the ground around them is raised. As the burrows excavated directly beneath the stone after a time collapse, the stone sinks a little. Hence it is that boulders which at some ancient period have rolled down from a rocky mountain or cliff to a meadow at its base, are always somewhat imbedded in the soil; and when removed, leave an exact impression of their lower surfaces in the underlying lime mould.

Heusen, a German naturalist, calculated from the number of worms which he found in a given space in a garden, that there are 53,767 in a acre. But in the fields, he believed they are no more than half so numerous. Many observa-

tions on the amount of soil brought up by them show that it varies—sometimes being as much as 15 tons to the acre annually.

Darwin closes his observations with the following remark:

"When we behold a wide, turf-covered expanse, we should remember that its smoothness, on which so much of its beauty depends, is mainly due to all its inequalities having been slowly levelled by worms. It is a marvellous reflection that the whole of the superficial mould over any such expanse has passed, and will again pass every few years, through the bodies of worms. The plough is one of the most ancient and most valuable of man's inventions; but long before he existed the land was in fact regularly ploughed, and still continues to be thus ploughed by earth-worms. It may be doubted whether there are many other animals which have played so important a part in the history of the world, as these lowly organic creatures." J. W.

It is a great mercy truly to be fitted for the companionship of the "spirits of the just made perfect," and this is only effected through suffering, either mental or physical, and many times both. J. S.

FOR "THE FRIEND,"
GOD'S PROMISE.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The earth, a portion of God's universe,

Turns, pausing never in its onward path;

And by his wisdom, all its times and seasons,

Their sure appointing hath.

They, who lift our sand-hills on its surface,

Blind—lacking faith—and deaf from noise of strife,

Forget the Father's love-kindness ever

Runs through all plans and purposes of life?

When'er I sit and read the Bible stories

Gilded by promises so firm and true,

That still their glory falls across the ages—

Lighting all darkness up for me and you;

And that our hearts are never to be true,

Our eyes grow dim with mingled doubt and fear,

For never yet hath any promise failed us—

No sea hath opened but our God was near.

Year followeth year! Seed-time and golden harvest

Await the toiling of our hands to bless.

Fair summer dwells with us in queenly beauty,

Folding all nature in her warm caress.

Our woodlands hear the music of her coming

And tinkle their halls with freshest tones of green;

The meadows weave their carpets bright with flowers,

And polishes the brooklets silvery sheen.

Year followeth year. The winter's cold and sternness,

Work on the miracle of life through death.

Always there comes the comfort of their teaching

That traps with keenest bliss each failing breath.

They come, and lock the store-house of the nations—

Holding the next year's bounty safe from barn;

Moving in silence, with unerring fingers

Forming anew the spring-time's gladdening charm.

Year followeth year. No day is ever missing

From out its place in all the centuries long.

No night forgets to keep her quiet terrors,

Lulling the tired earth with tenderest song.

Though storms may come and tempests darkly lower,

All flesh may see the rain-bow's promised light—

May rest in arms whose strength a sheltering tower,

Doth offer timid hearts in life's dark night.

O fools and blind! To grope in outward darkness

To cry: "The Spring doth tarry, toil were vain!"

To fold strong hands, when, since creation's dawning

They're failed the early and the latter rain!

Enough is sent to feed earth's hungry millions

With earthly bread, and bread of Life Divine,

When human hearts and hands and wills combining,

The Heavenly Will in earthly life inscribe.

L. C. RAY.

SELECTED.
THE LIVING GOD.

BY MARGARET E. SANISTER.

The old, old cry, the heart-cry of the ages,
When flesh and soul are spent, and life runs low!
No dead word graven on the mystic pages,
But throbbing yet with longing, strife, and woe,
For God, the living God, we try in yearning,
In need, in weakness, in pain, in death!
"Stoop down, far heaven above!" behold us, turning
To heaven for strength, from these low valleys of earth.

We are like children in a strange great city,
And one, whose hand we held, is left away!
Lo, in the crowd we wander orphaned! Pity
And care for us, O living God, to-day!
We are like sailors on the black waves tossing,
The stars above come, the ship is strained apart!
Behold, O living God! what gulfs we're crossing,
Behold and hear! cry fainting flesh and heart.

We thought, awhile ago, our hands were laden
With such sweet fragrance, leaf and flower and vine,
That to our eyes could come no vision strident,
That our lips would press no bitter wine!
Illusions vanish! Empty hands we offer,
And tear-dimmed eyes gaze upward to Thy seat.
O living God! though we have naught to proffer,
Ourselves we fling, face downward, at Thy feet!

For Thou, thyself, art comfort and salvation;
Art food and strength and light and sure defense;
Come to our souls in blessed revelation,
Flood with Thy tenderness our fainting sense.
O living God! though we be spent and dying,
In Thee is shelter, in Thy love is rest,
And so the age-old cry our hearts are crying:
We cast our weakness, Father, on thy breast.
—Christian Advocate.

FOR "THE FRIEND,"

The Forum.

The Second Month number of *The Forum* contains several thoughtful articles which embody views and sentiments that are interesting and valuable.

One of these articles is on "The Ethics of Property," by W. S. Lilly. The writer asserts that the moral law is the foundation of civilization—"to obey it is the great good of nations as of men; to violate it, the chief evil;" and to it must the appeal be made in the great controversy respecting property now agitating the world.

The right to private property he regards as a natural right; and quotes from Aquinas: "The possession of riches is not unlawful, if a man possess justly what he owns, and use it in a proper manner for himself and others." But to get out of men the utmost exertion of which they are capable, for the smallest wages which they can be induced to accept, is not just. "If I give him less than an equitable price for his work, I do in fact rob him. And this is at once the most common and the most disgraceful form of theft."

"But suppose that a man's property has been justly acquired; to render his possession of it valid according to the moral law, there lies upon him the obligation of employing it in a proper manner for himself and others. A man has no right to do what he likes with his own. He has only a right to do what is right with his own. Of the material surroundings which he calls 'mine,' he is but a trustee. The ultimate and inalienable ownership is in the human race. The community is the over-load, not merely of the manufacturer of the soil, but of the manufacturer, the shop-owner, the banker. The very constitution of civilized life gives rise to the duty that ownership must be made a common good to the community."

Henry Charles Lea, in a paper headed "Key-Notes from Rome," comments on a statement made by Daniel Dougherty at a Roman Catholic congress held in Baltimore in the Eleventh Month last, in which the orator complained that "We American Roman Catholics have silently submitted to wrongs and injustices in manifold shapes, and from time immemorial. The highest honors of the Republic are denied to us by a prejudice that has all the force of a constitutional amendment. Political parties in the past have sought to deprive us of our constitutional rights, and we are branded as tools of a foreign potentate."

In reply to this, H. C. Lea shows that the severance of Church and State is a fundamental principle of the American Constitution. But that the papacy claimed, and still claims, the power to override all merely human laws. Its history "from the time of Gregory VII, in the eleventh century, is a history of political intrigues and wars, in which every kingdom in turn was obliged to struggle to retain control over its own internal affairs." Pope Pius IX, in the syllabus of "December, 1864," condemned as an error the assertion that the popes had ever exceeded the limits of their authority or had usurped the rights of princes.

"Thus the papacy of to-day is not simply a spiritual power, but possesses, according to the received doctrines of the church, an indefinite jurisdiction over temporal affairs throughout Christendom, which can be enforced at pleasure. The pope claims the right to intervene in the domestic concerns of any nation, and to abrogate its laws when he considers that the interests of the church are at stake; and that all citizens owe him obedience in whatever he may command."

In view of the political activity of the papacy, the probability is great that the time will come when our Catholic citizens will be put to the strain of electing between the allegiance due to the state and that due to the church. The *prejudice* of which D. Dougherty complains may therefore fairly be regarded, not as intolerance, but an instinctive precaution against dangers which grow out of the claims of the papal system.

L. Woolsey Bacon, in "A Political Paradox," shows that men outside of a political party have more power over its movements than inside of it. The course of a party is determined, not by its members, but by its leaders; and the course of the leaders, in close elections, is determined by the necessity of getting votes. The wishes of the man who "belongs to the party," and whose vote is certain anyway, count for nothing at such times. But much will be done to secure the votes of outsiders, or to retain the votes of those of whom there is a serious danger that they will bolt, if these remonstrances are not heeded. "So that it is a rule of practical politics, 'The way to influence your party is to get outside of it.'"

FOR "THE FRIEND,"

On page 198 of present volume is an article entitled "His Heart in it," telling of a boy who had only been two days in the employ of a firm, and yet was so interested in its success that on seeing notice posted on a bulletin of their being awarded a premium for some of their manufactures, threw up his cap with a hearty cheer, saying, "We have taken a medal." That firm could not afford to part with that boy, nor with the man who was once the boy, for his heart was in it. His fortune followed.

There is a spirit in man, and the inspiration of the Almighty giveth understanding (Job xxxiii. 8). And this same instructor that Elisha speaks of is still with the sons of men, and if heeded will lead in paths of blessing even in this world, and afterwards in glory.

When reading the article referred to above, the writer's mind turned back some forty years to a case somewhat similar, of a tall, angular young man and wife with two or three children from the north of Scotland. They settled in a growing town on the shore of Lake Michigan. In those days, money was almost an unknown quantity in many a mechanic's and laborer's family, the currency being *store orders*. Truly the prospects ahead for a young man with small family were anything but encouraging. But Tom, or "Long Tom," as his chums often named him, was nothing daunted. His mind was made up, although often refused admittance, and often admonished by his friends not to debase himself by persistent asking for employment from one certain manufacturer in the town into whose employ he was bound to get, although every-thing seemed to oppose. But success at last crowned his Scotch obstinacy, and Tom was hired at a small pittance to do odd jobs around. He started in with a will, and in a short time his employer found that he could not do without him, for late and early he was at it. He was soon promoted, and in about two years was foreman of the place.

The proprietor we are told died some time ago, but Tom now owns and runs the same business in the same place, but on a far larger scale, being now a man full of days, surrounded by a family of some 10 children and 22 grandchildren; and the same little wife that came with him (both Christian professors) from the far north Orkney Isles, still graces his family. The sequel of both these men's lives gives us reason to believe that it was by obedience to the leadings of the spirit of God that they were led to lay a firm hold on the worldly calling set before them, and thereby were blessed, honored and prospered. But on account of disobedience to the leadings of the spirit of the Creator within us, our world is strewn with wrecks of our race, over which even angels may weep. How many a proud father and mother takes a son, "a horn blacksmith," and will go to work with a will to make a doctor of him, and when made, by him many a one fills an untimely grave. Or the mother takes a beloved boy, a born carpenter, or a mason, and makes a preacher of him.

No wonder that infidelity abounds, when men mistake their calling and undertake to preach without the power of the Holy Ghost. They read manuscripts written too often by their own will and wisdom. But in these days of progress, science has come to the relief of these poor creatures, and manufactures have been started in a quiet way in our leading cities, where sermons are written and folded in fine style, all ready to be opened on the "sacred desk," and preached to the congregation. (The writer was informed by one who is a minister in the M. E. Church that he has seen packages of these manufactured sermons come by express to leading ministers here on this Pacific coast.) And this comes through not seeing their calling, whilst those who were called of God were told to stand aside unless they could show a *college diploma*. And through thus prostituting their calling, how many a fine farm on our wide domain is covered yet with thistles and thorns, also blacksmith forges are standing cold, and carpenter's benches not occupied.

[The remarks of our correspondent on preaching apply particularly to those who follow that employment as a means for making a living. There is nothing in the nature of true ministry which renders a skilful blacksmith, carpenter or farmer, unable to act at the same time as an efficient and useful minister of the gospel].—Ed.

This same want of knowing one's calling, or willingly ignoring it in all the walks of life, is causing to-day untold miseries. From the Judge on the bench, and the lawyer at the bar, down to the menial cleaning our street gutters, everywhere, though not in all cases, we find men placed in wrong positions, and their unfortunate wives and children suffering with them the consequence. When, O Lord, when will men learn that there is a spirit in man, and that the spirit of Thee, the Almighty, giveth inspiration.

T. D.

SAN LEANDRO CAL., Second Month 10th, 1890.

Natural History, Science, &c.

The Extinction of the Buffalo.—In the settlement of the West much was done to which, let us hope, the historians of the future will be a little blind. The brave and somewhat terrible men who crossed the Alleghenies into a then apparently illimitable wilderness developed and transmitted to their children a certain disregard for the rights of the natives, brute and human, with whom they came into contact, which has only now begun to disappear. A sad and bitter lesson had to be learned by the Western people before they were able to appreciate the sentiment which should have availed to make the progress of civilization less uncivilized. This lesson was sternly enforced when they suddenly realized five years ago that of the uncounted millions of buffalo which had roamed the prairies at any time prior to 1870 in dense herds, covering acres on acres of land, scarcely a thousand were left. An industry that might easily have earned \$25,000,000 annually to the Northwestern and Southwestern sections had been literally destroyed, and destroyed in a way as stupid as it was brutal. No event resulting from Western settlement is more shocking or more unfortunate than the extermination of the American bison.

In a recent publication issued from the Government Printing Office, Superintendent Hornaday, of the National Zoological Park, has given an exhaustive account of this magnificent animal, certainly the noblest ruminant that has ever trod the earth, of his habits, his haunts, his place in American zoology, and of the wicked manner of his taking off. It is a highly interesting book, but it can only be read with an ever-increasing sense of pain and shame. It is a reasonable estimate that the great southern herd of buffalo contained in 1870 at least 6,000,000 animals, and the northern herd about twice as many. In fifteen years all these majestic beasts have been killed.

It was the "still-hunt" that exterminated the buffalo. He was taken at a complete disadvantage and murdered by tens of thousands. The buffalo was stupid. He could not understand a rifle shot. He was dependent, too, upon the leader of his band, and did nothing except what the old cow suggested. The hunter, approaching the herd to leeward, had only to get a stand where he was out of sight, and he could go ahead and slaughter the cattle as fast as he could drop cartridges into his rifle. The buffalo would hear a noise they could not locate, see a little puff of white smoke they could not under-

stand, and would watch each other drop to the earth without the slightest appreciation of the cause. In this way a few thousand hunters in a dozen years were enabled to destroy forever an animal of the highest economic value to the country. To-day there are less than 700 wild buffalo in existence.

Mr. Hornaday makes some very valuable suggestions. He points out the danger of the extinction of the species by crossings and inbreedings, and urges that steps should be immediately taken for the protection and care of a little band of 200 now in the Yellowstone Park. Experiments in breeding buffalo bulls to domestic cows have been highly successful, and a now going on to an extent which justifies the fear that in another score of years the genuine buffalo will not exist at all. Congress should give heed to this warning, and should keep ever in view the lesson of the great crime which has made it necessary. Similar "sport" has reduced the bands of elk, moose, caribou, and other big game that was once so plentiful in our forested mountains and plains to a pitiful few. It threatens our seal, walrus and other marine air-bearing animals. Its result is inevitable unless Congress strikes such a blow at it as will break it up forever.—*New York Tribune*.

Indian Relics in Connecticut.—Discoveries of Indian relics in abundance in all parts of Connecticut, save in the extreme northeast, within the last twelve months, have been more numerous than ever before, and of great importance to historians and antiquarians interested in the State. The latest explorations were made at the royal cemetery of the Pequots, in India town, between Ledyard and Stonington, in New London County, where, on the Pequot Reservation, are the royal sepulchres of the tribe. In past years many old graves have been torn open and rifled of bone lanceheads, shell jewelry and the like. But the heavy and almost incessant rains of this winter have washed out quantities of long and sharp arrow-heads of a peculiar white stone not found in Connecticut, and some roughly made little receptacles of crushed oyster shells and clay, mixed and baked. These cups, it is said, were deposited offerings of food for the dead. Where these cups came from is a mystery, as it is not known that the Pequot ever practiced the art of pottery. A cup of the description was found on the banks of the Thames River, near Mohegan, some years ago together with a large quantity of wampum. Near by was exhumed the skeleton of a large framed man. It was believed that the vessel was stolen from some of the tribes of Southern Indians.

Narcotics and Anesthetics.—Alcohol is the most deadly of all drugs which destroy body and soul; but there is an enlarging list of others that claim their victims. Chief among these is, of course, opium or morphine, whether used or taken habitually. Then comes chloroform, chloral, and, later, cocaine. A physician often prescribes one of these medicines to relieve acute pain in sickness, or to secure sleep. Perhaps recovery is delayed, and the patient continues the use until he gets to the point of death. Very often he recovers, and then, when he feels a recurrence of pain or sleeplessness, takes the medicine without prescription. He works favorably, and he repeats the dose; and before he knows it, he becomes dependent on The fearful thing about these drugs is, that they enfeeble the will, or even the moral nature. A man or a woman becomes a slave before the

know it, and it is only by physical constraint or by an almost impossible heroism of self-control that one regains his freedom. It is better to suffer long and lie awake many nights with pain than to become a victim to these deadly and most seductive drugs.

Items.

Hoing Evil that Good may Come.—Samuel L. Wagner, of Chicago, sued a broker on the Board of Trade to recover \$3,000 which he had invested in grain. The plaintiff said that he told the broker that he wanted to make the money to give to Foreign Missions, and that he had doubts about the propriety of speculating; said he thought God would forgive the means in consideration of the end sought. The defendant's counsel said that it made no difference whether the speculation was for the benefit of the heathen or for Mr. Wagner himself; the rules and practice were the same in all cases; and Mr. Wagner took his chances just like any body else. The lawyer added, "that the broker only had Mr. Wagner's word, anyhow, that his motive was unselfish." We are glad to hear that the verdict was for the defendant. Of all persons connected with religion, the hypocrite is the worst; next comes the man with character who attempts to make money under religious pretenses. We never deal with a man who advertises as a means of getting custom, that he gives one-tenth of all he makes to the Lord; and we are a little afraid of the man who puts at the end of his business advertisement "Prepare to meet thy God"; but a man who goes into speculation thinking that it is wrong, but that he will communicate with God by his gifts, and expects a broker to treat him in a way different from that of an ordinary investor, is not a lamb, but a wolf in sheep's clothing.—*Christian Advocate.*

Incompatibility of Temper no Ground for Divorce.—Judge Arnold, in Common Pleas, No. 4, refused to grant a divorce in the suit of a man against his wife, on the ground of desertion. The parties are 34 years of age, the oldest of their children being 55 years, and the youngest 15 years. The Judge is commenting upon the following sentence:—"It forms a sad story of family jars by parties who seem to have neglected, if indeed, they did not positively avoid, their duties and obligations. The testimony is a burden of small complaints by persons at their time of life. It indicates a disposition on both sides to breed and foster contention rather than the affection and concension which should exist between husband and wife. There is, however, neither a willful and malicious desertion without cause, nor a case of cruel and barbarous treatment proved. Neither is moral wrong nor personal violence proved. What is shown is incompatibility of temper, which is not recognized by our law as a cause for divorce. If these parties had given some of the strength which was wasted in disagreement in an honest effort to agree and live together, they would succeed beyond their most extravagant hopes. They must do this, for we see no reason to divorce them. What they want is not a divorce, but a reconciliation; not the decree of the law, but the ministrations of the church, to which we commend them." The report of the Master in favor of a divorce is not set aside, and the decree of divorce refused.—*Exchange.*

Epidemic Evence.—The New Year's resume of the Crozin trial will establish the proof of some of the deliberate attempts at jury-bribing, but also the fact that a considerable portion of the evidence offered had its sole foundation in the imagination of the witness, and its only conceivable motive in the dramatic attraction of a personal connection with a great sensation. Start the rumor of "a middle-aged man, with a beard, of Third Street and W. Avenue," and an ever-increasing number of vulnerable citizens inhabiting the vicinity of those thoroughfares will manage to remember that they heard the sound of curses and stifled cries on the night of the alleged tragedy, and on their return from a Third street club house noticed two suspicious-looking men sneaking along in the direction of the hotel above named, and answering in all details of their appearance the description of the pre-

sumptive murderers. If the history of the crime should prove more than usually melodramatic, the supply of such evidence is apt to become phenomenal, but may subside as suddenly if the supposed victim should, after all, turn up safe and alive. The jurist Pitaval, in his *Ceuses Celebres*, quotes a case where one Henri Labastide, a citizen of Marseilles, was convicted and executed on the testimony of half a hundred different witnesses—mostly women—whose detailed accounts of their experience were afterwards found to have proved nothing but the exuberance of the myth-making penchant.—*Exchange.*

A ripe scholar appears stupid in a company of small-talkers; a small-talker appears stupid in a company of scholars. Many a child is backward in talking because it knows enough to be timid about expressing itself; many a child talks early because it does not know enough to keep silent. Thought is as likely to be a bridle as a spur.

THE FRIEND.

THIRD MONTH 8, 1890.

Sixty years ago the lottery system seemed so firmly established in this country, and so widely prevalent, that it required much moral courage on the part of the statesmen and philanthropists of that day to attack so gigantic an evil.

The report of a committee appointed by the Legislature of Pennsylvania to investigate the subject, in 1831, states that there were 177 offices for the sale of lottery tickets in the City of Philadelphia alone; that the tickets were drawn on an average more than once a day; and that the system presented "an appalling picture of vice, crime and misery in every varied form."

The publicity given to the evils of lotteries about that time, led to their abolition in Pennsylvania and other States; so that, latterly we believe, Louisiana has the bad pre-eminence of being the only State in the Union which still tolerates the system.

The charter under which the Louisiana Lottery Company operates, still has a few years to run; and so profitable are its privileges, that it is asserted that the managers of the scheme offer to pay off the Louisiana State debt of \$12,000,000, and to build a large public library, on condition of their charter being extended for fifty years.

Some recent developments render it probable that they are feeling their way to secure lodgment in other places, if public opinion should be so much aroused in opposition as to prevent the renewal of their charter in Louisiana. The enormous revenue derived from it is a strong temptation to unscrupulous men to use great efforts to keep in their hands such a source of wealth—regardless of the poverty and misery it inflicts on thousands of their dupes. We do not know what inducements they used to prevail on some of the members of the North Dakota Legislature to vote in their favor. The surprise and indignation felt in the community generally at this action, is well expressed in the following comments of *The Independent*, of New York:

Extraordinary beyond explanation and atrocious beyond characterization is the proposition which has passed one House of the North Dakota Legislature, to sell the State to the Louisiana State Lottery. It is simply amazing. The indignation of the citizens of this State do not doubt, will overwhelm the legislators who have voted for this in-

famous bill, which transfers the lottery of Louisiana to that young and promising State. Think of it. That young and promising State; temperance and gambling; protection of homes and their destruction; the State honestly refusing to enrich its treasury by the license of saloons, and then filling it from the license of lotteries! It is simply astounding that there can be such division in a State like Dakota between the men of the churches and the panders to vice that the lottery should have no knowledge of what the former will endure at their destruction; to believe that even in the turmoil of organization, where the State has not yet got rid of the unruly element that rush in with the first settlers, it can possibly be given over to be the nursery of a vice, which, outside of Louisiana, the public sentiment of the whole country repudiates. We believe better things of North Dakota.

The Governor of North Dakota, it is expected, will veto the Lottery bill, if it should be passed by both branches of that Legislature; so that, at present, the probabilities are, the State will be saved from the disgrace of endorsing such a monstrous evil. But the following despatch to the *Public Ledger*, of Philadelphia, indicates that the Lottery Company are seeking to get a foothold elsewhere, if they fail in Dakota.

"WILMINGTON, Del., Feb. 10. It is rumored in this city that the Louisiana State Lottery company proposes, through certain influence it has secured in Delaware, to have a bill introduced at the next session of the Legislature legalizing the lottery business in this State. The present term of the company expires in 1895, and it is stated that the lottery company desire to remove to some Northern State.

"It is well known that the tickets used by the company have been printed in this city for years. The company printing them recently purchased new property, and has erected a large four-story building, into which the plant will be removed soon.

"It is alleged that money, which the Re-Republicans used in Kent and Sussex counties during the last elections, came indirectly from the Louisiana Lottery Company, and that, in return for the 'boodle,' promises were made that the legalization of the business in Delaware should be supported. In the event of the success of the scheme against the business in North Dakota, an effort will be made to do it in this State, on which the headquarters of the Louisiana Lottery would be removed to this city."

The Lottery Company, it is said, has numerous influential attorneys and agents at Washington, who are paid large sums annually to look after its interests, and to defend it against any attacks made upon it in Congress or in the courts.

Our friend, Josiah W. Leeds, informs us that two bills have been brought forward in this Congress—one by Senator Wilson of Iowa, shutting out of the mails all newspapers containing lottery advertisements; and the other by Senator Colquitt, providing for the forfeiture of charters of National banks that guarantee the payment of lottery prizes.

We hope that all the friends of morality and the lovers of their country will exercise vigilance and zeal in opposing every effort for the longer continuance of this hydra-headed evil; and will promote every judicious measure that aims to lessen its power of doing mischief, and to shorten its existence.

SUMMARY OF EVENTS.

UNITED STATES.—The debt statement shows that the decrease of the public debt during the Second Month amounted to \$6,159,486. Total cash in Treasury \$622,673,015.

Representative Buckeale, of Penna., has introduced in the House a joint resolution authorizing the President to cause a "reconnaissance" to be made for a line of railroad extending south through the Central American States, Colombia, Ecuador, Peru and Bolivia to

the City of Suer, and to detail officers in the public service to prosecute the same.

The bill to discontinue the coinage of one and three dollar gold pieces and three-cent nickel pieces has passed the House; also the bill to permit the Director of the Mint to make changes in the designs on current coins of the United States.

In the United States Senate, on the 3rd inst., Senator Vane ordered a resolution calling on the Secretary of the Treasury for all the papers connected with the lease of the Alaska fur seal islands to the North American Commercial Company, and directing that the Secretary to refrain from executing the same until the subject is inquired into by the Senate. At his instance, the resolution was referred to the Finance Committee. The Government would get about a million dollars a year under the new contract.

The case of the Louisville, New Orleans and Texas Pacific Railroad Company, in the State of Mississippi was decided by the United States Supreme Court on the 3d instant. The question involved was the power of the State to compel railroad companies to provide within the State separate accommodations for the two races. The Louisville, New Orleans and Texas Pacific was indicted for failure to do this under the provisions of an act passed Third Month 2d, 1889, was convicted and fined and appealed. The Supreme Court of Mississippi held that the statute applied solely to commerce within the State. The United States Supreme Court affirmed the judgment of the Supreme Court of Mississippi.

It is reported by the *Manufacturers' Record* that Boston capitalists have bought 33000 acres of land in Lexington County, South Carolina, said by Professor Hitchcock, of Dartmouth College, to be one of the best for making kaelin. Large pottery works for the manufacture of white table ware will be erected on the tract.

Mayor Bently, of Bismarck, North Dakota, has sent out circulars containing the following: "There are strong rumors that the legitimate Lottery bill will be introduced in the Senate, to be given a second reading, and that M. S. Dauphin, President of the Louisiana State Lottery Company, is now in the city. Circulate and forward protests to the Secretary of this Committee at once. Arrange to have leading citizens ready to come to Bismarck to exert their influence against the bill."

Indian Agent Bennett, located in the Indian Territory, has reported to the Indian Bureau that it has just come to his knowledge that an act was passed by the Legislative Council of the Choctaw Indian Nation, about two months ago, authorizing the Choctaw Orphan Asylum Lottery Company. The agent reports that great secrecy was maintained concerning this act, and it was with the utmost difficulty that he succeeded in securing a copy of it.

The Liquor Committee of the Massachusetts Legislature on the 27th ultimo, reported unanimously against enacting a straight prohibitory law, and also against reducing high license from \$1000 to \$500. The same committee reported it inexpedient to appoint a commission to investigate the workings of the license laws of other States. In Prescott, Arizona, says the death list has grown until now it is known that no less than 150 persons lost their lives in the dam disaster. Wickenburg was destroyed, every building falling before the awful assault. Seymour, 12 miles further on, was also wrecked.

The weather on the 1st instant was the coldest of the season throughout Louisiana and the greater part of Mississippi, the mercury at all points outside of New Orleans going below 32° and doing great damage to crops, corn, wheat, &c., and the State of Illinois. The Illinois Central Railroad, between New Orleans and Jackson, are heavy sufferers. Reports from Northern Texas say that hundreds of cattle have been frozen to death during the present cold spell. Ice formed at Savannah, Georgia, and vegetables are killed. At St. Augustine, Florida, the temperature fell to 25° on the night of the 2nd. "Bananas, guavas and early truck gardens are badly damaged. Orange trees are dipped, and, in some localities, the trees have been killed. There will be a great loss on next season's crop, as the trees are now in bud."

One thousand three hundred and forty-six immigrants arrived in New York on the 20th ult.

Last week 737,401 bushels of corn were exported from this port a total of 4,128,854 bushels since First May, at comparison with 2,295 bushels during the corresponding period last year.

The number of deaths in this city last week was 44; being 64 more than the previous week and 18 more than the corresponding week last year. Of the

foregoing 233 were males and 210 females; 74 died of consumption; 38 of pneumonia; 25 of diseases of the heart; 25 of old age; 17 of convulsions; 15 of bronchitis; 15 of Bright's disease; 12 of typhoid fever; 12 of cholera; 12 of inflammation of the brain; 11 of inflammation of the stomach and bowels; 11 of inflammation of the stomach and bowels; 10 of inanition.

Markets.—U. S. 4½'s, reg., 103½; coupon, 105; 4's, 122½; currency 6's, 116 a 126.

COTTON sold in a small way to spinners on a basis of 11.9-16 cts. per pound for middling uplands. **Flour.**—Winter hard, choice, \$15; do fair to prime, \$14.25 a \$14.75; spring bran, \$13.75 a \$14.25.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.00 a \$2.25; do., do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.80 a \$3.00; Pennsylvania roller product, \$3.50 a \$4.00; Western winter, clear, \$3.75 a \$4.00; do., do., straight, \$4.10 a \$4.35; winter patent, \$4.40 a \$4.90; Minnesota, clear, \$3.50 a \$4.00; do., straight, \$4.25 a \$4.65; do., patent, \$4.65 a \$5.00. Rye flour was all sold weak at \$2.85 a \$3.00 per barrel, as to quality.

GRAIN.—No. 2 red wheat, 82½ a 83 cts. No. 2 mixed corn, 35 a 35½ cts.

No. 2 white oats, 28½ a 29½ cts.

BEEF CATTLE were in good demand at higher at \$30 a 31 cts. **HILLY CATTLE** were in fair request at 5 a 7½ cts. **PAT COWS** were in moderate demand at 2½ a 3½ cts.

SHEEP were in poor demand, but firm at 2½ a 6½ cts.

LAMBS were in poor request and low at 2 a 5 a 7½ cts.

WOLVES were inactive but firm at 5½ a 6½ cts. for Western, and 5 a 5½ cts. for State.

FOREIGN.—Delegates representing the Home Rulers in Scotland and delegates representing the Liberals of South Wales held a conference in London last week. The conference agreed to co-operate with the Home Rulers in Scotland and Wales, subject to the supremacy of the Imperial Parliament.

The most striking political incident of the week in England was the suspension of Labouchere, the Radical-Liberal leader from Parliament because of his proposed attack upon the Prime Minister. He charged the Government with interfering with the course of justice, with respect to certain London scandals, in which members of the nobility were involved. One charge, to the effect that Lord Salisbury had connived at the escape of one of the persons of the above mentioned scandals, was met with a demonstration in Hyde Park, throwing aside all the time-honored traditions of Parliament, which decree that the word of no member, of high or low estate, shall be questioned, refused to accept as true the Prime Minister's denial. Labouchere's suspension followed, as a matter of course, as did the written Parliamentary statement laid the Speaker no other alternative.

The British steamer *Quetta*, which sailed from Cooktown, Queensland, 11th Mo. 27th for London, has been lost at sea. The steamer struck a rock, but showed no chart, and struck on the rocks at 2½ a. m., near the extremity of Australia, and sank in three minutes. Two hundred and eighty souls were on board, of which 116 were saved, including the captain and several officers.

A committee has been formed in London, with branches at Newcastle and other places, for the purpose of endeavoring to secure a mitigation of the severe treatment accorded to political prisoners in Siberia. A number of workmen's clubs and radical and socialist associations will hold a demonstration in Hyde Park on the 19th inst. in favor of the prisoners now in exile in Siberia.

On the 3d instant returns had been received from all the districts in which second ballots for members of the Reichstag were held with the exception of the districts in which elections occurred on the first ballots, show the election of 106 members of the Centre party, 74 German Liberals and Democrats, 62 Conservatives, 23 National Liberals, 13 Imperialists and 55 Socialists.

The Socialists have now made their way to the front, and are qualified for forming a party in the Reichstag, and are qualified under the rules which govern that body, to introduce bills—a privilege which they have never before enjoyed. The results of the elections promise to place the Socialists in the front rank, as representatives of every populous centre of industry throughout the Empire.

The Russian Government, it is stated, has announced its intention to begin operations soon on the great railway across Siberia. Work will begin at Vladivostok

and at the present eastern terminus of the Russian railway system at the same time. The total length of the line is to be 4075 miles.

The Ontario Government has introduced a new license law, which provides that no liquor shall be sold to boys or girls under 18 years of age, and that no liquor shall be sold to a person under 18 years of age if a hotel keeper receives notice from the parent or guardians of such person forbidding such sale. No liquor shall be sold by any club whatever without a license. Bars on steamboats are to be abolished, but the bill does not prevent the supplying of liquor at tables, or in any other manner than at a bar. The officers may demand the names of frequenters of unlicensed places, and refusal to give such information is punishable.

NOTICES.

The Annual Meeting of FRIENDS' ASYLUM FOR THE INSANE, will be held in the Committee Room Arch St. Meeting-house, on Fourth-day, Third Month 18th, 1890, at 3.30 p. m., at which the annual election of officers of the corporation will be held. The names of members is requested; no special notice will be sent.

THOMAS SCATTERGOOD, Secretary.

The Committee of Westtown Boarding School has appointed James G. McColin, Treasurer of the Institution, in place of Joseph Scattergood, deceased. His office is at No. 119 South Fourth St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The Spring Term will begin Third Month 18th, 1890. Friends intending to send their children to the school will please make early application to J. G. WILLIAMS, Supt. Westtown, Penna.

WORDS OF COMFORT AND CONSOLATION.—HEN LONGSTRETH, No. 74 Sansom St., has just issued a large edition of the above tract, which consists of selected Scripture texts. Price, two dollars per 100 copies.

DIED, at Hathors' Pa., on the 14th of Ninth Mo. 1889, MARY ANNA KITE, wife of James Kite, in 62nd year of her age.

—on the 19th of Tent Month, 1889, ANNA COPE, wife of Oliver W. Cope, in the 31st year of her age, a member of Abington Monthly Meeting Friends.

—in Philadelphia, at the residence of her brother-in-law, Josiah L. Haines, Twelfth Month 29th, 1889, CAROLINE BENTING FOLWELL, in her 80th year. She was a consistent member of Chesterfield Monthly Particular Meeting of Friends, Burlington Co., N. J., in which her presence and liberality in the meeting were greatly missed. With her it indeed seemed "more blessed to give than to receive," for her charities were many. Her love of nature and literature were markedly, and the sweet lines penned by her husband will be treasured by her many friends. Her funeral was held on the 27th inst., and the comforting power of Saviour leaves the comforting assurance that her will be peace.

—on the 2nd of Second Month, 1890, HANS CORNELL, relict of the late Gervas Cornell, a beloved member and elder of Pickington Monthly Meeting of Friends, who became a daughter of Peter Deborah Taylor, of Clonmel, Ireland, from whence removed with her father and his family to this country, after receiving her education at Newtown Boarding School. Having yielded with a whole heart to invitations of redeeming love and mercy, she was distinguished by a bright example of self-denial, steadfastness and faith in the doctrines and principles of Friends, with a spirit that was ever clothed with charity which embraces as one all who love the Lord Jesus in sincerity; often expressing her belief that it is thoroughly good of heart to be ever ready to all to experience. She was a diligent and experienced attendee of meetings, even when suffering physical health, which she bore with great patience. The last few days of her life, while confined to her bed, were days of great physical suffering, but her mind was preserved in quiet composure, with a sweet and peaceful covering, frequently saying to those around her: "I hope you will all meet me in heaven; intimating there must be a striving therefor. That she quietly passed away without a struggle, at her home in Pickington, on the 8th inst. of her age.

WILLIAM H. FILES' SONS, PRINTERS, No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, THIRD MONTH 15, 1890.

No. 33.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 214.

FRUITS OF REPENTANCE.

When any person really comes under the power of the Spirit of God, and is led to repentance for their sins, but little confidence can be placed in their sincerity and in the permanent nature of their conversion unless it is accompanied with a corresponding change of conduct. Our Saviour himself has told us, "By their fruits shall ye know them."

In accordance with this principle, is the following statement made by the *New York Sun*: "There is a religious revival in Calhoun, Ky., and Sheriff White, of McLean County, has been among the converts. He is a convert of the right kind, for as soon as he got religion he began to put it into practical shape. He confessed that he had stolen a thousand dollars from the county treasury thirteen years ago, and, after telling of the crime that he had perpetrated and so long concealed, he proceeded to show his repentance. He also thought that something else than repentance was necessary. He did not rest satisfied with bewailing his guilt or shedding tears over it, or asking Divine pardon for it, or warning the brethren against following his example, or promising that he would never again do wrong. The Sheriff of McLean County took another way of showing the genuineness of his repentance and conversion. He restored to the treasury of the county the thousand dollars of which he had defrauded it in 1876! That was the thing for him to do. That looks like practical religion in accordance with the Scriptures. The case is worthy of consideration by any convert who has ever been guilty of a deed like his without pursuing the course that he adopted after repentance."

It is recorded of Titus Africaner, a chief of Southern Africa, that he bowed under the convictions of the Holy Spirit, and confessed his sins. He went to his garden and pulled up the Dukka which he formerly smoked, and stamped its seed into the salt ground, where he knew it would not vegetate. He then returned to his hut, brought out the vessel in which honey-beer was made, and broke it. Both these intoxicating articles had been snare to him. Thus he obeyed the advice, "Bring forth fruits meet for repentance."

A writer in *The Independent* mentions meeting a gentleman who was evidently under deep conviction for sin, and was much troubled about his soul. In vain it was tried to point him to Christ as the "way, the truth, and the life." He seemed to know the truth perfectly. He was a cultured man and was familiar with the Scripture. Some surprise was expressed at his thorough knowledge of the way of salvation. "Oh, yes," he replied, "I know the way. I have been taught in the Scriptures from my youth up. I am the son of a clergyman." Finally, the writer said to him: "My dear friend, for the sake of your own soul, for the sake of the father who taught you, for the sake of Christ who died for you, be reconciled to God; why hold out against Him when you are convinced of your need; when you know the way so well, and are in such deep anxiety for your soul." "Ah," he replied, "I appreciate all these reasons; You say for the sake of my father. There is the trouble. I quarreled with my father and left his house in anger twenty years ago, and have never seen or communicated with him since. Here, indeed, was the pinch. He saw that before he could be reconciled to God he must, at least in his heart, be reconciled to his father, and that he must, as the first fruits of his new life, seek him out and settle the old quarrel."

A child who, like all children, was excessively fond of sweets, disobeyed her mother and helped herself to a plate of rich cake, of which she ate freely. She soon grew feverish, and complained of headache, and was obliged to go to bed for the remainder of the day.

Her mother was anxious about her condition and feared she was going to be ill. On entering her closet, however, the empty plate and the crumbs on the floor explained the mystery of the sudden attack. She went to her child's room.

"Have you been eating anything you ought not, Nellie?"

Nellie looked in her mother's face and saw that she had found out about the cake. It would do no good to deny it.

"Yes, mamma, I ate some cake."

"No wonder you are sick. You took the cake without leave, which was stealing; you disobeyed me by going into the closet when I have repeatedly told you not to do so. Now you are being punished for your sins. Are you sorry, Nellie?" she asked, seeing the child's tears falling fast.

"Yes, mamma," she sobbed. "I'm sorry the cake made me sick, and sorry you found it out."

Her repentance was very much like that of many older people: she was sorry that her sin was found out, and that she had to suffer in consequence; but that was all.

True repentance is accompanied with the forsaking of sin. It is recorded of a Yorkshire preacher, that on one occasion, when he was delivering a searching, practical sermon, one of his hearers, who used in his business a short measure, a yardstick which had once been 36

inches long, but which he had used as a walking-stick—was so wrought upon by the power accompanying the discourse that, interrupting the preacher, he *snapped the measure in two*, and then said, "you can go on now, sir."

The apostle declares that "if any man among you be led by religious and bridleth not his own tongue, that man's religion is vain." The same principle may be stated in more general terms—that a profession of religion, without bringing forth the fruits which it ought to produce, is insufficient. A business letter from a manufacturer of cloth, concluded with a high-flown rhapsody about revivals, and some sermon that had been to him, as he said, "wines on the lees." At the conclusion of reading it, the recipient remarked, "I only wish the fellow would put his religion into his cloth instead of his invoices."

In contrast with this manufacturer may be cited the mason under whom Hugh Miller served his apprenticeship, and of whom he said, "he put his conscience into every stone that he laid."

In Coleridge's "Table Talk" there is narrated an incident which illustrates the power of conscience. A stranger came recommended to a merchant at Lubeck. He was hospitably entertained. In the room where he lodged a portrait was hung with so uncommonly frightful an expression of countenance that it filled his imagination. In the morning the merchant gave him the following history of it: "My father was at Hamburg on business, and, whilst dining at a coffee-house, he observed a young man of remarkable appearance enter, seat himself alone in a corner, and commence a solitary meal. His countenance bespoke the extreme of mental distress, and every now and then he would turn his head quickly round, as if he heard something, then shudder, grow pale, and go on with his meal, after an effort, as before. My father saw this same man at the same place for two or three successive days, and at length became so much interested about him that he spoke to him. The address was not repulsed, and the stranger seemed to find some comfort in the tone of sympathy and kindness which my father used. He was an Italian, well informed, poor but not destitute, and living economically upon the profit of his art as a painter. Their intimacy increased; and at length the Italian, seeing my father's involuntary emotion at his convulsive shudders and turnings, which continued as formerly, interrupting their conversation from time to time, told him his story. He was a native of Rome, and had lived in some familiarity with, and been much patronized by, a young nobleman; but upon some slight occasion they had fallen out, and his patron, besides using many reproachful expressions, had struck him. The painter brooded over the disgrace of the blow. He could not challenge the nobleman on account of his rank; he therefore watched for an opportunity, and assassinated him. Of course he fled from his country, and finally had reached Hamburg. He had not however passed

many weeks from the night of the murder, before, one day, in the crowded street, he heard his name called by a voice familiar to him; he turned short round, and saw the face of his victim looking at him with a fixed eye. From that moment he had no peace: at all hours, in all places, and amidst all companions, however engaged he might be, he heard the voice, and could never help looking round; and whenever he so looked round he always encountered the same face, staring close upon him. At last, in a mood of desperation, he had fixed himself face to face and eye to eye, and deliberately drawn the phantom visage as it glared upon him; and *this* was the picture so drawn. The Italian said he had struggled long, but life was a burden he could now no longer bear; and he was resolved, when he had made money enough to return to Rome, to surrender himself to justice, and expiate his crime on the scaffold. He gave the finished picture to my father, in return for the kindness which he had shown to him."

"Of course the phantom visage which thus haunted the poor painter was but the effect of imagination, excited by the consciousness of his crime; but it was to him like a reality.

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 257.)

The narrow path in which Joshua Evans was led necessarily attracted much attention from others. In a recent conversation with an aged friend, now in her 97th year, she mentioned that she distinctly remembered him, and the concern her mother (his niece) felt on one occasion when she was expecting a visit from him, as to what she should provide for his dinner—as he did not eat meat, or sugar. Finally she decided to make a batter-pudding—all the ingredients of which were raised on their own farm.

The memoranda continued:—

I found I must not look out at others, who perhaps may not have the same work to attend to, and yet may be in favor with our Heavenly Father, attending to their proper business in their own allotment. I believe those who are sincerely aiming to follow our holy Pattern, should be careful not to judge or censure one another. It may in wisdom be so ordered for carrying forward the Lord's work, that some may be called to one service, and some to another. Therefore to maintain love to Him, and one towards another, is like the capstone of all, or the crown of our labors: "By this (said our Saviour) shall all men know that ye are my disciples, if ye have love one to another."

I have apprehended I have sometimes felt that love which proceeds from the inexhaustible fountain, to flow in my heart to all people; craving that all through Christian vigilance may be prepared to harmonize in singing praises to Him, who in the beginning made all things good: whose pure influence I have longed for, that it may spread more and more, until it comes "to cover the earth, as the waters cover the sea." Oh! the sweetness that would be thereby introduced: the hungry would be fed, and the naked clothed, liberality would be found among those possessed of outward substance, extend towards the different situations of the oppressed and distressed poor; then no hard thinking one of another. Nothing like jangling or contending, in lawsuits, or otherwise, about worldly interests, either amongst near connections or others; these animosities would disappear, with the unchristian spirit of strife, whereby so many "garments

come to be rolled in or stained with blood; many houses, great and fair left desolate; and so many souls. I fear whose number is not to be described, that, unprepared, are hurried into eternity, through the unrighteous means of potentates and rulers, many of whom are willing to be called by the name of Him who is Prince of Peace, whilst actuated by a cruel Anti-Christian spirit. Under these considerations, which have been alarming and awful to think of, I have, as before hinted, been induced to refrain from any voluntary contributions, either in the way of taxes on my property or other demands, except I was clearly informed such demands had no connection with the expenses of warlike proceedings, let the consequence of loss of goods or property taken and sold under value, be whatever it might be.

1774. It seems with me to leave a brief account of some further exercise which attended me about this time, on hearing some people speak or complain of a scarcity of bread; I remembered that our crops in many places were not so much failed as to yield a cause for complaining. But the circumstance of sending out so much of our best flour, &c., to the West Indies, and in return, importing from thence no small quantity of rum, brought my mind under weighty considerations on the traffic, whereby so much of that, and other strong distilled spirits were introduced into our land; whether it could be safely called a righteous traffic; and as we had for many years back been much in the practice of using rum plentifully in harvest, which is the season of cutting and gathering in of our choicest grain, with other things; whether that was a justifiable practice or not. As I viewed the subject, divers circumstances with serious thoughts upon them presented: Such as first, The rioting, drunkenness, vanity, foolish and loud talking, sometimes wicked words, and even quarrelling, which we see and hear of in harvest time; a season when particularly, our minds should be humbly thankful to the author of all things, for the continued blessings which the earth produces in return for our labor. Secondly, In addition to unbecomingly folly, do we not see sometimes a considerable waste of precious grain scattered among the stubble in our fields, which might in a good measure tend to helping some of those to bread, with whom it is scarce? And are not such wanton folly, and such wasteful work very frequently occasioned through the use of rum? whereby too many of those that work in our fields, meadows, &c., are apt to get inflamed and agitated by partaking freely of it. My concern on the subject, the more I pondered matters, often became still more weighty. At length as my mind was quietly turned inward to my guide, to be instructed what was best for me to do, as I possessed a farm and had a crop of grain and grass to cut, &c. I received a plain gentle intimation in a silent language inwardly spoken, on this wise,—"Use no more rum: it is a great evil in the country, and thou shalt have peace in declining it." This seemed to try me closely. It had been a custom long practised, and was become deeply rooted.

It was generally believed to be of great service to drink rum, as thereby men were supposed to be supported under the fatigue of hard labor in time of harvest, hay-making, &c. I had been of the same mind myself, and had used it pretty liberally heretofore; for some entertained a notion that men's health was in danger without the use of it; I heard of some who were said to die instantly when they had drunk cold water, for want of rum in it, &c. A considerable strug-

gle and exercise attended me on this occasion appearing threefold: 1st, To testify against my own conduct in using rum as I had done. 2d, To withstand custom, thus to endanger the laborer's health. 3d, And to stand alone in the refusal of rum. I could not see my way clear at first, supposing I must sacrifice my harvest, for I fear none would reap for me if I denied them the liquor. But my mind became resigned not to use any more, nor give it to others. I had the a larger harvest than common, and concluded my neighbors refused to help me without it. I would gather what I could accomplish, and let the remainder go. I kept this exercise all to myself, having none to confer with; yet my wife willingly united with me, though my friends were against me.

When the time came, I was free to offer additional wages to those who labored for me, lieu of strong liquor; and told them they need not drink water or a little milk in it, and need not expect the other from me. Although some were reluctant; others assented on hearing the reason. I gave them for my declining that of using giving out rum, with hinting the bad consequence which often follow a practice of the kind. I obtained assistance sufficient to answer my purpose; for those who wrought for me were convinced that I declined the former practice from a better motive than covetousness. I endeavored afterwards to continue steadfast in my resolution on this account; and found my work made easier than I expected; although some reflected on my singular conduct in this matter of whom I might have obtained rather a sympathy; because I might compare them to such "who dipped with me in the dish." I had occasion to believe many disclaimed my proceedings herein; yet I was convinced it was with our Divine Master's approbation I acted as I did, and that He would bless this testimony concerning the disuse of distilled spirits, and carry my own work forward gradually. And glory be to his great name, I have since had to observe my opposers convinced; and many advocates raised up for the establishment of such a practice gospel temperance among Friends and others.

(To be continued.)

Betraying with a Kiss.—The betrayal by kiss, as we all understand, intensified, if possible the black act of treachery. A kiss on the cheek is still, in the East, the salutation of intimate friendship. Kissing is very much more usual than among ourselves, as a mark of affection, respect, of condescension, of homage. Ordinary acquaintances touch each other's hand, a then kiss their own, and apply it to their forehead, lips and breast. Inferiors kiss the hands of the hand, or, if above the position of a servant, the palm. Slaves kiss the foot, and so supplicants, deprecating anger or begging pardon. Kissing the hem of the garment expresses great reverence, and holy men or devishes are especially so saluted. But the kiss on either cheek is the sign of close intimacy and warm affection among equals. It is the mark, not gratitude, nor of homage, but of unfeigned love and esteem. Thus the mode of betrayal aggravated the treachery. It is only paralleled the treacherous assassination of Amasa by Josiah taking him by the beard as if to kiss his cheek while holding the sword with which he bestrangled him. I remember a sheikh of the Adwa tribe assassinating a rival in a similar manner professing reconciliation, and holding his beard with his left hand to kiss him, while he suddenly stabbed him over the shoulder with a dagger

his right hand. I must add that the murderer was outlawed by his tribe, though the wildest and least scrupulous of these robber bands of Milan. One survival of the abject homage of the East, as symbolized by kissing, has come down to us in the kissing of the pope's toe, and of the toe of the bronze image of Jupiter which does duty for St. Peter, in the church of St. Peter's at Rome.—*H. B. Tristram, in S. S. Times.*

FOR "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 7.

The Society of Friends appears to have continued increasing in numbers in England to the close of the reign of William III, who died in 1702. After that time, it would seem that there were no such large accessions to its membership as had marked the earlier periods of its history. For this, several reasons may be assigned. One was the lowered conditions of vital religion in Great Britain, which historical writers speak, as a marked feature of the early and middle part of the 18th century. Of this period Green in his *History of the English People*, says:

"In the middle class the old Puritan spirit lived on unchanged, and it was from this class that a religious revival burst forth at the close of Walpole's administration, which changed for a time the whole tone of English society. But during the fifty years which preceded this outburst we see little save a revolt against religion and against churches in either the higher classes or the poor. Among the wealthier and more educated Englishmen the progress of free inquiry, the aversion from theological strife which had been left behind them by the Civil Wars, the new political and material channels opened to human energy, were producing a general indifference to all questions of religious speculation or religious life. In the higher circle 'every one laughs,' said Montesquieu on his visit to England, 'if one talks of religion.' Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Purity and fidelity to the marriage vows were sneered out of fashion.

"The masses of the poor were ignorant and brutal to a degree which it is hard to conceive; for the increase of population which had followed on the growth of towns and the development of commerce had been met by no effort for their religious or educational improvement. The rural peasantry were left without much moral or religious training of any sort. Much of this social degradation was due to the apathy and sloth of the priesthood. Bishop Burnet brands the English clergy of his day as the most lifeless in Europe, the most remiss of their labors in private, and the least severe of their lives."

It was but reasonable to expect that the Society of Friends would be to some extent affected by the causes which operated on the other inhabitants of England. In Abbey and Overton's *History of the English Church in the 18th Century*, it is said "the sect threw under persecution;" and "between the passing of the Toleration Act and the end of William III's reign it made great progress. After that it began gradually to decline. This was owing to various causes. Some share in it may perhaps be attributed to the continued effects of the general religious lethargy which had set in some years before, but may now have begun to spread more visibly among the classes from which

Quakerism was chiefly recruited." "It may be added that as the century advanced, there gradually came to be within the confines of the National Church a little more room than had lately existed for the upholders of various mystical tenets." Although the authors of the work from which I am quoting thus refer to the spiritual views of Friends as "mystical," yet in the remarks which follow they show that they were not insensible to their truth and importance. They speak of the faithful witness borne by the Quakers to the "sense of a present life-giving spirit, when it was feeblest and most neglected elsewhere." And they add, "If Quaker principles, instead of being embodied in a strongly antagonistic form as tenets of an exclusive and often persecuted sect, had been transfused into the general current of the national religious life, they would have contributed the very elements of which the spiritual condition of the age stood most in need. Not only in the moderate and constantly instructive pages of Barclay's Apology for the Quakers, but also in the hostile expositions of their views which we find in the works of their opponents, there is frequent cause for regret that so much suggestive thought should have become lost to the Church at large. The Church would have gained in power as well as in comprehension, if their views on some points had been fully accepted as legitimate modes of orthodox belief. English Christianity would have been better prepared for its formidable struggle with the Deists, if it had freely allowed a wider margin for diversity of sentiment in several questions on which the Quaker opinion almost universally differed from that of the Churchmen of the age.

"They had been among the first to turn with horror from those stern views of predestination and reprobation, which until the middle of the 17th century had been accepted by the great majority of English Protestants without misgiving. It was doctrine utterly repugnant to men whose cardinal belief was in the light that lighteth every man. The same principle kept even the most bigoted among them from falling into the prevalent opinion which looked upon the heathen as altogether without hope and without God in the world. They almost, alone of all Christian missionaries of that age, pointed their hearers to a light of God within them which should guide them to the brighter radiance of a better revelation. Nor did they scruple to assert that 'there be members of this Catholic Church, both among heathens, Jews and Turks, men and women of integrity and simplicity of heart, who, though blinded in some things of their understanding, and burdened with superstition, yet being upright in their hearts before the Lord, . . . and loving to follow righteousness, are by the secret touches of the holy light in their souls, quickened and quickened, truly secretly united to God, and thereby become true members of this Catholic Church.'" "Such expressions would be generally assented to in our day, as embodying sound and valuable truths, which cannot be rejected on account of errors which may sometimes chance to attend them. At the beginning of the 18th century there were few except Quakers, who were willing to accept from a wholly Christian point of view the element of truth contained in the Deistical argument of 'Christianity as old as the creation.'"

"When Quakers found that its more reasonable tenets could be held, and find a certain amount

of sympathy in the Church of England, it quickly began to lose its strength. A remark of Bessel's in 1776, that many a man was a Quaker without his knowing it, could scarcely have been made in the corresponding year of the previous century. At the earlier date there was almost nothing in common between the Church of England, and a sect which both on its strongest and weakest side was wracked by conspicuous antagonism to established opinions. At the latter date Quakerism had to a great extent lost both its mystic and emotional metaphysics. After a few years' hesitation, Southey concluded that he need not join the Quakers simply because he disliked 'attempting to define what has been left in deficit.'"

The testimony borne in the preceding extracts to the spread in the community of some of the principles advocated by the Society of Friends is interesting in itself, as an illustration of the remark that has often been made—the among professors of Christianity there has been a gradual approach to the spiritual views of religion, held by early Friends. And it is very possible that it has been one of the causes which have hindered the increase in the number of its members, as suggested in the above extract from Abbey and Overton's work.

John Hunt, in his *History of Religious Thought in England*, speaks of the rise of the Quakers as a recoil against mere ceremonial. "The steeple-houses against which George Fox cried out as temples of idol worshippers, were the churches of England when in possession of Presbyterians, Independents and Baptists. They had cast down Laud and his priests. They had rejected them and their pretensions to be channels of grace and conduit pipes of the Divine favor, but these sects were still clinging to the dead letter of a book. They were still trusting in ordinances, to some extent unconscious how much they were retaining of what they really supposed they had rejected when they put down the bishop. The church was their idol temple, and the Bible the idol which they worshipped. 'We have a sure word of prophecy,' said the minister of the church at Nottingham; 'it is the Scriptures by which all doctrines, religions and opinions are to be tried.' George Fox was present. He cried out: 'It was not the Scriptures, but the Holy Spirit by which holy men and women gave forth the Scriptures, whereby all opinions, religions and judgments are to be tried.' That Spirit, he said, leads into all truth. The Jews had these Scriptures, and yet rejected the Holy Ghost. They rejected the 'Bright and Morning Star,' and persecuted Him and his disciples. They professed to try their doctrines by the Scriptures, but they did not try them aright, because they did it without the Spirit of God."

"This error of trusting to the mere letter of the Bible, Fox detected in every detail of belief and practice. There might be external worship in the Church; there might be preaching, sacraments, sacrifices, but what are these if there is no Spirit in them? God dwells not in temples made with hands. It is not the water baptism which saves, but the answer of a good conscience. It is not ceremonies which justify, nor even belief in an external Christ. It is Christ within who is to us both justification and sanctification. The battle of the Quakers was for the reality against the shadow, for the substance at the expense of the form, for the law in its Spirit even at the risk of sacrificing the law in the letter. The Quaker was the only thorough opponent of the Churchman of Laud's school. The

* Barclay's Apology for the Quakers.

principle of that school was to take care of the external body or form of the Church, for in so doing we take care of the life of the Church. The Quaker said, let us make sure of the life or spirit, and the body or form will take care of itself."

The journals and the writings of faithful members of the Society of Friends in the early part of the 18th century show that they were very sensible of a falling away from the zeal and earnestness which had previously been marks of Friends. In writing to Joseph Pike in 1717, Deborah Bell, of London, tells him "a living ministry is almost lost amongst us." "It seems to me the true Church is returning into the wilderness again." And the next year, she writes: "The cross is very little borne nowadays, except by a small remnant; and these are by the others accounted a narrow-spirited people, who say they make the way more narrow than there is need for."

In 1731, Thomas Story mentions being at Bristol, when he said: "There are two great meetings of Friends; but greatest part being young, many of them are hardly distinguishable from the world by any outward appearance, either in speech or habit."

In 1732, at London, he remarks: "At this time Deism was much advanced in the city and nation, and the former zeal of all sects nearly expired; yet our meetings were much crowded on First Days, and though the generality of Friends in the city were young people, they delighted to have the principles and doctrines of truth published with authority and demonstration."

In 1735, he says: "At this day we have among us some traditionalists, the children of such faithful friends of truth, who did, in the early part of this dispensation of God we are under, not only believe, but suffer for the same; and these children have for a time taken up and continued in the doctrines and examples they have seen and heard among us; but when they have come up into the state of men and women, being only in their natural state, and looking out to the world, have been taken by the lust of the eyes, with the vain and sinful fashions, customs and notions of the world, and become deists, some freethinkers, other profane libertines, and others atheists; denying all revealed religion as contained in the Holy Scriptures, and asserting that there never was, is, or shall be, any other guide given unto man by God but his own reason. And thus renouncing Christ, shake off his cross and despise it, with all its discipline, and yet come to our meetings as if they were Friends. But though some such there be among us, to the great grief of those who know and follow the truth, yet there are but few in comparison of the numbers among other professors."

In 1736, he remarks of the meeting at Leeds that it "consists, for the greatest part, of young people; sober, but few of them yet baptized of the Lord by his sanctifying baptism, which is much the case and state of our young people at this day throughout the world, being in danger, as others have done, of sitting down under the profession of truth in a traditional way, as to the doctrine and form of the discipline of it, and yet short and ignorant of the life, light, virtue and power of truth essentially in themselves."

"Jesus said unto him, Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."

SELECTED.

THE LITTLE MARTYR OF SMYRNA.

It was in the fatal ages when the Christian martyrs died
And the gods of high Olympus in their glory were defied,
When throughout the Romæ empire there were festivals and feasts
Where great Jupiter was lauded by his pontiff and his priests,
It was in those tragic ages that with bacchalian songs
Through the streets of fair Smyrna surged one day the maddened throngs.
"Find us Polycarp, the Christian!" rose the wild, discordant cries,
"To the lions with the Christian! By the gods of Rome, he dies!
Drag him forth to the arena! Let the beasts devour their prey
'Less he swear by Rome's great Cæsar to forsake the Christ this day!"
So the mob, in growing fury, surged the streets with swelling roar,
But the bishop of old Smyrna found they not at any door,
It was then a soldier pointed to a sunny-headed child
On whose boyish face the beauty of his dozen summers smiled.
"Ask of him!" the ruffian shouted. "Ask the lad; he knows him well:
In his home the man sought refuge. Ask the lad, and he shall tell."
So they turned like wolves upon him, fierce for prey and hunger-mad,
And he stood a lamb among them, though a lion-hearted lad.
"Knowest thou of any Christian or where Polycarp be found?"
Cried a Roman soldier, fiercely, as upon the child he frowned,
And the boy his pale face lifted, with his fearless, fair blue eyes,
In whose deep life's hopes were dawning like the morn in cloudless skies,
And there seemed a sudden halo round the brave but youthful head.
"If thou seekest but for Christians, I am one," he fearless said,
"What's that to thee, thou bold-tongued nursing!" cried the first, with fiercer frown,
"Make no boasts, or, by Olympus, thou shalt burn e'er sun go down!"
Lead us hence. We seek thy bishop, Polycarp, that eye a knave:
Dare refuse and to the lions thou shalt go, and naught can save!"
Then the boy's face flashed indignant. Call him not a knave," he cried,
"He of Smyrna is the bishop—servant of the Christ that died."
Then a cruel arm uplifted smote him sudden to the ground,
And the soldiers, mad with fury, gathered eagerly around.
"Fool! Thy hasty blow hath slain him," cried the next, as he
"Nay," another, sneering, answered. "Drag him forth; he doth but swoon."
"Doth he think to move our pity by his tears and weakling cries?"
Drag him forth! His lips shall answer, or from worse than this he dies.
See! He moves; he was but feigning. He shall tell us all he knows.
What! Defeated by this youngling—we who brave the fiercest foes?
Now, when, spite of thou stubborn traitor! Where shall Polycarp be found?
Say the truth, lad, or thou diest where thou liest on the ground."
Then a gleam of saintly beauty lit the simple childish face
And the look of pain and anguish to a heavenly calm gave place:
"Him ye seek to slay is noble, and he serves the Christ that died;
Kill me if ye will, but never will I tell where he doth hide."
Turn away, O ye that witnessed, ye who saw that deadly blow.
Was it man who struck, or demon? Answer not: God's angels know.
So the awful lot was chosen, so the cruel fate was told,

And that even, when the sunset ringed fair Smyrna hills with gold,

On his weeping mother's bosom, with the smile that death had given,
Lay the bruised and martyred body; but the spirit was in heaven.

—Youth's Companion.

KEEP TRYING.

It boys should get discouraged
At lessons or at work,
And say, "There's no use trying."
And all hard tasks should shirk,
And keep on shirking, shirking,
"Till the boy became a man,
I wonder what the world would do
To carry out its plan?"

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle
Because, through thick and thin,
He'll not give up as conquered—
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail;
Be stubborn now against failure;
Try, try and try again;
The boys who kept on trying
Have made the world's best men.

—Advance.

FOR "THE FRIEND."

Pine Street Meeting-House.

The Pine Street Meeting-House, sometimes called "the Hill Meeting," had its origin in a devise by Samuel Powel, Jr., to Philadelphia Friends, of a lot on "Society Hill," as a site for a building of that character.

At the monthly meeting held on the 30th of the Eighth Month, 1747, an extract from the will of this Friend was read as follows:

"And I do hereby authorize and direct my executors to grant and convey unto such persons as the monthly meeting of the people called Quakers in Philadelphia, shall nominate to their heirs and assigns for ever, sixty feet ground on the south side of Pine Street, and near the middle between Front and Second Streets as may be, and the whole depth of a ground there, to build a meeting-house upon, the members of that meeting shall agree build a meeting-house there, and not else."

The monthly meeting "gratefully received the devise and referred the consideration building a meeting-house to a future meeting. No active steps were, however, taken for the erection of the proposed building until the Eighth Month, 1752, when a committee was appointed to view the ground and to collect the sentiments of Friends in relation to proceeding. Two months later this committee reported that they had viewed the lot and thought it a convenient place for a meeting-house, if forty feet more on Pine Street of equal depth with the original lot were added to it, and that Samuel Powel the elder had engaged to secure this additional piece to the Monthly Meeting, it being the property of the children of his son Samuel. By this addition the whole front of the lot on Pine Street would be one hundred feet. This committee also prepared a plan for the erection of a house sixty feet long and forty-three feet broad, exterior measurement, which they deemed of suitable dimensions to hold the Yearly Meeting in, to accommodate which seemed to be the principal inducement to undertake the work at that time. It was also thought that Friend

might so increase in numbers in the future, that it would be expedient to authorize a Weekly Meeting in such house. The estimated cost of the proposed building was about £800, and at the time the committee made their report, they had obtained subscriptions to the amount of £724.10, and they thought that any useful sum in addition could easily be raised among Friends.

The children of Samuel Powel, Jr., being minors, a difficulty occurred in relation to procuring a proper conveyance of the additional forty feet of ground which it was esteemed essential to have, to make the site devised by him available for meeting house purposes. This was finally arranged by Samuel Powel, Sr. (father of Samuel Powel, Jr.) giving a bond in £600, conditioned that his grand-children should make conveyance when they came of age, of two lots twenty-feet wide each, on the east and west sides respectively, of the sixty-feet wide lot devised by the latter to build a meeting-house upon.

The elder Samuel Powel to further insure the meeting in acquiring the two additional pieces of ground, in his will enjoined upon his grand-children (the devisees of his son Samuel) to convey these lots to trustees to be appointed by the meeting; and annexed a condition to the provision made for them that they should within thirty days after they respectively came of age convey the same. Pursuant to these directions, the grand-children granted the two side lots to the nominees of the Monthly Meeting.

In 1768 an additional piece of ground to the eastward twenty feet front and one hundred and two feet deep was purchased from Samuel Powel and a bond given for £240 by Isaac Greenleaf, James Pemberton and Samuel Wetherill on account of the Monthly Meeting, in payment of the purchase money. This bond remained unpaid for many years, but was finally settled in full in 1783 by the payment of the principal and unpaid interest for some four or five years, then amounting to £295.4.

As late as 1814 a further addition was made on the south side of the lot, increasing its depth the further distance of twenty-two feet for sixty feet eastward of the west line, thus making that part one hundred and twenty-four feet deep from Pine Street.

Possession of the two side lots first named was obtained at the close of 1752, and at the same time it was decided to proceed promptly with the building, so as to have it ready for occupancy by the Yearly Meeting (then held in the Ninth Month) in the following year. This was accordingly accomplished, and the Yearly Meeting convened there, though the structure was not entirely completed.

The Pine Street Meeting-House was built of brick, the dimensions being sixty feet from east to west and forty-three feet from north to south, as originally agreed upon, occupying the full breadth of the lot devised by Samuel Powel, Jr. The roof sloped towards Pine Street, but was also hipped both at the east and west ends, and in some particulars the structure resembled in its external appearance the old Bank Meeting-House. The building stood back from the street about twenty feet, and underneath it were commodious cellars. There were porticoes on the west, north and east sides, over corresponding entrances. The interior was provided with youths' galleries around three sides, the approaches to which were by stairways at the north, west and northeast angles. The minis-

ters' gallery (over which was the usual "sounding-board") was on the south side, the main body of the meeting facing south; though there were a few benches on either side facing each other. The women sat on the east side of the house.

A brick wall with two gates in it separated the grounds from Pine Street.

(To be concluded.)

[A Friend in Canada sends the following letter written some years ago by a minister in that section of country. The tendency of it is to stimulate the reader to a closer walk with God, and a more steady indwelling with the Spirit of Christ, which is indeed as "ointment poured forth" to the seeking soul.—Ed.]

Ontario.

My Dear Friend:—As I have no meeting to attend, no friend to converse with, feeling somewhat lonely as to the outward, it seems a great privilege to me to mingle in silent converse with my friends through the silent language of the pen.

Notwithstanding the many things that look unfavorable as to the outward, I trust I have been brought low enough to find the pure stream of Life, that satisfies thirsty souls, and waters the whole heritage of God. I trust living desires have been begotten at this time for the welfare of our beloved Society everywhere.

As it is about the time for Friends to assemble at their several places of worship, the prayer of my spirit did arise to the Father of all our sure mercies that He would arise with healing in his wings, that his children might arise in the beauty of holiness, prepared to sing the Redeemer's praise, and crown Him Lord of all.

We read when the Lord led Israel in the wilderness, He directed Moses to make a holy oil for the purpose of anointing the Tabernacle and the priests. It was to be made of pure myrrh, sweet cinnamon and cassia; it was to be a holy ointment, and thou shalt anoint the Tabernacle of the Congregation and the Ark of the Testimony the command.

David, speaking of the King of Glory, says he was anointed with the oil of gladness above his fellows, and his garments are said to smell of myrrh and aloes and cassia. The sacredness of that holy oil, and the solemn injunctions by which it was separated from the common oil, teaches us its spiritual and typical importance; as the priests of old were anointed with this perfumed oil, so Jesus the Great High Priest was anointed by the Holy Ghost or Spirit, for the work to which God had appointed him, nor was He the alone partaker of this anointing, for the Apostle John says, "Ye have an unction from the Holy One, and ye know all things." 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 as it hath taught you, ye shall abide in Him. And as the spices in the sacred oil shed fragrance all around, so the power of the Holy Spirit given to abide with the people of God, diffuses its sacred fragrance through every act in life. O let us ever seek this anointing; let us seek it at the throne of Grace; for there is a place where Jesus sheds the oil of gladness on our heads, a place more sweet than all else beside. It is the blood bought, mercy sent! O may I know of dwelling more closely under the mercy seat, that I may not only know of the anointing oil to be poured upon my head, but as the night of death is fast approach-

ing, that my lamp may be trimmed and burning as I pass through the valley and shadow of death, where the Cross will be exchanged for the Crown. With love to all —

Fourth Month 4th, 1875.

FOR "THE FRIEND"

Lottery Advertisements, Speculation and Sports.

There are evasions many, contained in advertisements admitted into many religious papers (as I have very recently had occasion to show) and the present is a time, it seems to me, when there is need for a great deal of self-acknowledgment of complicity in transgression, and the "turning over a new leaf" by editors and publishers who have too readily lent their columns to the furtherance of what are no better than lottery and gambling schemes. It is occasion for satisfaction that THE FRIEND has happily no self-reproach to administer on this score, and hence it stands in the right position to speak out with clearness, and to help others.

A multitude of daily and weekly papers would do well if they would treat the applications for advertising space for schemes of chance, as was done by the editor of a California paper lately. He elicited his position thus:

"Evidently an Eastern lottery company thinks this paper in financial distress, as we are in receipt of a most seductively worded advertisement, which we are requested to insert and send bill at regular rates. Of course the offer was rejected. These lotteries are more demoralizing than whiskey or opium. They are robbing the poor people of this State of more than \$1,000,000 a year. We want nothing to do with any such swindling schemes, and will not give them publicity in any way. If this paper cannot be sustained without being obliged to have recourse to swindling aids, it will cease publication, and that very speedily."

Another sign indicative of the favor manifested towards gaming devices, in a quarter where one would not expect such things to be tolerated, is shown in the prevalence of "church raffles." In this city, during last year, Judge Biddle uttered some very severe words touching the guilt of the managers of a certain fair which was held in a church building. Since then, in Nashville, some women of the Roman Catholic persuasion, announced that they would "hold a holy raffle at a church fair." The Judge (Ridley) of the Criminal Court, instructed the grand jury to summon before them the secretary of the fair, and to hold every one of the sellers and buyers of tickets accountable under the law for gambling. He rightly remarked that the churches ought to assist the courts in suppressing gambling; yet instead thereof they were violating the law and encouraging law-breakers.

The *Mid-Continent*, remarking upon the above incident, said: "We need decisive, stout, brave words spoken against gambling in every shape. The popularity and wide prevalence of progressive euchre and other forms of card playing where money or gifts are won by venture with cards, is rapidly demoralizing respectable society in many places. The disguise is very thin; the gambling is perfectly transparent. Our ministers and other leaders should be outspoken in condemnation, speaking the truth in love. They have the brave example of a just judge to lead and encourage them. A pious gambler is far worse than a godless gambler. If we must have gamblers, for the sake of decency and in the name of all religion, let us have them in the form of sinners, and not as gambling saints."

In direct connection with this matter comes the following information, quoted in one of our dailies from the *Memphis Avalanche*. It is an instructive, though sorrowful revelation in the course of our inquiry.

"That the city is now thoroughly demoralized from the influence of gambling, openly and defiantly carried on in the heart of Nashville, can no longer be denied. The city's best people are becoming alarmed. This morning five leading merchants, four of them being wholesale men, say that the gambling craze was leading their young men to neglect their duties.

"Last week the authorized agent of a guarantee company came here to investigate affairs, having heard that many of the young men holding responsible positions were patronizing the pool rooms. As is well known, this company furnishes bonds for men holding positions in banks and other institutions. He found the reports to be true, and informed the employers of these young men that unless the gambling habit was immediately stopped the company would refuse to renew the bonds at expiration. In accordance with this report a number of business men having young men in their employ have laid the matter clearly before their employees, telling them that if the guarantee company declined to renew their bonds they might look for positions elsewhere."

And here I think it well to repeat the view twice expressed to me by the vice-president of a flourishing Trust Company of this city,—that in order that institutions of the kind should meet their heavy expenses and pay interest to depositors (which formerly the regular banks did not) it was customary to loan large sums of money to brokers and private bankers, which it was known would be used for speculative purposes in dealing in stocks. Were it not for this feature, he remarked, he believed that we would not have near so many city banks and banking institutions as we have at present. While I have no doubt, notwithstanding the above statement, that there are some institutions, perhaps a considerable number, which would discourage loans of the character referred to, yet I believe that the fact of the making of such loans (which unquestionably does exist to a large extent) is a factor to be taken into account when we consider the number of trusted officers and other employees of institutions acting in a fiduciary capacity, who have within a few years violated their trust, and the immediate cause was found to be *gambling*. As a passing comment, for personal application, let us look with favor upon a low rate of interest, or none at all, on our bank deposits, rather than do ought to promote the unrighteous and unsatisfying spirit of speculation.

The mania for *sports*, however, which has developed so amazingly within a decade, has had a great deal to do with the increase of gambling in the community. Having not long ago presented in this paper some considerations on horse-racing, I need go no farther into that subject at the present time than to call attention to the statement of the *Tribune* of New York, that "the amount of money distributed during the season [six months] in the betting ring on race tracks near New York, is estimated at thirty million dollars."

The public has been treated for months—through the daily papers—to a flood of unprofitable talk and scandal about various organizations, as the League, the Brotherhood, the Association, and their professional and non-professional players. There has been a constant

succession of quarrels, with charges of bribery and other corruption. We learn, too, that some of the players are paid thousands of dollars for their services. The leading educational institutions appear to be both actively and intensely interested in the business, and the topic "intercollegiate athletics" has come to be among the foremost to be considered. A writer in the *Nation* summarizes the objections to these contests under the heads of gambling, liquor drinking, the spirit of brutality and unfairness engendered, the expense, the prevention of general systematic physical culture among the students, and the drawing of a class of students to college who bring it into discredit.* But there is one point not specifically included in the above, which enhances greatly the evil, and that is the *publicity* accorded it. The newspapers appear inclined to grant unlimited space to the particulars of the contests; and the students finding that, in a manner, they have the whole country for an amphitheatre, and a nation for audience, make the most of the opportunity. And so we may contemplate these games in the light of our civilization and our Christianity, and we may compare them with the spectacles of pagan Greece and Rome. We may take note that in our cities there are dozens of places where the telegraphed scores of the plays are displayed as they progress, and are watched by expectant crowds upon the side-walks. Many of the watchers have staked money upon the result. We may observe that the daily papers give up more and more space to the particulars of these matters, and it is fair to presume the interest in the subject correspondingly widens, and greater become the number of readers of the "Sunday" sheets which so cater to everything popular and worldly. These things do not promote growth in the religious life. Let us judiciously encourage "general, systematic physical culture among the students," let us keep it, so far as may be, right there, with the other studies and exercises, upon the school or college grounds, and, having convincingly beheld the unsatisfactory fruit of the opposite course, let us not dread the reproach of appearing to be singular and of being deemed very much behind the times.

JOSHIAH W. LEEDS.

Natural History, Science, etc.

The Banyan.—Though much is known in regard to the banyan trees of India, novel and interesting matter is being continually contributed to their history. The *Annals* of the Royal Botanical Garden of Calcutta, of which Volume I has recently been issued, gives much space to

* Such recitals are common as that which described the savage incidents of a game in Indian last season, between two universities' clubs, where one of the players had his jaw fractured, and another was so badly injured in one eye that he was expected to lose it. Also, nearer home, and late in the year, the scenes of brutality that were enacted between the representative players of Yale and Princeton Colleges, and those of Lehigh and Lafayette.

Likewise, in the brief space of time intervening between submitting this article, and its being sent to press, there has been public mention made of at least three disgraceful contests between rival classes of college students (or of sections, as sophomores and freshmen, in the same college), the scenes of gross disorder and fighting being transferred from the play-grounds to the college buildings. Surely, if the schemes for a great engagement of our navy, and for coast defenses, which seem so popular, should be carried into effect, the rising generation will furnish no lack of spirited recruits to prove our prowess, while I greatly fear that the zealous advocates of the peaceful arbitration of differences will be few indeed.

the species of *ficus* to which genus the banyan belongs. It appears they always begin life as an epiphyte, finally killing the tree to which they attach themselves, and then establishing an independent existence in the ground. The seedlings sometimes begin life by growing in the crevices of buildings, which, in the end they usually manage to destroy. The great banyan tree in the Botanic Garden of Calcutta in 1886 one hundred years old, began life on a date-palm tree, of which all trace has long since disappeared. The parent trunk of this tree forty-two feet round, and the circumference of the leafy crown is 857 feet. It increases by sending roots down from the branches to the ground, and these become trunks. Some of them are twelve feet in girth, and there are 232 of them all told. A single specimen will therefore eventually form an entire forest, by these dropping roots from the end of the branches. One is known that has a head of branches averaging 500 feet in diameter.—*Exchange*.

A New Bitumen.—A newly discovered peculiar bitumen has recently been discovered in the Uintah Mountains, in Utah, and has been described by Prof. W. P. Blake, named Wurtzite, in compliment to Dr. Henry Wurtz, the chemist who has made many contributions to the knowledge of hydro-carbon compounds. The new substance differs essentially from any hitherto described. It is firm, black solid, a little heavier than water and breaks with a brilliant conchoidal fracture. It is sectile, and cuts a little like horn or whale bone. Thin flakes, or shavings, have a degree of elasticity which led at first to the supposition that the substance was a mineral form of rubber; but chemical tests soon dispelled this illusion. It is allied to the bitumens and asphaltum and can be used for purposes to which they are applicable. It is not, however, so easily dissolved in thick oils. It is insoluble in ordinary alcohol; but ether extracts about four per cent of a yellow oil. It is a good electric and it is believed will make a good insulating material if it can be so mixed with other substances as to give a flexible and tough compound.—*Exchange*.

Where the Birds Go.—It is, after all, no wonder that dead birds are so rarely found in the woods. They get no chance to die a natural death. In the treeless plains stretching along the northern border of the Mexican Republic millions of quail and other migratory birds are every year killed by pot-bunters, just as the quail of the Red Sea desert were by the notorious children of Israel. In Italy nine out of ten farmers keep owls for the special purpose of clearing small birds to alight on lime-twigs, and in France fashion decrees every year the death of myriads of feathered pilgrims to the summer land of the southern Mediterranean. Swallow especially are taken by sacks-full on the sea-coast by being enticed to alight on wires, when they are killed by means of electric currents.—*F. L. Oswald, in the Voice*.

A Curious Plant.—The Falkland Islands have a very damp and chilly climate, and are so swept by the south polar winds that they seem always cheerless and uncomfortable. Snow may fall at any time of the year, and yet it is never really very cold. The cattle and sheep thrive well the year round without hand-feeding, or shelter, and the inhabitants, mostly of English or Scotch origin, have thus far found stock raising a profitable and safe investment. It

such a windy climate no tree can grow, but nature has provided immense supplies of excellent peat, which serves well as a substitute for wood or coal as fuel. But, though the Falklands produce no trees, they do produce wood—wood in a very remarkable shape. You will see scattered here and there singular blocks of wood that looks like weather-beaten, mossy, gray stones of various size. But if you attempt to roll over one of these rounded boulders you will find yourself unable to accomplish it. In fact, the stone is tied down to the ground—tied down by roots; or, in other words, it is not a stone, but a block of living wood. If you examine it at the right time you may be able to find upon it, half hidden among the lichens and mosses, a few of its obscure leaves and flowers. You try to cut it with an axe, you will find it extremely hard to do so. It is entirely unworkable—being made up of countless branches which grow so closely together that they become consolidated into one mass. On a sunny day (if you are lucky enough to see a sunny day in Falkland) you may perhaps find on the warm side of the "balsam-bog" (for so the living stone is called), a few drops of a fragrant gum, highly prized by the shepherds for its supposed medicinal qualities. This wonderful plant is the *Bolax gleeberia* of botanists, and belongs to the same family as do the parsnip and carrot.—*From American Notes and Queries.*

The Birds' Drinking Fountain.—In June of 1889 I had occasion to be out a mile or threeabouts from the town of Kentville, and was for some time detained in a strip of clearing about 40 rods wide. While there I noticed woodpeckers continually crossing this clearing from one block of woods to the other. I thought nothing of it at first, as these birds are very common here, but after a constant stream of them had been going and coming for some time I determined to go across a small field to a point of hard woods, where they all seemed to be going, and, if I could, find the cause, expecting, of course, to find an old dry tree containing a couple or more nests of young birds, as I supposed the old birds were carrying food. On reaching the hill I looked around for the dry tree, but could see none. On further examination I discovered that the woodpeckers were flying to and away from the top of a living white birch tree. Selecting a convenient seat, I waited there for some time to see what was going on. About 45 feet up this tree the woodpeckers had thickly perforated the bark a space of about ten inches around the trunk, causing the sap to flow freely. I soon discovered that this was a drinking fountain, not only for the birds that had so diligently worked to bore these holes, but it seemed that all the small birds in the neighborhood were coming here to get a share of the sweet sap that was continually flowing from the wounded tree. At intervals when there would be no woodpeckers present, the little flycatchers and warblers would come for a drink, as well as to capture insects that had been attracted there by the sweet sap. At a time when there were no other birds occupying the drinking fountain, two little humming birds improved the opportunity of quenching their thirst, but darted away on the first appearance of any of the larger birds. I have often noticed our common red squirrel nip the bark of the maple in spring and drink freely from the sap. I have also seen the yellow-bellied sapsucker bore a single hole through the bark of a birch tree and drink the sap. I do not

think they return to the same place when they want another drink, but instead they make another hole in the nearest suitable tree.

These perforated spots on trees have often come to my notice, but I had supposed it was done for insects that might be found in or under the bark, and was not aware that the work was done wholly for the purpose of making a drinking fountain.—*From Forest and Stream.*

Items.

Extracts from the Forewell Message of Governor Larabee to the Legislature of Iowa. His Testimony to Prohibition.—"Thousands of those who voted against the Constitutional Amendment in the belief that such a law would prove a dead letter, are now convinced that it can be enforced, and demand its retention. Sioux City, Des Moines, Cedar Rapids and Ottumwa have banished the saloon, and yet are among the most prosperous cities in the State.

"The benefits which have resulted to the State from the enforcement of this law are far-reaching. It is a fact that the crime of intemperance in the United States, but Iowa does not contribute to that increase. While the number of convicts in the country at large rose from one in every 3,442 of population, in 1850, to one in every 809, in 1880, the ratio in Iowa is at present only one to every 3,130. The jails of many counties are now empty during a good portion of the year, and the number of convicts in our penitentiaries has been reduced from 750 in March, 1886, to 694 on July 1, 1889. It is the testimony of the Judges of our Courts, that criminal business has been reduced from 20 to 75 per cent., and that criminal expenses have diminished in like proportion.

"There is a remarkable decrease in the business and fees of sheriffs and criminal lawyers, as well as in the number of requisitions and extradition warrants issued. We have less paupers and less tramps in the State in proportion to our population than ever before.

"Breweries have been converted into oatmeal mills and canning factories, and are operated as such by their owners.

"The report of the Superintendent of Public Instruction shows an increased school attendance throughout the State.

"The poorer classes have better fare, better clothing, better schooling and better houses.

"The deposits in banks show an unprecedented increase, and there are everywhere indications of a healthy growth in legitimate trade. Merchants and commercial travelers report less losses in collections in Iowa than elsewhere.

"It is safe to say that not one-tenth, and probably not one-twentieth as much liquor is consumed in the State now as was five years ago. The standard of temperance has been greatly raised, even in those cities where the law is not yet enforced. Many a man formerly accustomed to drink and treat in a saloon has abandoned this practice in deference to public opinion.

"Our Courts show a marked improvement in dealing with this question, nearly all of the Judges being now disposed to enforce the law, whether they are in sympathy with it or not. In those counties where the law is not enforced the fault lies almost invariably with the executive officers."

Science alone will not Support Under Affiliations.—Mhegard, Professor of Philosophy in the University of Copenhagen, was recorded in Denmark as one of the first to have taken to it in a serious manner. In the introduction to a second edition of one of his works, he thus refers to his recent conversion to Christianity: "The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundations upon which I formerly thought I could build. Full of faith in the sufficiency of the I thought to have found in it a sure reliance from all the contingencies of life. This illusion is vanishing; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like a thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have cer-

tainly not abandoned science, but I have assigned to it another place in my life."

Prophetic Reasoning.—The discussion in the Presbyterian Church over the proposed revision of the creed, brings to view several points by its members against the doctrine of reprobation. The Independent quotes some of the remarks of Dr. Henry Van Dyke, who favored a new creed for several reasons—among them the following:

"Because it will be more Scriptural. We want something that will be the outward present of the New Testament; something less like a law paper and more like a creed, which can be read in the churches without chilling the spirit of devotion; something that will uplift and warm the heart.

"We want a creed that will lay a massive emphasis upon the love of God for the whole world, the atonement of Christ for all mankind, and the free, sincere offer of the Gospel to every creature."

"But suppose we cannot get this; suppose this Presbytery and the Church at large, under the alleged influences of this Presbytery (which perhaps we exaggerate), declines to make this change and refuses either to leave reprobation out of the Confession or to move in the direction of a new statement of doctrine? What do you suppose the New Testament tell? One thing is certain. This debate will not leave the Church where it found her. She is either going forward or backward. If we cannot admit that reprobation is non-essential to our system we must declare practically that it is essential, and abide by the consequences. I know not what course others may pursue, but for myself there is but one course. I intend to keep right on ignoring that doctrine, and if necessary denying it by teaching that there are no infants in Hell, and no self-imposed limits upon God's desire to save men. I intend to teach that his love is universal, and that Jesus Christ is the Saviour of the world, and that whoever will may come unto Him and take of the water of life freely. Is that Calvinism? I do not know. I do not care. It is Christianity."

"Christ says, 'the broad road leadeth to destruction, the strait to eternal life; surely meaning the broad and easy road of conformity to custom contrasted with the more difficult one of self-denial and care in choosing our path.'"

THE FRIEND

THIRD MONTH 15, 1890.

The communication which follows comes from one who has been an active worker in the progressive movement. It was accompanied by a letter, in which the writer states that the meeting of which he is a member, is one of the most conservative in Western Yearly Meeting; and he adds, "I write this that you may know in the East just what we are doing, and how we are holding what a large majority would call a Friends' Meeting."

The writer further says, "I have a heavy heart;" "this no longer gives me that peace I once enjoyed;" "when I go to meeting and sit down to worship God in spirit and in truth, I am troubled with the thought that we are not the humble-minded people that we once were; that we are too much outward and formal, and, must I say, mechanical, in our devotions."

While the reading of this plaintive letter awakens feelings of sympathy for the Friend who has been brought under exercise, and feels drawn to walk in a path different from that trodden by these about him; it also kindles a hope that the same Spirit of Grace which has opened his eyes to behold the truth may similarly operate on many others, who are now so bewildered by the influences around them as

not to see the inconsistency of their proceedings with the true spirit of worship. The time may come in which there will be a returning of many under our name to those principles and practices from which they have in measure departed, so that there will be a rebuilding of the walls that have been broken down.

The communication referred to is as follows:

TO THE EDITOR OF THE FRIEND:

After coming home from our meeting to-day and sitting down in my room and writing out some notes of the address given by me, I thought perhaps it might be of interest to the readers of thy valuable paper, if so, thou art at liberty to publish it. At the sitting of our meeting a song was sung by the company gathered. After singing, three prayers were offered up for the blessing to rest upon us. After prayer, a minister spoke about fifteen minutes; after he had taken his seat, a woman Friend arose and spoke about fifteen minutes, exhorting the believers in Christ to be steadfast, &c. After she had sat down, a song by the company; then a Friend spoke a few words exhorting all to be faithful in testimony; then a minister read a few verses from the Song of Solomon; then five testimonies; then song after song; then testimonies; then song; then a woman Friend arose and closed a few minutes after 12 o'clock. Meeting convened at 11 o'clock.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate on the 4th instant, the resolution offered by Senator Voorhees in regard to the Alaska, Fiji, and Island territories, was postponed. The Finance Committee, on the ground that the committee had no power to interfere in the matter. It was indefinitely postponed.

United States officers have seized three illicit distilleries, together with a large amount of machinery and tools. The officers were engaged in the distilleries were doing an enormous business, not only supplying the neutral strip and Northern New Mexico with whiskey, but also shipping hundreds of barrels into that portion of Kansas that surrounds No Man's Land.

A deposit of lead ore has been discovered on a farm near Dubuque, Iowa. It is said that there is now in sight in the mine, one great sheet of lead over 30 feet high and 14 inches thick. Experienced miners say there is over 1,000,000 pounds of galena in sight, and that 100,000 pounds can be mined in three days.

A train on the Lake Shore Railroad from the West broke in two near Hamburg, New York, on the evening of the 6th instant. The accident was caused by a coupling breaking on a down grade. The rear cars came down with a great speed and crashed into those ahead. The air brakes were tried, but would not work. Six persons were killed.

It now transpires that the loss of 160 lives in the terrible Massayampa disaster in Arizona, where a dam burst away and let a huge mountain of water rush down the valley, sweeping everything before it, was due to the fact that the engineer in charge of the train was sent in ample time to warn the people in the valley below, but who stopped at a saloon and forgot to deliver the message.

The Louisiana Lottery is now trying to capture the legislators of the State of Nevada.

A so-called "Anti-Saloon Republican" movement has been started in Iowa, to bring the saloons back to that State.

What is supposed to have been the last bill of the session was on the 8th instant introduced in the Legislature of South Carolina. It is No. 294, and is a memorial to Congress asking that body to submit to a vote of the people of the United States the question of the prohibition of the liquor traffic.

According to the New York correspondent of the Philadelphia *Register*, on Friday last, the New York *World* had 84 pages of printed matter, distributed to the page; 133 columns were reading matter. The *Herald* had 34 pages, of which 18 were reading matter; the *Sun*, 24 pages and 127 columns of reading matter; and the *Evening Post*, 22 pages and 92 columns of reading matter. The *Times* had 34 pages.

In this city last week 411 deaths were reported, being 32 less than in the preceding week and 24 less than the corresponding week one year ago. Of the foregoing 59 died of consumption; 37 of diseases of the heart; 35 of pneumonia; 21 of old age; 20 of inflam-

mation of the brain; 19 of convulsions; 16 of cramp; 16 of apoplexy; 15 of typhoid fever; 14 of bronchitis; 14 of diphtheria; 13 of inanition; 11 of paralysis and 10 of death.

Markets.—U. S. 4½'s, 103½; 4's, reg., 122; coupon, 122; currency 6's, 116 ½ 25.

COTTON was quiet but firm at 11½ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$15.50; do, fair to poor, \$14.75 to \$15.25; spring bran, \$14 to \$14.50.

Flour and Meal.—Western Meal, Pennsylvania super, \$2.00 to \$2.40; do, do., extras, \$2.50 to \$3.00; No. 2 winter family, \$3.00 to \$3.20; Pennsylvania family, stone ground, \$3.30 to \$3.50; Pennsylvania roller's super, \$3.50 to \$4.00; Western winter, clear, \$3.75 to \$4.00; do, do, straight, \$4.10 to \$4.55; winter patent, \$4.00 to \$4.50; Minnesota, clear, \$3.50 to \$4.00; do, straight, \$4.25 to \$4.65; do, patent, \$4.45 to \$5.00. Eye flour was dull, but steady, at \$2.00 for choice.

GRAIN.—No. 2 red wheat, \$2½ a \$3½ cts. No. 2 mixed corn, 35½ a 36½ cts. No. 2 white oats, 28½ a 29½ cts.

BEEF CATTLE.—Extra, 5 cts.; good, 4½ a 4½ cts.; medium, 4½ a 4½ cts.; fair, 4½ a 4½ cts.; common, 3½ a 4 cts.; fat cows, 2½ a 3½ cts.

SHEEP were in fair demand and with lighter receipts, prices closed firm. Extra, 6½ a 6½ cts.; good, 6½ cts.; medium, 5½ a 5½ cts.; common, 4½ a 4½ cts.; culls 3½ a 4½ cts.

LAMBS were in fair request and good stock advanced. Extra, 7½ a 7½ cts.; good, 6½ a 7 cts.; medium, 6 a 6 cts.; common, 5 a 5½ cts.

HOGS were in better demand, on account of the colder weather, but prices did not advance, although stout corn more West. Good Western, 6½ a 6½ cts.; heavy Western, 5½ a 6 cts.; State, 5 a 5½ cts.

FOREIGN.—The Parliamentary election in the north division of St. Pancras on the 4th instant, resulted in the return of Bolton, the Gladstonian candidate, who polled 2,549 votes against 2,549 polled by the Unionist candidate, Graham.

At the last evening election Bolton was defeated by 261 votes.

Abraham Lincoln, son of Minister Lincoln, and grandson of President Abraham Lincoln, died in London on the 5th instant.

A mass-meeting was held in London on the 9th instant, to protest against the Kara excited speech. John Burns made a long and somewhat excited speech. He asserted that public opinion would force the British Government to interfere with Russia. The meeting was dispersed, and admitted that the letter in the *London Times* written by a Nihilist was the absolute truth.

A terrible explosion occurred on the 10th instant, in the Mors colliery, in Glamorganshire, Wales, which it is feared, has caused the death of about 160 lives. The work of recovering the bodies is going on slowly.

It is stated that the Portuguese Minister in London has failed in his negotiations with Lord Salisbury for the settlement of the African Territorial dispute, and will withdraw to Lisbon immediately. The people in Lisbon are clamoring for the death of the minister.

To mark the anniversary of the death of his grandfather, Emperor William I, the Emperor of Germany, on the 9th instant, sent an aide-de-camp to Boetticher, the Minister of the Interior, with the decoration of the Order of the Black Eagle. In return, Boetticher sent a letter in the Emperor's own handwriting, in which he associates the honor with the memory of the late Emperor, to whom he refers as the pioneer of the social reform movement, which he says has resolved to pursue with all persistence.

In his effort to care for the reform, the Emperor says he has found Boetticher his main support. The incident is much remarked in connection with the rumors that Boetticher will succeed Prince Bismarck in the office of Chancellor.

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In view of the increasing intrigues between Bulgaria and Armenia, which in Turkish eyes portend a new Russian war, the Porte has decided to invite a European conference to discuss the Bulgarian and Armenian questions be kept separate.

A telegram from Havana says that, owing to the persistent drought, all the sugar cane that was planted during the spring and fall has been either destroyed

or injured to such an extent that next year's crop must be seriously affected.

NOTICES.

TRACT ASSOCIATION OF FRIENDS.—The Ann Meeting of the "Tract Association of Friends," will hold in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 29th instant, at 8 o'clock. Friends generally are invited to attend.

EDWARD MARIS.

Third Month, 1890.

Clark.

CORRECTION.—In the notice of the death of Carol Bunting Folwell, on fifth line, it should read "in its monetary needs thereof."

It is proposed shortly to issue a book of Quaker Pedigrees; and the compiler would welcome it a great favor if every member of the Society of Friends who may so incline would kindly send full particulars their own genealogy, or that of any other member of the Society of Friends with which they may be acquainted, and, further, full particulars of any arms, crests, mottoes, &c. so far as they are entitled to use.

There will be no charge whatever for the insertion of the above, and all pedigrees communicated of this or more generations will be included.

In asking for the above, the compiler wishes to draw attention to the especial importance of accuracy with respect to dates and other particulars.

Loose copies of any pedigrees contained in the book can be obtained printed at the head of folio sheets.

Please address all communications on the subject ARTHUR C. FOX DAVIES, Coalbrookdale, R. S. Shropshire, England.

THE ANNUAL MEETING OF FRIENDS' ASYLUM FOR THE INSANE. will be held in the Committee Room Arch St. Meeting-house, on Fourth day, Third Month 19th, 1890, at 3.30 P. M., at which the annual election of officers of the corporation will be held. A full attendance of members is requested; no special notice will be sent.

THOMAS SCATTERGOOD, Secretary.

The Committee of Westtown Boarding School appointed James G. McCallin, Treasurer of the Institution, in place of Joseph Scattergood, deceased. His office is at No. 119 South Fourth St., Philadelphia.

WESTOWN BOARDING SCHOOL.—The Spring Term will begin Third Month 18th, 1890.

Friends intending to send their children to school will please make early application to

J. G. WILLIAMS, Supt.

Westtown, Penna.

DIED, Twelfth Month 11th, 1889, at the residence her son-in-law, Jason Neuge, Springdale, Iowa, A. C. GRUWEL (widow of Moses Gruwel) in the 71st year of her age, a member of West Branch Monthly Meeting of Friends, Iowa. Her family and friends have the comforting assurance that she has been taken to rest among the redeemed that have gone before.

—, First Month 27th, 1890, at the residence her son-in-law, William H. Oliphant, West Branch, Iowa, SARAH B. BROWN (widow of Benjamin B. Brown) in the 89th year of her age, a member of West Branch Monthly Meeting of Friends, Iowa. She was gathered, we reverently believe, as a shock corn fully ripe for the Heavenly garner.

—, at West Grove, Pa., on the 18th of Second Month 1890, EVANS BROWN, in the 82nd year of his age. He was a member of New Garden Monthly Meeting of Friends.

—, at Poplar Ridge, Cayuga Co., N. Y., on the 19th of First Month, 1890, WILLIAM R. HAZARD, the 87th year of his age. From early life he was strongly attached to the principles of Friends, and faithful to the maintenance of their testimonies, and in the time of his death was a member of Spring Monthly Meeting. His last sickness was about a month's duration, during which he was remarkable patient. The day he was taken ill he said, "I am liable to go at any time;" and afterward he expressed his resignation to the Divine will, and his desire to be found ready at the solemn close. And we humbly trust that, through the mercy of God in Christ Jesus, his redeemed spirit has been received in one of the Father's mansions.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, THIRD MONTH 22, 1890.

No. 34.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 215.

TEMPERANCE.

The *Presbyterian*, of Philadelphia, gives the following anecdote which illustrates the folly of the habit of "treating" friends and companions to draughts of intoxicating liquor. The narrative is stated to be a true one:—

"Mr. Perry was a Southern gentleman, exceedingly polite, and also a very temperate man. One day he met an acquaintance, who called out:

"Hello, Perry! I was just going in to get a drink. Come in and take something."

"Thank you," said Perry; "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry; "I am anxious to be sociable; but I can't drink with you."

"All right," growled the friend. "If you won't be sociable I'll go without drinking."

"The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug store.

"I'm not feeling very well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor-oil. Will you join me?"

"What?" exclaimed the other. "In a dose of castor-oil?"

"Yes; I'll pay for it."

"E-hem!" cried the sociable man with a very dry face, "I hate the stuff!"

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it!"

"Indeed! My friend," said Perry, gravely, "your sociable whiskey is just as distasteful to me as my sociable oil is to you. Don't you think I have as much reason to be offended with you as you have with me?"

"The sociable man saw the point, and it would be money, health and morals if the lesson could be firmly implanted in the mind of every young man in the land."

Dr. Horatius Bonar was a total abstainer, and his story is told concerning the event which led him to take the pledge: The head of a family

in his congregation was addicted to drink, and the doctor advised him to abstain. "Have you taken the pledge?" inquired the poor man. Dr. Bonar went immediately, hunted up a pledge, signed it, and returned to say to his unfortunate parishioner: "Yes, I have signed the pledge for your sake." Some men insist on their right to drink moderately, and refuse to commit themselves to total abstinence lest they should lose a fragment of their rights and their freedom. But do they owe nothing by way of example to the weakest and most needy class of human beings? To stand stubbornly on one's rights in a case like this, and at a time like the present, is an effectual way to break the bruised reed and quench the smoking flax.

In a letter written for the encouragement of young people, John H. Duke, a successful merchant of New York, who has worked his way up from poverty and obscurity, relates some chapters in his own experience. He says:—

"I may add for the benefit of boys and young men an account of how I was led into drunkenness. The first that I recollect of taking a drink was in going to a place where the women of the neighborhood were celebrating the birth of a child, according to the custom in my native land; to do this without a drop of whiskey and a little punch was out of the question, and they insisted on my taking a little. 'Twill do you good, child, dear.' I might have been at that time ten or eleven years old, but this was my starting-point. I soon came to like whiskey and punch. My mother always told me that it was not right to get drunk, but that 'it was no harm to take a little to help digestion, and in case of getting a cold it was the best thing to break it up'; and many a time when I would get a glass I used to get funny or a little heady; but I knew that the mothers of the neighborhood did not call any one drunk so long as he could stand up on his feet, and I was often sent into town for a pint to break up a cold or for any kind of sickness.

(Had I not been sent for it I would not have been tempted to take some of it.) I grew so fond of it that at the least bad feeling I must go and get a drink about eleven o'clock in the day. To make matters worse a grog-shop was established in our neighborhood. Then it was customary for young boys when they met friends in town to ask them to have a drink. I worked hard and had a little money, rather more than other boys, and thought it made a man of me to invite any one I knew in to take a drink. I heard them say, 'What a little man he is, and how he treated me in town.' But in process of time I did not have enough money to treat any one of them any longer. I became so fond of drink that I spent all my spare money for it, and never had enough.

"I continued in this way until I was about nineteen years of age, when it came to a crisis, which happened in this wise: I went to see a young friend about three miles away from my home, and that on the [First-day], instead of going to church or meeting. He was very skill-

ful with an old crooked gun; he could hit any mark, because he had learned to know the crook; so when we got through with this sport, and I was ready to go home, he got a shilling from his master to treat with, and the first drinking-place we came to we went in. Although it was against the law to sell on that day, yet the bar-tender gave us all we could pay for. In the evening, before it was quite dark, I made my way toward home, and I recollect well acting very foolishly along the road. Instead of going round the road I thought I would go across the fields with hedges and ditches dividing. At five o'clock I met a man as I was going through a gap, and at eleven o'clock I was in the same field, having lain there six hours insensible! This was in March, 1850.

"How I became a sober man and how I have maintained it till now I will proceed to tell. After lying six hours insensible I revived a little and began to think upon my ways. The Spirit of God said to me, 'If you die in your sins, where I am you can never come.' I confess I was much frightened, and had reason to be, and in my distress cried aloud. The same gentleman whom I had met drew near and asked what was the matter. I told him the truth was that I had gone away from home on [First-day] and got drunk, and I had shouted to see if there was no one who would bring some one to me that I might know where I was. I wanted him to take me home and to keep me until I was sober; but he could not do that. He had hard work to get me out; I didn't dare to go to my home, but had him take me to the house of a relative, and I stayed with him the next day. The Spirit of God still strove with me, and as soon as I got home I commenced to read my Bible with new eyes and spent two years reading it on my knees all the spare time I had, and while I was weaving in the factory I kept my Bible beside me. Now, as fond as I had been of the drink, I was equally as desperate against it, and I am thankful that I spent those two years alone with God and the Bible, for He made a total abstinence man of me.

"Within three weeks from the time that I had left off drinking I was led by the Spirit of God to give up smoking and chewing tobacco. It was in this way: There was in the neighborhood a young man lying on a bed of straw, and I felt it a duty to visit and pray with him. Conscious of inability to pray in public I committed some prayers from a church book; but when by his side I found they would not do, and prayed out of a warm heart, using the words that came to my lips. When I ended I felt that I must show my faith by my works and give something to his mother (for they were poor) to get him nourishing food. Just before I had been wishing to get more money for tobacco.

"There and then I gave it up, by the help of Him whose Spirit strove with me. Now I was not nearly so strongly tried to give it up as I had been to form the habit and love of it; for when I first began to smoke, all nature rebelled.

"Many times, since 1850, have I thought that

had I belonged to some Church which would have allowed me to go on with these sins I should have long since been ruined.

"Whatever we do, whether we eat or drink, we should do it to the glory of God; and that one principle carried out contributes as much to a man's prosperity in this world as it does to his eternal salvation.

"Now, in a very short time after I took to reading my Bible I had saved \$250, borrowed as much more, set up a web of my own, in a few weeks I had two, then three, and then the providence of God opened a way for me to come to America, where I have resided ever since, though my business often takes me across the sea, and I have found my highest joy in endeavoring to warn others from the follies into which I fell, and to show them the way of salvation."

In Jones' Annals of Oneida County, New York, there is related an incident of the effect produced by a free use of intoxicating liquor, which might have had a tragic ending, if it had not been for the courage and presence of mind of a woman. The account is as follows:—

"While John Post kept a tavern, upon one occasion, the celebrated Indian Chief, Joseph Brant, became his guest for a night. Brant was on his way to Canada, from the seat of government, where he had been to transact some business with Congress. A Mr. Chapin and another gentleman were also guests at the same time with him. The chief called for one bottle of wine after another, until they were all in a pretty happy mood, when the two gentlemen declined drinking any more. After being repeatedly urged to drink, and as often declining, they were told by Brant sportively, that unless they drank he would pour it down their necks. Becoming somewhat nettled at their decided refusal, Brant made some other proposition to Mr. Chapin, and from something said or refused to be done by the latter, the Indian flew into a towering passion. Angry words passed, and Brant dared Chapin to fight him, which the latter refused, and then tried by fair words and persuasion to satisfy the chief that no insult had been intended, but failing in this, he made an effort to leave the room—and the rest of the company also attempted to calm the excited passions of the great Mohawk warrior. Brant, however, drew his sword, and drove Chapin into a corner of the room, and there by the most bitter taunts and reproaches, by making passes at him with his weapon, and by rushing furiously towards him, attempted to compel him to fight. Chapin coolly bared his breast and said, I will not lay hands upon you, but there is my bare breast, pierce it with your sword, if a victim you wish." Mrs. Post, at this crisis, recollecting to have heard that an Indian could be moved by the sight of an infant, instantly took her youngest child, but a few months old, and holding it in her arms, placed herself in front of the infuriated Brant, telling him that he must destroy her and her child before he injured their guest and friend. "How would it have looked," she continued, "if several ladies had met here for a social visit, and they had ended it in strife? Put up your sword, and here, take my babe and hold it as you often have the others—see, it smiles and you look so angry!" The heart of the savage Thayendanegea was touched, he, who had revelled in scenes of blood and cruelty at Oriskany, and in the whole extent of the Mohawk Valley, was now conquered by the smiles and innocence of an infant. The expression of his features was instantly changed, and laughing he exclaimed,

'what a fool I have been! Chapin, let us forgive each other.' After this reconciliation they retired."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 258.)

An exceeding close trial of my faith and love towards Him who had formerly been merciful, came upon me some years after the mentioned; and which nothing short of a full belief that it was my Master's requireing, would have induced me to have declined a general prevailing custom, in that of shaving my beard. In coming down into deep meditation after my mind was brought into thoughtfulness thereon, I had to conclude that shaving the beard was a changing of the simplicity in which his allwise Creator formed and left man, for causes known to himself, which (no doubt to me) was with a beard, or likely to grow. It weightily appeared to me (I must leave others who come after me, to feel, judge, and act for themselves in the way they find solid peace) that my continuing to shave my beard would require a more substantial reason than that which is only founded on prevailing custom. It seemed to me probable, or most likely that our blessed Saviour and his immediate followers did wear their beards. If so, I concluded their example might be followed by Christians, and that without any one giving just occasion to be treated with as an offender by his brethren. Great offence was taken by some of my fellow-members; bitter reflections were uttered, and false reports spread; yet a remnant sympathized with me, which was encouraging upon my trials. These were not offended at the simplicity of the beard, though they did not see their way to forego custom in refraining to shave their own. They also stood by me in many solid conferences which were held, so that some who appeared as mine adversaries could not have their desire against me.

I was convinced my best way was to lay low, and let all the tempests beat. I had in other trials witnessed this truth, "that the foundation of God standeth sure; and that there is a refuge for humble souls, although the strong will of man in others, is permitted to afflict the body for a season." Some who could not find sufficient occasion against me, when I had a concern to travel in the service of Truth, raised objections on account of my singularity and stopped my getting a certificate; yet owned I was a useful minister at home, and that the objection was in relation to my beard, and if I would shave it, they would think well of my travelling as proposed.

I believe in this situation (although I was willing to go if it might be consistent with the order established amongst us) the Lord whom I desired to serve, accepted the will for the deed. I was restrained from conforming to the custom of shaving to get in favor of men, and thereby to lose peace of mind; so was made easy, feeling my situation to resemble that of a prisoner; or one measurably in bonds for the sake of maintaining a conscience void of offence to Him whose yoke was made easy and his burthen light. By the Arm of Almighty power my head was borne up through all; so that I could praise his holy name, for his paths were pleasantness, and in them I had peace. Though a spirit unfit, as I believe, to judge in his cause, hindered my going forth in God's service for a time; yet my case became known far and near, inasmuch that many sympathized with me that never had seen

me. Some of these coming to see me, said, "Thy friends were agreeable to the sensations they had of me when in their own houses, which seemed like meeting with an acquaintance. I did believe though I might lay hidden as in the cleft of the rock, if I was favored to keep my place, my service would not be lost. And blessed be his name, I have been made sensible the lofty would be brought from their seats.

I wish to write with proper caution; for though it may be permitted for fallible man to be forward in judging the conscience of another, I have preferred some of my opposers to myself, for apprehension they had nothing to do with those singular testimonies; yet I tenderly wish all such not to censure or judge those who have lest any should be found fighting against a superior power. My love for the brethren has helped to steady me in my deepest trials; fixing the contents of that lesson was expedient be minded: namely, "Bless them that curse you, and pray for them who revile and persecute you," &c. My soul desires feebly to record this to all tribulated ones every where, whatever name, nation or color; for if we to humbly stand in our allotments, and to faithful, love will surely harmonize true disciples together, and nothing will be found to "hurt or destroy in all God's holy mountain."

1791. About this time I understood a letter was made for the raising of money to defray the expenses of war, by a duty laid on imported articles of almost every kind. This duty I hold to believe, was instead of taxing the inhabitants as had been done sometimes before. I had found myself restrained for 50 or 40 years from paying such taxes, the produce whereof was applied a great measure to defraying expenses relative to war; and as heretofore hinted, my refusal from a tender conscientious care to keep clear in my testimony against all warlike proceeding. When the matter was brought under my weight consideration, I could see no material difference between paying the expenses relating to war, taxes, or in duties; and although I had many very little use of goods which were imported from foreign countries, for several years past because of the corruption attending the trade of these things; on hearing of this duty, and considering the cause of its being laid on imported goods, my mind was much exercised. I saw clearly (as I had to believe) that the blessed Truth stood opposed to all wars and bloodshed, teaching us to do unto all as we would have them to do to us. I have said above, I have much refrained from using imported goods generally, but as I was engaged in travelling much in Truth's service, I saw great difficulty in refraining from the use of salt; people generally using it in almost every kind of food, &c. An exercise of this kind again led me into the deep endeavoring to apply for counsel, and preservation upon the right bottom, as at the footstool of my Heavenly Father, and was made sensible would be better for me to live on bread and water than to bank my testimony; I believed likewise. He would not lead me forward, though an uncommon path, without giving me strength to maintain my ground, as I humbly put my trust in Him. And therefore I found it best make a full stand against the use of all things upon which duties of that kind are laid. As I have to confess my way has been made much easier than I looked for. Blessed be the Lord my Redeemer, He hath renewed my faith and confidence in Him, and hath preserved me hitherto; not leaving me to the will of those who waited for my halting, but hath given me the

tory through patient suffering: Inasmuch that now in general people appear more loving towards me than ever, and bear my plain doctrine much better than formerly. I can with thankfulness say, I love the brethren, with mankind universally, and the Lord above all. Let his great name be praised and magnified forever and ever. Amen, saith my soul.

(To be continued.)

FOR "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 8.

The doctrines preached by George Fox and his coadjutors, especially those in reference to worship and ministry, necessarily separated his adherents from the organized churches of that day, and led them to meet together to wait upon God in worship. As their numbers increased, the need of some provision for the care of the poor, for the oversight of marriages, and for the relief of those who were suffering from persecution, was soon felt, and led to the establishment of meetings of discipline; which grew up because they were needed.

As a matter of course, the preachers through whose ministry the people had been convinced of the truth of the principles held by Friends, were the most influential members of the new Society; although these were careful to enlist in the service of such meetings others whose religious experience and purity of character qualified them for usefulness.

An interesting account, signed by Edward Burrough, is preserved, of the growth of the Society in London, in which, after speaking of the gospel labors of the early ministers and the conviction which followed, mention is made of divers matters of a more outward nature, which required attention—such as "providing convenient meeting places, for the publishing of Truth, how the poor people that believed should be honestly taken care for—that no want should be amongst them—and that the sick and weak and impotent should be visited and provided for; and that such servants as were put away out of their services for receiving the Truth, should be looked after, and placed in some honest employments." These occasions and services not being regarded as so proper for the ministers as for the Friends of the city, "we, for the furtherance of the gospel and prosperity of the work of the Lord, did appoint that the men Friends of the city, or the ancientest of them in the Truth (not excluding any) should meet together once in a fortnight, or once in a month, for the management of Truth's affairs."

The document referred to goes on to say that "the meeting do consist of just and righteous men, all believing in the Truth, and walking in the same. But, if any person out of the Truth and of another spirit, come to the meeting, such are excluded from having their advice and judgment taken in matters pertaining to the service of the Lord."

George Fox mentions, that in 1653 the elders in Cumberland desired that they might have a Monthly Meeting to look after the poor, and to see that all walked according to the Truth," etc.; and they had a meeting settled there for the same purpose." After speaking of the establishment of other Monthly Meetings, he adds, "And then there was a Yearly Meeting settled at Skipton-in-Yorkshire for all the northern and southern counties, where in the wisdom of God, they did see that all walked according

to the glorious gospel of God, and that there was nothing wanting among them." This meeting was moved to London in 1661.

Although the foundation of the disciplinary system which prevails in the Society of Friends was laid thus early, yet the development was gradual. From time to time, as circumstances arose which rendered it necessary, the Yearly Meetings have issued advices to their subordinate meetings and members which have the force of rules for the regulation of their proceedings. It was many years before the orderly connection and subordination which now exists was established and recognized. The Yearly Meeting of London originally was composed of ministers only; and as these were the instruments through whom the churches had been gathered, their advices were regarded with great respect by those who had been convinced of the principles of Friends through their fervent preaching. Since 1677 it has been attended by representatives from the Quarterly Meetings—but these representatives appear originally to have been such only "that are concerned in the public service of the Truth," i. e., ministers.

George Fox mentions in his Journal, under date of 1666, "I was moved of the Lord to recommend the setting up of five Monthly Meetings of men and women in the City of London, besides the women's meetings and the Quarterly Meetings, to take care of God's glory, and to admonish and exhort such as walked disorderly or carelessly, and not according to Truth. For, whereas Friends had only Quarterly Meetings, now truth was spread and Friends grown more numerous, I was moved to recommend the setting up of Monthly Meetings throughout the nation." His Journal contains frequent notices of his labors in effecting this organization, which was attended with much difficulty, owing to the opposition it excited among those who regarded it as an unnecessary infringement on their personal liberty. It was opposed also for a time by many well-disposed persons, who were influenced by the reasoning of those who claimed that, as all Christians were furnished with the Light of Christ as their leader, they ought to be left to its guidance, and not be subject to outward rules, etc.

William Penn, in speaking of these, says: "They would have had every man independent that, as he had the principle in himself, he should only stand and fall to that, and nobody else; not considering that the principle is one in all—and though the measure of light or grace might differ, yet the nature of it was the same; and being so, they struck at the spiritual unity, which a people guided by the same principle, are naturally led into; so that what is evil to one is so to all—and what is virtuous, honest, and of good report to one is so to all, from the sense and savor of the one universal principle which is common to all."

It is very apparent that the conflict over the introduction of the discipline and the establishment of an organized system of meetings, was the most severe trial of its stability, which the infant Society of Friends had then met with. John Story and John Wilkinson, prominent ministers in the early history of our Society, joined with those who advocated the independency of the individual meetings from the control of any superior body such as the Yearly Meetings, and took part in the separation which ensued. More than one hundred pamphlets are said to have been issued in the controversy that was excited; yet, finally the change was effected, and the most of those who were at first

dissatisfied, saw their error and returned into unity with their brethren.

It was this controversy which led Robert Barclay to prepare a treatise on Church Government, which he termed *Anarchy of the Churches*. In this work he shows that Christ did ordain order and government in his Church; that the apostles and primitive Christians practised such order; and, as the same necessity for it now exists, the Church now has the same power as ever.

Most of the ministers by whose labors the Society had been gathered, united with George Fox in his belief that the introduction of a regular order and discipline was of the Lord; and helped him in the heavy labor which fell upon him at that time. As an illustration of this, the following extract from the "Life of Richard Davie" is inserted:

"At a Quarterly Meeting [in 1682] not far from Aylesbury, it opened in me to advise Friends to keep to those rules and methods agreed on among us in our men's and women's meetings. As I was declaring, came in an opposite party; however, I went on and showed them how it was agreed among the Apostles to send chosen men, endued with the Holy Ghost, to set up good order and method among them. I delivered unto them that it seemed good to the Holy Ghost, and to us also, to set up our men's and women's meetings—that the care and concern of the Church of Christ might be upon holy, self-denying men and women, who might take care of the fatherless and widows in their afflictions and keep themselves unspotted from the world, etc."

The troubles which a few years before had grown up in connection with the views of John Perrot, had a similar origin to the opposition afterwards made to the establishment of the discipline. In both cases there was the carrying to an unreasonable extreme the doctrine of the individual enlightenment and merely personal responsibility of each individual. Perrot objected to taking off the hat in times of public prayer, as a mere traditional custom; and he declined attending religious meetings except when he felt a special drawing to do so. Many incautious persons, deceived by the show of spirituality in these professions, were taken for a time in the snare: among these was Thomas Ellwood, who, however, soon came to see his mistake. In his Journal he says, in 1667, a memorable meeting was held in London, appointed "through a Divine opening in the motion of life in that eminent servant and prophet of God, George Fox, for the restoring and bringing in again those who had gone out from Truth, and the holy unity of Friends therein, by the means and ministry of John Perrot. This error of his being broached in the time of my infancy and weakness of judgment as to Truth, I was taken with the notion, as what then seemed to my weak understanding, suitable to the doctrine of a spiritual dispensation.

"But, when that solemn meeting was appointed at London, for a travail in Spirit on behalf of those who had thus gone out, that they might rightly return, and be sensibly received into the unity of the body again, my spirit rejoiced, and with gladness of heart I went to it, as did many more of both city and country, and with great simplicity and humility of mind, did honestly and openly acknowledge our outgoings, and take condemnation and shame to ourselves. Thus, in the motion of life, were the healing waters stirred: and many, through the

virtuous power thereof, restored to soundness; and indeed not many were lost."

J. W.

Pine Street Meeting-House.

(Concluded from page 261.)

In the Eleventh Month, 1754, it was agreed to have evening meetings in the Pine Street Meeting-House until the next Monthly Meeting. These meetings do not appear to have been successful, as it is recorded the following month, that they were of doubtful expediency, and their continuance was left in the care of the Morning Meeting of Ministers and Elders. The meetings were, however, probably continued, as we find that in the Fourth Month, 1756, an afternoon meeting was held there.

The first Monthly Meeting of Philadelphia for the Southern District, which ultimately occupied the Pine Street Meeting-House, convened in the Meeting-House on Fourth Street below Chestnut (the present site of the Forrest Building) on the 25th of the Eleventh Month, 1772. At this opening sitting it was agreed that a meeting for public worship should be held at the Pine Street house on the Fourth day of the week at ten o'clock in the morning, and that the next Monthly Meeting should also be held in the Pine Street house. At the same meeting a committee was appointed to confer with the overseers of the Public Schools, with reference to the use of a part of their school-house, also on Pine Street, to hold either the men's or women's Monthly Meeting in.

In the Third Month, 1773, a committee was appointed to consider what steps should be taken to provide a proper place to hold the Monthly Meeting in, and the following month they were "desired to form a plan of a suitable building, make an estimate of the expense and endeavor to obtain subscriptions for as much money as may be necessary" to build it. This committee produced a plan to the Monthly Meeting held in the Fifth Month following, which was approved, and authority was given to proceed with and complete the work as early as possible. A final report was made in the Twelfth Month, 1773, that the additional room had been completed, and it appears then to have been specifically appropriated for the purposes of the Women's Monthly Meeting.

This room was about forty feet square, and was erected as an addition to the south side of the original building. It communicated with it by two doorways, one of which was between the galleries for the men and women members. There was also an entrance on the east from the outside.

Some changes were subsequently made as indicated by the following minutes:

"Eleventh Month 26, 1794, Thomas Hough being present and requesting the liberty of opening two windows in the west wall of his house adjoining the lot eastward of this Meeting-House in Pine Street, it is agreed to, provided he always keeps fixed to the said windows reversed blinds, so as to prevent the exposure of the ground and yard belonging to Friends."

"In 1802 the same Friend having offered us the privilege of opening two windows in the south end of the Women's Meeting-House, for the admission of light and air, Thos. Hough and others are named to have it done, and procure from Thomas a proper deed of conveyance of said privilege."

After the erection of the Meeting-House on Orange Street in 1832, meetings were discontinued in the Pine Street house, except that a weekly evening meeting was held there until 1835, when it also was given up.

In 1836 the old house and lot were offered for sale and sold, but the contract was not perfected. In 1841 it was sold again, but the purchaser refused to take it because of defective title.

Subsequently ejectment was brought by the heirs of the younger Samuel Powel, against Henry Cope and others, trustees, in the Supreme Court at Nisi Prius, the ground taken being that the property had been diverted from the purpose for which it was originally given. The judge directed a verdict for the plaintiffs, reserving the right to the court in banc to modify the judgment, or to enter judgment for plaintiffs or defendants.

The case was argued before the court in banc at "December Term, 1850," and the opinion of the court was delivered the following year by Judge Lowrie, confirming the title of Friends to the property. By this decision it was held, 1st, That the devise was of a fee simple, and not of a qualified estate. 2d, That the trustees might sell and convey, applying the proceeds to the same uses as those on which the land was devised, and that the heirs of Samuel Powel, Jr., had no title. This settled not only the question relative to Pine Street Meeting-House, but established the important principle of law that property given for specific purposes may be sold and the proceeds applied to similar uses, without its being a violation of trust. In other words, it is not the particular property given, but the substantial value which is bound by the condition imposed by the donor. The particular property may be alienated clear of the conditions, but the conditions attach to the proceeds of sale.

The title to the property having thus been fully established, a sale was effected in the summer of 1861. The old building was removed and a row of six dwelling houses erected on the site.

G. V.

THE ANGELS' SONG.

SELECTED.

It came upon a midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace to the earth, good will to men,
From heaven's all gracious King"
The world in solemn stillness lay
To hear the angels sing.

Sill through the cloven skies they sing,
With peaceful wings unfurled,
And still celestial music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its battle sounds
The blessed angels sing.

O ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow
Look up for glad and golden hours
Come swiftly on the wing;
O, rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on
By prophet-bards foretold,
When with the ever circling years
Comes round the age of gold—
When peace shall over all the earth
Its final splendors fling,
And the whole world send back the song
Which now the angels sing!

THE OLD SCHOOL-ROOM.

SELECTED.

BY HEZEKIAH BUTTERWORTH.

My spring-time of life has departed,
Its romance has ended at last;
My dreamings were once of the future,
But now they are all of the past.
And memory oft in my trials
Goes back to my pastimes at school,
And pictures the children who loved me,
In the beautiful village of Yule.

The school-house still stands by the meadow,
And when it is the first of May,
And flecked with the sun is the shadow
Of the evergreen woods where I strayed,
The thrush in the meadow plays
Still sings in the evergreens cool;
But changed are the fun-loving faces
Of the children who met me at Yule.

I remember the day when, a teacher,
I met those dear faces anew;
The warm hearted greetings that told me,
The friendships of childhood are true.
I remember the winters I struggled,
When care worn and sick, in my school;
I remember the children who loved me,
In the beautiful village of Yule.

So true in the days of my sadness,
Did the hearts of my trusted ones prove,
My sorrow grew light in the gladness
Of having so many to love.
I gave my own heart to my scholars,
And punished severity's rule;
And happiness dwelt in my school room,
In the beautiful village of Yule.

I taught them the goodness of loving
The beauty of nature and art;
They taught me the goodness of loving
The beauty that lies in the heart.
And I prize more than lessons of knowledge
The lessons I learned in my school—
The warm hearts that met me at morning,
And left me at evening, in Yule.

I remember the hour that we parted;
I told them, while moistened my eye,
That the bell of the school room of glory
Would ring for us each in the sky.
Their faces were turned to the sunset,
As they stood 'neath the evergreens cool;
I shall see them no more as I saw them
In the beautiful village of Yule.

The bells of the school-room of glory
Their summons have rung in the sky,
The moss and the fern of the valley
On some of the old pupils lie;
Some have gone from the wearisome studies
Of earth to the happier school;
Some faces are bright with the angels',
Who stood in the sunset at Yule.

I love the instructions of knowledge,
The teachings of nature and art,
But more than all others the lessons
That come from an innocent heart.
And still to be patient and loving,
And trustful I hold as a rule,
For so I was taught by the children
Of the beautiful village of Yule.

My spring-time of life has departed;
Its romance has ended at last;
My dreamings were once of the future,
But now they are all of the past.
Methinks, when I stand in life's sunset,
As I stood when we parted at school,
I shall see the bright faces of scholars
I loved in the village of Yule.

—American Holidays

FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and there be any praise, think on these things. Phil. iv. 8.

FOR "THE FRIEND."

The Symplocarpus Fetidus.

On the 19th of Second Month, as I was walking along a lane that leads from the main street of our village to the lower ground to the south, I noticed that the mottled purple flower of the skunk cabbage had pushed its way up through the soil. This curious plant belongs to the Arum family, the most of whose species are natives of the tropics. In it the spike of flowers is shortened into a globular mass, the individual florets being crowded close together on a receptacle. This form of inflorescence is called by botanists a *spadix*, and the cluster of flowers is protected by a floral leaf or bract called a *spathe*, which is wrapt around it, leaving an opening on one side. In the skunk cabbage this spathe is thick and fleshy, as was the case with the allied tropical plant, the *Monstera*, described some weeks ago.

The *Calla* or Egyptian Lily, and the common Indian Turnip of our woods, furnish well-known examples of a *spadix* and *spathe*.

The flower I found had a strong musky odor similar to that of the skunk, whence it derives its common name; and its specific name *fetidus* (stinking) has been given to it by botanists for the same reason. Its full name is *Symplocarpus fetidus*. The leaves, which have not yet developed, are large and smooth.

The disagreeable odor of the *symplocarpus* is common to several of the Arum family, some of which far surpass our plant in offensiveness.

There is a large and interesting group of the Arum family (the genus *Anthurium*), natives of tropical America, of which more than 180 species are known. In these the bract or leaf which in the true Arum forms the spathe, is flattened out and does not enclose the spadix. In some of them this is of a brilliant scarlet color and has a polished surface.

The *Anthuria* vary from herbs a few inches high to gigantic climbers that by their weight bring forest trees to the ground. They are well adapted to hot house culture because their bright glossy foliage attracts no insects and harbors few.

J. W.

FOR "THE FRIEND."

What is Silent Worship?

Silent prayer, adoration, communion with our Divine Lord by means of his presence in our hearts, is getting to be an acknowledged fact among other denominations than our own.

These are accepting this blessed privilege, and in many of their gatherings they are, in numerous instances, setting apart a portion of the time spent in worship for *silent prayer*. Some of other church members who have occasionally dropped into our meetings on First day morning, have remarked something like this: "Oh! how sweet and truly precious was the *silent* part of your worship."

There are two things which it seems to me threaten the standing of the Society of Friends to-day.

One is, in allowing this precious silent part of our worship to lapse into a mere formal silence in which there is no life—a spiritual deadness.

We must not think because we are at meeting at the stated time, and then sit there all through the hours of worship, that this is acceptable in itself. The mind may be employed about many things besides a reverent seeking to know the Master's will and to listen for his voice. It has been said by some one that "silence is vocal if we but learn to listen well." Oh! for the inward ear when we are thus gath-

ered before our Father in heaven. "I will hear what God the Lord shall speak unto me."

The second danger in marked contrast to this, is in a creaturely activity, a danger of doing away with silence altogether, and having the whole time taken up with vocal service of some kind.

In the first, I have mentioned there is no life; in the second, there is (without the blessing of the Lord) no power. May the Lord preserve us from settling down in a state of complacent ease on the one hand, or of running ahead of our Guide on the other.

Wherein is the remedy? Is it not in this: In our *daily* obedience to the leadings of the Divine Spirit to live a life of prayerful dedication day by day to our Master, seeking to know his blessed will at all times?

"Laying on the breast-plate of righteousness, our hoins girt about with truth, our feet shod with the preparation of the gospel of peace, and having the helmet of salvation and the shield of faith and the sword of the Spirit, wherewith we shall be able to quench all the fiery darts of the wicked."

Let our home life show our loyalty to Christ, and our love for Him. Let the family be gathered before Him daily to seek a blessing and for spiritual strength to follow Him.

If we thus keep the Lord ever before us, and think of Him during the day with individual concern to be found faithful to Him, I think we need have no fear but that when meeting day comes we shall be prepared to be, not merely *apparently*, in God's presence, but his presence would be *in us*, and we could worship Him in deed and in truth in whatever way He should direct.

Oh! that our *silence* might be a *living* silence. Oh! that our *activity* might be of the *Spirit's* ordering with hearts turned to the Master's praise. I long to see the waste places in our Zion built up. My heart yearns to see her stakes strengthened and her cords lengthened. I long to see the church every where coming up out of the Wilderness of all entanglement and leaning upon the Beloved.

But all that is done to advance Christ's kingdom must be done in the strength of the Lord God.

In his name alone can we truly go forward, and by his power alone can we prevail. "Without me ye can do nothing," and "except the Lord build the house they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain."

Geo. Fox said, "Friends, let all your meetings be held in the power of God." We should strive to live day by day so that when we go to meeting, the heart would be in a state prepared to offer acceptable worship, with a feeling of adoration to the Giver of every good and perfect gift.

Thus, if we come and sit down as under the canopy of his love and listen with the inward ear, He will speak to us, and we shall be blessed, let the service be vocal or silent.

Coming together in this way under a sense of the covering of the Wing of Emmanuel, we should be ready to do his bidding in silent communion, prayer or praise, exhortation or confession, all under the immediate guidance of the Holy Spirit.

Inward communion is what the soul feels upon, getting strength from Him who is himself the Bread of Life, which cometh down from heaven.

If we as a body of believers do not believe in

the *inward*, but *wholly* in *spiritual* communion—where, may I ask, are we going to get our nourishment if we do not have this inward retirement before the Lord? In this busy life the soul needs to come apart from the hurry and worry and *rest* awhile, not in our meetings—only, but *daily* in our homes. If we are going to sit aside silent communion as a *part* of our worship, where are we going to get a substitute?

An eminent minister of another denomination has recently said: "If the Society of Friends are going to depart from their distinctive feature of silent worship as a part thereof, some other body of Christians will take it up."

We want then to be continually on the watch tower, to seek to wholly know the Lord's will, yielding unto Him faithful obedience, so that in all these things we may move at his bidding, and his alone. If we do this we know that we have the promise that when "He putteth forth his sheep, He goeth before them," and also "his word shall not return unto Him void, but it shall accomplish the thing whereto He sent it."

J. H. Y.

New York City.

Natural History, Science, etc.

Pumice Stone.—Where the Supply of the White Kind Comes from.—We often hear it remarked, and particularly after the eruption of a volcano, that pumice stone ought to be plentiful and cheap, as quantities must have been ejected during the volcanic disturbance. As a matter of fact, however, none of the white stone in general use is obtained from active volcanoes. It comes from deposits of the article discovered in one or two quarters of the globe, the best of which is at present to be found in the island of Lipari, situate in the Tyrrhenian Sea. The island is mountainous in character, and consists of tufts and lavas and of highly silicious volcanic products. The district where the stone is found is called Campo Bianco or Monte Petalo (1500 feet above the level of the sea).

After riding a considerable distance, partly along precipitous paths sufficiently dangerous to be interesting, and partly through vineyards and over grassy plains, one almost suddenly comes upon a seemingly snow-clad, narrow valley, enclosed by hills, also quite white, and the whole glaringly bright on a sunny day. Into these hills workmen are ceaselessly digging deep burrows, working within by candle-light. In their excavations they come across many lumps of pumice stone, which are placed in baskets, subsequently being conveyed along the valley to the seashore, where small boats are loaded and sailed to the seaport near by, where the stone is sorted, packed and shipped to distant parts, either via Messina or Leghorn.—*St. Louis Globe-Democrat*.

Discoveries on Mercury.—Some very interesting discoveries have lately been made on the planet Mercury by Schiaparelli, the great Italian astronomer. Such remarkably acute eye-sight has this man, that he is able to discover spots on the planet where other astronomers see only a blank surface. By watching and studying these spots during a period of several years, Schiaparelli was able to determine the time of rotation of the planet on its axis and the angle which its equator makes with the plane of its orbit.

Schroeter, a hundred years ago, noticed a blunting of the horns of the planet when crescent, and from those observations Herchel computed that the planet revolved once in twenty-four hours. Schiaparelli's observations show

this to be entirely wrong, for he observed the spots repeatedly on the same day without seeing any signs of rotation. However, from day to day he noticed a slight change in the position of the spots, and finally found that the planet revolved on its axis in the same time that it rotated around the sun, i. e., in about 88 days. It therefore always turns the same surface toward the sun, just as our moon does toward the earth.

—*Correspondent Public Ledger.*

Hol Milk.—A doctor says that "it is worthy of reiteration that milk heated to as high a temperature as it can be drunk or sipped, above 100°, but not to the stimulant in case of over-excitation, bodily or mental. To most people who like milk it does not taste good, but it is a small matter compared with the benefit to be got from it. Its action is exceedingly prompt and grateful, and the effects much more satisfactory and far more lasting than those of any alcoholic drink whatever. It supplies real strength as well as exhilaration, which alcohol never does."

—*Exchange.*

Cocoanut Butter.—Within the last few months, says a correspondent, a new trade has arisen in India, and has attained extraordinary dimensions. About two years ago a German chemist, Dr. Schlunk, discovered that excellent butter could be made from cocoanut milk. It is according to a Bombay newspaper, pleasant to taste and smell, of a clear, whitish color, singularly free from acids, easily digestible, and an incomparably healthier and better article of diet than the European markets. The manufacture is carried on in Germany, where one firm turns out from 3000 to 4000 kilograms daily. The cocoanuts required are imported from India, chiefly Bombay, in large and increasing numbers, and the trade seems likely to attain still greater importance.—*Public Ledger.*

Items.

Indiana Yearly Meeting on the Ordinances.—At a meeting of the Committee on Ministry of Indiana Yearly Meeting, held First Month 28th, 1890, a minute was adopted which, after referring to the decision of the Yearly Meeting, says:—"We earnestly protest against any member of this committee, or any minister or meeting of this Yearly Meeting, inviting or encouraging any minister or member of this committee, or of any of our Yearly Meetings, who holds or teaches views or doctrines contrary to the well-known doctrine of Friends on the so-called 'Ordinances,' to teach or preach within our limits, and that those who do this are openly disloyal to the church."

We have received from London a copy of *Night and Day*, a periodical published by Dr. Barnardo, the founder of a set of non-sectarian homes for poor physical and moral destruction a class of neglected children in London, whose parents are unable or unwilling to care for them properly.

Some time ago we published an interesting account of the manner in which the Doctor's attention was first drawn to this distressed class. To the end of his career he has been engaged, and he has gradually grown since he commenced his labors in 1865, until no less than 14,500 children have been admitted, more than 3,000 are now under the care of the institutions; over 4,000 have been placed in the Colonies; 39 distinct institutions exist in connection with these Homes; and in 1888, the expenditure and cost of the non-sectarian homes shown by free-will offerings to the extent of £90,000.

Dr. Barnardo is a Protestant, and the training received at his Homes is in accordance with his own sentiments. Yet his institutions are not designed to proselytize others to his faith, but simply to rescue those who have no other helpers. To avoid coming into collision with the Catholic clergy,

he has been in the practice, when Roman Catholic parents or relatives applied to him for the admission of children, of advising them to apply to priests or institutions of their own faith; and of refusing to receive such children, unless it was evident that they were likely to suffer from such refusal.

Notwithstanding his care in this respect, there are a considerable number of Catholic children among his wards. Recently there has been much trouble caused by the efforts of relatives, stimulated by the priests, to withdraw from his control children who had been for a considerable time receiving training at his schools. As this was contrary to the rules laid down for the government of the institution, it has been steadily opposed, except in such cases as gave the relatives a legal right to make such a demand. In the latter part of 1888, a demand was made for the transfer of a boy to a Catholic home, who had been sent to Canada to be placed with a gentleman of that country. The case was brought before the Court, which decided against Dr. Barnardo. This led to much hostile criticism in the public press, and many charges against the Doctor. To meet these, and to assure the public of their continued confidence in the management of his Homes, a large and important meeting was held in Exeter Hall, London, on the 10th of Twelfth Month last. At this meeting a resolution was adopted affirming "unabated confidence in the management and work of Dr. Barnardo's Homes for Destitute Children."

Samuel Morris and Thomas P. Cope.—The London Friend of Third Mo. list, reports that these Friends had been visiting meetings in Cornwall, England. They were at Plymouth on First-day, the 17th of Second Month.

THE FRIEND

THIRD MONTH 22, 1890.

Through the kindness of a Friend we have been furnished with some remarks on the doctrine of the atonement. They were elicited by an article published in the *Friends' Intelligencer and Journal of Philadelphia*, a paper published by members of the Society sometimes termed "Hicksites," to distinguish them from the Society of Friends, in whose interest THE FRIEND is published.

The doctrines held by our Society recognize the importance of both the outward coming and sufferings of Christ and his inward work on the heart of man, as elements in his salvation. There have been many whose attention has been so exclusively directed to one of these, that they have been inclined to undervalue the other. But it is important to hold the truth in an even balance; and so we are well satisfied that our friend has placed at our disposal his comments on a doctrine, which some may be in danger of disregarding, in their strong sense of the necessity of knowing the work of grace to change the heart and prepare for the reception of spiritual gifts and enjoyments. As the article is a long one, we propose to insert a part in the present number, and the conclusion next week. It is as follows:

Our attention has been called to an article in the *Friends' Intelligencer and Journal* of this city, reprinted within a few months from a former number of that paper under the caption of "A Conversation on Doctrine," which is endorsed by the editor of the journal, in which an account is given of an interview between a "Friend" travelling in the service of the Society of which the *Journal* is an organ, and a minister of another denomination, who had

called upon the former and asked him this question, "Please tell me, if you can, what is the difference between you, who are called Hicksites, and the Orthodox Friends, or Orthodox Christendom generally." In reply to this, the "Friend" alluded to gave several expositions of his belief in certain points of doctrine, some of which appear to us quite sound and scriptural. One of them, however, is stated in the following form, and contains, it seems to us, a mode of reasoning and conclusions which are not consistent with either New Testament theology, nor the views of Friends as set forth by Fox, Penn and Barclay, viz:

Our Friend then proceeded: "The atonement means the same thing. It is simply reconciliation. It is said in Scripture, 'God was in Christ, reconciling the world unto himself.' As He said, 'This is my beloved Son in whom I am well pleased.' Now, what was it that pleased the Father? Was it not his full submission to the workings or influence of the Divine spirit, which was given to Him without measure. Now, it is simply the *life of Christ*, that we recognize as being given to man from sin, or from him to the Father. Here, then, is the difference between us. We say it is the *life of Christ* that reconciles the Father or atones for the sins of the world. You say it is his *death*, and that that death was brought about by the great Omnipotent Being calling upon his enemy to help him accomplish the work; but according to Scripture record, 'The devil put into the heart of Judas to betray him' into the hands of sinners, and a wicked and unbelieving people put him to death. Now, if God designed to save the world by a sacrifice, why did He not have that sacrifice prepared by the hands of good men, as he had done under the Levitical priesthood. Can we suppose that the all-wise and all-powerful Father needed to employ evil agencies in the work of man's salvation?"

While we cordially assent to the statement here made that the life of the Lord Jesus Christ is a most essential element in the work of man's redemption from the fall, and that without the impartation of that life by Him to man, there could be no spiritual regeneration nor salvation, yet it is evidently laying aside or ignoring a most important Christian truth to say that the death or sacrifice of the human body of the man Christ Jesus is not an integral and essential part of that salvation and reconciliation which comes through Him. The "Friend" alluded to seems to have regarded the death of Jesus on the cross as merely the result of the malice of his enemies, and that because they were wicked men, the Almighty could not have designed to save the world by such means or employ such agents to effect his ends.

The Old Testament prophecies concerning the Messiah, the declarations of the Lord Jesus himself when on earth, and the teachings of his Apostles as recorded in the Sacred Volume, all seem to us to contravene such an assumption. The first account we have of any religious rites in the Scriptures records the acceptable sacrifice of a lamb to the Almighty by Abel. When Noah went forth from the ark he built an altar unto the Lord and took of every clean beast and every clean fowl and offered burnt offerings on the altar; "and the Lord smelled a sweet savour."

Abraham and his descendants by express command of the Almighty, practised such sacrifices, so that Paul tells us "without shedding of blood there was no remission of sins until the law." The annual atonement made for the whole people of Israel by the High Priest as recorded in Leviticus 16th is a beautiful type of the final atonement made by the

Lord Jesus for the sins of the whole world, and is fully recognized as such by Paul in his Epistle to the Hebrews (9th chap., 7th to 13th verses) who compared them, and adds that the former "was a figure for the time then present;" but, says he, Christ being come, an high priest of good things to come . . . neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth the purifying of the flesh, *how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge us from unrighteousness from dead works to serve the living God.* And for this cause He is the Mediator of the New Testament, *that by means of death,* for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

The Prophet Isaiah in his 53d Chapter plainly foretells of the vicarious sacrifice of the Messiah, whom the nation of Israel looked for as their deliverer. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed. All we like sheep have gone astray; ye have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth. . . . Yet it pleased the Lord to bruise Him, He hath put Him in grief; and He being bruised by sin, many made inquisition for the transgressors." These prophecies were applied to the Lord Jesus by Philip, the evangelist, in preaching to the Ethiopian treasurer for Queen Candace, as recorded in the Acts 8th, 26 to 35.

That our Lord Himself expected to be offered as such a sacrifice and with the gracious design thereby voluntarily to assume the penalty due to man for his transgressions and save him both from the condemnation and future power of sin over him, is, we maintain, fully attested by his own words. Matthew records (17th chap., 22-23) "Jesus said unto them, Behold the Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again." When the Apostle Peter had given the noted reply to Christ on the matter, inquiring whom the disciples believed him to be, "thou art the Christ, the Son of the living God." He charged his disciples that they should tell no man that He was Jesus the Christ; and from that time forth began Jesus to show unto his disciples how that He must go up to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Then Peter took Him and began to rebuke Him, saying, "Be it far from thee Lord; this shall not be unto thee." But He turned and said unto Peter, "Get thee behind me, Satan; thou art an offence to me, for thou savourest not the things that be of God, but those that be of men."

It is not evident from these words that the Lord Jesus not only anticipated his death, but that He designed it for a special object; and when Peter, under the pressure of his natural feelings of abhorrence at the thought of such an end to his innocent life, rebuked Christ for ad-

mitting its possibility our Lord imputed that disrespectful but shallow view of the coming of the Saviour into the world to Satan's suggestions, and not to Divine wisdom. Several times again we find such allusions to his hastening death predicted; let us note what He gives us in his purpose of such death. John records in his gospel account, chap. 3d, these words of Christ: "As Moses lifted up the serpent in the Wilderness, even so must the Son of Man be lifted up; (on the cross) that whosoever believeth on Him should not perish, but have eternal life." When the woman of Samaria told Him that she expected the coming of the Messiah, Christ said to her, "I that speak unto thee am He;" thus laying claim to that office and all that pertained to it in the Hebrew prophecies; and He told the unbelieving Jews, "if ye believe not that I am He, ye shall die in your sins." In the 10th chap. of John these features of the design and purpose of Christ coming in the flesh, and the sacrifice he had in relation to these great designs, are most explicitly set forth. Here He benignly unfolds to his weak yet earnest disciples his relation to them in the character of the good Shepherd; and assures them that "the good Shepherd giveth his life for the sheep."

"I lay down my life for the sheep. Therefore doth my Father love me because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to take it down, and I have power to take again." This commandment have I received of my Father." It seems to us that no language could more plainly set forth the truth than it was in the counsels of the infinitely wise God, that his only begotten Son should be manifested in the flesh as an evidence of infinite love to man, both as sacrifice and as the source of spiritual life to his creation; that his physical life was laid down by the Son voluntarily and, under the circumstances which attended his crucifixion, by Divine appointment, and not merely as an accident. The Son of man "must be lifted up." It was a part of the Divine plan, and of infinite value in the redemption of man from sin. Human reason is not able to fathom it.

It is our part to receive this and all other doctrines of the Saviour as little children sitting at the feet of the All-wise, in the humble confidence that He doeth all things well. If we are in another spirit, He warns us that we cannot enter the kingdom of heaven.

After Christ's resurrection we find that He appeared unto the eleven disciples as they and other followers of his were gathered at Jerusalem and said unto them, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened He their understandings, that they might understand the Scriptures, and said unto them, thus it is written, and thus it behooved 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."

When the Apostle Peter preached on the day of Pentecost, he spoke of Jesus Christ as being "delivered by the determinate counsel and foreknowledge of God; Him ye have taken and by wicked hands have crucified and slain." Again, Peter in his sermon after the healing of the lame man in the temple, addressed the very men who had been instrumental in the crucifixion, and said, "And now, brethren, I wot through ignorance ye did it, as did also your

rulers, but those things which God foreknew had showed by the mouth of all his prophets that Christ should suffer. He hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Paul gave Acts 13-27 a similar testimony after his miraculous conversion in preaching at Antioch, where he said, "They that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day they have fulfilled them in condemning Him."

Thus we find concurrence of testimony to the view that these "wicked men" were made the instrument of executing the "determinate counsel and foreknowledge of God," and fulfilling the ancient prophecies; yet the offers of Divine grace and repentance were still open to them, and we may readily suppose that among the thousands who did repent and accept the gospel message in those days, some of these murderers were included. Whilst it is not to be supposed that the Almighty foresees any man to do that which is sinful, but will have all men to be saved and to come to the knowledge of the truth, yet it is not inconsistent with his infinite justice that when any so far resist the softening influences of his grace and good spirit as to persist in wicked courses and condemn his rightful laws after repentance is offered to them and rejected, He may use them as instruments of his wrath, or even of his gracious designs, whilst they are ignorant of their secret results.

(To be continued.)

IN THE FRIEND of last week, a notice was published of a proposed issue by a Friend in England of a book of "Quaker Pedigrees." We have received a communication on the subject from a well-concerned Friend, who says in reference to it:—

I have felt a little uneasiness respecting it, lest such a proposition might tend towards that which would feed the vain mind, rather than be of any practical use or benefit.

While it may be quite allowable for any who have a taste or talent in that direction to keep a private record of their ancestry for family use, or with the object of knowing something of their kindred or connections; yet even this it seems to me needs to be done with care, for there is in many of us a tendency to feel proud of belonging to old families or of being descended from the great ones of earth; and this is a feeling that we ought surely to endeavor to mortify rather than encourage, as being unbecoming to the professed followers of a meek and lowly Saviour who has exalted and rejected of men who declared respecting his disciples, "They are not of the world even as I am not of the world."

Then as to asserting a right or title to use "armorial bearings" it seems peculiarly undesirable for those professing the principles of Friends to claim such vain worldly titles and distinctions as they are connected with, and to request, many having obtained these distinctions because they were successful warriors, or the companions of unscrupulous usurers.

Our forefathers in the Truth felt it right that those titles of honor or nobility, which some of them had hitherto borne in compliance with general usage, should be relinquished, and it is to be regretted that some of their descendants appear inclined to retrograde in this respect and to accept of worldly honors and titles.

SUMMARY OF EVENTS.

UNITED STATES.—It is understood that the Senate Committee on Irrigation will recommend an appropriation of several hundred thousand dollars for the boring of experimental artesian wells in the semi-arid

regions of the West as a preliminary step in the work of reclamation of the arid lands in the far West.

Engineer Lindbergh received before a subcommittee of the House of Representatives some interesting statistics regarding the projected bridge between New York and Jersey City. It said its central span would rise and fall eight feet, owing to changes of temperature. The anchors would be half as large as the piers at each end, and each would contain 50 per cent. more masonry than the largest of the Egyptian pyramids. The cables would be four feet in diameter (the Brooklyn bridge cables are 15 inches), and the towers would be 500 feet high. The bridge proper would accommodate 10 railway tracks. Foot passengers could be lifted up to its level by elevators in the anchorages, but if it was desired to provide for the passage of vehicles, they would have to ascend the Palisades to reach its level.

The Supreme Court of Mississippi has decided that wild game in that State grows grown therein may be sold anywhere in the State, even in the counties which have adopted prohibitory provisions under the local option law.

The Louisiana Lottery bill was introduced in the Senate on the 24th inst. It offered the State \$50,000 for a franchise and an annual tribute of \$150,000. Its opponents moved to lay it on the table, and that motion was defeated by a vote of 11 yeas to 19 nays. "However, as a test vote, it sealed the fate of the bill, for it developed the fact that in the Senate, which has no means of amending a bill, a vote of thirds, necessary to pass over the Governor's veto, was not forthcoming. This really sealed the fate of the bill, but it also went through the mill—or part of the way—in the House, where it met the same fate as in the Senate."

A despatch from Louisville, Kentucky, says that the Frankfort Lottery is making a great effort to prevent the State Legislature from putting an end to its existence. It is charged that its agents have been attempting to bribe Legislators.

The Federal Criminal Investigating Committee has finished the recount of the Hudson County vote, and revealed the fact that 1,747 fraudulent ballots called "elections" were cast in the county. A quantity of other election frauds was discovered.

Deaths occurred in the following places: In the Bowen-Merrill bank store in Indianapolis, while a number of firemen were on the roof falls while it, and they were buried in the debris. Ten were taken out dead, and 16 were injured, several fatally. There are still a number missing. The loss on the stock was \$125,000, and the building owned by S. W. Bowen, \$80,000.

A despatch from Alamosa, Colorado, says that the Rio Grande Railway has 250 snow shovellers at work opening a snow blockade across the San Juan range at Cumbres, on the east side of the divide. The snow is reported to be 60 feet above the tops of the telegraph poles, and for miles on each side it is 25 to 40 feet deep, the deepest ever known in that locality. The weather is very severe, the temperature being 22 degrees below zero on the 13th instant. This is the third time the pass has been snowed up this winter, and it will probably be repeated.

Peach growers in Michigan expect from one-third to one-half an average crop during the coming season, notwithstanding the recent cold snap, which damaged the buds.

Reports received from the tobacco growing countries in western North Carolina show that the crop of the plants in the fields has been killed by the cold weather which prevailed on the night of the 15th and next day. The peach and apple crops are also almost wholly destroyed.

Deaths in this city last week numbered 289, 22 less than the previous week and 16 less than during the corresponding period last year. Of the foregoing 197 were males and 192 females; 48 died of consumption; 42 of diseases of the heart; 41 of pneumonia; 19 of convulsions; 19 of old age; 14 of cancer; 12 of marasmus; 12 of inflammation of the brain; 12 of typhoid fever; 11 of Bright's disease; 10 of apoplexy; 10 of inflammation of the stomach and bowels and 10 of typhoid fever.

Reports, &c.—U. S. A. 115, 104; F. R. reg., 1221; coupon, 1221; currency 6, 116, 215.

COTTON was quiet but steady, at 11 11-16 cts. per pound for middling uplands.

FREED.—Winter bran, choice and fancy, \$16.25 a \$16.50; do., fair to prime, \$15.50 a \$16; spring bran, \$17.50 a \$18.50.

FLOUR AND MEAL.—Western and Pennsylvania super, \$2.00 a \$2.40; do., do., extras, \$2.50 a \$3.00; No. 2 winter family, \$3.00 a \$3.20; Pennsylvania family,

stone ground, \$3.30 a \$3.50; Pennsylvania roller process, \$3.50 a \$4.00; Western winter, clear, \$3.75 a \$4.00; do., straight, \$4.10 a \$4.35; winter patent, \$4.35 a \$4.50; Minnesota, clear, \$3.50 a \$4.00; do., straight, \$4.25 a \$4.60; do., patent, \$4.65 a \$5.15. Rye flour moved slowly at \$2.90 per barrel for choice.

GRAIN.—No. 2 red wheat, \$14 a \$5 cts. No. 2 mixed corn, 10 cts. No. 2 white oats, 29 a 29 1/2 cts.

BEEF CATTLE.—Extra, 51 a 51 1/2 cts.; good, 41 a 5 cts.; medium, 44 a 44 1/2 cts.; fair, 41 a 41 1/2 cts.; common, 33 a 4 cts.; fat cows, 24 a 31 cts.

SHEEP.—Extra, 51 a 62 cts.; good, 55 a 6 cts.; medium, 28 a 31 cts.; common, 25 a 25 cts.; culls 4 a 4 1/2 cts.

LAMBS.—Extra, 71 a 73 cts.; good, 63 a 7 cts.; medium, 6 a 6 1/2 cts.; common, 5 a 5 1/2 cts.

HOGS.—Western, 61 a 61 1/2 cts.; State, 51 a 6 cts.

FOREIGN.—On the 11th instant, Lord Randolph Churchill made a speech in Parliament on the Report of the Parnell Commission. He violently assailed the Ministry, although he admitted he ought to have spoken in the debate on the second reading of the Commission bill. In the course of his remarks he said:

"In appointing the Commission the Government violated its Constitution. In appointing it the Government was violating its own law. The report condemned certain persons and acquitted others. But did it condemn all the guilty parties? It condemned the Parnellites on certain charges. Did it condemn the *Times*? If the Government insisted upon its motion, and called for a vote on it, it, he would insist upon his right to vote to condemn not only the Parnellites but also the *Times*, which had been found guilty of an atrocious and unexampled libel and slander."

To seek the motion of Smith, the Government leader, that Parliament should adopt the Parnell report and place it upon the record, was, after a debate which continued nearly a fortnight, approved by an overwhelming majority. During the first week of the debate Louis J. Jennings introduced an amendment to the effect that no confidential agent should be near the close of the heated debate of the 11th instant, and Lord Randolph Churchill had made his vigorous assault upon the Government, Jennings explaining that he had no desire to "stab the Government in the back" withdrew his amendment. Caine, a Liberal Unionist, introduced a resolution condemning the Government, which was defeated, the Government's majority upon its rejection being 64.

On the night of the 12th instant the Government suffered defeat on a measure, which was opposed by Caine, the Chancellor of the Exchequer, to increase the grant to the Chamber of Commerce in favor of the measure being 125 to 102. This is the first defeat the Government has had during the session. It was not, however, the result of a difference upon a political question, but upon a purely military one, and is, therefore, without any significant importance.

A great strike throughout Great Britain has been commenced among the coal miners and others associated with them. In North Wales ten thousand miners have joined it. Twenty thousand Tyne-side engineers have also done so. Much apprehension is felt.

An election was held at Stoke-upon-Trent on the 14th, to fill the Parliamentary seat made vacant by the resignation of W. Leatham Bright. The poll resulted in the return of Gower, the Gladstonian candidate, who received 157 votes, against 2925 cast for Albion, the Liberal Unionist nominee. Sir James Bright, who stood as a Home Rule, received 3255 votes, and Corser, Conservative, 2593.

It is now known that 88 persons lost their lives by the explosion of an unlocked lamp, in the Morsa colliery, on the 11th inst., the largest loss of human life in any nation in the world. It is \$6,200,000,000 in summing at the rate of \$100,000,000 a year.

A despatch from Paris, dated the 14th inst., said: "The Chamber of Deputies tonight rejected a vote of confidence asked by Premier Tirard on the subject of a commercial treaty with Turkey. The motion was defeated by a vote of 163 to 85. M. Tirard was much displeased with the result, and it is rumored that he has threatened to resign. On the same day M. Tirard did resign, but he has not yet tendered his resignation. He cannot continue in office for a brief while longer. Should, however, he reconsider his promise to the President and the Ministry retired."

A despatch from Berlin dated the 17th inst., says it has been decided by Prince Bismarck and Count Herbert Bismarck that the Emperor will accept the resignation of the Emperor William has accepted the resignation of

the Chancellor. The immediate and ostensible cause of the resignation of Prince Bismarck is a divergence of opinion between the Chancellor and the Emperor concerning factory inspectors. It is reported that the Emperor has refused to accept Count Herbert Bismarck's resignation.

The International Labor Conference is in session in Berlin, and has organized for work.

PESH, Third Month 13.—Notwithstanding the positive statement that Von Tisza had resigned the office of Hungarian Prime Minister, and that Count Von Szapary had been appointed to succeed him, Von Tisza, after a meeting in the Lower House of the Hungarian Diet, that he had today asked the Emperor to accept his resignation.

On the 13th inst., in Teheran, Persia, an epidemic of influenza was causing 70 deaths daily. Several of the Shah's household are among the sufferers. An epidemic resembling influenza is spreading in India.

The influenza is raging with great violence throughout the State of Hidalgo, Mexico.

NOTICES

WESTTOWN BOARDING SCHOOL.—The Committee in charge of this Institution met Third Mo. 28th, 1890, in the Committee-room, Fourth and Arch Sts., at 11 A. M.

The Committee on Instruction met the same day, at 9 A. M. WM. EVANS, Clerk.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting of the "Tract Association of Friends," will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 29th inst., at 7 o'clock. Friends generally are invited to attend.

EDWARD MARIS, Clerk.

Third Month, 1890.

NEW PUBLICATIONS.—The Tract Association has just prepared the following new Tracts:

The Power of Truth, 4 pages.

Fore-ordination, 4 "

Incidents in the life of David Sains, a minister of the Gospel in the Society of Friends, 12 "

Also the following old Tracts from new electrotype plates:

The true Christian Baptism not that of Water, by Enoch Lewis, 12 "

Wm. Tyler Barling, aged nearly 11 years, 4 Covetousness; or the prevalence and sinfulness of an inordinate desire for gold, by William Penn, 8 "

Memoir of Thomas Chalkley, chiefly extracted from his Journal, 24 "

Gay and Costly Apparel, (enlarged by the addition of Adornam' Judson's Appeal to Christian women in America, on dress,) 12 "

MARRIED, Second Month 13th, 1890, at Friends' Meeting-house, Cropwell, Burlington County, N. J., MARK B. WILLS to ELIZABETH M., daughter of Charles and Hannah E. Ballinger, both of the above place.

DIED, at her residence in Colerain, Belmont Co., Ohio, on the 14th of Twelfth Month, 1889, ASENATH, widow of the late Asa Raley, in the 86th year of her age, a member of Shortreck Monthly and Concord Yearly Meetings of Friends. This dear Friend was remarkable for the impartial interest she manifested in all classes of society, whether rich or poor, old or young, which endeared her to a large circle of friends. In conversation she was cheerful but careful to make it instructive and elevating. The language of our Saviour addressed to his disciples, "But I am among you that shall serveh," seemed applicable to her untiring efforts to make those about her comfortable by any act of kindness she could render. As her increasing bodily infirmities rendered it probable that the time of her dissolution was near, she frequently expressed herself as being desirous to be released from the trials of time; and said at different times she could see nothing in her way, though she felt unworthy to join that innumerable company who surround the throne. Although the final summons came suddenly, we doubt not, but she has entered into the rest mercifully granted to those who put their trust in the "Lord Jehovah, in whom is everlasting strength."

She was born in West Chester, Pa., on the 18th of Second Month, 1803, ELIZABETH SANKEY, in the 66th year of her age, a member of Birmingham Monthly Meeting of Friends.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, THIRD MONTH 29, 1890.

No. 35.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWNS, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

For "THE FRIENDS."

Incidents and Reflections.—No. 216.

"I WAS IN PRISON AND YE CAME UNTO ME."

Stevens' History of Methodism contains an interesting account of the labors among the prisoners in London of a pious Methodist, named Silas Told. "Attending with his scholars at one of Wesley's five o'clock morning sermons, the text 'I was sick and in prison, and ye visited me not,' struck the heart and conscience of this generous man. He sunk even into despondency for several days, under the impression that he had neglected the sufferers of Newgate; and he resolved thenceforth to do his duty toward them: but he knew not the measures requisite to be pursued for his good purpose. A devout Methodist woman, who visited the prisoners, soon reported to him that ten men, in one of them, were about to die. He found them out, got them together in one cell, and preached to them repentance and hope, declaring that 'the King of glory had laid down his life for the chief of sinners'; that 'He certainly died for them'; and quoting the examples of the repentance and salvation of David, Mary Magdalene, Peter, and the thief on the cross. Eight of these criminals were hung at once; Told riding with them in the cart, and praying for them under the gallows. His faithful ministrations had led them all to repentance, and they died with comite hope of the mercy of God. Having thus begun his new career of usefulness, he never slackened in it till he was called to his reward in Heaven.

For more than thirty years no man was better known or more welcome in all the prisons of the metropolis, and the neighboring towns, than Silas Told. All sorts of criminals, Papists and Protestants, educated men, officers of the army and navy, as well as the poor who had no other friend, not only respected him, but clung to him in their anguish for counsel and consolation. He seems to have had, by his deep piety and also-like generosity and simplicity, a peculiar power over the rudest minds; notwithstanding no little opposition at first, from not only prisoners, out keepers and ordinaries, or chaplains, he persisted till he won his way; for through 'all his' he writes, 'I burst the more vehemently, so that I became in the name of God resolute

in that point, and would take no denial.' Turnkeys, sheriffs, hangmen wept as they witnessed his exhortations and prayers. They sent for him when new cases occurred, which his tireless zeal had not yet discovered. They opened passages through the clamorous and ribald crowds to the gallows for him; hardened men as they usually were, they came to know and love him as the good Samaritan whom death alone could separate from the objects of his sympathy. The ordinaries of the prisons, who often read their prayer-books as a mere ceremony on these harrowing occasions, seem to have been his chief opposers. During three years one of them frequently stationed himself on Sunday mornings, a few doors from Newgate, to obstruct his entrance, and breaking up a society of thirty members which he had formed among the poor debtors, stopped his preaching on that side of the prison; but still he found access to the capital felons, and he formed another Methodist society of thirty-six members among the debtors, who were brought under such discipline that 'they would not suffer any individual among them to live in any outward sin.' He preached in every prison, as well as many workhouses, in and about London, and frequently travelled to almost every town within twelve miles of the metropolis.

The enormous number of capital condemnations, the haste of the judicial process in such cases, the indisposition of the responsible Government officers to inquire into them, occasioned by their social distance, led to appalling abuses of the law, and to frequent and agonizing sufferings in instances of comparative and sometimes of complete innocence. He wept with them, and followed them with his blessing to the grave, and remained sometimes the sole protector of their wretched families. He gives but occasional examples, yet too many for a man of sensibility to read. One of them was a young and guiltless woman, apparently amiable and Christian in her character; Told besought her on the morning of her execution to confess if she were guilty, warning her that there was no hope for her beyond the grave if she did not. She answered him 'with meekness and simplicity, protesting her innocence. She was brought out amid the shouting scoffs of the crowd, and placed in a room, where she stood against the wall, a statue of sorrow but resignation, and with no friend but the sympathetic mariner and the executioner, who 'thanked God with tears' that the good Methodist 'had come.' Borne thence to Kennington Common in a cart, the populace jeered at the helpless maiden with oaths and obscenity, mistaking her religious resignation for hardness of heart. The popular fury was so great that, in order to protect Told from it, the sheriff, who rode by the side of the cart, directed him to take hold of the bridle of his horse and walk between him and the victim. He thus accompanied her to the gallows, comforting her as they went. 'My dear, look to Jesus,' cried the good man. She lifted her eyes, and joyfully said, 'Sir, I bless God that I can look to Jesus

to my comfort.' Under the gallows he prayed with her; her conversation with him there respecting the murder, heard by the sheriff, convinced the latter of her innocence. 'Good God!' exclaimed the officer, weeping; 'it is another Coleman's case.' But it was too late for redress. The cart was drawn from under her; and Told, standing by her to the last, had the wretched consolation of knowing that she died without a struggle, for her body dropped against his side, he published the facts which proved to him she was guiltless.

He relates another illustration of the times, the case of a poor but virtuous man, who was 'hung for a sixpence.' With a sick wife, a little daughter, and without money or a place to sleep in, being turned out of his house by a creditor, the friendless sufferer went down to the quay, saying, as he left his wife, 'It may be the Lord will provide me with a loaf of bread or some employment.' He failed, and a 'sudden temptation entered his mind' to obtain relief for his perishing family by robbery. He accosted two women in Hoxton Fields, and demanded money. One gave him twopence, and the other fourpence. Scarcely knowing what he did, he walked before them into the city, when they related the fact to a policeman, and the starved and bewildered man was immediately thrust into prison. His wretched wife found him there, as did also the volunteer missionary. 'During the many years that I attended the prisoners,' says the latter, 'I have not seen such meek and loving spirits as appeared in the countenance and deportment of this poor man and his wife. Indeed they were naturally inclined to few words; but the woman frequently seating herself by her husband's side, and throwing her arms round his neck, they would shed floods of tears to mitigate the anguish which overwhelmed them.' The suffering man confessed his crime, wept bitter tears of repentance, and died with more than resignation. When an appeal was made for him to the Privy Council, he was hastily con-founded with a noted highwayman of the same name and sent to the scaffold. His wife, terrified by the merciless, slunk away in despair. He could not, on the morning of his execution, inform Told where to find her; but the latter spent 'three days in grovelling through almost every dirty alley of Bishop-gate Street,' till he discovered her in a miserable room with a 'poor old woman, and with no other furniture than a piece of an old rug whereon they both laid themselves to sleep.' He told her sad story to a Methodist society after preaching, and obtained their aims for her. In the midst of her many sorrows she was about to give birth to another child. After being repelled by several churchwardens, to whom he applied for a recommendation for her admission to a hospital, Told procured her shelter in one of those asylums. On her recovery he took her to his own home, clothed her, and 'as she was a woman of sobriety, and cleanliness,' obtained a house-keeper's place for her and a home for her child."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 267.)

The reader of this narrative will have observed that Joshua Evans believed that a degree of self-denial in dress, food, and other things, was required of him, greater than his friends generally saw to be their duty. It is one evidence of his being on the right foundation that he was preserved from a disposition to find fault with others who felt greater liberty in these respects than he did.

His whole course of life was consistent with his self-denial in these matters, and showed that he was devoted to the service of his Divine Master, and that he endeavored to act in obedience to the injunction, "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God."

It would be of no value to any one to imitate his singularities, unless they were actuated by the same motive that he was—i. e. a desire to be obedient to the Divine will. In such a case, there ought to be manifest in every part of their conduct the same humility and obedience, which would convince their friends that their actions were not the manifestation of an ill-balanced mind, and did not spring from any inferior motive. The memoranda proceeds:—

Having thus endeavored to leave an account of the divers exercises under which I was remarkably tried, and wherein I learned it was best I should fully submit to what was manifested to be the will of Him who had called me into service, I may now turn back and mention some other matters relating to my progress through life.

About the year 1754, I witnessed great anguish and bitterness of soul, until I was made willing to resign my own will; I thought I would fain have given up my natural life, if that would have done; but I saw my work was not finished. In due time my Saviour accepted of my submission, saying to my troubled soul, "Peace, be still!" This was a time never to be forgotten by me, I felt (as it were) new heavens and a new earth, all of the Lord's creation; the thoughts of my heart seemed chained to the cross, and I was helped reverently to worship Him with abasement of soul.

In or near the year 1755, I had some remarkable dreams, which I believed were applicable to my condition afterwards. One of which was in substance thus: I thought I was wandering in a dreadful wilderness, not knowing where to go; and all on a sudden was brought to a plank or path-way, one end of which seemed to be on the earth, and the other had a gradual ascent up towards heaven: on each side were people of all sorts, but I was alone: I thought a voice spake to my inward ear saying, "Walk in this way." The way was attended with a shining light, wherewith I was animated and not willing to be turned to the right or the left; though I thought I was strongly opposed by some, who said I should not go in that way. But in much fear I pressed forward, feeling inward support, so that I mended my pace until I ascended out of the reach of them all, and so I awoke.

At another time, I dreamed I was walking alone in the common high-way, when suddenly I came to a deep valley, with a high hill on either side; as I descended near the middle (it being a considerable distance across) I heard the sound of a rushing mighty wind; I also heard therewith a flood of great waters; I saw for terribleness as I had never seen before, at

which I thought I was very much alarmed, supposing I should be swallowed up quickly. In my surprise I seemed to run about in confusion, to no purpose; for the flood appeared to come with rapid force within a small distance of the place I was in, and to be as upright as a wall, and high as the tallest trees; a flaming which attended was terrible. I found my own striving availed nothing, there not seeming any human probability of my escaping. I thought I then tried to have my mind retired in perfect resignation to the Divine will, and to trust in God's salvation, which seemed to be granted instantly, for all vanished away, and a serene calm ensued. Those floods thus disappearing, my soul seemed to melt like wax, and as it were, translated into another world, where I was led to a mountain on the other side of the valley; which for situation was glorious, laid out in streets or lanes, fair and wide, so far as my eyes could see, and the light seemed bright as noon-day. I then thought and after I awoke my soul admired the loving-kindness of my God for such deliverance, &c.

Several others are omitted, but another remarkably instructive manifestation was in the night season, in the year, 1788, viz: I thought I was travelling in a barren wilderness, the way was narrow, or just wide enough to walk in; I saw as I went, the appearance of more light, as an opening. When I got through the wilderness, it seemed as though I came to the foot of an high mountain; here was an increase of light, almost to perfect day. I being struck with wonder, standing still, said, Lord, where am I? Then I heard a voice say, "This is the Lord's holy mountain: go forward." I did not see any one from whom the voice proceeded, but perceived an unusual calm, and so advancing the light seemed to increase until it was very bright, though not like sunrise, but for the glory of it, such as I cannot describe. When I came to the top, it became still more bright and glorious; and there appeared to be a house, such as I never saw before, for situation and beauty; I observed also a door to it, into which I was invited, and so went in. It seemed as though it rang with praises and melody, though I did not see any body: I am unable to describe the excellency of the place. It seemed all over as if one glorious brightness shone there. I seemed now to be as one every way happy, but not quite ready to join the heavenly host. After a short stay, I was bidden to go out, which I thought alarmed me much, I then cried, Lord, why may I not stay? and was answered thus: "Thou must go out a short space, and hew stones for this house." My mind was then more easy, as the time was not to be long. I thought I went out, and near the door I saw a large stone lying. This I concluded would make a good corner-stone, if well hewed: so I went to work on that first; and having hewed two sides, I stooped down to turn it over, and thus I awoke.

As the share of labor assigned to me seems much towards those who are rough and stony-hearted; the remembrance of this dream has often been a comfort to me, and I desire none may be discouraged, but endeavor to press through rough and smooth; for as we abide in faithfulness, the Lord is a rich rewarder for those mortifying labors.

I believe it best to leave an account also of what was represented to me in a dream or vision in the night before the 30th of the Sixth Month, 1790: I thought I was summoned for a trial before an awful tribunal, where the judgment was likely to be so just and true that no plea would

be available with my judge; I stood in open view before him. Things transacted twenty or thirty years past, were brought fresh and plain to remembrance; so plain that my mouth was stopped, and I had nothing to trust in but the Lord's mercy. I thought I heard a voice uttered, saying, "As the sun on the dial varieth not, so thy trial is." I remembered his mercies, yet at the same time believed there was "no variableness or shadow of turning with Him;" thus I stood trembling to know the event, for I understood to be to be tried by a straight line; this seemed to pierce my very soul; there was no avoiding Divine justice. Mercy was all I had to depend on, and as I stood trembling and deeply affected, I thought I saw the sun just strike the line from end to end; and so I awoke before my trial was finished. It deeply affected my mind the day following, which caused me to preserve the substance thereof.

Those prospects I have related, with others similar, and the feelings which accompanied them, impressing my mind with much awfulness, they seemed to give me a foresight of some things, and in measure helped to support me in some of my deepest trials and baptisms. May I render thanksgiving and all praise to my God: He being worthy thereof, who keepeth his little ones under the hollow of his Almighty Hand; for nothing can harm those who live in his fear and love. O that He by his power may be pleased to turn and overturn, until the hearts of the disobedient become subject to his holy requirings.

It appears that our valued Friend, in the year 1793, began more particularly to make notes of the way in which he spent his time, with occurrences which happened, somewhat in the form of a diary. Out of which it is apprehended many instructive sentiments and remarks may be extracted, with useful and entertaining accounts of his extensive travels and almost incessant labors to advance the cause of truth and righteousness amongst his friends and many other people on the wide American continent.

1793. Third Mo. 19th.—I have had a prospect of that rest where all troubles cease; love flowed to all men. Oh that men would prize pure religion beyond gains of gold.

24th.—The enemy at one time lately came in like a flood through worldly objects. I labored with Divine aid to cast them out of my mind, this was graciously afforded.

I obtained relief at our select Quarterly Meeting, by communicating close hints respecting a worldly spirit, and against Friends running with the multitude into extortion.

Some edifying conversation, after meeting concerning fasting at these times, rich furniture gaudy apparel, &c.

30th.—I have lately felt that power which subdues naughtiness; yet one evening I was too light in conversation and laughed. Oh that ministers and elders may watch well.

Fourth Mo. 1st.—Met with other Friends to confer on reformation. It was proposed to visit some of our extravagant youths; I let them know I thought that would be cutting the work too short, and perhaps it would be proper to consider whether stumbling-blocks were not among the aged, shining furniture, large looking-glasses rich and party-colored hangings, fine carriages &c., &c.

(To be continued.)

OUR SAVIOUR taught his disciples to return good for evil, not to retaliate, or use violence to others.

For "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 9.

A marked characteristic of the business-meetings of the Society of Friends has ever been their distinctively religious character. The advice of George Fox: "Hold all your meetings in the power of God" applied to these as well as to those designed only for worship. In the establishment of these meetings, he claimed to be influenced by the same Divine command which at an earlier day had sent him forth to proclaim the doctrines of salvation.

The testimony of Robert Barclay is to the same import: "We can boldly say, with a good conscience in the sight of God, that the same Spirit which leads us to believe the doctrines and principles of the Truth, and to hold and maintain them again, after the apostacy, in their primitive and ancient purity, as they were delivered by the Apostles of Christ in the Holy Scriptures; I say, that the same Spirit does now lead us into the like holy order and government to be exercised amongst us as it was among them."

From this view of the nature of meetings for discipline, it was a natural consequence, that in the management of the business which came before them, the members were governed by the impressions on their minds which they believed to come from the Head of the Church, and not by efforts of their own reasoning powers. An illustration of this may be found in the Journal of Richard Davies, who mentions that at a Quarterly Meeting where he had exhorted Friends to the observance of the order, then recently introduced, of holding men's and women's meetings for the care of Church matters, some one, who was opposed to these meetings, opposed what he had said. When he had done, our friend, Thomas Ellwood, proposed to the meeting that all should sit down and wait to feel the power of God among us, and that let decide whether I did speak in the name and power of God among them this day; to which the meeting agreed, and all were silent. After which, several Friends, as they were moved by the Lord, gave tenderly their testimony that what was delivered that day was in the name and power of God. There stood up a young man that I knew not, whose heart was affected, and much broken in spirit, and said on this wise: "There is a man come this day amongst us, I know not from whence he came nor where he goes; but this, I am satisfied, the Lord sent him here, and his power and presence is with him and his testimony for the God of Truth."

In the early days of our Society the young and inexperienced were not expected to attend meetings for business—but only those who were so far advanced in spiritual growth as to be able to discern what was in accordance with the Divine will. A "Testimony, or Epistle," sent out by the Brethren in London in 1666, says: "We advise that not any be admitted to order public business of the Church but such as are felt in a measure of the universal Spirit of Truth." It appears to have been the practice for young Friends not to attend such meetings until invited by the older members. Joseph Pike mentions his own experience: "When about twenty years of age, I was invited by Friends to be a member of the men's meeting in Cork, at which time I was under a religious exercise of mind. My conversation was sober, and my exterior plain, according to Truth—all which drew the love of Friends towards me. I thought myself

very unworthy, being low and weak in mind, thinking I could do no service; but hoping to receive some benefit myself, I did with fear and caution accept their offer, and sat among them some years before I presumed to speak mind to what came before them. Yet I joined in heart and soul with those who were exercised for the Truth; and as I grew more and more concerned for its prosperity, when occasion offered, I spoke more to subjects in meetings." After some further remarks on the subject, Joseph Pike expresses his judgment, "that the affairs of the Society cannot be conducted in the unity of the Spirit without due care be taken in the admission of qualified members." In accordance with this view, in 1740, a query was adopted, to be answered by inferior meetings: "Is care taken that no unfit persons sit in meetings for discipline?"

William Edmondson, in an epistle "Concerning Men's and Women's Meetings," says: "It is of absolute necessity for all the members to know in what authority they sit in those meetings—for the service thereof must be performed in the wisdom and counsel of the Lord Jesus Christ, and in the authority of his blessed Spirit and power." "In all such meetings about the Lord's business, the Lord must be chairman, ruler and judge—for it is in the gift of the Lord's good Spirit that the ability stands to perform that service."

It would be easy to multiply similar testimonies. Since the principles of our Society require the decisions of its meetings to be based upon the judgment of the Spirit—this judgment, whether it speaks through few or many, must be acquiesced in by the others. Hence, as R. Barclay states, Friends do not decide by pluralities or majorities. The question as to deciding by votes, was prominently brought forward in the course of the trial of a cause in the New Jersey Court of Chancery, involving the rights of Friends and of the Hicksites to a school fund about the year 1830. The first witness examined on behalf of Friends was Samuel Bettle, Sr., who made the following statement:

"Our mode of deciding questions is peculiar. It is intimately connected with our religious principles and doctrines. When an individual or a religious assembly is gathered into a reverent, inward, waiting state of mind, that we are sensible at times of the presence of the invisible and Omnipresent One, qualifying the heart for secret communion and approach unto God. Hence, the Society believe and it is one of their peculiar and distinguishing doctrines, that there may be secret approach to and worship of God, without any ceremonial outward act or service; and in our meetings for business, we also hold that it is needful to experience the same power to qualify us for right discernment and to restrain our own spirit and will; and we do believe that when our meetings have been thus in degree influenced, there have been wisdom and judgment better than our own: consistent with the prophetic declaration respecting the blessed Head of the Church, that 'He should be a Spirit of judgment to those who sit in judgment.' With these views, and a corresponding practice, our Society has been favored to come to its decisions and conclusions at its various meetings, with a remarkable degree of harmony and unity. These conclusions, thus prevailing in a meeting, or, in other words, this *sense of the meeting*, is often attained to with very little expression; and the member acting in the capacity of clerk records this sense, feeling or conclusion of the meeting. And it has never been come to by a

vote, or the opinion of the majority; no question is ever taken by a reference to numbers, or votes, or a majority, or anything like that. It is obtained upon religious principles, which we understand very well, but which it is difficult to explain. We have got along in this way for near two centuries very well."

In reply to a query whether, by the ancient practice of the Society, the young and inexperienced are permitted to take part in the transaction of the business of the meetings, Samuel Bettle stated that in ancient times the young did not attend those meetings unless specially invited to do so; but that the present practice is to admit all who choose to come. This change of usage has been made with the hope that the attendance of these meetings, and witnessing the religious exercise of those on whom the services of them rested, might have a useful influence over the younger members, and tend to prepare them for taking a part in the business of the Church. This could scarcely fail to be the effect if, as Joseph Pike said was the case with him, they "joined heart and soul with those who were exercised for the truth."

It is apparent that the high position taken by our Society—that the transaction of Church business should be under the direct guidance and government of Christ—can only be maintained when its members are in good measure brought under the regulating power of his Spirit. If they know but little of this power, they will necessarily be governed by their own reason and will; and the meetings will come to be occasions somewhat similar in character to other public gatherings, which are not professedly religious. A Friend who visited England in 1804, and attended the Yearly Meeting of London, says: "It was deeply affecting to my mind, as I sat in those meetings, to observe men rising up and taking an active part in the concerns of Society, who appeared to act and speak exclusively from the mere powers of their own natural capacities. Hence, when a subject was under consideration, their method of coming to a conclusion seemed to me to be principally by argument. I inquired of the meetings whether, in the judgment of Friends, it was most in agreement with our religious profession, to decide upon cases that came before them by argument, or by simply attending to the sense of Truth in the minds of Friends, and accepting the generally prevailing sense of the conclusion. The Meeting took up the subject; and, after considerable discussion came to the conclusion, that it would be better in all cases to be guided by the general sense of the Meeting."

J. W.

For "THE FRIEND."

We think this letter was probably addressed to our grandfather, John Hoskins, or one of his family.

S. PIKE.

I have often looked at a life conformable to the wisdom and policy of man where our wills have an open field to move in, and I have looked at a self-denying humble life, where the creature falling upon the true Corner-Stone is broken. This latter way of life to me appears most precious, and this day it came upon me to look attentively to the manners, the spirit, and disposition that appears common amongst the people, and I said in my heart, how few dwell deep enough. How few amongst the young men live in self-denial, and manifest true heavenly-mindedness; and I was careful for thee, that thou, when looking towards them, might prize that which is most valuable, and understand that the

nearest approach to pure celestial happiness is the farthest distance from the ways and spirit of this world.

I felt a little engagement which arose, not from enquiry nor from hearing, but from unfeigned love.

JOHN WOOLMAN,
Mount Holly, 1761.

FOR "THE FRIEND."

In *The Forum* for the Third Month, Frederic Harrison presents an interesting comparison of the condition of rural France in 1789 and in 1889—showing that there has been a wonderful improvement in the condition of the farmers and farm laborers in the intervening one hundred years. The condition in 1789 is shown by the travels of Arthur Young, in 1787-8 and '89.

The former depressed condition of the peasantry was largely owing to the privileges claimed by the aristocracy, and the consequent oppression of the working classes. The sweeping away of these abuses, and the consequent opening a door for improvement, was one of the blessings that flowed from the French Revolution.

There are now in France some eight million persons who own the soil, the great mass of whom are peasants. This peasant proprietorship is of ancient date, but has largely developed since the revolution which rendered it possible for every laborer to acquire laud.

Senator Dawes reviews the political movements of the year which has transpired since the result of the last presidential election placed the government of our country largely under the control of the Republican party. His object is to show that that party has to a reasonable extent carried out the promises contained in their platform of principles. One of these he states was "to rebuild the navy, and to fortify the defenseless coasts of the country." It is too sadly true, that an enormous waste of money is being made, and likely to be made in the near future, in carrying out this,—one of the most vicious and hurtful planks of the Republican platform.

Archdeacon Farrar furnishes a paper on the monkish system, in which he states that in his approval of "brotherhoods" in the Christian Church, he had no intention of advocating a revival of *monachism* "which at the best was a form of religion that tended to shift the soul's centre of gravity from love to selfishness. Galeotto Malatesta, Lord of Rimini, in the 15th century, was regarded as a marvellous saint by most of his co-temporaries; yet, leaving his miserable people to the horror of a triple sack, he went to the monastery of Arcangelo, and there, pale, emaciated, bleeding perpetually with self-inflicted wounds, half-crazed by his austerities, with his young virgin wife drooping by his side, he passed in seclusion his mutilated life, "Serene, scathless in the midst of peril; and neither for himself nor his kingdom took he any thought." Could sincere superstition have invented more complete perversion of the true ends of human life?"

"Monasticism," says Farrar, "was valuable for certain purposes, but it involves so many elements of danger that its promiscuous revival would be an unmitigated curse."

A *Protest against Dogma* is an argument for the throwing aside all dogmas and religious beliefs, as tests or qualifications for church membership, which the author would have to depend upon character and purpose. He rejects the idea of Divine inspiration and revelation, and has no faith in the reality or truth of the miracles recorded in Scripture. Yet there are thousands of persons whose own experience has taught

them that the voice of God is heard in the secret of their souls, convincing them of the evils of their ways, inspiring them to renewed efforts to forsake sin and follow righteousness; and often pointing out to them with unmistakable clearness what steps they must take. Such persons have within themselves a witness of the truth of religion, which is a sufficient answer to all the suggestions and arguments of the most acute reasoner amongst sceptics or infidels. They cannot doubt the truth of that which their own hands have handled of the word of life. Although this is so, yet we are sorry to see such an article in *The Forum*, because it may have a bewildering effect upon another class, who have had less religious experience, and are not so firmly built on the rock of eternal truth.

J. W.

SELECTED.

STOP AND THINK.

My boy, when they ask you to drink,

Stop and think.

Just think of the danger ahead;

Of the hearts that in sorrow have bled

Or 'hopes that were drowned in the bowl,

Filled with death for the body and soul

When you hear a man asking for drink,

Stop and think.

The draught that he drinks will destroy

High hopes and ambitions, my boy;

And the man who the leader might be

Is a slave that no man's hand can free.

O, this terrible demon of drink!

Stop and think

Of the graves where the victims are laid,

Of the ruin and woe it has made,

Of the wives and the mothers who pray

For the curse to be taken away.

Yes, when you are tempted to drink,

Stop and think

Of the danger that lurks in the bowl,

The death that it brings to the soul,

The arrest of sin and of woe,

And spur back the tempter with "No."

—E. L. Reyford in *The Presbyterian*.

SELECTED.

IMPERISHABLE REMEMBRANCE.

They say, if our beloved dead

Should seek the old, familiar place,

Some stranger would find there instead,

And they would find no welcome face.

I cannot tell how it might be

In other homes; but this I know:

Could my lost darling come to me,

That she would never find it so.

Ofttimes the flowers have come and gone,

Ofttimes the winter winds have blown,

The while her peaceful rest went on,

And I have learned to live alone.

Have slowly learned from day to day

In all life's task to bear my part;

But whether grave, or whether gay,

I hide her memory in my heart.

Fond, faithful love has best my way,

And friends are round me true and tried,

They have their place—but hers to-day

Is empty as the day she died.

How would I spring with bated breath,

And joy too deep for word or sign,

To take my darling home from death,

And once again to call her mine!

I dare not dream—the blissful dream,

It fills my heart with wild unrest;

Where yonder cold white marbles gleam,

She still must slumber—God knows best!

But this I know, that those who say

Our best beloved would find no place,

Have never hungered every day—

Through years and years—for one sweet face!

CRAWING.

Dear Saviour will I ever learn

To give up all for Thee?

To yield my own strong will to Thine,

And feel my spirit free—

Free from the galling chain that binds

My heart to this life's joy,

Where every wish and every hope

Is mixed with earth's alloy?

Oh! that my soul could yield each thought

Each longing, each desire

For trivial, fading earthly things,

To seek for something higher!

E.

SELECTED.

A WASTED DAY.

The day is gone,

And I, alas! have wrought no good,

Performed no worthy task of thought or deed.

Albeit small my power, and great my need,

I have not done the little that I could.

With shame or 'erf day is hours I brood—

The day is done.

One step behind,

One step through all eternity—

Thus much to lack of what I might have been,

Because the temptress of my life stole in,

And rapt a golden day away from me!

My highest height can never be,—

One step behind.

I cannot tell

What good I might have done, this day,

Of thought or deed, that still, when I am gone,

Had long, long years gone singing on and on,

Like some sweet fountain by the dusty way,—

Perhaps some word that God would say,—

I cannot tell!

O life of light,

That goes out, I know not where,

Beyond night's silent and mysterious shore,

To write thy record there forevermore,

Take on thy shining wings a hope, a prayer,—

That henceforth I unflinching fare!

Toward life and light!

—James Buchanan, in *S. S. Times*.

FOR "THE FRIEND."

Gather the Fragments.

Some Account of Sarah Bailey, of Stillwater, Ohio.—It is instructive to contemplate the lives of those who, through faith and patience have inherited the promises—having, by submission to the power of Divine Grace, been enabled, to advanced age, by an upright walking before the Lord, to show forth the practical excellence of the Gospel of Christ; and in the end to receive the crown of righteousness, which, through the merits and mediation of a crucified and risen Saviour, is conferred on all who love his appearing. To those who are in like manner engaged in the work of their day, it affords the encouraging invitation to follow on to know the Lord; while a testimony is held to the reality of the Christian religion and its power on the mind, in the language of an apostle, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." It therefore rests on my mind to bear this testimony concerning our dear deceased friend, Sarah Bailey, of Stillwater; to which is added some of her expressions during her last illness.

She was born the 6th of the Fourth Mo. 1778, in Chester County, Pennsylvania. Her parents, Daniel and Mary Williams, were concerned to train her up in the way of Truth, as professed by our religious Society.

They removed while she was young to the State of Georgia, where she was married to Robert Milhous; and in 1804 she with her husband removed to the State of Ohio. After the

death of her husband, which took place in the year 1810, the care of a young family entirely devolved upon her. She was, however, favored to conduct her domestic affairs with reputation, manifesting a lively concern for the preservation and prosperity of her children in the way of her Truth.

In 1823 she was married to our friend Jesse Bailey, by which the objects of her parental solicitude were increased; and the prudence with which she was enabled to govern them, gave evidence that she was in no small degree under the influence of that wisdom which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits; without partiality, and without hypocrisy. Through a surrender of her will to the Divine Will, she received a qualification for usefulness in the exercise of the discipline of our religious Society, in the station of an Elder, which she filled from about the meridian of her life. She was peculiarly gifted for service—being endowed with a sound judgment, adorned by the meekness and gentleness of Christ, and by the quickening effect of the one baptism, she was made serviceable to her brethren and sisters in the ministry. Not only by the united exercise and travail of spirit in our religious meetings, but by the suitable and reasonable counsel communicated to them, wherefore it may be said, "She was a mother in Israel," concerned for the prosperity of Truth, and the faithful support of our Christian testimonies, careful also to observe the apostolic exhortation "Take heed to yourselves and to the flock over which the Holy Ghost hath made you overseers." In that godly care and jealousy over herself, which she was careful to maintain, she had a humble view of her own attainments, sensible that what she was she was by the grace of God. Hence, in the exercise of true Christian charity, she was enabled to watch over and take care of the flock in that love that would gather all to a faithful attention to the Voice of the Good Shepherd.

In conversation in social circles she was generally free and communicative, and particularly on passages of Holy Scripture her remarks were instructive and edifying; which gave evidence that her pious mind dwelt much upon the truths therein contained, with peculiar interest and consolation; having, through Divine mercy, experienced an establishment on that foundation which God hath laid in Zion; the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone.

She was favored amidst the trials which have recently been permitted, to attend our religious Society, to stand unshaken in the scriptural views of Christian doctrine and Christian practice, which have ever been believed in and maintained by us, since the Lord first gathered us to be a people; cheerfully uniting with concerned brothers and sisters in the service of her Divine Master; unto whom the language of the Psalmist might be applied: "Those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing."

She, in company with her husband, left home to attend the Yearly Meeting at Mount Pleasant, which began the 3rd of Ninth Month, 1837, and was able to attend the several sittings thereof, until the evening of the 7th of the month, when she was taken ill at the house of Benjamin Bundy, at Concord; and being of a slender constitution, her great bodily suffering soon prostrated her strength; yet her spirit was

borne up in living faith in that Arm which had been her support through life; and she was favored to utter divers weighty and comfortable expressions, some of which are as follows:

On Third-day, the 12th, whilst in conversation on her situation, a hope was expressed that she felt peaceful. She replied, "I think I may say I do; I feel nothing in my way." At another time, she said to one of her daughters, "I hope I shall go to rest, and I do not want thee to be anxious about me, so as to prevent thy comfort. I think I can give myself up now, as well as I can expect ever to do; I have long been endeavoring to be in readiness." On Fourth-day, a hope being expressed by one of her children that she should pray for them, when permitted to find access to the Throne of Grace, she replied, "I hoped my children would pray for me; I feel very poor; not able to put up prayer as at some other times; and as though my safety consisted in being still. I have often prayed for you, and not for my own children only, but for my husband's." On its being observed to her that she did not feel forsaken, she answered, "O! no—I feel that which I have prayed for more than I feel." At another time she said, "I desire that my confidence may be placed in the Lord for support in this trying time; I can truly say He has dealt gently with me, or I could not have been separated as I have; to Him be the praise."

On Seventh-day, the 16th, her daughter expressing the comfort it afforded to see her in such a state of resignation, she said, "It is all of mercy—nothing in me; I am nothing; Christ is all. He has done wonders for me since lying on this sick bed."

Third-day morning, the 19th, on being asked if she felt comfortable, she said, "I must not complain; everything considered, I feel pretty comfortable. Mercy is near at hand. I have thought there was much included in the words of King David, when he said 'Thou wilt make all my bed in my sickness,'" and added, "In the latter part of the night and fore part of today, it has seemed as if I could do no more than cast myself upon the care of a merciful Creator." Fourth-day she said, "I have desired to give up all and be gone; the Lord has been near; I have nothing of my own to trust to; it is all of his mercy." Again, she said, "I have been wanting to say something to you about my sons, and have been trying to do it all day, but did not feel able. I wish you to tell them to take Christ's yoke upon them, and wear it to the end. I have often written to them after that manner, and it is still my theme." Fifth-day, being in much suffering, she said, "I look around me every way and see no relief, except my great and good Disposer would be pleased to release me. All my might is gone. I have none to look to but Him." At another time: "My dear Heavenly Father, be pleased to let me depart in peace."

Sixth-day afternoon, she broke forth in divers short ejaculations, manifesting that her entire confidence was in her Lord and Saviour Jesus Christ; though her bodily strength was so much exhausted as to be unable to connect sentences together. Seventh-day morning, being considerably revived, and seeing some of her relations about her, she said, "When I am so that I can enjoy your company you are very sweet to me." She was very affectionate to those about her, often speaking of their attention and kindness in terms of gratitude.

About 10 o'clock in the evening, with impressive countenance, she said, "Oh, I want all to

know how good it is 'to be still and know that I am God,'" alluding to the 46th Psalm. After a pause, she said, "Oh, my sufferings, my sufferings; I think they will soon be all over; and I shall be glad how soon my dear Master would be pleased to take me to himself."

Thus she continued, in humble confidence, waiting for her change, until Second-day morning, the 25th (being in the 65th year of her age), when her purified spirit was released from its earthly tenement. I trust to join the Church triumphant in Heaven.

SELECTED.

LET it ever be borne in mind that religion is an inward work; a work of the heart, and not of the head; and that to live and walk in the Spirit with Christ, comprehends its essence.

There may be a great danger of turning from this inward work, which is crucifying to self, and attended with many humiliations and mortifications; and substituting for it the more easy routine of specious religious activity, and thus suffering great loss—becoming lean and dwarfish in a spiritual sense, instead of growing in grace and daily waiting on the Lord, and inwardly watching against sin, so as to be perfecting holiness in his fear.

There is room in the Church for the exercise of every gift, which the holy Head of it sees meet to dispense to his servants, and there is no shortness or stinting on his part. What is wanting is humble submission to those fiery baptisms which purify the soul, and prepare it for the reception of the Lord's gifts.

Where these baptisms are patiently endured, until the times are fulfilled, and the period for being shown unto Israel is fully come, then "a man's gift maketh room for him," whatever that gift may be; and a door of usefulness in the Church is opened to him under the leading and government of the great Giver, who will always help every obedient servant to occupy the gift profitably and acceptably in his fear.

THOMAS EVANS.

Natural History, Science, &c.

Curious Shell Deposits.—The great deposits of oyster shells on the upper banks of the Damariscotta River, in the State of Maine, have long been known to science, and have for many years been objects of interest to the tourist.

Ever since the whites settled the coast of Maine numerous deposits of shells of both the clam and the oyster have been discovered from time to time. Naturally these shells were found either on the coast itself or on the banks of rivers not far from the sea. The oyster-shell heaps on the western bank of the Damariscotta River early attracted the wonder of the settlers, and became many years ago celebrated throughout the surrounding region.

A mile above the village of Damariscotta indications of shells appear on the river banks. From the point of their first appearance the shells are in small and straggling heaps. As one ascends the river, however, the heaps become larger and the intervals between them become shorter. Soon a continuous white mass of shells appears, extending several hundred feet along the river. The mass assumes the form of bluffs whose tops are covered with trees and shrubbery, but whose precipitous faces have never been covered, but have been kept exposed by the erosive action of the tides and by the frosts of unending years. Exact dimensions of these deposits cannot be given, for the reason that no extensive mining of the shells has ever been

undertaken. In general they occupy a peninsula of several acres area. In the interior of this shelly peninsula the heaps are scattered and small; along the edge of the water they are almost continuous and of greater dimensions.

The largest mound extends 100 feet along the shore, rises 40 feet back, and has a depth varying in places from six to twenty-five feet. Other smaller banks also fringe the shore, both above and below this great bank.—*Boston Globe*.

Contest Between a Bear and a Sheep.—A fierce encounter between a sheep and a bear took place in the pasture of Farmer Porter, near Lewistown, this State. Porter, who has had numerous sheep carried off this winter by bears, knew nothing of the struggle until, on going to the pasture, he found the sheep huddled together in a corner and one of their number lying on the ground near by, close to a large bear. Both the sheep and the bear were dead. A special to a Pittsburgh paper says that "the head of the sheep, which was a Cotswold ram, was thrust clear to the base of the horns in the bear's mouth, which was forced so wide open that it was split back more than an inch. Further investigation showed Porter that the ram's heavy horns were firmly locked on the bear's head behind the ears. There were numerous other signs of a struggle, and it was evident it had terminated by a charge of the ram. The impetus of the charge was only checked by the interference of the ram's horns—but for which, Farmer Porter believes, the ram would have split its antagonist clear to the shoulder, and come out alive and well."—*Public Ledger*.

An Imported Pest.—The rise and progress of the Gypsy moth, and the possibilities of exterminating that insect, are soon to occupy the attention of the Massachusetts Legislature. The moth gained its foothold in the State very peculiarly. About twenty years ago an entomologist of Medford secured some of the insects from Europe to experiment with them in the line of possible silk production. They escaped from him by accident—their progeny have become acclimated, and their increase has been such as to cause alarm. Agriculturists and scientists agree that the time for thorough and energetic measures for the extermination of the pest is at hand. That the insects are likely to become a pest is evident from what has already occurred at Medford and from present indications there. During last season an area in the town, about six miles long and three miles wide, was literally stripped of every green thing by the insects in their caterpillar stage of existence. Now, the limbs of all the trees in this district are covered with eggs, hundreds in a bunch, protected by the coverings common to this stage of insect production.—*Warehamer (Mass.) Gaz.*

Dr. T. J. Wolfe, of New York, has discovered the site of an Indian village and burying-ground in Winsted, Litchfield County. Many fine instruments of warfare and industry have been unearthed by him, some of which are so finely polished as to lead him to believe that they are metal—those that were done by the mound-builders, who preceded the Indians in this part of the country. Fifty-eight arrow-points, eighteen lance and spear heads, and twenty other finished articles have been taken out. Fragments of clay vases or cups were found. The stones were of beautiful shape and color, and came from out of the State.

At Seaside Park, in Bridgeport, workmen employed about the new residence of P. T. Barnum, in excavating, have found Indian pipes,

heads, arrows, tomahawks, drills, pestles and knives in plenty.

In Stratford curious pieces of pottery, bearing rude ornaments, are taken from numerous graves of dead savages. The Indian settlement was close to the Sound, and in some places the clam and oyster shell deposits about it are two feet deep, indicating a long occupation of the place by the Indians.

Southport, Fairfield and Sandy Hook have furnished many relics within the year. Charles Gray, of Southport, has found several Indian pipes, an Indian dinner-pot, and a samp mill, mortar and pestle. The hair found on the heads of some of the skeletons remains long, black and glossy. The finding of stones that are not known in the State is accounted for by the fact that oftentimes the finer work of the earlier Indians or mound-builders was appropriated by their ruder successors, and in this way was distributed to districts which the aboriginal artisans never visited.

Items.

Philadelphia Meeting for Sufferings.—Among the subjects claiming attention at the meeting held on the 21st of Third Month, was a bill now pending in the Legislature of New Jersey, the effect of which would be to legalize horse-racing in that State. A committee was appointed to visit Trenton and recommend in behalf of the Society against the passage of such a law, giving the sanction of the State to this fruitful source of gambling and demoralization.

The Book Committee informed the meeting that it proposed publishing in a separate form, and with some additions, and omitting some of the epistles, the Memoirs of Edward Burroughs, as contained in the 14th volume of Friends' Library. This proposal was approved.

A committee was appointed to examine a collection of biographical accounts which a Friend had prepared as a continuation of the well-known series—*Petry Promoted*.

Laura Quarterly Meeting.—Laura Quarterly Meeting, according to direction of Western Yearly Meeting, was opened at Laura, Miami County, Ohio, on the 21st of 1st Month, 1859. This being the first Quarterly Meeting established by the Conservative Friends, in the limits of Indiana Yearly Meeting, it was felt to be a matter of universal interest.

The committee appointed by Western Yearly Meeting to attend the opening, was represented by Joel Newlin and wife, Albert Maxwell and wife, and Natan Binson, of Cyrus W. Harvey, of Kansas, who were present with a minute of unity from Spring River Monthly Meeting, endorsed by Spring River Quarterly Meeting. It was felt to be a favored occasion. The public meetings on First-day were largely attended by the surrounding community.

The Friends of Laura who have left the larger body on account of dissatisfaction, have been incited by additions until now they have a comfortable meeting. They have completed a nice frame building, so that it looks as if the Lord had planted them as a witness to bear his testimony to the principles of Friends, in the midst of the formalism that has covered the Society of Friends in this Ohio.—*Western Friend*.

Visit in Ohio Yearly Meeting.—The Editor of *The Western Friend* has just completed a general visit, to all the meetings of Friends in Ohio, who are in fellowship with the Smaller bodies; and thinking that some account of the visit might be of interest to Friends, offers the following:

Salem Quarterly Meeting, held at Salem, Ohio, on the 8th of Second Month, was the first visited. The meetings held at Salem, Danassus, Winona, Middleton and Carmel, comprise this Quarterly. The reports from the three Preparative Meetings of Ministers and Elders, to the Quarterly Meeting of Ministers and Elders, were in each case, "No recorded minister amongst us." It was the first time we ever heard such a report for a whole Quarterly Meeting; and the query, Has the Head of the

Church withheld his gifts, or have the individual members been so disobedient and unfaithful, in days past, that this starvation has come, because the messengers entrusted with his word have robbed the church, by burying the heavenly talents in the earth? Or have the nursing fathers and mothers neglected their calling, and let the children perish for want of needed care? The meeting was a comfortable time. Encouraging a comfortable hope that the time of visitation had come, when the Lord's hand being laid long on those young in years, they will submit to take the yoke of Christ upon them, and lean of Him, and be led out in the ministrations of Friends were in the minority.

On the way to Laura, Ohio, we stopped and held two meetings at Mt. Gilead, near Cardington, Morrow County.

From Laura Quarterly Meeting we went to Wilmington, Ohio. Here three meetings were held in the city, in the house of the Larger body. And by an opening, very kindly offered by the Professor of Wilmington College, an opportunity was had to good satisfaction with the students, about one hundred in number, of this college.

Leaving Wilmington we reached Chester Hill, in time for Pennsville Quarterly Meeting. This was largely attended; the Quarterly Meeting-house being about filled; this Quarterly Meeting is composed of meetings held at Colerain, in the counties of Plymouth and Southland. The meetings were largely attended by those not members, many of whom had once been Friends, or were descended from Friends. They manifest much interest in the principles of Friends.

From Pennsville we passed to Barnesville, to Stillwater Quarterly Meeting. Two meetings were held in the Ebenezer Baptist Church. The meetings of this Quarter, four in number, were attended, and a large public meeting held in the City Hall in Barnesville. The meetings held at Colerain, Harrisville, Flushing and Smyrna, in Short Creek Quarter, were also visited.

The fewness of ministers was noted all through Ohio Yearly Meeting; so much so, that the thought was present often that one generation of ministerial gifts had been lost, probably, on account of the discouragements connected with the troubles during the last thirty years. But many and comforting were the encouraging evidences, in various parts of the Yearly Meeting, that the youth had, in good measure, submitted to the influence of Divine grace, and were being prepared for laborers in the Lord's vineyard. If these are only faithful, certainly a day of growth and spiritual revival is store, in the future, for Ohio Yearly Meeting.—*From The Western Friend*.

THESE are, in the truest sense, no great things and no little things in the sphere of duty. Whatever is to be done is the one thing in the world to be done by him who ought to do it. Of itself it is, at the best, but a trifle. In its linkings its value is incalculable. All that any one of us has to do in this world is his simple duty. And an archange could not do more than just that to advantage.

"THE CHURCH needs more power rather than more machinery. It is a malignant paradox of ecclesiastical history that as power declines, machinery increases." The machinery now deemed necessary to carry forward the work which was originally committed by Christ and his apostles to the loyalty, devotion and philanthropy of individual Christians, is something appalling. New plans to do things that require no plan are constantly broached. Not very long ago a committee, with a president, secretary and treasurer, was gravely appointed to bring about a revival in a church. They held meetings and appointed several sub-committees and a corresponding secretary. No results have as yet been tabulated, and the sub-committees have reported progress from time to time, and ask leave to continue their work.—*Exchange*.

THE FRIEND.

THIRD MONTH 29, 1890.

The efficacy and relative parts that the sacrifice and resurrection or life of Christ have in the plan of salvation are clearly indicated by the apostle Paul in his epistle to the Romans, fifth chap. 8th and subsequent verses, viz.: "But God commendeth his love toward us in that while we were yet sinners, Christ died for us; much more shall we be saved *now justified by his blood*, we shall be saved from wrath through him; for if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."

These views were abundantly preached and testified by the early Friends, as will appear by a collection of extracts from their writings in Evans' *Exposition of the Faith of the Society of Friends* in Section 2nd. "On the Divinity and offices of our Lord and Saviour Jesus Christ." A few of these testimonies will be transcribed. George Fox in his Journal says: "This priest Stevens asked me why Christ cried out upon the cross, 'My God, my God, why hast thou forsaken me?' and why He said, 'If it be possible, let this cup pass from me; yet not my will but thine be done.' I told him at that time the sins of all mankind were upon Him, and their transgressions and iniquities, with which He was wounded, which He was to bear and to be an offering for as He was man, but died not as He was God; so in that He died for all men, tasting death for every man. He was an offering for the sins of the whole world. This I spoke, being at that time in a measure sensible of Christ's sufferings." Again George Fox writes in his "Great Mystery": "Christ gave himself, his body, for the life of the whole world; He was the offering for the sins of the whole world; and paid the debt, and made satisfaction; and doth enlighten every man that comes into the world, that all through Him might believe; and he that doth not believe in the offering is condemned already." In an epistle written by George Fox to Friends in America in 1679, he says: "And also you most instruct and teach your Indians and negroes and all others how that Christ by the grace of God tasted death for every man, and gave himself a ransom for all men to be testified in due time, and is the propitiation, not for the sins of Christians only, but for the sins of the whole world; and how He doth enlighten every man that cometh into the world with his true light, which is the life in Christ by whom the world was made."

Robert Barclay in his Apology thus declares the doctrine of the Society of Friends on the efficacy of Christ's death: "Nevertheless, as we firmly believe that it was necessary that Christ should come, that by his death and sufferings He might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree, so we believe that the remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice, and not otherwise. For it is by the obedience of that One, that the free gift is come upon all to justification." Again: "Christ by his death and sufferings hath reconciled us unto God, even while we are enemies; that is, He offers reconciliation to us; and we are put into a capacity of being reconciled. God is willing to forgive us

our iniquities, and to accept us as is well expressed by the apostle, 2 Cor. v. 19."

"We consider then our redemption in a two-fold respect or state, both which in their own nature are perfect, though in their application to us the one is not nor can be without respect to the other. The first is the redemption performed and accomplished by Christ for us in his crucified body; that is, the redemption wrought by Christ in us; which no less properly is called and accounted a redemption than the former. The first then is that whereby a man as he stands in the fall is put into a capacity of salvation, and hath conveyed unto him a means of that power, virtue, spirit, life, and grace that was in Christ Jesus, which is the free gift of God is able to counterbalance, overcome and root out the evil seed wherewith we are naturally, as in the fall, leavened. The second is that whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing and redeeming us from the power of corruption and bringing us into unity, favor, and friendship with God."

William Penn's views on this subject having been misunderstood, because of his advocacy of the Scripture doctrine of the spiritual work of Christ in the hearts of men; his adversaries alleging this fact as proof that he lightly esteemed or denied the efficacy of the outward sacrifice and death of the Lord Jesus in his manhood, he wrote a declaration of his belief in a letter to Dr. John Collinges, from which the subjoined extract is taken: "In short, I say that Jesus Christ was a sacrifice for sin; that He was set forth to be a propitiation for the sins of the whole world; to declare God's righteousness for the remission of sins that are past to all that repent and had faith in his Son. Therein the love of God appeared, that He declared his good will thereby to be reconciled; Christ bearing away the sins that are past as the scape-goat did of old, not excluding inward work; for till that is begun none can be benefited, though it is not the work, but God's free love that remits and blots out, of which the death of Christ and his sacrificing of himself was a most certain declaration and confirmation."

In William Penn's "Primitive Christianity Revived," he thus writes: "We do believe that Jesus Christ was an holy sacrifice, atonement, and propitiation; that He bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents upon the credit of that holy offering made of himself to God for us, and that what He did and suffered satisfied and pleased God, and was for the sake of fallen man that had displeased God. * * * In short justification consists of two parts, or hath a two-fold consideration, viz: justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense justification gives a man a full and clear acceptance before God. * * * The first part of justification we do reverently and humbly acknowledge is only for the sake of the death and sufferings of Christ; nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts or wipe out old scores; it is the power and efficacy of that propitiatory offering upon faith and repentance that justifies us from the sins that are past; and it is the power of Christ's spirit in our hearts that purifies and makes us acceptable before God."

Isaac Pennington in a work entitled "The Holy Truth and People Defended," thus answers the charge of denying redemption by the

blood of 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 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 in 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 and do not truly know or own it." In another work I. Pennington says, [the Quakers] for many years, and I have often heard them, even the ancient ones of their own Christ both inwardly and outwardly."

"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."

Many more of such statements of the doctrine held by the early Friends on the subject of the sacrifice offered by the Lord Jesus when personally on earth for the redemption of man, are quoted by Evans in the work alluded to, agreeing in substance therewith, but enough have been given it is believed to show how important they considered it.

"Our risen and glorified Redeemer speaking in a vision to John the Apostle, as recorded in Revelation 1. 18, declared, 'I am He that liveth and was dead, and behold I am alive forevermore,' and He told his disciples, that because He lived they should live also. The humble believer in Him can indeed rejoice that death hath no more dominion over Christ to whom he looks for that daily food which gives spiritual life, yet he can no less feel grateful to this mighty Saviour that through death He has destroyed him that has the power of death, that is the devil; and that in taking upon Him the human nature He has become a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people."

An aged and beloved Friend in western Ohio, expresses a concern that Friends may bear in mind our dear friends, Samuel Morris and companion, who are now laboring in Europe for the advancement of Truth; and be willing to feel an exercise for them, that they may be ended with wisdom and love whilst amongst the brethren, so that their services may be to the comfort and edification of those they are visiting.

In this concern we can heartily concur, and desire not only that they may be helpful to those among whom they go, but that they may be preserved from receiving any spiritual harm themselves, and be restored to their native land, deepened in religious experience.

SUMMARY OF EVENTS.

UNITED STATES.—On the 24th instant, President Harrison issued a proclamation warning all persons against entering the waters of Behring Sea, within the dominion of the United States, for the purpose of violating the provisions of Section 1856 of the Revised

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FOURTH MONTH 5, 1890.

No. 36.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."
No. 217.

Incidents and Reflections.—No. 217.

Among the incidents connected with the early settlement of Oneida County, New York, there are some which interestingly illustrate the peculiar customs and characteristics of the Indian natives.

"James Dean was the pioneer settler of Oneida County; he was the first Yankee who had the hardihood to commence a settlement west of the German Flats, on the Mohawk. While but a lad nine years old, he was sent by his father to reside with a branch of the Oneida tribe of Indians, then living at Oquago, on the Susquehanna. He soon learned their language, and became a favorite with the Indians. He was adopted as a son by a squaw, in the place of one she had lost in battle, and to this woman he ever afterwards gave the endearing appellation of mother. After a few years' residence, his father took him home and finished his education at Dartmouth College.

"About this time the Oneidas broke up their settlement on the Susquehanna, and joined the main body of their tribe at Oneida Castle. The war of the Revolution now broke out, carrying with it many of the horrors of a civil war, added to the cruelty of the tomahawk and scalping knife of the Indian.

"Judge Dean was stationed during the whole of the war, at the Oneida Castle and Fort Stanwix (now Rome) with the rank of major, on account of the influence he possessed over the Indians. He succeeded in keeping most of the Oneidas from any acts of hostility. He was very useful in ferreting out and giving useful information of many plots of the less friendly tribes. After the peace of 1783, the Oneidas gave him his patent of two miles square, which was subsequently ratified by the State. In 1784, he removed from Connecticut and commenced the settlement of Oneida County.

"Two or three years after this, a party of the Oneidas went to the Cahoes, on their annual fishing expedition. The fishery belonged to the Mohawk tribe; yet they gave their neighbors the privilege once in each year of repairing thither to catch what fish they chose—this privilege having been handed down from time immemorial. The party had the means of procuring the fire-water of the white man, of which they made too free a use. On their return, some-

where in the valley of the Mohawk, they took possession of a blacksmith's shop, in the absence of the owner, using the fire for the purpose of cooking. On the return of the owner, he sat about dispossessing his noisy tenants. They objected and refused. A scuffle and fight ensued, in which our son of Vulcan plied his hammer so freely as to cause the death of one of the party. They then took their dead comrade, brought him to the Oneida, and he was buried in the same ground where the grass had for ages grown on the graves of his fathers. A council fire was now lit up, the well-known conch sounded, and the tribe were soon collected in council. By an ancient law of the Oneidas, if any of their tribe were murdered by a member of another tribe with whom they were at peace, the first person of the tribe passing through their territory was to be executed, to appease the relatives in the tribe of the murdered. The council, after a full consultation and mature deliberation, decreed that said law should be enforced on the whites.

"Ignorant of the murder, or doings of the council, Judge Dean, having business to transact in the vicinity was the first white who passed through Oneida Village. Again the smoke arose over the council cabin, and the tribe again assembled in council. After a lengthy sitting, in which the friendship of Judge Dean to the Indian, and his having been adopted by their tribe, had been duly considered, and after the council had expressed their regret that he should be so unfortunate as to bring himself within their law, it was resolved that their ancient law must be enforced. In pursuance of their resolution, Powlis, one of their bravest warriors, and long known as the personal friend of the judge, was selected as the executioner, together with the requisite assistants, and was instructed to do his duty faithfully. Soon after this last council, some friendly Indian conveyed to Judge Dean the circumstances which I have detailed, and he without mentioning it to his wife, or any friend, proceeded to settle and arrange his business, under a strong conviction that, at best, the tenure of his life was very precarious. Fleeing from the execution of the law, is an act of meanness and cowardice, of which in the opinion of the savage, none but the pale faces, or women would ever be guilty.

"Judge Dean was therefore determined to convince them he could meet death like a Christian, which religion he professed. But a few days intervened, when, after he had retired to rest with his wife and infant child, he was startled from his slumber by the well-known death whoop near his dwelling. He then briefly stated the case to his dearly beloved wife, exhorting her to fortitude, in the trying scene he was confident would soon commence. The space was brief ere his accustomed ear caught the soft and stealthy step of the Indian, at his door; the door opened, and Powlis, with his tomahawk, as his badge of office, entered, followed by three or four assistants. The judge met them on the threshold, and calmly, without a relaxation of a muscle, invited them into another room.

"He then commenced in the Indian tongue, and told them he had been informed, and well knew their errand. He told them it was wrong to put him to death for the crime of another, a person he did not know, and over whom he had no control; that it would displease the Great Spirit for them to visit on the innocent, the punishment due the guilty, that he had ever been the friend of the red man. He then made a pause,—Powlis and his assistants went apart and held a consultation. Powlis then informed him, as the result of their deliberations, that he must die, that his face was pale, that the murder was committed by a pale face, they belonged to one nation, and of course came within their law. Judge Dean told them their words were all wrong, that the murderer was a Dutchman, and did not speak the same language he did, that he could not understand their talk on the Mohawk, that he, Powlis, might as well be called a Seneca or Tuscarora, because his face was red, that they must not make him responsible for the doings of all bad white men. Furthermore, he told them he belonged to the Oneida tribe, that his adoption had been sanctioned by the council of their chiefs and braves, and of course he could not be responsible, nor come within the rule. Another consultation was then held by the Indians, when Powlis informed the judge that his arguments had all been thought of, and considered by their council, and his words were like the bark of the beech tree, very smooth, yet they did not heal their wounded nation, the blood stain was on their tribe, and must be washed away—die he must.

"As a last resort, the judge appealed to Powlis on account of the friendship that had long subsisted between them, that they had warmed at the same fire, and eat of the same venison, and would he now raise his hand to take his life? Powlis here interrupted him, and said that when he thought of his friendship, his heart was soft, it was like a child's. But shall it ever be said of Powlis, that he will not do his duty to his tribe, because it is his friend that stands in the way? No brave will enter the door of Powlis, if he does not do his duty, but will point to his dwelling and say, that is the wigwam of a woman, and as he speaks his black eyes began to light up with excitement; already had the tomahawk began to raise for the performance of its work; already had the judge reckoned his course on earth as run, and his mind bade farewell to all he held dear on earth—when the quick and almost noiseless tread of the mooseskin caught his ear, the door opened and in rushed his adopted mother, with a friend and stood between him and Powlis. After observing the judge for a moment she commenced—'My son I am in time, I am not too late, the tomahawk is not yet red with your blood.' She then turned to Powlis, and after eyeing him closely, if possible to scan his feelings, she again commenced and said that 'Soon after he and his assistants had left the Oneida, she got information of the doings of the council, and of their departure to execute its decree, that she immediately summoned her

friend, and followed with the swiftness of the deer, that she had come to claim her son, that she had adopted him to fill the place of her young brother who had died in battle; that his adoption had been sanctioned by the council; that the law would not take a son from her for the crime of a white.' She was calm, she quailed not at the fierce look of Powlis, when he told her to be away, to be gone, that she was a squaw, that the decision of the council should not be defeated by a woman; that she had better be at home pounding corn, and waiting upon her husband, and again began to brandish his tomahawk as if impatient of this new delay in the sacrifice of their victim. The mother and her friend now each produced a knife, bared their bosoms, when the mother said, 'If you are determined to take his life, you can only do it by passing over our dead bodies, if the floor is to be stained by his blood, it shall be mingled with ours; his blood shall not run alone.' When Powlis saw the determined and courageous bearing of the women, he beckoned his companions one side, and the result was to defer proceedings for that night, and refer the matter again to the tribe in council, when the mother should have an opportunity to be heard, and as the subject was never again heard from, it was presumed the mother's entreaties prevailed.

"While the name of Powhontas has been handed down to posterity, and is familiar to every school boy, for her noble daring in preserving the life of Captain Smith, the name of this heroic mother, who saved a life equally valuable and dear, has been lost. The part which Powlis took in the transaction never caused any interruption to the friendship alluded to; for during the remainder of his life he made the judge an annual visit, enjoying without restraint his hospitality for three or four days at a time."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 274.)

Fourth Mo. 8th.—I have visited the Preparative and Monthly Meetings at Evesham, with others, on the subject of discouraging the use of spirituous liquors. Deep thoughts attended respecting Truth's service, I am willing to spend and be spent therein if it be the Lord's will, and with his help I have for some years past given up and almost left all, to follow his requirings.

I have been at Haddonfield and Woodbury Monthly Meetings, laboring against the use of distilled spirits in hay-time and harvest; had to tell my experience herein for more than twenty years past. Brought a minute of concurrence of my friends to Woodbury, having a prospect of visiting families there, which has gained their concurrence, several have given in their names to assist.

10th.—After several days' favor, I am now so reduced I feel no ability to proceed; but finding a little strength again, we went to some families, and have not daubed with untempered mortar.

12th.—The Lord renewed his bow in my hand, and several have seemed much tendered when a worldly spirit was spoken to.

14th.—Through favor some have been humbled who appeared as bulls of Bashan for stoutness.

21st.—The visit to families of Woodbury now ended. I have had hard labor, and feel peace of mind; met with some sincere-hearted Friends, we encouraged those who are of tender spirits;

cautioned against grandeur in meats, drink, furniture and apparel; warned some lukewarm ones; also some rich and proud. I returned home thankful for the Lord's mercy and goodness in assisting to labor where so many wrong things prevail. Hear oh Heavens, and be astonished, oh earth! how great is the hurry and bustle to acquire worldly greatness! Are not the poor oppressed, whilst the world's ways are followed, and excess promoted?

Oh parents! how will you answer when inquisition is made concerning your conduct and care in exemplifying and governing the children? How do some stretch out in procuring things tinged with luxury far beyond the produce of our plentiful country! How many things do we see and hear of, that in their origin are calculated to please a vain mind! Oh! where will those appear who have balked the testimony of Truth, when many are called from the East, West, &c., to sit down in the kingdom with Abraham, Isaac and Jacob!

Fifth Mo. 4th.—I was, through the bodily indisposition of a near connection, confined at home for some time; this a trying day, though somewhat comforted in observing the quiet frame of mind of one who is now departed to her long home.

It appears that from this time for about eleven months, he was mostly, and sometimes daily engaged either in visiting the sick and distressed, those who drank to excess, or those who made too much show in copying after the world's fashions; sometimes at neighboring meetings, and engaged in visiting families.

In the course of his visits to the sick, he often lamented the common use of opium or laudanum; believing it not to be proper to give people this medicine near their end, on account of its stupefying nature, depriving of sense and reflection at a time when they were most necessary to be occupied in preparing for another world; being apprehensive that without prudence and religious caution, doctors have been, and may be, in the way of committing a great evil in this respect.

In many years of the life of our friend, J. E., he appears to have been a man of sorrows on account of the many deviations from the self-denying path in which our worthy ancestors walked. He had to bear testimony often against many particular things in dress, the furniture of houses, the costliness of living, the use of many foreign articles, some whereof are before noted, as well as coffee, wearing fine silks, lawns, muslins, &c., and the common use of tobacco. He believed that many things were incautiously given way to, and suffered to prevail and come into practice among Friends, which had a tendency to divert or raise the minds of men and women above the pure witness of truth; captivating the soul out of its proper watchful state, and thus hindering the work of the new birth in us. His self-denying and exemplary life, with his unremitting labors of love for many years in the spirit of meekness and wisdom, greatly opened his way in the hearts of his friends and fellow-members, as well as the people at large. And after the year 1793, he believed it was required of him to disengage himself from nearly all the incumbrances of life, and dedicate the remainder of his time, as far as ability might be afforded him, to the service of the Lord, and the benefit of his fellow-creatures. In the course of his travels and labors in the work of gospel ministry, it seems evident he was much respected, well received in general by those of all ranks,

and treated mostly with remarkable kindness—even in places where another kind of disposition might have been supposed as prevalent. People in all stations where he came, seemed willing to hear the counsel he had to impart, though it was often attended with very plain dealing.

After patiently passing through many trials of a very close and uncommon nature, as heretofore briefly expressed, those who for some time seemed to disapprove of his singular conduct, came to be affectionate and friendly, and were some of them very helpful to him afterwards heartily concurring with his labors.

What follows is an abridgment taken from his continued and often daily notes and memoranda, in the latter years of his life.

1794. Fourth Mo. 20th.—I have been preparing to set out on a journey to the eastern governments, feeling great poverty of spirit; yet being in full unity with my friends, as far as appears.

24th.—I parted with my wife in dear love, and went to Burlington, where I had a favored meeting and felt an increase of strength. I said, who is so blind as thy servant, O Lord. I proceeded on and reached the Quarterly Meeting at Rahway. At Plainfield Meeting on First-day, it was a time of favor. After this Quarterly Meeting, I reached New York the 30th, and next day attended the Monthly Meeting held at Flushing, on Long Island. This was a season of deep heart-searching, but I felt an inward support, and my mind was quiet.

Fifth Mo. 2nd.—I went to Westbury Meeting with very kind Friends; the next day, had several solid sittings in families; which were seasons of Divine favor; I wish I may be humbly thankful.

4th.—On First-day I was at Westbury Meeting, large and highly favored; I believe the Truth was over all: blessed be the Lord, who bringeth the lofty from their seats, and exalteth them of low degree. I had some solid seasons also in families.

5th.—I have no cause to murmur, being favored with inward quiet, though at times have great poverty of spirit. I was at meeting at Cowneck, not large nor lively, for want of more zeal; I received some strength to labor for the cause of Truth.

At Maticoneck was a large, solid and good meeting. I felt such a degree of inward quietude, as caused thankfulness to the author of all good.

7th.—Had a large meeting at Oyster-bay, consisting mostly of those not of our Society, which was favored; the people behaving solid and quiet.

8th.—At Jericho, though the meeting was large, it was dull and heavy; a lukewarm spirit here, but I received strength to labor in a close way. On the 9th a large meeting was held at Jerusalem, mostly of other societies; solid and favored, I believe, to the tendering of many hearts.

The two following days, meetings were held at the Halfway-Hollow, and at Bethpage, the first not large, though the latter was; yet an exercising time. I was almost ready to give over; but being refreshed, sitting in some families afterwards, was helpful.

12th.—A meeting at Jacob Smith's, pretty large, and mostly not of our Society; the meeting was thought to be favored, and it was remarked the people sat solidly, though not accustomed to our way. I have gone as an empty vessel from meeting to meeting, sometimes my heart is filled with Life and Power. God over all is worthy of blessing forever.

13th.—I had a large meeting (though not many Friends attended); it was held at Hempstead in a barn, a favored season; the Lord was mouth and wisdom, tongue and utterance. I was enlarged, and desirous after it, to return "to the king's gate," like Mordecai.

(To be continued.)

FOR "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 10.

FREEDOM OF GOSPEL MINISTRY.—TITHES.

It is probable that no one of the doctrines published by our early Friends caused them more suffering at the hands of persecutors than that of the nature and freedom of Gospel ministry. They regarded ministry as a Divine gift bestowed by the Head of the Church upon such persons as He saw fit; and they taught that "they who have received this holy and unspotted gift, as they have freely received it, so are they freely to give it, without hire or bargaining." This testimony struck at the root of the system of a *clergy*, as a separate class to be maintained by the rest of the community; and naturally enough awakened the enmity of those who were affected by it. Of the effect thus produced, Robert Barclay says: "God having shown us this corrupt and antichristian ministry, and called us out from it, and gathered us into his own power and life, to be a *separate* people, so that we dare not join with our hear these antichristian hirelings, neither yet put into their mouths or feed them;—oh! what malice, envy and fury hath this raised in their hearts against us!—That though we get none of their wares, neither will buy them, as knowing them to be naughty, yet will they force us to give them money; and, because we cannot for conscience's sake do it, our sufferings upon that account have been unutterable. These avaricious hirelings have come to that degree of malice and rage, that several poor laboring men have been carried hundreds of miles from their own dwellings, and shut up in prison, some two, some three, year, some seven years together, for the value of one pound sterling and less. I know myself a poor widow, that for the tithes of her *gese*, which amounted not to five shillings, was about four years kept in prison, thirty miles from her house. Yea, hundreds have hereby spilled their innocent blood, by dying in the filthy, noisome holes and prisons. And some of the priests have been so enraged, that gods thus ravished could not satisfy them, but they must also satisfy their fury by beating, knocking and wounding with their hands innocent men and women for refusing (for conscience's sake) to put into their mouths."

The Journals of Friends who lived in those days abound with statements of the sufferings by loss of property and imprisonments to which they were subjected for their faithfulness in refusing to pay preachers who had not ministered unto them, and who had no equitable claim upon them, and whose forced maintenance was a violation of the principles laid down by Christ and his apostles.

The word *Tithes* means a tenth part. Among the Jews it was given to the tribe of Levi, as a substitute for their share of the land, when the land of Canaan was divided among the tribes of Israel. There was no similar provision among the early Christians. Indeed, in the earlier period of the Christian Church, there was no separate order of *clergy*, but in their meetings every one was at liberty to exercise

the gift of ministry as the Lord called them to the service. It soon became common to raise a church fund, and Tertullian shows the purposes to which it was applied—"in relieving the poor, and upon children destitute of parents, and in the maintenance of aged and feeble persons, and of men wrecked by sea, and of such as have been condemned to metallic mines, or have been cast into prison professing the Christian faith." In the distribution of these funds, no doubt, the ministers in need would share as well as the other members, not because they were ministers, but because they were poor or in distress.

These funds were derived from voluntary contributions, and were under the care of the deacons—the bishops having nothing to do with them, until the Council of Antioch, in the year 340, ordained that the bishops might distribute them, but that they should take no part of them to themselves, or for the use of the priests who lived with them, unless necessity required it. With the progress of declension in the Church, the payment of all ministers was gradually introduced between the fourth and eighth centuries; and the proportion of the funds devoted to its original object—the relief of the poor—was lessened. In the year 1200, Pope Innocent the Third ordained that every one should pay tithes to those who administered to him spiritual things in his own parish; and thus the fund of the poor was converted almost wholly into a fund for the maintenance of the Church.

By an act passed in the reign of Henry VIII, of England, the right of the clergy to tithes was confirmed, and the priests could claim a legal title to them. Friends refused to obey this law, because, if tithes were due to anybody, they were due to the poor. Secondly, because they had been originally free-will offerings, and now by violence had been changed into dues to be collected by force. It was clear, from the instructions of Jesus to his disciples, that ministers of the Gospel were not authorized to demand a maintenance from others; and that any constrained payment of these demands would amount to an acknowledgment of the right of the civil magistrate to interfere in matters which lay solely between God and man. Thirdly, the tithes were claimed by the act of Henry VIII as being due by Divine right, as were the Levitical tithes. To this Friends objected that the Levitical priesthood and all its belongings ceased with the coming of Christ; and therefore they would be acquiescing in a false principle, if they paid tithes founded upon it.

The objection to the payment of tithes by Friends being a matter of conscience and founded on a religious principle, they suffered great hardships rather than sacrifice their peace of mind by paying them. One of the most outrageous of these cases was that of a poor widow and her son, who were imprisoned eleven months on a verdict for *one penny* for tithes. Under a feeling of the avaricious spirit which prevailed in many of the ministers of the established Church, George Fox says: "The black, earthly spirit of the priests wounded my life; and when I heard the bell toll to call people together to the steeple-house, it struck at my life; for it was like a market-bell to gather people together, that the priest might set forth his wares for sale. Oh, the vast sums of money that are got by the trade they make of selling the Scriptures, and by their preaching from the highest bishop to the lowest priest! What one trade else in the world is comparable to it? not-

withstanding the Scriptures were given forth freely, Christ commanded his ministers to preach freely, and the prophets and apostles denounced judgment against all covetous hirelings and diviners for money."

It was not only in the collection of tithes and similar charges that Friends suffered by the hands of the priests, but these were great instruments in stirring up the civil magistrates to persecute them. Not only so, but in collecting the tithes which they claimed, many of them maliciously resorted to forms of legal proceedings which involved their victims in great expenses and often tedious imprisonments, when at the time there were easy methods of discharging the amount. To procure relief from this grievance a petition was presented to Parliament in 1736, praying that prosecutions for tithes might be restrained so as to follow only the less oppressive methods. In this petition it was stated that above £800 had been taken from ten persons, when the original demand did not collectively amount to more than £15; and that nearly 300 had been committed to prison on such prosecutions, of whom several had died prisoners. Notwithstanding the reasonable nature of this petition, it was strenuously opposed by the clergy, and through their influence defeated.

For many years the Annual Epistles issued to the Society by the Yearly Meeting at London, mention the number in prison and the amount distrained for tithes. In 1691 there were 80 in prison on this account; in 1692, 111; in 1694, 132; in 1695, 134; in 1696, 52; and it is mentioned that 97 had been discharged from prison by a late act of pardon. After this the number of prisoners gradually declined. In 1723, after mentioning that the sufferings on account of tithes for the year amounted to £4,369; the epistle says: "There are at present only two Friends prisoners on Truth's account, and seven Friends have been discharged from imprisonment since last year; on which occasion we think meet to observe to you the goodness and mercy of God herein: for that it doth not appear so few Friends have been prisoners on Truth's account in any one year since we were a people, as are at this time." In 1729, for the first time since the rise of the Society, they are able to say, "There is at present no Friend prisoner on Truth's account that we hear of in this kingdom. On which occasion, we cannot but commemorate the goodness of our God in this his merciful dispensation, so different from the lot of our fathers; which we earnestly pray may by all of us be remembered with deep humility and thankfulness." J. W.

SELECTED.

A Badge of the Party.

Though it be objected, that we seek to set up outward forms and preciseness, and that our plainness is but a badge of the party, the better to be known; I do declare, in the fear of Almighty God, that these are but the imaginations and vain constructions of insensible men, who have not had that *sense*, which the Lord hath given us, of what arises from the right and the wrong root in man. And when such censurers of our simplicity shall be inwardly touched and awakened by the mighty power of God, and see things as they are in their proper natures and seeds, they will then know their own burden, and easily acquit us, without the imputation of folly herein. To such as say that we *strain at small things*, which becomes not a people of such fair pretensions to liberty and freedom of spirit, I

answer with meekness, truth, and sobriety, that *nothing is small* that God makes matter of conscience to do or leave undone, and that *as considerable as they are made* by those who raise this objection, yet they are much set by.—*William Penn.*

FOR "THE FRIEND."

Immortality or Eternal Life.

When man was first made, God breathed in him the breath of life whereby he became a living soul. But though the Divine life which he then received was immortal; yet it was lost by transgression and disobedience of the Divine law. But now, through the second Adam, who never fell, the lost life and immortality are brought to light by obedience to the law of the Spirit of life in Christ Jesus, which will set us free from the law of sin and death; so they will have no longer dominion over us; as we shall be led by the new law into the glorious liberty of the sons of God. "For what the old law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." "So then they that are in the flesh cannot please God." And if we would have that life and immortality which was lost in the fall brought to life again in us, we must cease to live after the gratifications of the flesh, and take up our daily cross and follow Him in the regeneration. Then we should know for ourselves Christ to be inwardly revealed, as our only hope of glory. "And this is life eternal that we might know Thee the only true God, and Jesus Christ whom thou hast sent." So now, as in the first Adam, all have, through disobedience, died, or lost the eternal life which was set before men, and lost their right to the tree of life, and to the paradise or enjoyment of God; so now in Christ, the second Adam who never fell, we all, through obedience to his commandment, have a right or chance to enter in through Him the gate, into the paradise of God; and to partake of the tree of life, and of Christ the bread of life, and never die. For we become as pillars in the temple, that shall go no more out. So this is that life eternal which was lost in the fall; and blessed are they that do his commandments, and not merely hear them. For they are brought to light by the gospel of Him who came to seek and to save that which was lost, and which is the power of God unto the salvation of all who receive and obey it. And when it is instrumentally preached to us, it comes not only in word, but in power also; and it comes for our benefit and use, that we through patience and comfort of the Scriptures which speak of it may have hope. For we are there told "to them who, by patient continuance in well doing, seek for glory and honor and immortality, it gives eternal life." So if we know these things, happy are we if we do them, and receive immortality and eternal life. D. H.

DUBLIN, IND., Third Mo. 12th, 1890.

WHEN I look at the many comforts with which I am surrounded, I feel a fear least I should be appropriating to my own use any thing that ought to be applied to the pressing wants of others. May I ever watch over myself in this respect, and not be induced to expend on unnecessary accommodations that for which we are accountable stewards.—*Maria Fox.*

FOR "THE FRIEND."

The following beautiful lines may be appended in THE FRIEND before, but being in unison with the present feelings of many, they are forwarded for insertion, if approved of by the Editor. Author unknown. W. P. T.

WEST CHESTER, Pa.

THE VOICE OF THE DEPARTED.

I shine in the light of God;
His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now.

No breaking heart is here,
No keen and thrilling pain;
No wasted cheek, where the frequent tear
Hath rolled, and left its stain.

I have reached the joys of heaven;
I am one of the sainted band;
To my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing,
Whom Jesus hath set free,
And the glorious walls of heaven still ring
With my new born melody.

No sin, no grief, no pain,
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph come.

Oh, friends of my mortal years,
The just and the true,
Ye are waiting yet in the valley of tears,
But I wait to welcome you.

Do you mourn when another star
Shines out in the glittering sky?
Do you weep when the raging voice of war
And the storms of conflict die?

Then why do your tears run down,
Why your hearts so sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

SELECTED.

THE NIGHT EXPRESS.

BY ANGELICA CHURCH.

A mighty power she stands, equipped and ready
Her journey to begin;
While whistle shrill and brakemen's voices steady
Call wandering train-hands in.

Waiting in pride 'mid darkness dim and dreary,
All confident that she
In her great strength, and never waxing weary,
Will reach her destiny.

A signal from the engine quick resounding
Bids hearts be free from fears;
Into the darkness her great form surrounding
Eating, she disappears!

Like to a winged dragon, high uprearing
Its wild flaming head,
With flashing eye and thunderous roar appearing,
Object of awe and dread.

Around sharp curves, through field and forest fleeing,
Freighted with human lives,
All trusting to the skill of one brave being,
Who the fierce engine drives.

And as the first faint flush of early morning
Shines in the eastern sky,
With ringing bell and whistle loud of warning
Swiftly she flashes by.

The constant care of anxious train-dispatcher
(How anxious few can guess)
In power, speed and beauty who can match her?—
This wondrous Night Express.

Through darkness night to misty morning breaking,
N'er stopping on her way,
With her wild call the sleeping towns awaking
At the calm dawn of day.

A wonder in this matchless age of wonders,
Her power we confess,
As o'er the trembling ground away she thunders—
The mighty Night Express!

—*The Independent.*

SELECTED.

CHRIST WITHIN.

Why wouldst thou teach my soul to rise,
And seek for Jesus in the skies?
Is He so far apart?
Are skies a better dwelling place
Than man's celestial heart and face
Made pure and bright with heavenly grace?
Oh! find Him in thy heart.

Why wouldst thou teach my thirsty soul
To wait till death shall make it whole?
Is Christ so far away?
Oh no! I see Him now and near,
His throbbing life, his word of cheer:
He turns my night to day.

Then cease thy looking here and there,
And first of all thy heart prepare

By purity from sin;
And then lit up with Heaven's bright glow,
Thy soul of truth and love shall know
That Heaven above is Heaven below,
And Christ is found within.

—*Prof. T. C. Upham.*

FOR "THE FRIEND."

In No. 31 of present volume, under the head of "Incidents and Reflections," a Friend relates an instance of giving a check for money to a young man who proved to be unworthy of trust. Then in trying to recover it the trusting friend was led to preach to the clerks of the institution, where the young man was employed. And this is noticed as one of the many unexpected times and places where and when the Lord's servants are called in an unexpected way to preach his word.

"During somewhat of a lengthened life, the writer has had much experience in this kind of preaching, and would here relate one instance out of many.

"One of the last days of Third Month, 1864, being a Seventh-day, the writer took the train from Racine, Wisconsin, bound for Iowa, on business of importance. On arriving at Beloit, Wisconsin, at the Illinois line, the engine broke down, and we were there detained several hours. On starting again, I plainly saw that I would be too late for doing any business in Iowa that night. But still I consoled myself with the pleasure anticipated of spending that day with a dear old Christian friend. And so we sped on for the Mississippi; but when we reached it, we could not cross—it was full of floating ice. The winter ice had just broke up, and was running so thick that the steam ferry could not cross. And now here I was in the then small town of Savannah, Ill., a place where I knew no one, and no one knew me. I registered at the hotel to stop until Second-day morning, and make the best I could of it. Next morning after breakfast I set out to find some religious meeting, and was shown to the School-House, where a good Methodist exhorter had gathered a small congregation. After the meeting I returned to the hotel, and sat down to a good dinner. Then went to my room, where I spent a lonesome afternoon.

"After tea, 'about dusk,' I concluded to go again to the School-House, where meeting was to be held again.

"Whilst putting on my overcoat and gloves in the bar-room, which was quite a large room, and was well filled with railroad men, as also a crew of raftsmen, ice-bound in the river; and all talking in a rough, jolly way, when one of the number quoted a Bible saying to substantiate his assertion. Then an oldish, well-dressed man in an agreeable way asked the man if he was not old enough yet to discard that old Book.

"He answered that he had never given it much

FOR "THE FRIEND."

Some Further Remarks upon Oath-Bound Secret Orders.

It seems at times as though some startling occurrence of the nature of a tragedy was called for, in order to awaken the public conscience to an apprehension of the gravity of great evils. Instancing only the matter of secret societies, the Morgan abduction and murder more than sixty years ago, sent a thrill of horror throughout the country, and aroused so strong a repugnance and hostility to Free-Masonry, that it seemed for a while as though the order was not likely to notably recover from the shame and the odium of the revolting exposure. The Cronin trial of last year informed the country in a slight degree of the murderous character and scope of the secret Clan-na-gael fraternity. Again, within a few weeks, the death of a Methodist preacher while taking the so-called "Royal Arch degree in Masonry," at Huntington, West Virginia, should suffice to open the eyes of many to the sinfulness, folly and perversity of certain secret lodge ceremonies.*

It is to be regretted, however, in connection with the last named circumstance, that many editions of religious papers, being themselves in association with oath-bound orders, will either suppress any mention of the foregoing tragic incident, or if told, will refrain from printing the strong moral and the recommendation of withdrawal which should be drawn from it. A formal investigation making necessary a certified statement in this case, thus forestalling any denial of the essential facts, it appears therefrom that the Methodist preacher in question, J. W. Johnston, in company with several other persons, one of whom was an Episcopal minister, were passing through the initiatory ceremonies as stated. It was necessary, in order to a correct performance of the rites, that the novitiates be lowered, blindfolded, into a dark vault, thirteen feet, by means of a rope and tackle suspended from the ceiling above. During this operation, the knot fastening the tackle to the lower block slipped, gave way, and Mr. Johnston, says the account, "fell to the bottom of the vault." He was fatally injured, and died in a few hours. This statement was officially subscribed to by the "high priest," "king," scribe and secretary of the aforesaid Huntington lodge.†

Now does this "high priest" minister to a true or false religion? What that inquest divulged perforce is good testimony, so far as it goes, to judge by. It is also testified, "By their fruits ye shall know them." Following is a little more evidence to the point.

A minister complaining, not long since, that the secret societies were producing a dry rot in the religious natures of the men who united with them, stated that when he was a young man he was urged to join the Odd Fellows, and as an inducement was told "that being a minister, he could join without paying fees." Think-

* "The Cronin case, which is likely to become as famous as the Morgan case, is really a trial of secret societies. If, through the influence of money, chicany or judicial weakness the guilty escape, history will not fail to place the responsibility where it belongs. When a man, an American citizen, for alleged violation of the rules of a secret society, is murdered by the order of men belonging to that society, odium must, in public opinion, be attached to the society."—*Illustrated Christian Weekly*, Eleventh Mo. 9th, 1889.

† At Cooperstown, New York, in 1863, the testimony given at a coroner's inquest held upon the body of Judge White, went to show that the fatal injuries were similarly received during initiation into a lodge.

thought; only believed it good from the way his mother used to read and talk about it.

"Then the old man asked him if he ever thought what kind of a being the God of the Bible was, and he answered 'No'.

"Well," said he, "He is just such a God as Abraham had to kill his calf for him to eat before he would do anything for him, or bless him."

"After a moment's dead silence I spoke, saying that perhaps I was the only one present who professed to be on the Lord's side, and asked the old man if he was well versed in the Bible. He said he ought to be, for he had been a Protestant minister from his youth, and to that day remained a thoroughly moral man, neither swore nor drank, nor used tobacco, but now had seen the error of his former preaching through spiritualism; and having plenty of money, he had determined to travel to correct somewhat the errors he had been teaching.

"We then entered into an orderly discussion (no jangling) which lasted until 10 o'clock. The house was quite full, and several standing outside. The power of the Lord was so plainly felt among us, and many confessions were made. One man arose and said that he had never prayed in all his life until this evening—sitting here on this chair I have asked God to keep me from becoming such a man as that is.' Then several others spoke in the same strain. One said that he was afraid to sleep in the hotel that night, believing surely that a judgment was hanging over it for that blasphemer's sake. (For years after in my travels I would meet occasional ones who knew me, and who were in that bar-room meeting that night in Savannah.)

"Next morning, on coming into the bar-room, I found quite a number of rough men, each with a Bible, which they were quietly reading, which was a sight I never saw in a bar-room before. I wondered how so many Bibles could be got together in such a place.

"I incidentally met my antagonist again in the morning, when I spoke to him, and warned him in the name of the Lord to cease from his evil doings ere it was too late. He was apparently much moved; and as I never heard of him again, I am led to believe that his blasphemous tongue was silenced by the power of the Lord that night, and he perhaps saved, although not on destroying the Church of God, like unto Saul at the gate of Damascus."

Friends, let us mind these checks. It may not always be the stopping of an engine, as in this case, but something else just as necessary to lead or make us do the Lord's work that He hath said us to do.

No Cathedral bell called that meeting that evening; but they were gathered from the provinces of Wisconsin and from along the railroad from the great lakes, even as many as the Lord had led there—and much blessing followed. T. D.

SAN LEANDRO, Cal., Third Mo. 11th day, 1890.

BANCROFT says: "The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright. The Quaker doctrine is philosophy summoned from the cloister, the college, and the alcove, and planted among the most despised of the people. The mind of George Fox had the highest systematic capacity, and his doctrine was distinguished by its simplicity and unity."

ing to get a good thing free, he handed in his name. The evening he was to be taken in, among others to be received was a Jew of not the best character and no piety. The Jew rallied the preacher on his inconsistency in joining such a society, and put the case in such a way that the preacher, utterly disgusted with himself, never went near the lodge again. A man in New Hampshire, having recently made profession of religion in the Methodist church, "at once publicly withdrew from the Masonic and the Odd Fellows' lodges as inconsistent with the new position he had taken. Soon after, in the same church, an old gentleman, a member of the official board, who had taken seven degrees in Masonry, stated before a houseful of people that he withdrew from Masonry because the Lord Jesus Christ was excluded from the lodge."

A good confession was that of Malcolm Fitch, lately published in the *Christian Cynosure*. Amongst other things, he says: "Having trusted in my morality until the fortieth year of my life, with no other religion than that disseminated at Masonic altars, a light shone into my heart that convinced me that there was a God, merciful and gracious, long-suffering and abundant in goodness and truth; but who would, nevertheless (as I afterwards learned) bring every work into judgment with every secret thing, whether it be good or whether it be evil." Soon after, I united with a church whose leading members as well as myself were married to the daughter of a strange god, and the light that was in me ere long became darkness." A better revelation, however, was subsequently vouchsafed and heeded—the spirit of Caleb and Joshua was granted "to follow the Lord and make way for his coming;" and in deep contrition and humiliation before Him, the promise was made to have nothing more to do with the lodge. "The next morning, as I was alone on my farm, the Spirit of the Lord came upon me, and liberty like day broke on my soul, and fired all my faculties with glorious joy. I felt that I was indeed an inhabitant of Zion, and was impelled to cry out and shout, for the Holy One of Israel had taken up his abode in my heart. I had received the spirit of adoption and became a habitation of God through the Spirit, as it is written: 'And what agreement hath the temple of God with idols? For ye are the temple of the living God; and so on.'

Nevertheless mark what is said by Sickness in his "Monitor of Free Masonry," concerning a candidate who has been "passed" and raised to the "sublime degree" of Master Mason: "We now find him, complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole, nor can we conceive of anything which can be suggested more than the soul of man requires." But it is said in Scripture that there is one High Priest, and that "such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Does it not hence appear a sacrilegious assumption that men in their lodges should exalt one of their number to a position which they make bold to call that of the "high priest"?

During the winter just past, Mary T. Lathrop, of Michigan, delivered in this city a lecture upon "Christian Politics," in the course of which she queried why it was that in the regular meetings for worship the number of men present, in proportion to the number of women,

was but as one to three, and in the prayer-meetings, only about one to ten. Answering her own question, she replied that the men were to be found in the liquor saloons. I believe her statement would have been much more accurate had she included with the saloons the club-houses and the lodge-rooms. About the time the foregoing lecture was delivered, there came to me from the same State of Michigan, a letter written by the pastor of the Congregational Church, in the small town of H—, in which the writer says:

"I have been particularly interested in the subject of secret societies, since I came to this place, where I find two strong secret societies and two weak churches. As a rule, the men of the community are in the former, while the churches are left to the women. But the monstrosity is not content with the work already done, but is now reaching out after our women. Only a short time since, a Star lodge was organized with a larger membership than that of our church! What will be the end of these things? It does seem to me that we must 'Cry aloud and spare not.' May we be granted grace and courage so to do."

Corroborative of the above, and immediately following the receipt of it, was the remark made to me by the compiler of that book of narratives of slave escapes, "The Underground Railroad," a resident of this city well qualified to speak for his race. He said that he knew of scarcely anything that stood so much in the way of the colored people's advancement as did the disposition they have shown to go into the secret orders, an example, moreover, that many of the women had not been slow to follow, and with results that had been sorrowful.

It is not necessary to go out of the way to glean evidence as to the convivial character of the clubs and lodges. A printed bill of fare of a down-town restaurant, thrown into my letter box within a week, besides advertising the choice liquors to be had at the drinking bar, states that estimates are given "for banquets to lodges, societies, &c." The testimony before the Board of License Judges, now being elicited, incidentally and abundantly confirms this statement. In the Court of Quarter Sessions last week, when desertion cases were being heard before Judge Willson, an order was given that one of the defendants must pay his wife a specified weekly stipend for the support of herself and children. "I can't keep up two societies and pay that," responded the delinquent. Upon which the Judge, properly observing, "You have the society of your children to look after," made an order of three dollars payment per week. There are many moving in a very different circle from this man, who are frequenters of fashionable club-houses, absentees from home, and neglecters of the practices of worship.

There has been some surprise expressed, in view of the fact that some of our members have at times united with the orders, that our Book of Discipline makes no provision thereagainst. The reason for this was probably two-fold: that the orders generally have originated since the rise of our religious Society, and that the whole procedure of secretism, the ritual, the oath, the title conferring and title pronouncing, the affiliation with many making no profession of religion, and other reasons not necessary to mention, were so opposed to the openness and simplicity, and indeed to the whole polity of primitive Quakerism, that such a thing as our members entangling themselves in the unwholly

maxes of secretism was not thought probable, or needed not to be provided against.

JOSIAH W. LEEDS.

Natural History, Science, &c.

The Armadillos.—These animals, instead of being covered by fur or hair, have a bony shell composed of polygonal scales.

The largest species of this genus is the giant armadillo. It digs great burrows, and its chief food consists of insects and of such dead animals as it meets with.

A smaller species is common in Southern Brazil, which feeds on fruits, tuberous roots and insects. It burrows rapidly, and forms so many galleries under ground, that it cannot be taken if it first finds entrance into them.

Another species, very abundant on the prairies, is called the chicken armadillo, because its white flesh resembles that of the chicken in taste and appearance.

Another kind, common in the north of Brazil, rolls itself into a ball so as to be entirely protected by its shell. When so rolled, the strength of two persons is quite insufficient to unroll it.

Sloths.—The sloths are constructed to pass their lives suspended from the under surface of the branches of the trees amongst which they live; and for this end their organization is singularly adapted. All the feet, but especially the fore-feet, are furnished with enormously long curved claws, by the aid of which the animal is enabled to move about freely suspended back downwards from the branches. This position the sloth maintains even in sleep. Owing to the disproportionate size of the fore-limbs as compared with the hind-limbs, and owing to the fact that the hind-feet are so curved as to render it impossible to apply the sole to the ground, the sloth is an extremely awkward animal upon the ground.

The leaves of the cocopias form almost their entire food.

The tenacity with which the sloth clings to the object it has hold of, is illustrated by an incident related by the Visconde de Prades. Passing one day through a forest, when the bamboos overhung his path, his travelling cloak, which was on his shoulder, was fiercely seized. An Ai (sloth) suspended from the bamboos, had hooked itself on to his garment, and he could not make it relinquish its hold. He determined to let it go off when it wished. But the Ai remained hooked on to the cloak during the eight miles he travelled to his home; and his men had much trouble to make the obstinate animal leave hold.

Mandioc.—The root of this plant is one of the staple articles of food in South America. A flour (*farinha*) is prepared from it. The root consists principally of starch and of a white juice, which is very acrid and poisonous. It is scraped or ground, the juice pressed out, and then roasted, which destroys the poisonous principle.

Keeping Warm in China.—The very poorest Chinese has always a warm jacket or cloak lined with sheepskin, or padded with cotton, for the winter; and they cannot imagine how the Europeans can exist with the thin clothing they generally go about in. When the weather was cold I used always to wear a stout warm great-coat above my other dress, and yet the Chinese were continually feeling the thickness of my clothes, and telling me that I surely must feel cold. Their mode of keeping themselves com-

fortable in winter differs entirely from ours; they rarely or never think of using furs in their rooms for this purpose, but as the cold increases, they just put on another jacket or two, until they feel that the warmth of their bodies is not carried off faster than it is generated. As the raw, damp cold of the morning gives way to the genial rays of noon, the upper coats are, one by one, thrown off; until evening, when they are again put on. In the spring months the upper garments are cast off by degrees, and when the summer arrives the Chinese are found clad in thin dresses of cotton, or in the grass-cloth manufactured in the country. In the northern towns the ladies sometimes use a small brass stove, like a little oval basket, having the lid grated to allow the charcoal to burn and the heat to escape; this they place upon the tables or on the floor, for the purpose of warming their hands or feet. Nurses also carry these little stoves in their hands under the feet of the children. Such, however, is the thickness and warmth of their dresses, that it is only in the coldest weather they require them. Little children in winter are so covered up, that they look like bundles of clothes, nearly as broad as they are long, and when the padding is removed in warm weather, it is difficult to imagine that you see before you the same individuals.—*Fortune's Travels in China.*

Flowers Becoming Extinct.—The British Association for the Advancement of Science reports 85 flowers that have become completely or practically extinct in Scotland. The white water-lily was curiously found to have been nearly exterminated in the lochs about Dunferries by the ravages of a single individual, who has been warned off the estates. A plant which existed only in one locality in the country, the Bog of Methuen, was undoubtedly destroyed by a flock of black gulls, which settled in the bog and devoured everything in the shape of vegetation. Another plant, growing in single on the Bay of Bigg, was completely exterminated by the use of the shingle for concrete piers; and a grass which was confined to a patch near Moray Frith, was destroyed by the overturning of a tree. The disappearance of plants has been largely due to the injudiciousness of botanists.—*T. Oswald, in The Voice.*

Lady Bugs.—As we were coming down the hill, we came on a marvellous swarm of metallic blue-and-green beetles, with heads and under-side golden—just these same insects as our lady birds I have found these in all corners of the earth, and in every variety of color, but nowhere have I seen anything in the slightest degree resembling this swarm. The beetles hung in dense clusters on palm-fronds and stems, on the vines hanging from tree to tree, and on both sides of every leaf, so that not one atom of green could be seen. The palm-trees seemed dressed in coats of mail of shining blue steel; and the vines were like solid robes of emeralds and sapphires with golden setting, the gold being the head of the lady bird. There must have been many millions of these living gems, for they covered a space of nearly half an acre in the forest, which truly suggested some wonderful tale of the fairy land, with real fairy jewel-trees, where, instead of stupid dead minerals, the gems are all alive ready to fly away from covetous human touch. They were in such dense masses that the shrub were quite weighed down by them, and when we shook a bough to make them fly off, it sprang quite light. They did not seem to be doing any harm. Certainly it was a very pretty

glimpse of fairy-land. I have brought down a number of the living sapphires, hoping to preserve them, alive or dead.—C. F. Gordon Cummings' at Home in Fiji.

Items.

Injurious Effects of Tobacco.—Tobacco frequently leaves its mark stamped upon the minds of the youth, while their mind and habits are in a tender condition, and can be moulded and shaped, like clay in the hands of the potter.

Children oft-times are thrown in society at a certain age, where their minds and habits are formed, which are stamped on their countenances through life; if in proper society their ways and habits are improved, their mental future is brightness and their efforts are crowned with success.

But on the other hand throw the child in the broad channel of the world, where they are carried off by the various temptations, such as the saloon, bar-room and gambling tents, which are oft-times indulged in little by little, and step by step. The first glass of liquor, the private parlor dance, the innocent game of cards, oft-times proves the gateway to destruction.

Many of the American citizens to-day are being carried off and led astray by the use and abuse of tobacco, an article used not to elevate the human race, but has a tendency to carry the individual astray, weaken their mental faculties, strengthening the pathway that leads to destruction.

Tobacco is generally used by the class that visit the saloon, the bar-room and gaming tents. Tobacco has a tendency to destroy the bright and hopeful prospects of the future. It affects the nervous system, destroys the bright and intelligent mind.

Critchett, the eminent English oculist, says: "he is constantly consulted by men for commencing blindness, caused solely by great smoking—other lists have similar testimonies."

Siegel, of Paris, found that blindness easily cured by cessation from the use of tobacco.

Sally, of St. Thomas Hospital, London, says: "It is my business to point out all the various and insidious causes of general paralysis, and smoking is one of them. I know of no single vice which does so much harm as smoking." Its a snare and a delusion.

Dr. U. S. Naval Academy, at Annapolis, Md., in 1881, prohibited the use of tobacco in the institution, because smoking, having been tried for nearly three years, was found injurious to their health, discipline, and powers of study.

Dr. Richardson says: "that smoking produces disturbances in the blood, causing undue fluidity of the system, and a consequent morbid action, giving rise to debility, nausea and sickness, on the heart causing debility of the organ and irregular action; on the organs of sense causing confusion of vision," &c.

Dr. Hammond says: "If boys smoke they destroy certain nerves, oft-times cause neuralgia, injure their brain and stunt their bodies, injure their hearing and sight."

Dr. Bertillon found, that of the pupils at Polytechnic school of Paris 108 smoked and 52 did not smoke. The non-smokers smoked much higher intellectually than the smokers.

In the year 1862, the Emperor Napoleon III had the use of tobacco prohibited by students in all the schools under governmental supervision in the whole of France, and further states that some of their schools were divided into two classes, the smokers and the non-smokers; the latter were found so much superior, physically, mentally and morally, that action was taken to abandon its use from all their schools.

It is estimated that over 20,000 in our land die annually by the effects and use of tobacco.

Experience demonstrates that those classes of people which are most addicted to the use of tobacco, are also the most prone to drunkenness. Almost universal testimony is that all toppers, both old and young, first used tobacco freely; comparatively few persons who frequently indulge in intoxicating drinks, who make no exception, the alcoholic, opiate, and both practices are generally commenced

during childhood.—G. North in *American Journal of Dental Surgery*.

Lotteries in Kentucky.—In the Senate of Kentucky a bill has been passed repealing the charters of all lotteries in the State. A bill passed both Houses of the Legislature imposing severe penalties upon persons refusing to answer questions put by a Legislative investigating committee. This is intended to compel witnesses in the lottery investigation to reveal what they know.

A Daughter's Plea.—Some time ago in a town in West Virginia, a liquor-dealer applied to the Court to have his license renewed, so he could go on selling liquor. Some of his neighbors appeared and protested against the license being granted, for a saloon is always considered a nuisance, and makes property near it of less value than it would be if the saloon were not there.

Of course, the liquor dealer had a lawyer to plead for him, and after hearing both sides the Court decided to grant the license. But just at that moment the daughter of the saloon keeper came in and demanded that he be heard.

The Court permitted her to speak, and for twenty minutes she held them spell-bound as she begged them not to give her father a license to sell rum, and told what a terrible curse it had been to the mother and children. After hearing her earnest appeal the judge reversed the decision and refused to grant the license.

It is not possible for every daughter who has felt the curse of whiskey to carry her grievance into Court. But it is possible for every girl to put all her influence at all times on the side of total abstinence.

PARENTS are sometimes ignorant of the habits and practices of their own children, and if one should tell them the facts in the case, they would be offended. A traveling Secretary of the Young Men's Christian Association recently made an address in an Oregon town, in which he drew a picture of the haunts of young men in that place. A gentleman in the audience challenged him to the proof of his statements. The Secretary offered to show him that what he had said was literally true, and at the close of the meeting the two started together on an exploring expedition. The first place they entered was a gambling den, and when with considerable effort they had forced their way in, the skeptical gentleman was horror-struck to find himself face to face with his own son. Thousands of young men are spending their nights in such places, while their parents are fondly dreaming that there is no danger. It is possible to exercise too rigid a surveillance over young people; but when a young man once abuses the confidence of his parents, and visits places where he knows it would grieve them to have him go, he is on the high road to ruin.

THE FRIEND.

FOURTH MONTH 5, 1890.

A letter received from a friend in Indiana, calls our attention to the description of the religious condition of the Church in England in the early part of last century, as given in the article entitled "Historical Notes" respecting the Society of Friends, in No. 33 of the present volume of our Journal. The writer of the letter suggests that the low state of vital religion and the decline in the number of persons convinced of the truth of our principles, was due to the want of a more active zeal among the members. His views seem to be in accordance with the remarks frequently made of latter times,

which imply that the life of a church may be measured by the amount of its aggressive work, and that such activities are the only means of preserving it in a living condition; and that our own religious Society has suffered much from having drifted into a too quiet, self-inspecting state.

We trust we are not insensible of the danger on this hand, and are prepared freely to admit that where spiritual life is maintained, its appropriate fruits will be produced. Yet we are of the opinion that our correspondents have inverted the true order of events, and that the falling off in the number of conversions and the diminished zeal in the period referred to, was the effect of the lowered state of vital religion rather than the cause.

The laborers among Friends in that day give a different explanation of the degeneracy. The faithfulness of the early members under severe persecutions, and their blameless lives had won for them the general esteem of the people, and secured them relief from the most of those oppressive laws and tyrannous practices under which they had unjustly suffered. Their honesty and uprightiness had gained the popular good will, and their strict temperate and self-denying lives had tended to increase their outward prosperity, so that many among them had become comparatively rich. The natural effect of this altered condition of things was to promote the growth of worldliness in the Society, especially in the younger members. The journals which have been preserved of those ministers and elders who lived to see the creeping in of this spirit, and of these departures from the cross of Christ, show their sense of the degeneracy and their concern to check it.

William Elmudson, who has sometimes been called "The Apostle of Ireland," and who was a noble example among those who counted not their lives dear to themselves, so they might promote the cause of Christ, clearly unfolds this subject in one of his epistles. Speaking of Friends in the beginning, he says: "Then the things of this world were of small value with us, so that we might win Christ; and the granest things thereof were not near us, so that we might be near the Lord; for the Lord's truth outbalanced all the world, even the most glorious part of it. Then great trading was a burthen, and great concerns a great trouble; all needless things: fine houses, rich furniture and gaudy apparel was an eye-sore. Our eye being single to the Lord, and to the shining of his light in our hearts, this gave us the sight of the knowledge of the glory of God, which so affected our minds, that it stained the glory of all earthly things, and they bore no mastery with us, either in dwellings, eating, drinking, buying, selling, marrying, or giving in marriage. The Lord was the object of our eye, and we were all humble and low before Him, self being of small repute. * * * And this answered the Lord and his witness in all consciences, and gave us great credit among men.

"But as our number increased, it happened that such a spirit came in among us, as was among the Jews when they came up out of Egypt. This began to look back into the world, and traded with the credit which was not of its own prebasing, striving to be great in the riches and possessions of this world. Then great fine buildings in city and country, fine and fashionable furniture, and apparel suitable, dainty and voluptuous provision, rich matches in marriage, and excessive, uncomely smoking of tobacco came into practice, far wide

from the footsteps of the ministers and elders, whom the Lord raised up and sent forth into his work and service at the beginning.

"The love of the world, and fashions thereof, are working as the old leaven at this very time, to corrupt the heritage of God, and to fill it with briars, thorns, thistles, tares and wild grapes, to make the Lord reject it and lay it waste."

When the Society of Friends ceased to be conspicuous as examples of heavenly mindedness, and their daily lives no longer said to their neighbors, "Come and follow us, as we are following Christ," the preaching of their ministers no longer had the same convincing effect, as when it was supported by the self-denying lives of the members. And we may readily suppose that in proportion as the ministers became leavened with the same worldly spirit, the divine power which had rested upon them, was withdrawn, or less manifestly bestowed. Yet we have not met with any evidence that there was a lack of ministerial labor, during the period of which we have been speaking.

In a list of the ministering Friends of Great Britain who visited America on religious service, I find that between 1717 and 1736 (the dates mentioned by my correspondent) 30 such visits were paid; and this would indicate that probably a large amount of labor was bestowed in the parts nearer home. Among these visitors were John Footergill, Samuel Bowman and others, who were industrious laborers in the Lord's cause.

In view of these things, it seems to us that the great need of the Society of Friends, and of the world at large, is to draw close to that Divine power of God which visits man for his redemption, and through admission to its operations, to know a cleansing from sin, and an adoption into Christ, the true vine. As our members are thus brought into union with God, and abide under his government and leadings, they will receive gifts from the only source of spiritual blessings—and such will not be barren nor unfruitful in the work of the Lord, but will diligently labor to perform the service allotted them—so that at the end of time, they may receive the answer of "well done." But we firmly believe that no outward arrangements or labors that do not proceed from pure leadings of Christ, will promote his cause in the earth.

SUMMARY OF EVENTS.

UNITED STATES.—On the 27th ultimo, the bill for the admission of Wyoming as a State, passed the United States House of Representatives by a vote of yes, 130; nays, 127.

The House Committee on Alcoholic Liquor Traffic authorized a favorable report on a bill making it unlawful for any person or corporation to convey, carry, sell or transport intoxicating liquors of any kind from any State or Territory of the United States or District of Columbia, to or into any other State or Territory of the United States, contrary to, or in violation of, the laws thereof. On the same day the army appropriation bill was completed in Committee of the Whole and reported to the House. The amendment providing that intoxicating liquors shall not be sold at cantons was defeated—yeas, 52; nays, 135—and the bill was passed.

The United States Indian agent has issued a circular announcing that no lottery drawings will be permitted in Indian Territory.

The Judiciary Committee reported a bill to the Massachusetts Legislature providing the most stringent measures against lotteries.

Many citizens of Louisiana have formed an Anti-Lottery League to oppose the renewal of charter to the Louisiana State Lottery Company.

A bill to abolish lotteries has been passed by the Kentucky Senate.

The Guatemalan Minister at Washington has received a message that Guatemala has approved the provisional treaty of amity between the five Central American States. This makes three of the five States which have ratified the treaty, the assent of Honduras and Nicaragua already having been secured.

The proposition of the United States delegates respecting an international silver coin and the organization of a monetary convention, was under discussion recently by the Pan-American Conference. Delegates Quintana, of the Argentine Republic, Cruz, of Guatemala, and Guzman, of Nicaragua, proposed an amendment, authorizing the Convention to make the proposed coin either gold or silver. No definite action was taken.

The situation in the lower Mississippi Valley is critical owing to the gorged condition of the river. Several of the levees have given way, plantations are submerged, tenants are leaving, and the people navigating in skiffs.

A terrible cyclone passed over the western part of Louisville, Ky., on the night of the 27th ultimo. A track, about 400 yards wide and three miles in length, in the residence and business portion of the city, was devastated, and a large number of persons and others mortally injured, it is thought will reach nearly 100. The ruins of some of the buildings caught fire, and some of the victims were burned to death. The loss on property is estimated at nearly \$2,000,000.

The Sheriff of New York County, James A. Flack, his long and black coat, and the organization of a high scandal and a sensational trial, have been found guilty of conspiracy to obtain a divorce fraudulently.

A special train of the Baltimore and Ohio Railroad made the run from Philadelphia to Baltimore in 2 hours and 15 minutes.

Deaths in this city last week numbered 438; 8 less than during the previous week and 49 more than during the corresponding period last year. Of the whole number 213 were males and 225 females: 62 died of consumption; 47 of pneumonia; 42 of diseases of the heart; 18 of cancer; 18 of inflammation of the lungs; 15 of inflammation of the stomach and bowels; 15 of bronchitis; 15 of cancer; 13 of marasmus; 13 of typhoid fever; 13 of apoplexy; 13 of inflammation of the brain; 11 of paralysis; 11 of Bright's disease and 10 of inanition.

MARKETS, &c.—U. S. 4's, 103½; 4's, reg., 122½; cotton, 12½; currency 65, 116 a 125.

COTTON was in limited request by spinners, on a basis of 11 1/16-1/16 cts. per pound for middling uplands.

FLOUR.—Western and Pennsylvania super, \$2.00 a \$2.05; do, extra, \$1.95 a \$2.00; N. E. winter family, \$3.00 a \$3.20; Pennsylvania family, \$2.90 a \$3.00; do, \$3.30 a \$3.50; Pennsylvania roller process, \$3.30 a \$4.00; Western winter, clear, \$3.75 a \$4.00; do, do, straight, \$4.10 a \$4.35; winter patent, \$4.35 a \$4.90; Minnesota, clear, \$3.50 a \$4.00; do, straight, \$3.75 a \$4.65; do, extra, \$4.75 a \$5.00; do, do, do, favorite brands, \$5.10 a \$5.15. Rye flour sold in a small way at \$2.80 a \$2.90 per barrel.

GRAIN.—No. 2 red wheat, 82½ a 83½ cts.

No. 2 mixed corn, 35½ a 36 cts.

No. 2 white oats, 30½ a 31 cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4½ a 4½ cts.; medium, 4¼ a 4½ cts.; fair, 4¼ a 4½ cts.; common, 3¼ a 4 cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra, 6¼ a 6½ cts.; good, 6 a 6½ cts.; medium, 5½ a 5½ cts.; common, 5 a 5½ cts.; culls, 4 a 4½ cts.

PORK.—No. 1, 7½ a 7½ cts.; No. 2, 7 a 7½ cts.; medium, 6¼ a 6½ cts.; common, 6 a 6½ cts.; culls, 5 a 5½ cts.

HOGS.—Western, 5½ a 6½ cts.; State, 5 a 6 cts.

FOREIGN.—The Inman Line steamer, City of Paris, towed by the steamer Aldersgate, arrived at Queenswharf, where the City of Paris was disabled, occurred on 25th, and was caused by the breakage of the low pressure cylinder of the starboard engine, the flying pieces of metal forcing the bulkhead and disabling the port engine. The vessel was saved from sinking by the City of Paris, and the crew and passengers were held. It is said that there were thirty-two hundred tons of water in her hold.

A despatch dated London, Third Month 31st says: It is now stated, on the highest official authority, as well as on the basis of common gossip in Parliament and at the clubs, that the Queen is about to resign the step of abdication the British throne. The recent reception of the Prince of Wales by the German Emperor has had a great effect on the aged Queen, who is now convinced that her son ought to have a chance of showing his fitness to rule. The Queen's recent loss of her life, which is certain to be short. The Queen's bodily infirmity is increasing, and she is so

rapidly running, to flesh that massage is necessary to assist her breathing. One strong objection to the Queen has to abdicating is the contingency of being called ex-Queen. She wishes to assume the title of Queen Regnant for the rest of her life.

The bill dealing with the purchase of land and congested districts in Ireland is printed. It bears the names of James Haughey and Madden. The bill covers 53 pages, contains 75 clauses, and is divided into four parts. The first part deals with the sale and purchase of land, the second with congestion, the third with the constitution and jurisdiction of the Land Department, and the fourth with enactments proposed. The bill provides that in the event of the guarantee being insufficient to pay a dividend on landed stock, the Exchequer may make a temporary advance for the purpose. The cash guarantee is to be paid to the guarantee fund annually, and the contingent is to be paid only if required. Each portion of the guarantee fund not required, shall be carried to a reserve fund, which is not to exceed £20,000, or paid to local taxation accounts. The limit of an advance is fixed, roughly speaking, at a sum equal to 25 years' purchase.

Michael Davitt has compiled terms for the settlement of the Lifford case. The two sides have agreed to resume work immediately.

Henniker Heaton, M. P., has received a telegram from Australia stating that the genuine Sir Roger Tichborne has been discovered at last.

The strike movement in Spain is spreading. Throughout Catalonia 49,000 men have quit work, and it is expected that many more will soon join the strikers. Fears are entertained that all the factories in Catalonia will be compelled to close their doors. There is a strong Anarchist element among the working-men.

A despatch from Lisbon, dated Third Month, 31st, says the Government will have a majority of 40 in the new Cortes.

The resignation of Comte Herbert Bismark has been accepted, and Baron Eberstein has been accepted and has been nominated to succeed him as Imperial Minister of Foreign Affairs.

Mountain Villagers in Switzerland are retreating to the valleys, because of the imminent danger of enormous avalanches.

Persia has granted to Russian financiers the refusal of all concessions granted for the construction of railways in Persia and Afghanistan.

The Brazilian coffee crop is reported as middling. It is estimated that 150,000 tons will be available for export.

A contract has been made between the Government of Guatemala and Mr. P. representative of a French syndicate, for the construction of the Northern Railroad of Guatemala, extending from the Capital to the Atlantic Ocean.

NOTICES.

The next meeting of THE FRIENDS' TEACHERS' ASSOCIATION will be held at 140 North Sixteenth Street, Philadelphia, Fourth Month 5th, 1890, 2 P. M.

Programme:

1. Last words on the Grammar Question.
2. Examinations. Bro. A. Thos. Smith, Normal School, West Chester, Pa.

DIED, at his home near Dillon, Marshall Co., Iowa, on the 8th of Second Month, 1890, OLI TOSTENSEN, aged 61 years, a member of Staverang Monthly Meeting of Friends. He was a kind husband, loving father, and strongly attached to his family of Friends, who resided at his home near Abney, Miami Co., Indiana, from the effects of paralysis. Third Month 18th, 1890, MARY, wife of Nathan Pearson, aged 63 years and 6 months (lacking 10 days), a member of Westfield Monthly Meeting, (Smaller Body). She had been afflicted with paralysis for the past five years; the last two years of her life she was blind. She expressed the wish that she could die, and said there was nothing in her way; and we humbly believe that she is at rest with the saints and angels in heaven.

—, on the 20th of Third Month, 1890, HANNAH R., wife of Dr. Charles E. Hopkins and daughter of the late Dr. Charles E. Hopkins, died at the Monthly Meeting of Friends of Philadelphia for the Western District.

—, Third Month 22nd, 1890, MARY, daughter of Gilbert and Eliza H. McGrew, of Harrisville, Ohio, aged 2 years and nearly 6 months.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FOURTH MONTH 12, 1890.

No. 37.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 218.

INDIAN TRAITS.

An additional anecdote is preserved of Judge Dean, of Oneida County, N. Y., whose preservation from death was mentioned in the last number of this series.

"In 1792 or 1793, an Indian who had by some means the Dutch name of Han Yost appended to him, and who married a granddaughter of the celebrated Scaandoa, was discovered about noon, by Judge Dean and family in the highway, some 50 or 60 rods from his house, coming towards it on the run, evidently intoxicated, and giving the death whoop. When arrived at the house, he immediately entered, passed through the kitchen to the sitting-room, where Judge Dean was, and demanded money which he pretended the judge owed him. Judge Dean told him, he owed him nothing, that he had ever paid his red brothers every cent that was their due; that he had never speculated out of the Indians. Han Yost replied that if he would not let him have the money he would take his life, and drew his knife, that constant companion of the savage, and made towards him. Dean's wife, though in feeble health, was a woman possessed of uncommon strength and fortitude of mind, now caught up one of those long, heavy, iron-handled shovels, that graced the corners of the broad-backed fire-places of the early settlers, and placed herself directly between her husband and Han Yost, and was evidently about to strike a blow which probably would have cleft the skull of the savage, considering the weight of the weapon, and the cause which nerved the arm that wielded it. Judge Dean, quick as thought, foreseeing and wishing to avoid future consequences, said, "my dear, don't strike, don't strike," which stayed the arm that held the weapon. She, however, kept her post between her husband and his foe, kept the Indian at bay, while the judge coolly drew his handkerchief from his pocket, wrapped it around his hand, then quickly darted past his wife, and succeeded in securing the knife. Judge Dean was now on equal ground, and his opponent was too far intoxicated to make a very stout resistance, he shortly had him confined in the cellar, where the fumes of the liquor soon caused him to fall into a sound sleep, from which he did not

awake until the next morning. At that time he humbly begged to be released, and promised to behave better in future. After having regained his liberty, he very humbly asked the judge's pardon, and said, 'He never could be thankful enough that they had prevented his taking the life of his very good friend.'

"At the time of Judge White's arrival in Oneida County, an old chief named Han Yerry, resided at Oriskany, who, during the war had acted with the royal party, and who had been dubbed with the title of 'Colonel,' probably from his having held a commission of that grade from the king. One day he called upon the judge with his wife, and a mulatto woman belonging to him, named Lane, who acted as his interpreter. After some little conversation, the colonel interrogated the judge with: 'Are you my friend?' 'Yes,' replied the judge. 'Well, then,' said the colonel, 'Do you believe I am your friend?' 'Yes, Han Yerry,' was the reply, 'I believe you are.' The colonel then rejoined, 'Well, if you are my friend, and you believe I am your friend, I will tell you what I want, and then I shall know whether you speak true words.' 'And what is that you want,' inquired the judge. The colonel then pointed to a little grandchild, the daughter of one of his sons, then between two and three years old, and said: 'My squaw wants to take this pupoose home with us to stay one night, and bring her home to-morrow, if you are my friend, you will now show me.'

The feelings of the grandfather at once upon in his bosom, and the child's mother started with horror and alarm at the thought of trusting her darling prattler with the rude tenants of the forest. The question was full of interest. On the one hand, the necessity of placing unlimited confidence in the savage, and entrusting the welfare and the life of his grandchild with him; on the other, the certain enmity of a man of influence in his nation, and one who had been the open enemy of his countrymen in their recent struggle. But he made the decision with the sagacity that showed he properly estimated the character of the person with whom he was dealing. He believed, that by placing implicit confidence in him, he should command the sense of honor which seems peculiar to the uncontaminated Indian. He told him to take the child; and, as the mother, scarcely suffering it to be parted from her, relinquished it into the hands of the old man's wife, he soothed her fears with his assurances of confidence in their promises. That night, however, was a long one; and during the whole of next morning many and often were the anxious glances cast up the pathway leading from Oriskany, if possible to discover the Indians and their little charge, upon their return to its home. But no Indians came in sight. It at length became high noon; all a mother's fears were aroused, she could scarcely be restrained from rushing in pursuit of her loved one. But her father represented to her the gross indignity which a suspicion of their intentions would arouse in the breast of the

chief; and half frantic though she was, she was restrained. The afternoon slowly wore away, and still nothing was seen of her child. The sun had nearly reached the horizon, and the mother's heart had swollen beyond further endurance, when the form of the friendly chief and his wife, bearing upon her shoulders their little visitor, greeted its mother's vision. If a mother reads my tale, she can tell more perfectly that mother's feelings, as she clasped the little one once more to her bosom, and felt its warm heart pulsate to her own. The dress which the child had worn from home had been removed, and in its place, its Indian friends had substituted a complete suit of Indian garments, so as to completely metamorphose it into a little squaw.

The sequel of this adventure was the establishment of a most ardent attachment and regard on the part of the Indian and his friends for the white settlers. The child, afterwards—Eells, of Missouri, the widow of the late Nathaniel Eells of Whitesboro, still remembers some incidents occurring on the night of her stay in the wigwam, and the kindness of her Indian hostess.—*Annals of Oneida County.*

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 283.)

Fifth Mo. 14th.—I was at Westbury Monthly Meeting to-day, which was large yet not lively. I thought that too many were at ease in Zion, and so contented. Next day was at Jerico Monthly Meeting, pretty well in health; had a good meeting; an inward calm felt, yet poor in spirit. The 16th I had a small meeting at John Serrings, long in gathering, but it ended well.

17th.—Next I had a large and comfortable meeting at Rockaway; but two members of our Society present. My Master was pleased to be mouth and wisdom. Blessed be his great Name. Human wisdom is by no means sufficient for this work. On First-day at Flushing, I, with some others, did believe there is need of great caution in making additions, when things are left well in a meeting, lest, from a desire to help the work, we may do harm. I leave this as a caution.

19th.—I visited a school, and had a solid opportunity therein. Next day had a large, instructive meeting at Newtown; but few Friends attended. A Presbyterian preacher, near the close of it, said, "He was comforted in sitting with us, and fully united with the doctrine delivered; requesting a strict observation thereunto, without which," he said, "no man can be saved; that it was the doctrine of Christ himself, and as old as the creation." I understood he had not been at one of our meetings before, and did bear a good character.

Passing from hence over to New York, I was the next day at Friends' Preparative Meeting there. I had close labor, both with men and women, craving, that as the Yearly Meeting was near coming on, they might be well guarded in conduct and conversation: that the good

cause might not suffer, nor the honest enquirer be turned out of the way.

The two following days, I visited divers families in the city, to my comfort. After that, I attended all the sittings of the Yearly Meeting held here. It was believed to be a favored season, much counsel was administered, both amongst the men and in the women's apartment.

31st.—When the Yearly Meeting concluded, I went to my quarters to wait for further direction what to do next, and where to go.

Sixth Mo. 1st.—Feeling my way to open, I went to Flushing Meeting again, which was a favored season. From hence I crossed the Sound to the main land, having a meeting at West Chester the 2nd; laborious, and not large, but it ended well.

3rd.—I was at a large and favored meeting at Mamaroneck. As I pass along I have many solid opportunities in families. The next day, at the Purchase, I attended their Preparative Meeting, where I had close work. Life and zeal for the good cause are not always found among those who are plain dressed.

On the 5th, in the morning, I set out for Rhode Island. It was a trying season; I was unwell, and having near two hundred miles to go, and not any houses of my friends on the way, I thought I had occasion to look towards my final change; but, after riding about 47 miles, I found my strength and faith renewed, and my love to God increased—blessed be his name forever!

I have many serious thoughts as I pass; because of my appearance outwardly, I am a wonder to the people. I remember I have to advise others not to be ashamed of the cross of Christ, nor deny Him before men; so I feel an inward calm. It arose in my mind, "Let them that mock, mock on; but mind thy business—that is enough for thee." The Lord makes hard things easy.

7th.—The road through Connecticut is stony. After riding to-day about thirty miles, I got to a Friend's house. This to my weary body was comfortable. The next day I was at meeting at Stonington; it consisted mostly of those who did not profess with us. I clearly see human wisdom will not do the Lord's work. Great have been my strippings and poverty of soul; yet I feel better.

9th.—I was to-day at Westerly meeting, which was small, being wet weather. I had a solid time in a family. Some may, perhaps, lose the benefit of their friends' company, by being over-anxious to provide for them. This may serve as a caution. The two days next following, I was at Richmond and West Kingston meetings; the latter was large; and have had several solid seasons in families.

12th.—I was at South Kingston Meeting—large, but not long in gathering. Those four last meetings are in Narraganset, Rhode Island government. Crossed two waters near three miles each, and came to Newport, on the Island. My beloved friend T. Robinson, kindly took me in; where I lodged during the Yearly Meeting. It held five days. On First-day I visited Portsmouth Meeting, which was large and favored; this Yearly Meeting to not seemed low and exercising. By the time it ended I was poor in spirit.

I had a meeting the 18th, on Conanicut Island; a small house and crowded; yet a favored season. It was thought some of every family on the Island were at this meeting. The next day, crossed to the main, and had a meet-

ing at Tiverton; not large—the weather was wet.

20th.—At Little Compton was a very large gathering, many more than had seats; the people were solid and quiet. Many came to the place we dined at, in the afternoon, young and old, who were not of our Society. We had a solid sitting with them, in which several were broken into tears. Parting in feeling love, we had cause to magnify the great Name.

The next day, at New Rochel, I had a solid, quiet meeting. The house did not contain the people. The 22nd, had a large meeting at Center; and another, large and satisfactory, in the afternoon, at Newtown. On the day following, one at Ponaganset, not so large.

24th.—At Bedford, I thought our meeting was dull and heavy, by reason of a drowsy, lukewarm spirit, I was afraid some who sit forward are not clear. Next day, at Long Plains, and in the afternoon, at Cushnet, we had large meetings.

26th.—In much inward poverty I went on board a vessel bound for Nantucket Island. It is called sixty miles by water, and the passage somewhat dangerous. I thought myself a little like Jonah; but we reached Nantucket the next day, and attended the Select Meeting there. I believe it was a favored season. The day following was their Monthly Meeting; large. I had a solid time, both with men and women, to my comfort and theirs. On First-day was two large meetings, in measure comfortable; and the sitting of the ministers and elders the next day was favored.

Seventh Mo. 1st.—This was their Quarterly Meeting. I had a solemn time, both with men and women Friends; divers things had crept in amongst parents and children, to their own hurt and injuring Truth's testimony.

The 2nd, in the afternoon, I had a solid conference with parents and heads of families; close work. The life and power seemed to be too much wanting in divers under a plain dress.

On the next day, forenoon, I had a meeting in the other meeting-house—there being now two in the town of Nantucket—and in the afternoon, a solid, humbling season with the young women collected, not to be forgotten. There appears to be a large number of that class here.

4th.—This day I had three meetings: first, at the eighth hour, with the young men collected. It was large, but insensibility of real good seemed to prevail too much. Second, at two in the afternoon, with the black people, both Negroes and Indians, who are much mixed in this place. This gathering was large and satisfactory. And at five in the afternoon, we had those gathered who were not members of any religious society, with such others as chose to come. This was a large meeting, held to the honor of Truth as I believe, and ended to my consolation. Next day I rode out on the Island about six miles, had a solid time in a Friend's family, and, on returning, saw near 500 cattle; these feed on a common, and are under herdsman's care, who bring them up to be milked.

On First-day I attended two meetings; and visited several aged, sick and infirm people, to their comfort. The next day, taking affectionate leave of my friend in the morning, I went in a vessel about thirty miles to an island called the Vineyard, and landed at Holmes's Hole. The following morning, I was poor in spirit, endeavored to be still, and say but little, as I saw little, believing human wisdom is not sufficient to direct our ways. We had a solid meeting here, though not large. I went over night to William

Coffin's. On the 9th, went to Woods's Hole, in a boat. Here I parted with my friend, Jacob Mott, who was with me some time, and met with my friend Thomas Rotch, who proposes being my companion for a time. He brought my horse to me.

10th.—At Falmouth; we had a meeting, thought to be the largest ever held in that place, and the people so solid and becoming.

(To be continued.)

FOR "THE FRIEND."

Historical Notes, Respecting the Society of Friends.—No. 11.

Some of the controversies in regard to doctrines, in which the early members of the Society of Friends were engaged, were on points that still continue to be subjects of difference between their successors at this day, and many other professors of the Christian religion. One of these was and is, as to the true position of the Bible, or Sacred Scriptures of the Old and New Testament. Many at that time asserted them to be the *primary*, or principal rule of faith and manners; while Friends asserted that to Christ, from whose Spirit they emanated, that title was pre-eminently due.

Isaac Pennington, writing to one of his correspondents in 1670, says: "There is a great dispute between us and professors, concerning the *rule*: which they hold forth the Scriptures to be. Now, truly, I could wish, from the depth of love in my heart to them, and from my desire of their good, that the Scriptures, rightly understood by them, *were* their rule; and not their own reasonings, conceivings and apprehensions upon the Scriptures. But yet, if it were so, they must needs assent to me that the Spirit of Life—that the Truth which lives in the heart—that the law written by the finger of God in the inward parts—is nearer and more powerful than the words, or outward relations concerning those things in the Scriptures. There is the measure of life to be received; there is the Spirit of life to be received—there is a well of life, from which pure life springs up, to be received and enjoyed by them that truly and rightly believe.

"The Lord, in the gospel state, hath promised to be present with his people; not as a way-faring man for a night, but to *dwell in them and walk in them*. Yea, if they be tempted and in danger of erring, they shall hear a voice behind them saying, 'This is the way, walk in it.' Will they not grant this to be a rule, as well as the Scriptures? Nay, is not this a more full direction to the heart, in that state, than it can pick to itself out of the Scriptures? Truly, the Lord hath poured out his Spirit upon his sons and daughters, in and by this precious dispensation of Truth, and by the pure seed. And the Spirit which gave forth the words is greater than the words; therefore we cannot but prize Him himself, and set Him higher in our heart and thoughts, than the words which testify of Him, though they also are very sweet and precious to our taste."

Robert Barclay says, "We account the Scriptures, above all deceit or equivocation, the most excellent writings in the world." Nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate *primary* rule of faith and manners. Yet they are and may be esteemed a *secondary* rule, subordinate to the Spirit, from which they

have all their excellency and certainty. They testify—that the Spirit is that guide by which the saints are led into all truth."

Samuel Fisher was a man of liberal education, and officiated as a stated preacher for a time, until he became convinced of the truth of the spiritual views of religion held by the Society of Friends. He was afterwards engaged in some controversies in defence of his principles, both by words and by pen. He wrote a long treatise entitled the *Rustic to the Rabbits*, in which he reviews the writings of four persons who had attacked the Society of Friends. The subject of the relative positions of the Scriptures and the Spirit, as the rule and guide of men, is largely unfolded in this work. One of his opponents, high in office in the established church, who regarded the Bible as the foundation of all religious knowledge, carried his opinion to such an extreme as to say that, if we admitted that the sacred writings varied from the original by a single letter, or vowel point, it would destroy all certainty, and the whole foundation of the church. The absurdity of such a position is shown by the admitted fact, that of the original documents on which the Bible is founded, it is universally agreed that not one has survived the ravages of time; and the various copies of them which have come down to us, differ from each other in thousands of minute points, although they agree in the statements of the most essential facts and doctrines. Under these circumstances, mankind would be poorly off, if they could not rely upon the direct teachings of the Spirit of Christ, as spoken of by the apostle John, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him."

Christ is the Leader and Teacher of his people: both by the commands and precepts which He delivered when personally on earth, and which have been recorded and handed down to us for our comfort and instruction; and in a more closely personal and important sense, by those instructions which He directly communicates to the attentive and obedient soul.

He is spoken of as a *Light*, because He thus illuminates mankind. "Christ was the true Light, which lighteth every man that cometh into the world." And the ground of condemnation, as He himself declared, is "that Light is come into the world, and men loved darkness rather than light, because their deeds were evil." Whatever comes from Him, and bears the impress of His Spirit, whether in vocal discourses or in written documents, will be received and honored by those who are living in obedience to Him. This is the true ground of our respect for the Holy Scriptures, and the foundation of their claim to be obeyed and followed. For the experience of many generations confirms what Paul wrote to Timothy—"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness."

As to what books should be recognized as canonical, that is acknowledged by the Church as properly belonging to the Holy writings, and therefore of authority; it has been a disputed point from the earliest ages to the present time. Eusebius, in the fourth century, in his Church History, speaks of certain books as being universally recognized by the Church—and certain others as not universally recognized—among which he mentions the Epistles of James and

Jude, the second and third Epistles of John, the second of Peter, and the Revelations of John—all of which are now received as canonical—and the Book of the Shepherd (Hermas), the Revelation of Peter, the Epistle of Barnabas, and others, which are now excluded from the canonical list. The Roman Catholic Church admits as canonical the books of the Apocrypha, which are rejected by the Church of England, and by most Protestant sects. Inasmuch as the Scripture itself nowhere specifies of what books it is composed, and the decision of this question was supposed to be made by one of the ancient councils, in whose judgment we do not often place entire confidence, there is little to justify the assertion of those who maintain that the Scripture is a *closed canon*. For, as R. Barclay well remarks, "If it should please God to bring to us any of those books which, by the injury of time, are lost, which are mentioned in the Scriptures—as, *The Prophecy of Enoch*, *The Book of Nathan*, etc., or the Third Epistle of Paul to the Corinthians, I see no reason why we ought not to receive them and place them with the rest."

The Scriptures depend for their authority on the Spirit of Christ. It is because we believe that "holy men of old wrote them as they were moved by the Holy Ghost," that we receive them as an outward rule for controversies among men. But as the Holy Spirit still operates on the minds of men, we have no reason for doubting that it may still impress on the mind of the children of God the duty of uttering spoken or written declarations, which may justly be regarded as Divine exhortations or commands. Indeed, we believe that this is often the case, and we can accept without hesitation the claim made by Edward Burroughs when he said, "We witness to have received, according to measure, the Spirit of the Prophets, from which they spoke, and the Spirit of the Apostles, by which they spoke, which is Christ made manifest in us. For by the same Spirit of Christ we do declare against these abominations now, as the holy men of God did then; for God and his Spirit is the same as ever was." J. W.

Honesty of the Fijians.—One thing which strikes us forcibly in all our dealings with these people is their exceeding honesty. Day after day our goods are exposed in the freest manner, more especially on Sundays, when for several hours not a creature remains in the house where we happen to be staying, which is left with every door wide open, and all our things lying about. Boxes and bags which are known to contain knives and cloth and all manner of tempting treasures, stand unlocked, and yet, though the village is invariably within a stone-throw, we have never lost the value of a pin's head. I confess, however, it was some time before I could stifle all qualms of misgiving on seeing a crowd of what some people might call savages swoop down on our property and carry it off piecemeal to the boat or village, as the case might be; but when day after day passed and nothing was ever missing, I gradually acquired the implicit trust which has proved so well founded.—*C. F. Gordon Cunnings at Home in Fiji*.

MILDRED RATCLIFF expresses it as her decided opinion that "sleeping Quakers are stumbling-blocks to honest inquirers after the truth, and that they are denying the faith that would give the victory over all such weakness."—*Wm. Evans' Journal*.

The Want of our Time—Life.

The want of our time is life, not the natural life of the creature, which is indeed alive and active in the outward creation, in all the busy works of men, be they commendable or otherwise. Neither is there any want of religious activity in the various ways in which man can possibly engage for the professed good of himself or his fellows, which is an evidence of life and animation. But down deep and under all there is a felt want of those deep stirrings that are of God, and that bear their evidence with them of whose creation and begetting they are—the sense of that life stirring the soul that leads into doing and that has the mark and the seal of Him upon it, who is Lord of lords and King of kings.

There is a sense that solemnizes and prostrates the thoughts and all that is of man in the dust, that hushes and subdues the proud spirit of man, so that however high his knowledge and attainments, he is humbled and brought low before God under a sense of his nothingness and inability to move aright, and so to place himself at the footstool of mercy not only to find mercy, but at mercy's call to be found answering the requirements of that gracious Being, who hath met him and so humbled him and given him a sense of himself and of his own condition and needs, as to lead him to cry out, "I have heard of thee by the hearing of the ear but now mine eye seeth thee, therefore I abhor myself and repent in dust and ashes." This was not the experience of a vile sinner, but of one who had known above many of God's wondrous dealings with him; for of him had God spoken as "my servant Job."

There is therefore an experience to be known in the deep things of God, that leads to self-abhorrence even after much has been known of mercy and of love. And it is this experience that I feel is the great want, in this day of many works and of great religious activity; and the feeling is with me that many feel the want but hardly know why and wherefore it is.

The gauge of our experience is too much by that of our fellows, and there is not a willingness to follow on to know the Lord in his going forth as of old. Hence we sleep and are sickly, and are as babes and not as young men, and strong men, and as fathers and mothers in the church to nourish and to cherish, and to feed as well as to oversee those over whom God would have us as the moulders and formers, being subject unto Him by the perfect subjection of ourselves, fitted to know and to hold true subjection in his will and in his way. For if our own spirit taketh hold of the things of God, however right in themselves they may be, and by the strength of our own spirit and mind we move in the things of God, the service, the work, the labor being of ourselves, cannot please and serve Him, whose judgment is in righteousness.

Hence my counsel, in that sense that I feel, is to wait, to seek, to watch, to pray, for the fresh incoming of God's life and power, the seal of sonship and of renewing in Christ and by Him, and so a knowing of the power of the blood which is the life, to cleanse the soul from all sin, that He who was and is the true light, may still by his enlightening power, give life—renewed life—to do the Father's will. Thus will God be glorified—Christ in his work will be honored, and glory and praise by the spirit will be given to Him who thus worketh to the honor of the Father, Son, and Holy Spirit. For however weak and unworthy, it is the willing and the

obedient to the voice and command of God, that shall eat the good of the land.

The Achans and the Ananias and Sapphiras would thus be searched out in our midst by the power of God being felt in our assemblies to bring to light every hidden thing. Then would truth arise as of old, and the world would be held with a loose grasp, and its favours less sought and its frowns less feared, and the word of God would have free course and be glorified. Then would we not be a declining people, for God being in our midst, the power to attract would be again known as of old, and the ways of Zion would no longer mourn because none do Zion to the solemn feasts.

Ah, there are delights still in store for God's children—the waiting ones, the watchers at wisdom's gates to know the voice of the beloved of souls when He appeareth. Then shall these arise and shake themselves as from the dust of the earth, and put on their beautiful garments, rejoicing in the Lord and in the God of their salvation. Amen shall my soul, even so come Lord Jesus in thy power and glory.

CHARLES W. THOMSON.

1319 Wynkoop St., Phila., Third Mo. 1890.

FOR "THE FRIEND."

A Visit to a Corundum Mine.

Through the kindness of a friend in Chester County, Pa., I was enabled on the 11th of Third Month to visit a corundum mine in Newlin Township, about seven miles west of West Chester.

The roads were somewhat muddy, but there was a great difference in this respect, in different parts of our journey; in the portions first passed over, the rocks beneath were of a micaeous slaty structure, and the soil resulting from their decomposition was somewhat sandy, and contained but little clay to hold the water and to be worked into stiff mud by the horses and wheels of travellers. But we met with other portions where feldspar was more abundant in the rocks, and where the resulting clay rendered travelling much more laborious. My intelligent companion also called my attention to the fact that roads, which had been made but a few years, were worse than those which had been in use for a long period. This he explained on the principle that in old roads the loose soil had gradually been washed out of the roads by the frequent action of rains, leaving behind a larger proportion of the more solid material.

The mine we were visiting is in a serpentine bed, about a mile in length and 800 feet in width, extending in a northeast and southwest direction, and known as the "barrens." It was readily distinguished from the surrounding country, being overgrown with Indian grass and scattered red-cedar trees—the signs of a soil of but little value to the farmer. The serpentine rock comes near to the surface, and the layer of decomposed material on the surface is but thin, for this rock is singularly slow to decompose, and the silica and magnesia, of which it is mainly composed, furnish but little food for the plants which farmers value.

The rocks which prevail in the vicinity of this serpentine bed, are of a form of gneiss, containing considerable mica and talc. How the serpentine came to be formed is a point on which geologists are by no means agreed, but it is not difficult to suppose that in the chemical changes to which the rocks had been subjected, the talc may have furnished the magnesia which forms so important a constituent of serpentine; and that the corundum, which is pure alumina,

may have been derived from the mica or feldspar, which contain it in combination with silica and smaller proportions of other materials.

Corundum was discovered at this place many years ago, in detached lumps, on the surface of the ground; one mass in particular was of great dimensions, and weighed many thousand pounds. But little was known of its use in this country at that time, and some of it was shipped to England, where it found a market, and word was received to send on all that could be procured at a certain price (3 or 4 cents a pound.) Its present value is much higher. The product of the Chester County mine is pulverized into powder of various grades of fineness, and used for making wheels for grinding purposes.

It is one of the hardest of known substances, being inferior in this respect to the diamond only. It is about four times the weight of water. The Oriental gems, sapphires, ruby, topaz, emerald, and amethyst, are all varieties of this substance; and some of them are greatly admired and highly valued. The corundum of Chester County is obtained mostly in a massive form, somewhat like granite, an aggregation of small corundum crystals, with mica, feldspar and other materials. In mining, shafts are sunk to sixty or more feet in depth, and then horizontal passages worked in the vein. The greatest depth thus far reached is about 140 feet. The material that is raised to the surface, is then sorted out, all that contains enough of the corundum to be worth working is reserved, and the rest thrown on to the dump heaps. The rock is then crushed and powdered, and the impurities, being lighter than the pure mineral, are separated by a blowing process, as chaff is taken out of the wheat.

In the Pennsylvania Geological Survey, mention is made of a narrow dyke of trap rock, intersecting the serpentine.

The specimens of this dyke which I obtained did not resemble any trap I had ever seen, but seemed more like a hard serpentine. Whatever its real character may be, it is an interesting fact that the corundum vein lies along it, on its southern side.

J. W.

FOR "THE FRIEND."

"Ye Must Be Born Again."

These words of our blessed Saviour, which were spoken many years ago, remain to be as full of meaning now as they were then. "Ye must be born again,"—the spiritual birth—without which no one can enter the kingdom of God. Would it not be well for some of us in an especial manner to duly consider these words? Some may say, how is it to be brought about? By taking heed to that which is made known in the secret of the heart, by Him who said, "I am the way, the truth, and the life." He it is that will create in all those that are willing to give their all unto Him, this new birth; a new feeling that has not been experienced before. But when that which is begotten of Him is felt, it must be cherished and nurtured; and when there is a willingness to receive, and the fallow ground of the heart has become broken up and soft and pliable, and the false rest destroyed, it is then in a condition to receive the good seed, the word of God, which will be handed forth from season to season, when there is a hungering for the spiritual food. But to experience a growth in these things, there must be a continuance in seeking for this "Pearl of great price," not giving out by the way, but a daily walking in his fear, a fear of offending

Him, a holding out to the end to win the crown. "Him that cometh to me I will in no wise cast out," were the words of our Saviour; and He will not cast out any of those that put their whole trust and confidence in Him; but will be a helper in every time of need. Then let those that have not yet tasted of the Lord's goodness, close in with the day of their visitation, and come and know Him for yourselves and find out that there is a quiet habitation, a place of retreat to go in times of trial, which the worldling knows not of.

Blessed habitation. The prophet Isaiah, speaking of it, says, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation."

This new birth brings into subjection the passions of the natural man and makes him more like a little child. Ah! to be transformed from a state of nature to a state of grace, is it not a desirable change? And who has the praise but God alone when any experience this? For it is He that leadeth to repentance. "God is no respecter of persons," but He will use all alike that are willing to bow their necks to his yoke, and such will find that He will make hard things to become easy; and that which seemed to be bitter, will be sweetened by his loving hand. Therefore, to some I would say, let the time past suffice; and press forward and enlist under the banner, and if faithful He will lead thee on step by step, until thou hast become a valiant in his army.

E. C. COOPER.

Third Mo., 1890.

GROWING OLD.

SELECTED.

They call it "going down the hill" when we are growing old;
And speak with mournful accents when our tale is nearly told;
They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality.

But it is not going down; 'tis climbing high and higher,
Until we almost see the mountain that our souls desire;
For if the natural eye grows dim, it is but dim to earth;
While the eye of faith grows keener to discern the Saviour's worth.

Who would exchange for shooting blade the waving, golden grain;
Or wish the corn is fully ripe, would wish it green again?

And who would wish the hoary head, found in the way of truth,

To be again encircled with the sunny locks of youth?

For though, in truth, the outward man must perish and decay,

The inward man shall be renewed by grace from day to day;

Those who are planted by the Lord, unshaken in their

Shall in their old age flourish, and bring forth their choicest fruit.

It is not years that make men old: the spirit may be young

Though fully threescore-years-and-ten the wheels of life have run.

God has himself recorded in his blessed Word of Truth

That they who wait upon the Lord, they shall e'en renew their youth.

And when the eye, now dim, shall open to behold the

And ears, now dull with age shall hear the harps of heaven ring,

And on the head now hoary shall be placed the crown of gold,

Then shall be known the lasting joy of never growing old.

—The Church Union.

FOR "THE FRIEND."
THE EMPTY CHAIR.

What memories of by-gone days in quick succession steal
Upon my spirit, which, perchance 'twere idle to reveal,
Yet still they seem to haunt me so, and with me to re-
main—
They only leave me for awhile and then return again,
And as I sit in thoughtful mood and view the empty
chair,
How does my heart in secret feel the vacancy that's
there.

And is there not in every home some vacant seat to
show
Which calls forth memories of the past and thoughts
of long ago?
Ah! yes, within the humblest cot affection dwells as
sure
As in the lordly mansion, and it may be just as pure;
Then do not deem me weak because their sympathy
I share,
As they point to it perchance with tears, the vacant
empty chair.

It has ever seemed a hallowed thing and still shall
seem to be,
The chair whereon a mother sat and nursed us on her
knee,
And kissed us and some story told to stay our childish
fears,
And make our hearts rejoice again and wiped away
our tears;
And who can paint a picture, in colors rich and rare,
To move the feelings of the heart like her vacant
empty chair?

When I think of all the hopes and fears which crowded
on the brain,
When sitting in that empty chair ne'er to return again,
I hear within my inmost soul a voice which seems to
say—
"These hopes and fears which now are thine shall
soon have passed away."
Then burthen not thy heart too much with aught of
anxious care,
Thou knowest not how soon *thou'lt* leave a vacant
empty chair.

Then wherefore should our hearts be fixed on tran-
sient earthly things,
Which, even when they are possessed, no lasting trea-
sure bring;
Does not each vacant seat we see a silent lesson teach
As solemn and as true methinks as prophet e'er did
preach—
And they are in the spirit land and we shall meet
them there,
The loved ones who have occupied each vacant empty
chair.

EDWARD ALLEN.

A Friend from Ohio, sends us the following
extract out of the Friends' Library, volume 1st,
page 128, concerning the institution of the Dis-
cipline; to show the care that Friends early took
in regard to marriages. It is taken from an
epistle of George Fox in 1669, and is as follows:

"Such as marry by the priests, or marry by
the world, those that are unbelievers, go from
God's power and spirit, and his joining, and do
break the law of God in their marriages, which
forbade to join with unbelievers; and therefore
with the light of Christ Jesus, are such judged
and condemned, and must come through con-
demnation and judgment," 1669.

George Fox was, (with other Friends) con-
cerned to the setting up of the Discipline, under
the same power and spirit, as he was in preach-
ing the gospel; and the Discipline was found to
be very needful to keep the Society in a healthy
condition. Those that come amongst us, to be
of any service to us, must be convinced of our
doctrines and principles. Otherwise, we would
only add to our numbers without increasing our
joy.

*The Testimony of Stillwater Monthly Meeting,
Ohio, concerning MARY JONES, who departed
this life in the 74th year of her age.*

As it has pleased the Head of the Church to
call from words to rewards this our beloved
Friend, we feel concerned to give a short ac-
count of her.

She removed, with her husband, from Georgia
to this State, in the early settlement thereof;
and although they had to encounter the difficul-
ties and privations attendant on settling in a
new country, yet she was diligent in the attend-
ance of our religious meetings, and one that was
concerned therein for the arising of that life
which is the crown and diadem of all our reli-
gious assemblies. She acceptably filled the
station of an overseer and elder for several
years; and being faithful in the occupancy of
the talents entrusted to her charge, her Divine
Master was pleased to bestow on her an addi-
tional gift, the ministry of the word of life and
salvation; and being sensible that this Divine
gift cannot be exercised in the wisdom and will
of man, she was careful not to move therein,
without witnessing the fresh anointing from on
high, whereby she was enabled to minister in
the newness of the Spirit; to the edification
of her friends. The young and rising gener-
ation were particularly the objects of her tender
solicitude; whom she was often constrained to
invite to submit to the cross of Christ, whereby
they might experience a growth in grace, and
in that knowledge which accompanies salvation;
and be prepared to fill their respective allot-
ments, to the praise of the Head of the Church
and to the peace of their own minds.

She was a firm believer, as the rightly exer-
cised among us have ever been, in the doctrines
of the Holy Scriptures; was frequent in the
reading of them, and often pressed upon Friends
this Christian duty. She returned from the
Quarterly Meeting, in the year 1835, in feeble
health, and though her bodily strength seemed
gradually to decline from that period, yet she
was so far supported as to be able, though not
without much fatigue, to make a visit to a dis-
tant branch of our Quarterly Meeting, where
she was lively engaged publicly to espouse
the cause of her dear Redeemer. Soon after
arriving at home, she was entirely confided to
her room, where she manifested much satisfac-
tion in the visits of her friends and frequently
spoke of the comfort their sympathy afforded
her. On one occasion, however, she said,
"Around a sick bed is no suitable place for
friends to meet and talk about their business
and domestic affairs. It has been a burden to
my mind."

In the fore part of her confinement, which
was of several weeks' duration, she was closely
proved with poverty of spirit; and being
brought to take a retrospective view of her
life, was made to lament over her short-com-
ings. But He who saw meet thus to prove her,
did not forsake her in this hour of trial, but
enabled her to hope in his mercy, and afresh to
realize in the line of experience the apostolic
testimony, "Not by works of righteousness
which we have done, but according to his
mercy He saved us, by the washing of gener-
ation, and the renewing of the Holy Ghost,
which He shed on us abundantly, through Jesus-
Christ, our Saviour." And He, whose ear is
ever open to the cry of the needy, was pleased
in his own time to appoint unto her, "beauty
for ashes, the oil of joy for mourning, and the
garment of praise for the spirit of heaviness;"

and in this precious clothing of mind she con-
tinued until the evening of the 22nd of Twelfth
Month, when the frail tabernacle sunk under
the weight of disease, and her purified spirit
was released, we trust, to join the innumerable
multitude which came out of great tribulation,
and had washed their robes and made them
white "in the Blood of the Lamb," in ascribing
salvation to our God who sitteth upon the
throne, and unto the Lamb.

Rods of Memory.

The number for First Month, 1890, of *New
Englander and Yale Review*, contains an article
by W. Churchill of notes made during a resi-
dence in the islands of the Pacific Ocean, which
furnish an interesting illustration of the aid to
memory derived from associating statements or
speeches with certain material objects. The
former use of wampum-belts for this purpose by
our American Indians is a well-known instance
of the same artificial memory, if it may be so
called. But all these inventions of savage na-
tions are far less effective than the writing of
civilized people, because they depend on the
memory of an individual, and when he has passed
away, the wampum-belt or other similar aids are
unintelligible to the other members of the tribe,
unless the events designed to be recorded have
previously been committed to memory by them.

When cruising about among the Solomon Is-
land, wishing to land on Bouka, Churchill sent
a present and a message of friendship to its chief,
through the head talker of a friendly chief who
lived on the opposite side of the strait. This was
a useful precaution, as the inhabitants are
cannibals, and might not receive in a friendly
spirit a visit from one whose purpose was un-
known to them.

The messenger belonged to an hereditary class
of talkers, whose business it was to preserve the
memories and traditions of the past. In this,
they use sticks about the size of lead-pencils,
called "rods of memory." On the third day the
man returned and made his report. He began
by untying a bundle of rods of memory from his
hair, and laying one at a time before him, re-
peated the words and ideas associated with it in
his mind. This was his narrative:—

"It was the time when the sun stands highest
and the cocoa-nut shades its own roots. It was
two suns before this. It was before the house
of me the head talking-man of the chief. I was
within. You, oh son of the men beyond the
horizon, came before my house and you said:
Head talking-man of the chief, I am a chief
from beyond the horizon, and I have come to
visit my brothers who live in the sea. Go you
to the chief who lives in Bouka across the nar-
row water, and carry to him this beyond-the-
horizon cloth, these hard berries and this to-
bacco. Tell him I will come to see him and will
give him many treasures. Go now and do my
message. Then I crossed the narrow water in
my canoe and went to the house where lives the
chief of Bouka on the north side. It was morn-
ing when I found him. I came before him and
I told him the words of your message as it was
upon the rods to which I had committed it."

"Then he took the presents and he bade me
give this message: Tell the chief from beyond the
horizon that he may come to Bouka; his people
must not eat my people, nor will my people eat
his; we will be friends and one people. Give
him this boar's tusk, this whale's tooth, and this
basket of yams. This is the message on the
rods."

A week later, says Churchill, the talking man

of the Bouka chief repeated this conversation without the change of a word, and after the lapse of a month or more, the original messenger was pleased at a chance to show off his powers, and repeated the whole thing without a slip or a change. Asked as to how he remembered he simply said, "The message is on the rods, I see it and lift it off. That is all."

Natural History, Science, etc.

Tobacco Poisons Meat.—Cases of poison due to meat which seemed thoroughly wholesome, have sometimes occurred and have remained unexplained. In the Revue d'Hygiene, M. Bourrier, inspector of meat for the town of Paris, makes a valuable suggestion. He describes his experiments with meat impregnated with tobacco smoke. Some thin slices of beef were exposed for a considerable time to the fumes of tobacco, and afterwards offered to a dog which had been deprived of food for twelve hours. The dog, after smelling the meat, refused to eat it. Some of the meat was then cut into small pieces and concealed within bread. This the dog ate with avidity; but in twenty minutes commenced to display the most distressing symptoms of acute poisoning, and soon died in great agony.

All sorts of meat, both raw and cooked, some grilled, roasted and boiled were exposed to tobacco smoke and then given to animals, and in all cases produced symptoms of acute poisoning. Even the process of boiling could not extract from the meat the nicotine poisoning.

Grease and similar substances have facilities of absorption in proportion with their fineness and fluidity. Thus the fats most readily influenced by tobacco are, in their respective order, the fat of horse-flesh, of pork, of veal, of beef, and finally of mutton. Hashed meat is, of course, more easily affected than larger pieces; thus, a few pufts of smoke directly projected on to sausage-meat will give it a characteristic and unpleasant taste. The juices of meat are equally dangerous. The juice squeezed out of some veal perfectly saturated with tobacco-smoke was injected into a rabbit, and death resulted in a few moments. Fresh killed meat is more readily impregnated, and stands in order of susceptibility as follows: Pork, veal, rabbit, poultry, beef, mutton, horse. The effect also varies considerably according to the quality of the tobacco—and the end of a cigar or pipe has the most injurious effect on any meat that may be exposed to the smoker. A few jets of smoke from Belgian tobacco on a dish of raspberries will suffice to destroy the delicate flavor of the fruit and to render it uneatable. All these experiments would seem to denote that great care should be taken not to allow smoking where foods, especially moist foods, such as meats, fats, and certain fruits, are exposed.—*Lancet.*

The Record in the Brain.—All persons are consciously and unconsciously molding in their brain cells records innumerable. Things that we reck not of leave their impress there; stamp comes upon stamp like the various writings in an old palimpsest, in which the lower writings seem entirely obliterated until they are revealed by the processes of the antiquarian. So, when the vision of the higher centers is sharpest, it can see through the maze, and it may in a moment decipher the records of a lifetime; or, when the restraining influence of the higher centers has been removed during delirious unconsciousness, muttered words, broken sentences, or clearly spoken periods, and mayhap even

acts, give to bystanders glimpses of the passing visions. When we are trying to recollect a thing, we are simply searching here and there among the records in the brain to see if by any chance we can find the leaf that we want to read. What an index catalogue is to the searchers in a library, that to the searcher of brain records are the laws of association; and precisely as a purely alphabetical or arbitrary catalogue may assist the student, so may an artificial system of mnemonics assist the brain-deliver. The separateness of memory and consciousness is also illustrated by some of the extraordinary phenomena which are connected with the so-called local memories. Among the local or isolated memories the most distinct and sharply cut is the memory for words. The forms of aphasia known as word-blindness and word-deafness are very strange. The sufferer from word-blindness can write and will understand what is said to him; he will talk to you and perhaps talk you to death; but hand him a book, a newspaper, or even the letter he himself has written, and he cannot read a word. Thus, an active man of business having written a letter, giving directions for an important matter, attempted to read it, in order to see if it was correct, but was astounded to find that he could not make out a single word. He had been suddenly stricken with word-blindness. The sounds of the words and the words themselves had remained to him, but the recollection of the written forms of the words was gone. In a case of word-deafness the person can talk and write, but although his hearing is perfect, he cannot recognize the spoken words. The sound of the voice is plain to his sense, but conveys no thought to him.—*Dr. H. C. Wood, in The Century.*

A Faithful Brute Companion.—About ten o'clock last night, as officer Maloy of Station 2, Cambridge, was patrolling Main Street, he sighted a man resting against a building for support. Approaching him, he found that he was badly intoxicated, and at his feet lay his faithful English bull-terrier. The officer took the drunk in and conveyed him to Station 2, the dog meanwhile following close to his master. He was consigned to a cell and the dog accompanied him. The inebriate threw himself upon the bunk, and the dog jumped up and took a position at his head, guarding him zealously, and from time to time tenderly licked his face. It was another instance of the proverbial faithfulness of canines.—*Boston Herald.*

Flora of Sandwich Islands.—The Hawaiian or Sandwich Islands have an area of about 6,000 square miles, and are 2,000 miles from the American coast, their nearest terrestrial neighbor. Its highest mountain, Mauna Loa, is 13,805 feet. Just within the tropics—it has therefore a very varied climate, within a comparatively limited area. This gives great variety to its flora, a work on which has been issued in London by the friends of the late Dr. Hillebrand, long a resident of the Islands. There are 844 species of flowering plants, and the unusually large proportion of 155 ferns, or vascular cryptogams. Of the total of near one thousand, 653 are found nowhere else but in these Sandwich Islands—a proportion but slightly exceeded in some parts of western Australia. The proportion of shrubby plants is quite large, and some representatives of low-growing genera of other regions grow to an immense size here. There is a dock that reaches twenty, or occasionally forty feet; a plantain

(*Plantago*) that forms a stem six feet before branching; a geranium with a stem twelve feet high and four inches thick, and plants not removed from our common chickweed that are bushy shrubs.—*Exchange.*

Items.

What a European War Would Involve.—The *Times* Paris correspondent, M. Blowitz, writes as follows:—"At this moment everything in Europe gives reason to hope for a prolonged peace. Other considerations, however, of a less elevated character, perhaps, but still more imperious, force themselves on the meditations of rulers. In the present state of national armies the question arises, What would be the inevitable consequences, material and financial, of a conflict? And rulers must have drawn back terrified at the reply to that question. The rapidity of the mobilization of the successive contingents of which a national army is composed, has become, it is believed erroneously according to some, justly according to others, the essential condition of success. The rapid mobilization of the contingent of nations like France, Germany, and Russia, which, having reached their final military development, can each send into the field nearly two millions of men, and which desire to mobilize them completely, and rapidly to be prepared for all contingencies, represents a first immediate expense of 500,000,000. The support of these successive contingents in a mobilized state represents a cost of 1,000,000,000."

Now, as in the present political state of Europe, a conflict between any two nations implies the entrance of the other three great nations on the scene of action, it may be estimated that such a conflict would cost, in the first place, 2,500,000,000, to set the movement in operation, and 500,000,000,000, to meet the monthly expenses. The struggle might be prolonged for a year, or for seven months. We should then have, for the five great Continental Powers implicated, an enormous number of milliards of francs irretrievably lost, Europe being thus ruined for a century.

"But this is merely a commencement. All the other European Powers, great or small, would have to be drawn in. Belgium, the Netherlands, Denmark, Sweden, Norway, and Denmark, are obliged to shoulder their arms to prevent being submerged, Roumania, in the first place, and then the other Balkan States are obliged to defend themselves against surprises during the war. Montenegro cannot and will not remain a simple spectator, and the war compels Turkey, already carried along by the movement in the Balkan Peninsula, to imitate the rest of Europe. England herself, in spite of her isolated position, will be obliged to watch events which may occur in the North Sea, in the Red Sea, in the Mediterranean, and of which the reaction will be felt in the most distant countries, in India as well as in Africa. England will be compelled therefore to be ready in a state of readiness, and all Europe, from one end to the other, must be ready to advance towards a general conflagration. I need not say that I am not the inventor of this picture. It has haunted and, fortunately, it still haunts the statesmen at the head of affairs, and the figures I have employed are those which in certain countries have been brought by the War Minister under the notice of the Finance Ministers."

"I have not yet shown the life of Europe stopped by a tremendous convulsion. All the springs of industry would dry up, because the whole abled-bodied section of the nation, being under arms, would cease to do the work required in time of peace. It is not, then, to be wondered at, in presence of the present state of the world, that the result of the latest theories of military organization, that the young German Emperor himself has become an advocate of peace, that he not only wants it for Germany, but that he has calmed the irritation in Austria, and that during his long conversations with King Humbert he whispered to him ideas of peace and of a notable reduction of armaments, and quite recently by the sympathetic and friendly language used by the King of Italy to the French Ambassador, designed to remove painful impres-

sions, and to bring about a cordial understanding between the two nations separated by the Alps. It must also be admitted that France herself has been a powerful promoter of the ideas of peace of which we have to record the appearance. The Exhibition, by causing a general feeling friendly to France, created at the same time a sentiment in favor of Peace. The elections confirmed the effect produced by the Exhibition in reducing to twofoldness firebrands leagued under the leadership of a chief who, destitute of political capacity and unable to realize his impossible promises, would have sought a diversion in some senseless enterprise."

Funeral Reforms.—The *West Chester Local News* says:—"The agitation in favor of less cost and extravagance in funeral expenses, which was exaggerated by both press and pulpit some years ago, has not been fruitless. A Philadelphia undertaker, in speaking of the change in the conduct of funerals within recent years, says that an average bill for the burial of a rich person used to be fully \$600, whereas it is now only \$400. The cost of a funeral of a well-to-do person was from \$200 to \$400, six or eight years ago, but now it is not over \$150."

"There has been great curtailment in the number of carriages, but in other directions, such as the lavish display of crapes and flowers, the change is most marked. Long lines of carriages, as a seeming invitation and inducement to the whole neighborhood to take a free ride, are now looked upon as mere vulgar show. Good and even expensive caskets are used, but the best taste is in the direction of as little ostentation as possible. Private internments are much more prevalent than formerly, and in these cases only enough carriages are hired to accommodate the immediate relatives and friends of the deceased. The reform has been materially helped by the example of persons of wealth and refinement and no one who has good judgment and independence of character need be led into the folly of stunting himself and his family for a whole year in order to have a 'fashionable' funeral."

The Power of Public Sentiment.—The *New York Press* thinks that significant evidence of the power of public sentiment is found in the Assembly Manual for 1870 as prepared by the clerks of the two Houses at Albany. There are a number of saloon-keepers in New York City among the members of the Assembly. Not a single one of them has recorded himself as a saloon-keeper by occupation. The occupation of each member is set down by the clerks as it is given to them. It is not possible that they would willingly falsify the record. When saloon-keepers give their occupation as hotel keeper, manufacturers, merchants, contractors, and so on, it may be taken as fair evidence that they feel the shame of their business and the weight of public sentiment, which says it is indecent for them to sit in the body that makes laws for the regulation of their traffic.

THE FRIEND.

FOURTH MONTH 12, 1890.

In the *Century Magazine*, we find an article on "Revelation and the Bible," commenced in the number for the Twelfth Month, and continued in four successive issues of that periodical, which contains some interesting matter.

Commencing with a quotation from Chillingworth—"The Bible and the Bible only is the religion of Protestants," (a sentiment which is not to be received without considerable modification), the writer proceeds to explain what the Bible is—"a voluminous collection of miscellaneous writings. They emanate from numerous authors, not all of whom are known even by name. These writings were all of them composed long ago and at different times—a portion of them at dates extremely remote." "Obvious imitations belonging to time and place, and to

varying types of mind and culture, are stamped upon their pages." Yet they are pervaded by the spirit of holiness. In reference to this proof of their claims to regard, G. P. Fisher well observes: "Where perceptions, moral or religious, are confined to no single breast, where they are awakened in a vast number of human beings, and arise to a great degree independent of time and place, and of peculiarities of race and education; and where, moreover, they stand related to the noblest development of character as their concomitant or fruit, they must be allowed to have a catholic worth." "Clerical bias, as that having a critical eye, to cast aside all prejudice, he perused the books of the old and New Testaments—each book as a whole and also as an integral part." "And need I say," he testifies, "that I have met everywhere more or less copious sources of truth, and power and purifying impulses; that I have found words for my inmost thoughts, songs for my joy, utterances for my hidden griefs, and pleadings for my shame and feebleness? In short, whatever finds me bears witness for itself that it has proceeded from a Holy Spirit, even from the same Spirit which of old entered into the prophets."

Yet it is a fact that cannot be denied, that there are in the Bible many obscure passages; and, especially in parts of the Old Testament, some moral difficulties. The true explanation of these things, is that the Scriptures are not the source of religion, but that religion made the Scriptures. As to the New Testament, Christianity had an organized existence, and was spread abroad in the world before any part of it was written. It was the men who believed in Jesus and followed Him, that He styled "the Light of the world," and "the salt of the earth." It was the living interest felt in the sayings and doings of Christ that led to the preparation of the gospel narratives by Matthew, Mark, Luke and John. "As to the Epistles, the churches had to be founded before they could be addressed." "The fundamental reality is not the Bible. It is the kingdom of God."

The preservation of four contemporaneous accounts of the events connected with the appearance of Christ in the flesh, give an assurance of the substantial accuracy of the record of those events, such as is scarcely to be reached in reference to any other narrative of so ancient a date. Yet, if it could be proved that some mistakes had been made by those writers, it would not affect the substance of the Christian religion.

One of the most remarkable events of modern times was the French Revolution, near the close of the last century, and the destruction of those privileges of the aristocracy which had long exerted so depressing an influence on the working classes. An acute critic might challenge the accuracy of an historian who related those events; but his criticism would not alter the fact of the emancipation of the peasantry from their old burthens. So, the reality and value of the religion of Christ remain unimpaired, amid the assaults of doubters and infidels of every shade of opinion.

This subject is treated of at great length by Samuel Fisher, one of the early members of the Society of Friends, in his *Rusticus ad Academicos*, a reply to several persons who had attacked the principles of the Quakers. In this elaborate work, he continually calls attention to the fact, that it is the Spirit of Christ, which is the source of and foundation of religion, and that the authority of the Bible depends on its being the utterances of those who spoke or wrote from the influence of that Spirit. If these utterances had

been perverted or misapprehended, in the lapse of ages, or had been originally modified by the imperfections of the channel through which they were communicated, the religion of Christ, which is the effect of the work of his Spirit in the hearts of the obedient, would still remain unchanged.

Without endorsing every sentiment advanced in the extended essay of Professor Fisher, it is very interesting to find him on this subject of Divine inspiration, approaching so closely to the true standard as held by the Society of Friends. This is further evidenced by the following quotations from his article:

"Our convictions of religious truth do not take their rise in the understanding. There is such a thing as spiritual discernment. There are truths which shine in their own light. They impress the soul directly with the evidence of their reality. They will sometimes flash on the mind after long waiting and fruitless groping in the dark. Christ did not say: 'Blessed are men of talents, blessed are those who have the ability and leisure for investigation; blessed are the keen logicians.' But He said: 'Blessed are the poor in spirit; 'blessed are the pure in heart; 'blessed are they that hunger and thirst after righteousness.' His first followers were not distinguished for their intellectual powers. They were unlearned men. It is found in these days not unfrequently, that men eminent for their intellectual powers and acquisitions are unbelievers. If the secret of unbelief, or its inmost source be the alienation of the heart from God, what is there in mere intellectual culture to furnish a remedy?"

FOR "THE FRIEND."

Summary of weather observations taken at Westtown, Chester Co., Pa., for Third Month.

Mean Barometer,	29.909
Highest "	30.404 on 9th.
Lowest "	29.159 " 28th.
Mean Temperature	37.8
Highest "	72.5 on 12th.
Lowest "	5.8 " 7th.
Greatest daily range of temp.	28° " 28th.
Least " " "	0° " 14th.
Total Precipitation	4.68 inches
Total snow fall	9.50 "
Number of days rain or snow fell 17.	
Number clear days	7.
Number fair days	12.
Number cloudy days	12.
Prevailing direction of wind North-West.	

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a decrease during Third Month of \$1,389,857. Total cash in the Treasury, \$628,764,793.

The steamer *Utoga*, from Mediterranean ports for New York, with 535 steerage passengers, put in at Halifax, on the 4th instant, after a stormy passage of 19 days from Gibraltar, short of coal and provisions. The last bullock on board had been killed, and when she reached Halifax those on board "were on the last barrel of flour."

It is stated that the Newfoundland Government has decided to repeal the Bait act, and heretofore French, American and Canadian fishermen will be permitted to freely purchase bait in Newfoundland harbors upon payment of tonnage and license fees, but the exportation of bait to St. Pierre is prohibited.

On the 7th instant, the House Committee on Coinage authorized a favorable report of a bill for the recoinage of the subsidiary coins of the United States, which are abraded, worn, mutilated, defaced and otherwise unfit for circulation, or are of denominations for which there is no current demand. It is further provided by the bill, that silver coins of less denomination than one dollar shall hereafter be a legal tender in sums not ex-

ceeding twenty dollars in all payments of public and private debts, and when held by any national bank may be counted as a part of its lawful reserve.

The House Committee on Railways and Canals has ordered a favorable report on Representative Payne's bill providing for the construction by the U. S. of a ship canal around Niagara Falls. The route—about 25 miles in length—is along one of the lines already surveyed, and the locks are to be 400 feet long by 80 in width. Otherwise the canal is to be sufficient in size to permit of the passage of vessels which can pass through the St. Mary's canal when the new locks are completed. According to the plans submitted, the canal is to cost \$23,000,000.

Chief Maves, of the Cherokee Nation, who had been in Washington for some time, has just returned to the Territory for the purpose, it is said, of calling a meeting of the Cherokee Council to take some action relative to the terms and conditions upon which they will cede their surplus lands to the Government.

It is reported that the Indians on the Coast of Oregon in Washington are suffering for food, and that the aged and infirm are liable to die unless supplied with food at once. There are about 1300 Indians on the reservation.

"A stream of Chinese," says the San Francisco correspondent of the New York Herald, "is now pouring across the Mexican border into California. These coolies are brought from China, transferred at San Francisco to the Esenada steamer, and landed in Lower California, ostensibly to work in the mines. They seldom remain more than a few weeks, when they usually start back northward."

A municipal election was held in Milwaukee, Wisconsin, on the 1st instant. The so-called Bennett law, enacted by the last Legislature, requiring the teaching of English in all schools, private and parochial as well as public, was made an issue. The Republicans were in the majority, and the Democrats were pledged to its repeal. The Lutheran and Catholic clergy were very active in support of the Democratic candidates, who were elected by 5000 majority.

The Iowa House of Representatives on the 5th instant, went into Committee on the whole on a pending bill, and, after much debate, resolved—51 to 49—to report to the House in favor of indefinite postponement. Let the friends of temperance rejoice, but let them also be intently vigilant hereafter.

The Providence R. I. Journal has published a bill for the purchase of votes in that city. Names have not been used, but "vouchers can be secured to show that the figures are correct, which are that 3100 of the 21,000 voters will sell, and have in previous elections sold, their franchise for from \$2 to \$10 each. Wards 1, 3, 5, 6, 7, 8, 9, and 10, each having 2000 voters, could sell their franchise for \$20,000 will elect a candidate at any price in the city. The Tenth Ward has 600 voters to be influenced by money."

The fruit crop promises to be unusually large in California this year, and the greater part of it will probably be dried, and growers there have learned by experience that dried fruit pays better than canned."

According to figures published in the Enquirer, Cincinnati packed 25,569 hogs less the past season than during the season of 1858-59.

The booting and shoemaking business is quite a business in New York. Not only is there a big demand for wooden soled shoes required by workers in certain trades, but for the wooden sabots such as are seen in pictures of life abroad. French and German women are the principal buyers of wooden shoes. These shoes cost about \$1.25 a pair, and they are mostly worn in the East side tenement district.

A wind and sand storm stopped travel on the Atlantic and Pacific Railroad in New Mexico a few days ago, and two to four feet deep lodging on the track.

There is a cholera epidemic in this city, 48 cases more than during the previous week and 18 more than during the corresponding period last year. Of the foregoing 208 were males and 182 females; 55 died of consumption; 37 of pneumonia; 37 of diseases of the heart; 14 of inflammation of the brain; 14 of convulsions; 13 of cholera; 12 of typhoid fever; 11 of paralysis and 10 of inanition.

Markets, &c.—U. S. 3 1/4, 103 1/2, 4 1/2, 122 1/2; currency 6 1/2, 116, 125.

Wheat sold in small way to spring on a basis of 11 1/2 to 16 cent per pound for middling uplands.

FEEDS.—Winter bran, choice \$17.50; do, fair to good, \$17.47-25; spring bran, \$16 a \$16.50.

FLOUR.—Western and Pennsylvania super, \$2.00 a \$2.40; do, do, extra, \$2.50 a \$3.00; No. 2 winter flour, \$3.00 a \$3.50; Pennsylvania family, \$2.00 a \$2.50; do, \$3.50; Pennsylvania roller process,

\$3.30 a \$4.00; Western winter, clear, \$3.75 a \$4.00; do, do, straight, \$4.10 a \$4.35; winter patent, \$4.35 a \$4.50; Minnesota, clear, \$3.50 a \$4.00; do, do, straight, \$4.00; do, do, patent, \$4.65 a \$4.90; do, do, favorite brands, \$5.00 a \$5.10. Rye flour sold in a small way at \$2.80 a \$2.90 per barrel.

GRAIN.—No. 2 red wheat, 84 1/2 a 85 1/2 cts.; No. 2 white wheat, 81 1/2 a 82 1/2 cts.; No. 2 white oats, 30 1/2 a 31 cts.

BEEF CATTLE.—Extra, 5 a 5 1/2 cts.; good, 4 1/2 a 4 3/4 cts.; fair, 4 1/4 a 4 1/2 cts.; common, 3 1/2 a 4 cts.; fat cows, 2 1/2 a 3 cts.

SHEEP.—Extra, 6 1/2 a 6 3/4 cts.; good, 6 a 6 1/2 cts.; medium, 5 1/2 a 5 3/4 cts.; common, 5 a 5 1/2 cts.; culls, 4 1/2 a 4 3/4 cts.

LAMBS.—Extra, 7 1/4 a 7 1/2 cts.; good, 7 a 7 1/2 cts.; medium, 6 1/2 a 6 3/4 cts.; common, 6 a 6 1/2 cts.; culls, 5 1/2 a 5 3/4 cts. HOGS.—Good, 6 1/2 a 6 3/4 cts.; State, 5 1/2 a 6 cts.

FOREIGN.—The most notable British political utterance of the past week was made by Lord Rosebery. He spoke in Edinburgh, a stronghold of Home Rule, only less strong for that principle and for Gladstone than Dublin itself. What he said was this:

"I believe that the next election, whenever it comes and whatever result it may have, will be all probability, for our generation at least, settle the Irish question."

In accordance with the views expressed by the German Emperor recently, a Cabinet order has just been issued forbidding duelling in the army except in cases where a combat of honor of the highest order of the circumstances has been referred, shall declare that a duel, in their opinion, is necessary.

The *Peter Lloyd* declares that the fact that Emperor William intends to follow his grandfather's advice and base his foreign policy on friendliness with Russia, causes anxious solicitude of the authorities of the Russian Empire. Advice received in London on the 4th inst., from St. Petersburg, reaffirm the reports of the serious conduct of affairs in Russia. They declare that the Czar is suffering from a nervous fever. The scheme for the Russification of Finland is received as a certain thing. The Czar is, however, said to be certain to follow. The advisers further say that all the universities in Russia have been closed by the Government. The students at the St. Petersburg University made an attack upon Lieutenant General Gresser, Chief of the St. Petersburg police, who went to the University to order the disturbances, and treated him in a very rough manner.

The strike of the dockmen at Plymouth has ended. The employers have agreed to pay the wages demanded by the union. The correspondent of the New York Times, in his dispatches of Seventh-day last, says with regard to the Czar and the affairs of the Empire:

"Things have been so wantonly and persistently mismanaged everywhere that society is falling to pieces about his ears. He knows no way of meeting this universal convulsion save by a snout, the gallows, torture and by exile, and the worse the situation grows the more crudely and unwisely does he use his weapons of repression."

"But they no longer repress the tide of irritation but disclose it, and they repress it higher all the time. By comparison with him people look back upon his father as an ideal liberal ruler, and they began with so much significance to call him a martyr to political liberty that his son has been obliged to prohibit the usual demonstrations in honor of his emancipation of serfs."

Russia has notified Turkey that the sum paid on account of the arrears of the war indemnity are not sufficient, and that, therefore, if the new loan which Turkey proposes to raise is satisfactory, she will demand the balance on the payment of her claims before the money is devoted to other purposes.

Dom Pedro, the ex-Emperor of Brazil, has refused to accept the proceeds of the forced sale of his Brazilian property, ordered by the Provisional Government. He has been quite sick, but at last accounts was convalescing.

A dispatch from the City of Mexico says that rich oil discoveries have been made in Queretaro.

The Dominion Government is about to organize an expedition to explore the regions of the far North near Athabasca. Professor Dawson, who has passed through the territory, says that if the indications are correct it is the largest oil-bearing district in the world, comprising nearly 150,000 square miles.

Twenty-five hundred Mormon immigrants from Utah have just arrived at Lee's Creek, Northwest Territory, this spring.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The Committee in charge of this Institution will meet in Philadelphia, on Seventh-day afternoon, the 11th inst., at 2 o'clock. Fourth Mo. 1860. WM. EVANS, Clerk.

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents) in the second story of the central part of the Arch Street Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings, and the Select Meeting, the previous week.

Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroad routes, at the rate of 2 cents a mile each way; except that no such tickets will be issued at a less rate than 25 cents, viz: Pennsylvania Railroad (main line) as far west as Pittsburg, Philadelphia and Erie Railroad Division, Northern Central Railway, and United Railroads of New Jersey Division, Westchester and Delaware, and Potomac Railroad Company, or Philadelphia, Wilmington and Baltimore Railroad Company, on any day from Fourth Month 14th to 26th, 1860, inclusive, and make the return coupon good until Fourth Month 30th, 1860, inclusive.

The Reading Railroad Company has also kindly offered Friends the same rate (2 cents per mile each way), and for the same dates as above specified.

Application should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents—only of which must be delivered to the agent whenever a ticket is obtained. These orders inform the Ticket Agent at whatever station they are presented on the above railroads, that the bearer is entitled to a ticket to Philadelphia and return, at the rate of 2 cents per mile. Friends of each neighborhood who are desirous of the number likely to be needed, and obtain them and distribute among the Friends, it would make less work for those having the care of them. When they are to be forwarded by mail a 2 cent stamp should be sent to pay the postage.

These orders are ready, and Friends will please obtain them as early as they conveniently can.

The Annual Meeting of the "ASSOCIATION OF FRIENDS OF PHILADELPHIA AND ITS VICINITY FOR THE RELIEF OF THE COLORED FREEDMEN," will be held at Twelfth Street Meeting-house, Second-day evening, the 21st inst., at 8 o'clock.

Friends generally are invited to attend. WM. H. HAINES, Secretary.

Philad'a, Fourth Mo. 4th, 1860.

THE TEMPERANCE ASSOCIATION OF FRIENDS OF PHILADELPHIA YEARLY MEETING.—The Annual Meeting of the Association will be held in Twelfth Street Meeting-house on Fourth-day evening, Fourth Month 23rd, at 8 o'clock.

Friends are cordially invited to attend. J. SNOWDEN RHOADS, Secretary.

A dwelling attached to a store, in a central location, for rent on favorable terms. Apply to 941 Spruce Street.

DIED, Third Month 4th, 1860, at Lincoln, Addison Co., Vermont, of heart failure, DANIEL GOSLIN, in the 80th year of his age. His health had for several months previous to his decease been gradually failing, and he often expressed a belief that his exit would be sudden. He was a firm believer in and a faithful upholder of the principles and practices of early Friends, and an elder in that Society for many years. He believed he was concerned to be found ready for the change when the end of life should come, and although he was taken suddenly from our midst, his family and friends have the comforting assurance that, through redeeming mercy, he has been gathered to the garner of everlasting life.

At Winona, Ohio, on Third Mo. 20th, 1860, BARCLAY D., son of Joseph and Esther Masters, aged 14 years and 3 months. "Blessed are the pure in heart, for they shall see God."

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FOURTH MONTH 19, 1890.

No. 38.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 219.

FAITHFULNESS.

A Memoir of Phebe Smith, published in *Friends' Intelligencer and Journal* mentions that about the year 1796, she and two sisters moved to Philadelphia from the neighborhood of Downingtown, Pa. Their joint stock amounted to about \$40, and from motives of economy they made the journey on foot. They rented a small house, and opened a store, the proceeds of which, added to their earnings from needlework, enabled them to live comfortably.

Their manners were kind and conciliatory, and these traits brought many customers, inasmuch as they were enabled to converse freely as to their wants, which oftentimes was found to the purchasers of considerable advantage.

The practice of attending a religious meeting near the middle of the week, in which they had been brought up, still remained with them as an obligation; and now, in view of the gratitude they felt for the extendings of Divine regard, as they conceived it to be, in the promotion of their temporal welfare, they were the more earnest to continue it as a high religious duty. Under these feelings, when the meeting hour arrived, although customers might be in the store making purchases, they would be kindly but firmly informed that the hour had arrived for their attendance on their meeting; that they must now close their store; and all further business must be relinquished until that service was over. In like manner, the store was also closed at the time of Quarterly and Yearly Meetings, as they considered they had then another duty to fulfil,—that of promoting the social comfort of Friends who might be in attendance from distant places. This practice, which was never swerved from during their business life, formed a marked feature in their religious character, and becoming generally known, added to the strength of their credit among the wholesale merchants and traders of the city, with whom they had almost daily dealings, as their quick sales required the store to be frequently replenished.

Stephen Grellet mentions that during a religious visit in England, in 1812, "I had particularly to minister to one, then entirely unknown to me, but for whom I felt much in spirit. She was a young woman who has undergone

deep trials at her own home, under the secret baptisms of the Lord, which she has endured, none knowing the great exercise of her mind. This afternoon she exchanged her gay attire for the plain garb of Friends, which she had believed for some time the Lord required of her; but she now felt that the full time for her doing so had come. Hearing of that appointed meeting she had come to it, and manifested great brokenness of heart. I was afterwards with her to much satisfaction, for she evinces that she is one of those children who are taught of the Lord."

If this young woman had not yielded in simple obedience to what the Spirit of the Lord showed her to be a Divine requisition, she would have had no just ground to hope for any growth in grace, or for that precious tenderness of spirit with which she was favored.

In the life of Loveday Henwood it is said, that while reading the account of the woman of Samaria, in John iv., her attention was arrested by the expression, "Now we believe, not because of thy saying," &c. "Although I had admired the Scripture language which was spoken by the Quakers, and thought there was great simplicity in it, yet I had never felt that any part of it belonged to me until that moment, neither was I then thinking anything about the language. As soon as I had pronounced in my heart the single word 'Iry,' it was as fire in my bones, or as a sharp two-edged sword. I could not proceed. I trembled and it was made known to me that this was the simple, pure and uncorrupted manner in which God had instructed his creatures to have communication one with another. O! the purity and beauty that was opened to my mind respecting it." The first conversation [related to us] that God had with man was thus begun, 'Adam, where art thou?' And all the communication between God and man—with all the prophets and the blessed Jesus, and the apostles, was in the same manner—that I may truly say they were as so many voices calling aloud to me, and saying, 'This is the way, walk thou in it.' But all these things I hid in my heart.

"The requiring of the Lord increased from day to day, to be obedient to Him, and to use the Scripture language. This was indeed trying me as by fire. Many times as I sat in my room, the girls being at work around me, the power of the Lord has arrested me as an armed man, calling aloud for obedience, and I have said in my sore trouble, 'Lord, if thou wilt strengthen me, I will be obedient to thee, before I leave this seat.' But, alas, when spoken to I have answered in my former manner, and again been in much sorrow. I may say for many months my soul was very sorrowful, almost unto death, for had my Holy Father required my life at my hand, I would gladly have given up this instead of saying thou and thee, to a single person. Often when walking in the fields, I have poured out my soul before God, begging for strength to take up this great cross; and often saying in my heart, 'There are many good people who do not

use this language, why may I not please thee without speaking this?' But my reasonings were all vain, for I was made truly sensible that obedience is better than sacrifice, and to hearken than the fat of rams. As sensibly as Paul ever felt that a woe would be unto him if he preached not the Gospel, so sensibly did I feel, that except I gave up to use the Scripture language, I should be a cast-away. Trembling, I gave up, and said, 'My Father, my Father, if I perish on a dunghill, I will be obedient.' The trial was long, and the fire exceedingly fierce; but my adorable Saviour, who said to his immediate followers, 'Take no thought beforehand what ye shall answer, for it shall be given you in that same hour,' was near to help in every time of need.

"Those who employed me in my business were generally the great and rich of this world, in consequence of which my cross was natch greater."

In the works of Samuel Fisher there is preserved a copy of an affecting letter written by one that professed the principles of the Society of Friends, but had yielded to the force of temptation and taken an oath. It is as follows: "My dear friends, I desire to lay before you this my condition in this my fall, that my fall may be no cause for you to stumble, but that you may be the more encouraged to stand; for I have yielded to the betrayer, and so betrayed the innocent seed in me; for I forsok the counsel of the Lord, and consulted with flesh and blood, and so I fell into the snare of the world, and yielded to the covenant; and so I rested satisfied in what I had done, for some certain hours; but when the Lord in his power looked back upon me, then I remembered what I had done; then I remembered that I had denied Truth, which once I had professed, though once I thought I should have stood when others fell. So the terrors of the Lord have taken hold on me, and I lie under the judgments of the Lord. "Now I know and feel that it is better to part with anything of this world, though it be as dear to one as the right hand or the eye, than to break our peace with God.

"Pray for me, for my bonds are greater than yours. EDWARD CHILTON.

Windsor, the 22d of Eleventh Month, 1660."

J. W.

NOTHING could be worse for us than our being permitted to have our own way. Nothing could be better for us than our being induced to walk always in God's way. The constant conflict to which we are subjected in this life is the conflict between our desire to have our own way, and our sense of duty to follow God's way. It is not an easy matter to do what we know we ought to do, day by day. Jesus says explicitly, on this point: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." He who is determined to have his own way in his ordinary daily life, is going to the devil, whatever he may think is his destination.—*Selected.*

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 297.)

Seventh Mo. 12th.—This was a rainy day; we had a small meeting at Yarmouth, and the next, being First-day, we were at Sandwich Meeting, an exercising season. The day following had a large and much favored meeting at Pembroke.

15th.—At Taunton, we had a meeting in the afternoon; a number came in who did not profess with us, which was to my comfort and theirs. Here is a small old house, and Friends rather declining, I fear.

The day following we rode about 30 miles to Rochester. It is said, no Friends dwell here; but that a certain Benjamin Bump and his party make use of the house, and hold a separate meeting. Feeling desirous to have a meeting, I lodged at an inn; favored with inward quiet, and notice being spread.

17th. We had a large meeting at Rochester. At the close I requested B. B. and his party to stop after others withdrew. None staid with him, except three men and three women. We had a solid season together. After we dined we visited B. B. and his wife to our satisfaction; for things were laid close, and yet appeared to be well taken, so that we parted in love.

My way opening for visiting the families at and about New Bedford, we began the visit on the 19th: First went to see those of the foremost rank, and afterwards all the families of members, and some others who were infirm, &c., in number upwards of 35 families, which was performed in less than six days, to the satisfaction of visitors and those who were visited. My companions in the visit were Thomas and Charity Rotch, with two other Friends, a man and woman. Friends were invited in the love and freedom of Truth, to come out of those customs which accord not with our testimony for simplicity; many of which seem deeply rooted, are prejudicial to the growth of pure religion, and the inward work of regeneration. I was earnestly concerned that the work of reformation might go forward amongst my dear friends, that through the removal of stumbling-blocks and wrong things, the way for it might be more open, and the next generation encouraged and become instrumental in further advancing the cause and testimony of Truth.

24th.—Parting with my friends at New Bedford, in feeling regard and true love, I had a large meeting at Freetown, yet a low season: I feared the people were careless about religion. After this meeting I felt as one without armor; yet oh, this inward support has not left me, blessed be the Lord forever, saith my soul. The next day, at Somerset, I had a meeting, not large, among a people who seemed raw and careless; and the day following, one at Providence, small, yet very exercising: I had some close labor which I thought, perhaps, would scarcely be borne with. But feeling myself not clear, I requested Friends and others to meet again at the fourth hour, afternoon, and if they pleased they might give notice to all the town. I was informed the Governor of Rhode Island, who lives here, went himself to be notified some, though stormy weather, we had a large gathering, solid and favored; close doctrine was delivered, and it appeared to be well taken. Many in this large town seemed to live high, and to be too full of pride. We then had a solid sitting with our friends, to our comfort. A trying day this, yet I believed it ended to the honor of the good cause.

27th.—We had a large meeting at Cranston; but a low time till towards the close; then the pure truth arose into dominion, and the people

became solid. On the next day, at Foster, in a private house, we had a solid season; so many people came to this meeting, they could not all be in the house.

29th.—We were at Providence again, at their Monthly Meeting. I thought it was but a dull season in the business; I felt myself as a pilgrim, poor and stripped; as though I knew little or nothing. The next day at Smithfield Monthly Meeting. This was large, and favored in the forepart, and I thought their business was pretty well managed, (for these times), Truth's cause being but in a low state here. On the day following was held Uxbridge Monthly Meeting, which in the forepart was large also; but rather poor and heavy.

Eighth Mo. 2nd.—Going from hence, we had a meeting at Gloucester, and riding afterwards about nine miles, we had a meeting at Elisha Steer's; it was held under a tree, as the weather was warm. Both these were favored seasons. A man after one of them, who had not been at a Friend's meeting before, said, "The doctrine was such as he had never heard; it was the truth, and could not be denied." He also much approved of the plain appearance I made.

3rd.—This day I had meetings both at Lower-Smithfield, and at Providence again: so large that the houses could not contain the people, the solidity was somewhat interrupted thereby, as the weather was warm. The next day we were at Greenwich Monthly Meeting, which was large, and a laborious time. Then after having a large and favored meeting the day following at Uxbridge-Newton, in an unfinished dwelling-house, we took a passage by water to Rhode Island again, inclining to be at their Quarterly Meeting. On the 6th their Select Meeting was held at Portsmouth; and the next day was the meeting for business; I thought it but a dull time. The day following ministers and elders met again, and I had a time of favor.

8th.—Parting. I then informed them I had some further service in view, though it was not in the common line; when informed what it was, they united therewith. After having a favored meeting on a little island called Prudence, where a few Friends dwelt; (the water about three miles wide), came back to Newport. Here on the 9th we had, with parents and heads of families apart from others, a solid and favored season, not to be forgotten. And one in the afternoon with the young people, which were both large. The way was opened for much solid counsel to be communicated, that appeared to be well taken.

10th.—I attended the meeting at Newport on First-day; and taking leave of my kind friends in the afternoon went back by water to Uxbridge-Newton, a pleasant passage, and a fair wind.

My way seemed open to visit the families in this little town, of such a rare not members of any religious society; three persons besides my companion being willing to bear me company. In about two days we performed the visit upwards of twenty families. I thought their situation appeared to be as sheep without a shepherd, and some of them I hope were sincere seekers of the ways of Zion. The 12th, in the evening we had an opportunity with all those tender people who chose to come together. This was such a time of favor as I believe will not be easily forgotten by some of them; it being like a parting season. The following is the substance of a few lines given me concerning the visit to those families, signed with the names of those who accompanied, viz: "The encouraging counsel and advice of our esteemed friend, were very kindly

received; which was, exhorting us not to seek the law from the priest's lips, but to turn the mind inward to the teachings of free grace, which is given unto all. Through the several sittings the owning of Divine favor was in a good degree evidenced, we believe, to the edification and comfort of many honest enquirers; and having so freely united with him in spirit, according to our measure, we desire to give testimony thereof." Signed by Benjamin Raynold, Daniel Wald, Arnold Weeden.

13th.—We had another meeting in the unfinished house before mentioned, (the owner living out of the town having so ordered it.)

That afternoon we had one also at East-Greenwich, in the Court-house, which was large. Next day at Warwick had a meeting which was thought to be the largest and most solid of any that had been held there. Returning again to Providence, in the forenoon of the 15th I had a meeting with the members of our Society only; and in the afternoon I visited three men who were in the station of public ministers in this town: they appeared to receive me kindly; my concern was that while dissipation and libertinism abound, the leaders of the people might be engaged to promote reformation; but my prospect did not seem to be answered in the disposition of these men. The 16th, in the forenoon, I went to see three other ministers in the place on the same account, who treated me with civility. In the afternoon I visited the Governor, also the first Judge, and one of the Senators of Rhode Island, on account of the folly and wanton dissipation now prevalent; I admonished them to try to begin to make a stand, and to discourage those things; as those of upper rank might have much influence among the people by good example, and by their precepts, if they kept their own conduct clear of encouraging dissipation and lightness. I was of the mind their hands were weak. Though some of them acknowledged a reformation was wanting, and told me they were in hopes my labor would not be all lost.

(To be continued.)

Squirrels.—In one case, when wandering over the downs, we came across a squirrel that was travelling, we presume, from one wood to another, but who was surprised by us in the midst of this great treeless and shelterless expanse. A sudden dip in the ground brought us face to face and some ten yards apart, the nearest tree-trunk being possibly three miles away. He gave a squeak of horror and surprise, and then instead of making off, came right to our feet, throwing himself upon our mercy and generosity in the most evident way—a confidence that we could not but fully respect; so, after some few soothing words and attempts to pat him, which he could not quite stand, our strange interview ended, and we went our respective ways.

An artist friend, who was painting on the rocks near the miner's bridge, at Bettwys-y-Coed, in North Wales, told us that each morning about ten o'clock, a squirrel used to come out of the woods, across the bridge, and disappear again amongst the trees on the other side, and regularly return about three o'clock, as uniformly and methodically as a Richmond season ticket-holder, whose place of business is in the Strand, crosses and recrosses Waterloo Bridge. The miner's bridge, however, is across a foaming torrent, and only two planks wide; and one day, a little before three o'clock, a couple of visitors to the place, possibly in the early days of the honeymoon, but, at all events, happy in

each other's society, and not by any means pressed for time, sat down on the end of the bridge. The squirrel appeared with his usual punctuality, but found his road thus blocked by the unconscious pair. After fidgeting about for some time, in the vain hope that they would go, our friend heard a sudden shriek from the lady, and found that the squirrel, at last grown desperate, had made a sudden rush over her lap, and had cleared the bridge almost at a bound, after, no doubt, going through a tremendous screwing up of his courage before he ventured on the inevitable dash for home.—*Hulaw's Wayside Sketches.*

FOR "THE FRIEND."

The Power and Wisdom of God, and the Power and Wisdom of Man, a Little Contrasted.

Are our meetings for worship held in the power and wisdom of God, or are they not held too much in the wisdom and power of man? These are momentous questions, because spiritual life or spiritual death hangs upon them. If they are held and propelled in the power of man, we may fight and war vehemently against the sins of the world and gain no victory. We may ask in appropriate words for Divine aid, but receive not, because we ask amiss, or for the promotion of our own glory, and not for the glory of Him whom we profess to serve. We may draw high Him in words, while the heart is far from Him; because our labor is in the wisdom and power of man, and not in the power of God. But that which is highly esteemed among men, is an abomination in the sight of God. For God sees not as man sees for He looks at the heart, which while it is under the influence of the deceiver, is deceitful above all things and desperately wicked. We can know it only as it is brought to light by the Spirit of Him who searches all things; yea, the deep things of God. But thanks be to God, all things are naked and open before the eyes of Him with whom we have to do. For He is a discerner of the thoughts and intents of the heart; and his power is over all the powers of the enemy; though he be clothed under the similitude of an angel of light. The Lord knows whether our meetings are held under his power, as in the beginning; or under the power and wisdom of man, and of the deceiverfulness of unrighteousness. He knows whether we are substituting a transformed light, and following it, or following the true light as our fathers did. But we will be tried to see which of the two powers we will follow; whether the power and wisdom of God, or the power and wisdom of man. And we are told "by their fruits ye shall know them." For men do not gather grapes of thorns, or figs of thistles. No, the peaceable fruits of righteousness do not grow on the wild and thorn-pointed branches of the world. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And those who are producing such fruits have crucified the flesh with the affections and lusts because they have been led by the power and wisdom of God, and not by the power and wisdom of man.

How is it with the few remaining veterans of the cross, who are weeping when we remember Zion? Do we not often long to see our places of worship a more quiet habitation? A tabernacle that shall not be taken down? Though it may still have to stand against the buffetings of opposers.

D. H.

The Woods in Winter.

When I walk in the woods in summer I think of the trees as a shelter. They go to form a protection alike against the sun and passing shower. And if I turn from the old cart-path it is but to enter some one side compartment of a great labyrinth of rooms. No one tree calls for observation. They are as the inner walls of a great house, and what they surround alone commands attention. It is going out of doors as much to leave the thick woods, as to pass from your dwelling. But now, during December's bright, cheery, winter days every tree in these same woods becomes my companion. We are exposed to the same sunny sky, and as I wander from one to another, each has its pleasant greeting for me. This has been a life-long fancy of mine. Walk up to a century-old oak, and how promptly it speaks to you of giant strength and sturdy independence; turn then to a stately liquid amber and you are greeted with exquisite grace. I can point out in the old woods here at home the counterparts of many a man I know. The lonely wild apple on a gravelly knoll is as crabbed as my crusty neighbor who begrudges me a few flint arrow heads. I think I should be sored by wandering half a day in a forest of wild apple trees. There is no such feeling when with the oaks, beeches, chestnuts, and silver birch. They recall no unfortunate among one's acquaintance. Every tree of them is content with the world as it finds it, and so too am I when surrounded by them.

The woods were quiet when I entered. Not a twig trembled, and the dead leaves were too limp to crackle beneath my feet. Dainty frost crystals were plentifully strown over the dwarfed bushes by the roadside, and a film of glittering ice with jagged sides reached out from the banks of a little brook near by. Nowhere did the ice reach wholly across the stream, and so was the more beautiful by reason of the inky waters that flowed sluggishly beneath it.

Where, about the roots of a massive beech, the brook had become a little pool, I stood for many minutes, alternately watching the waters that here seemed roused to a semblance of activity, and then listening to the welcome cawing of the over-flying crows. Brook, birds, and trees! Your choice of such good company, and yet there are those who would have gone mad here from loneliness! For the time I gave heed to the brook, wondering as usual what might be beneath the surface, and all the while, as ever happens, the creatures of the brook were wondering about myself. If one turns to the text-books he will find much said of the instinct that leads the lower forms of life to seek a safe shelter as winter approaches. The lower forms of life in this brook had no such intention. First, I detected dainty little frogs—the peeping hyalodes—squatted on dead leaves and yellow pebbles, and so spotted, splotted, and wrinkled were they, that it took sharp eyes to find them. Their idea of a shelter in winter is from enemies, and not the frosty air; and a little warmer sunshine to-day would have moved them to sing. Time and again during November they rattled and "peeped" almost as shrilly as ever in April, and they will again, if we are treated to a green Christmas.

The spirit of exploration seized me now, and I brushed the shallow waters with a cedar branch. Lazy mud minnows were whipped from their retreats, and a beautiful red salamander, that I sent whizzing through the air, wriggled among the brown leaves upon the ground. It was only

after a hard chase that I captured it, and holding it in my hand until rested, I endeavored to induce it to speak, but it is one of a very few that has a voice; and it was not to be coaxed. It suffered many indignities in silence and so I shamed me by its patience that I gently placed it in the brook. Soon, black, shining whirligigs—the gyrinus—suddenly appeared, and a turtle, as if wondering what might be the cause of the commotion, thrust its head in the air, stared angrily at me and retired to its hidden home. There was no dearth of life in the brook, yet this is a winter day. The ground is frozen and the rattle of wagons upon the highway penetrates even to this remote recess in the deep woods.

As a child's own tires of one toy, so I longed, after an hour's play, for a new field and other forms of life, and so much for serious study as that I might vary my amusement; but let not this apparent aimlessness be held unworthy of the rambler. Call it play if you choose, but the incidents of such a day come back in bold relief when with or without an effort they are recalled. I have found it most fortunate that unconscious cerebration is so active when I wander about, toying as here by the forest brook, with many forms of life. More than half the acts of every creature I meet are apparently meaningless at the moment of their occurrence, but their full significance is evident when in thought I wander a second time over the same ground. Scarcely regarded incidents come well to the fore and throw a flood of light upon what lacked at the time any evidence, on the creature's part, of complicated thought.

Herein, I think, lies the secret of so much disappointment when some people—and they are many—wander in the fields. Filled with enthusiastic desire upon Javelin and Burroughs, they expect to see with another's eyes and appreciate with another's brain. They see a bird, a mammal, or a host of bot flies, and then ask themselves, upon the spot, *What of them?* The bare fact of their presence is all that the minds of inexperienced rambler encompass. The wild life they have met excites a passing thrill and they give no further heed to it. And it never occurs to many to recall the incident. Being a little disappointed then, why give heed to the subject later? On the contrary, if at the close of the day, in the hills and hollows of the blazing wood upon the Andersons, if the walk was in winter, we picture the scenes of the recent ramble, these same birds or mammals, or whatsoever else we saw, will be seen again in a new light. Why those birds and not others where we found them; why the field mice or rabbits or a weasel was there we saw them or not, will become evident. The various features of every visited spot will be remembered; and the cheery blaze upon the hearth tells us as it were the story that could not be read when facing Nature's open page. Some of us inveterate rambler read more than others, when in the fields, but no one can afford to trust to this alone. To extract the whole truth, the past must be recalled again and again.

As I walked away the time with the tenants of the brook, so I gave heed to every passing bird, and what a strange panorama, as one kind after another flitted by! The happy association of woods and water here, as it attracted me drew them to the spot, yet no one loitered long. The busy birds, tree-creeper traced the cranberries of the wrinkled oaks; the nuthatches followed, and their complaining squeals seemed expressive of disappointment that so little food was to be

found. Was this true? Were these little birds really complaining? It certainly seemed so. But how treacherous is this impression of seeming so! Too often, I fear, the rambler is content with it and goes his way convinced that what was vaguely apparent was the truth, the whole truth, and nothing more nor less. I hold it probably true that if every bird which found itself too late was disposed to complain, there would be a vast deal more quarreling than actually occurs. How little contention there is in the bird-world! While it is true that birds of a feather flock together, it is equally so that widely different species also amicably associate, and ignorant is the act that calls for punishment. Better luck next time is the homely proverb that actuates all non-predatorial bird-life.

But the merit of birds is their suggestiveness. Promptly following the nuthatches came the ever welcome song-sparrow. It hopped, with spring-tide liveliness, among the dead leaves near the brook, and then, flying to a hazel bush near by, it sang that sweet song that not even the mocking-bird ventures to repeat. The woods vanished, and the old garden with its gooseberry hedge was before me. I was a wondering child again, listening and looking at the happy bird, happy as itself.

It is December, the day is cold, the trees are leafless, the ground frozen; but not a thought of all this had clouded my joy for half a day. There is the elixir of perpetual summer even in the woods in winter, and happy is he who can find it.—*Charles C. Abbott, in the American.*

The Flesh and the Spirit.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The apostle James, in this declaration it seems to me, means to say that the *first* duty and privilege of man is to keep himself pure and unspotted from the world lying in wickedness around him. He can only do this, as the same epistle further shows by faith in the Lord Jesus Christ; who by his Spirit would lead him from darkness to light, and keep by his power all who trust in Him. This blessed work having been accomplished, there follows to those who are under the leadership of Christ the *fruit* of the life "hid with Christ in God." He who loveth God whom he hath *not* seen will as a natural consequence love his fellow man whom he *hath* seen; therefore the follower of the Lord Jesus will delight in deeds of mercy and love, knowing that as he does it unto the least of these he does it unto Him who became poor that we through his poverty might be made rich."

This is *one* of the fruits manifested by a converted heart. "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind and thy neighbor as thyself."

We are told that they that are in the flesh do mind the things of the flesh, and they that are in the Spirit the things of the Spirit." Again, they that follow after the desires of the flesh and live in them *cannot* please God. The flesh and the spirit, Paul says, are contrary the one to the other.

"A tree is known by its fruit." No matter how great a profession we may make, we are *not* showing forth the Lord's resurrection life in us if the *life* does not correspond to the profession we make. As a man *thinketh in his heart* so is he, and the thoughts and intents of the heart *will* show in the *life*. "Let him that thinketh he standeth take heed lest he fall," for they are

not all Israel who are of Israel, but "the Lord knoweth them that are his." The apostle in one of his letters to the early church said: "Ye are living epistles to be read and known of all men," thus implying that as he sent to them a *written* epistle, so *they* who professed to be followers of the Lord Jesus were *each one a living epistle*, whose acts and conversation would be watched by all who knew them, and the influence of that individual life felt by many more. There are those who never read the Bible, yet closely watch the life of professing Christians. Are we each one of us *so living in our day* that we bring forth the fruits of the Spirit? These are, love, joy, peace, long suffering, gentleness, meekness, temperance, faith, goodness, etc. Do those with whom we mingle see in us the *love* of the Master? Are we so *filled* with it that it streams forth from us as a well of water, bubbling up and running over, so that others may be strengthened through our influence? Are we so *filled* with the joy of his presence in our hearts that others may take knowledge of us that we have been with Jesus? Do the rays of light from his peaceful spirit so rest upon us that we shed an influence that is quieting where there might otherwise be strife and discord? Do we suffer long, endure? Are we meek, gentle, kind and patient? Are we temperate in all things, and do we in all these things show that we live and "yet not I but Christ that liveth in me" as saith the apostle.

These are solemn questions, and yet they are questions we should be ready to take to ourselves and answer, that by the grace of our Lord Jesus who is able to do all things for us we will try to follow where He leadeth.

We then who profess to be Christ's, should so submit ourselves to Him that the Holy Spirit should crucify in us the desires of the flesh so that every thought is brought into captivity to Him.

Let none of us rest in any *past* experience wherein we believe that we at *one time put off the old man* and received the *new*, imparted by Christ, but are we now walking in newness of life with Him; and does our *life now* show the fruit of holy living. Conversion means a change, and if we do not show a growth in grace and give evidence to the world that we have the *Light* of Christ within us, we are *not* fulfilling the instruction of our Lord to be as lights in the world to lead men to his feet. Our life should be such that the world in looking upon us should realize that we have an enjoyable religion wherein we can say, "Oh! come, taste and see that the Lord is good."

No matter how much we may rest in some experience of the past, if the Lord's power in our heart does not show a *present* deliverance from the dominion of evil we are not bringing forth the true fruits of the Spirit.

Notwithstanding the *past*, therefore, it *might* be said of us: "If the light that is in thee be darkness, how *great* is that darkness," and the acts of our life would still show an unchanged heart, and the works of the flesh would be more prominent than the fruits of the Spirit. Does any one say, I have faith? that is well; but *thy intellectual* faith will never save thee. If thou continest in sin, and thy disposition is not changed, and *thy self will* slay, I fear thou art yet far from thy true rest. Repentance implies a change in life; and true and saving faith will manifest itself in *some way* by showing forth the life of the Lord Jesus within thee. It behooves us then that we seek earnestly to possess this blessing by entering in by Christ the Door, following on to walk in Christ the Way. At the

same time we shall find that He is to us the Truth and the Life which shall permeate and control our lives so that we may always by his help do these things which please Him.

Thus may we in daily life *so live* as to show forth the praise of Him who hath translated us from the power and dominion of sin into the kingdom of his dear Son. J. H. Y.

New York City.

FOR "THE FRIEND."

THE LARK IN THE CITY.

Bird of the light and lofty wing!
Slowly and faintly I hear thee sing,
Not as thou wert wont to do—
As thou stoost from off thy wing the dew,
And sweetly sang and soared on high
Midway between earth and sky.

Imprisoned now I see thee here,
Far from the fresh and fragrant air,
Far from the meadows fresh and green,
Where thou in thy freshness mayst have been,
For thou art smothered each day by day
May pine because of thy long delay.

Bird of the sweet and joyous song!
Does the flock to which thou didst belong,
No tidings to thy prison bring,
And tell thee that the joyous spring
And April's warm and genial showers
Adorn the meadows afresh with flowers?

Does none thou'lt left on the mountain's brow,
Remember the little captive now,
And bring a heather bell to thee,
As an emblem of summer that thou may'st see
That freshness and verdure and flowers are seen
As beautiful there as they e'er have been?

Will no sweet songster hover near,
And pane thy wild sweet notes to hear,
Or rest for a moment his weary wing
On thy prison bars and to thee bring
A faded leaf, that thou may know
When the autumn winds begin to blow.

Will thy mate as she sits alone on the ground,
Not wait and listen to hear the sound
Of thy own sweet song so shrill and clear,
That song of love she used to hear—
As thou hovered down to her nest where she
Watched and watched to welcome thee?

Oh lonely bird! as thou lookest down
On the pomp and show and noisy town,
Where the sons and the daughters of fashion roam,
How dost thou pine for thy mountain home,
Nor care for the glitter and pomp and show
Which hourly passeth thee by below.

And when the dull dark night comes on,
And the lamps are lit and the curtain drawn,
And thou on thy withered sod hast sat,
Looking around this way and that—
As if with a timid eye to see
What the glitter and glare of the lamp may be—

Swart bird of the wild thou longest then
To be far from the busy haunts of men,
Where the fresh green sward might be thy bed,
And the bright blue sky above thy head,
Where thou might rest and sweetly sing,
With night's cool dew upon thy wing.

EDWARD ALLEN.

SELECTED.

TO-DAY.

Oh, life it is sad and strange,
And love it is deaf and blind,
And the shapes of sorrow and change
Are always pressing behind!
If the tender impulse stay,
It is nipped by the frost of fate,—
So make haste to be kind to-day,
For to-morrow may be too late!

The eyes that crave for our smile,
Or the ears for our kindly word,
May be closed in a little while,
And our loudest cries unheard.
Time mocks at our pressing behind;
Death waits not, though we wait;
So make haste to be kind to-day,
To-morrow may be too late!

—Susan Coolidge.

Mothers and the Future.

BY MARY H. HUNT.

The following passages are from the speech of Mary H. Hunt before the Committee on Education and Labor of the United States Senate, First Month 29th, 1886, which was the means of securing the law for National Temperance Education—the first Temperance law ever passed by the Congress of the United States.

"During the late war there was a woman in Maine who received a letter which ran like this: 'Willie is sick; he is dying.' The mother read the letter, and, looking up to her husband, said, 'Father I must go to Willie.' 'No, wife, you must not go,' he replied. 'You know there is a line of bullets and bayonets between you and Willie.' She did what the Christian mother always does when her boy is in peril. She spread that letter before the Lord and prayed all night. Next morning she said, 'Father, I must go to Willie, I must.' 'Well, wife,' he said, 'I do not know what will come of this, but of course, if you will go, there is the money.' She came down here to Washington, and the man in the Executive Mansion, who had a heart as tender as a woman, while he had a strong, valorous, achieving manhood—Abraham Lincoln—brushed away a tear as he wrote, and handing her a paper, said: 'Madam, that will take you to the enemy's line, but what will become of you after you get there I cannot tell.'

"She took the paper and came on down to the line, and out came a picket; she handed him the pass, and he looked at it and at her, and said: 'We don't take that thing here.' 'I know it,' she said; 'but Willie, my boy, is dying in Richmond prison, and I am going to him. Now shoot!' He did not shoot, but stood awed and bushed in the presence of a love that is more like God's than any other that surges in the human soul in its deathless unselfishness.

"Tennyson says:

"Love took up the harp of life, and smote on all the chords with might;
Smote the chord of soul, that trembling, passed in music out of sight."

"All that mother thought of was her boy. Smuggled through the lines, she went down to the hospital. The surgeon said to her, 'Madam, you must be very careful, your boy will survive no excitement.' She crept past cot after cot, and knelt at the foot of the one where her boy lay, and putting up her hands prayed in smothered tones, 'O, God, spare my boy.' The sick man raised his white hands from under the sheet; the sound of his mother's voice had gone clear down into the valley and shadow of death, where the soul of the young man was going out in its ebbing tide. Raising his hands he said, 'Mother, I knew you would come.' The boy is a man to-day saved by a mother's love.

"It is the same deathless mother's love that has knocked at the doors of the schools through State legislatures, and is to-day knocking at the door of our national capitol, asking that the boys may be taught. We women lay down at the cradle our youth, our beauty, our talents, anything, everything, to the little bit of humanity there. We cannot help it. It is God's providence for the child; and may it not likewise be God's providence for the nation that has raised the heart of women and called the deathless tides of mother-love to participate in this great movement? If we save the children to-day, we shall have saved the nation to-morrow.

Little drops of dew and rain with melted

snow and ice trickling down the hillsides and running through the valleys of the upper half of this Continent unite to form the five great lakes we call our inland seas. The united waters of four of these lakes, as if disinclined to limitations, cutting their way through a deep, rocky channel, into the fifth lake, Ontario, rush through that by the River St. Lawrence to the sea. In the midst of this rocky channel is a mighty precipice over which with mad, irresistible fury it plunges into the frothy, scething abyss below. We call that Niagara Falls. It is the grandest scene on this globe. It was my fortune to stand in its presence not long ago. The one overwhelming impression was that of power, irresistible, omnipotent power. How weak seemed the boast of man in that presence that he was the lord of creation! I went over on the Canadian side and put on that rubber suit which made you look like an old Norseman, and then went down the steep, winding slippery steps to the foot of the great Horse-Shoe Falls. For awful majesty it was incomparable. Waiting a moment until the wind had blown from my eyes the mist that like incense from nature's altar is forever ascending there, the guide led me back of the cataract. My very soul stood still for the awfulness of the power that enveloped, surrounded me. The sun was shining on the outside of that mighty torrent back of which I was clinging to the narrow, slippery ledge, and through which I looked, where the fretted edges were broken by the projecting ledge above, and beheld that mighty torrent that shut me in like the walls of a tent was only the sun, the aggregate of those very identical little drops of dew and rain that with melted snow and ice had trickled down the hillsides and run through the valleys of the upper half of the Continent, and were assayed here in such a display of power as no words in my vocabulary could express, until with bated breath, I whispered, 'God.'

"Such, under a government of majorities, is the uprising of a mighty people when, as one man, they denounce a evil. Such a *vox populi* is a *vox Dei*. Ever there hangs at the foot of the falls, in God's sunshine, his rainbow of promise, an earnest, a prophecy of the day that is surely coming in America, when from the school-houses on the hill-tops, and from the valleys all over this land, shall come the trained hatters of alcohol to pour a whole Niagara of ballots upon the saloon.

FOR "THE FRIEND"

The Discipline of Ohio Yearly Meeting, under the heading of "General Advice."

Recommends that "all our meetings for business be kept select, and that Friends endeavor to manage the affairs of Society in the spirit of meekness and wisdom, without deceit, forbearance, and love to each other, allying to maintain the unity of the Spirit in the bond of peace." Which I have from early life accepted as an imperative; and it rests upon my mind to extend a caution against opening our doors and granting the privilege to those who are not members of our Religious Society to sit with us in our meetings for discipline, fully believing, as I do, that there might easily be admitted amongst us such as might be of very objectionable conduct, and who perhaps might hold doctrines and sentiments very unsound, which might be a great means not only to draw away the minds of parents from the Truth as it is in Jesus, but those of our beloved children. I do therefore crave that Friends everywhere who feel a desire resting upon their minds for the

preservation of our still visited and, as I believe, highly favored Society, may be found standing on their guard not only against this violation of our Christian Discipline, but every other departure from the path that is cast up by the Head of the Church for this people to walk in. The gathered Church is beautifully compared to "a garden enclosed."

Then, it is often the earnest breathing of my heart, that in this our day, our beloved Society might more and more be brought as forth in the wilderness, so that it might shine forth in its original brightness, even "clear as the sun, fair as the moon, and terrible as an army with banners" (to the man of sin). And whilst I believe it right for me thus to bear my testimony, I desire to be preserved from putting forth anything that would have a tendency to draw the line closer than the truth requires, as there may be individual cases so situated that, upon judicious investigation by rightly exercised elders or overseers, it might be safe to admit to sit with us in our meetings for discipline; but I apprehend such cases would be rare.

After thus expressing my views, I would not be understood that our business matters must, under all circumstances, be kept a secret from the civilized and Christian world, if circumstances render it necessary; for I believe there should nothing be done in our midst but what we would be willing should be investigated. I am very much of the mind that if any are fully convinced of the principles and testimonies of Friends and feel drawn towards becoming members of their Society, that there would be very few who feel a desire to sit in our business meetings but would be willing to wait until the provisions of Discipline were fulfilled. I think we have abundant cause to believe that the Lord is still turning his holy hand upon us in order to make us more and more a people to his praise. Therefore may we be very watchful against all the stratagems of our unwearied enemy who, no doubt, still seeking to draw away from the true fold as in the byways and crooked paths.

But as we are in lowliness of mind, truly engaged to look unto the Lord for help and for strength, I do believe he will give the victory; for his power is over all the powers of the evil one.

R. M.

PENNSVILLE, Morgan Co., Ohio.

Dealing Tenderly With a Child's Fears.

The best child in the world is liable to be full of fears; and the child who is full of fears deserves careful handling, in order that his fears may not gain permanent control of him. How to deal wisely, firmly, and tenderly with a child's fears, is one of the important practical questions in the training of a child.

Unreasonable or instinctive fears are common to both the brightest and the dullest children. They are among the guards which are granted to humanity, in its very nature, for its own protection. It would never do for a child to make no distinction between persons whom he could trust implicitly, and persons whom he must suspect, or shrink from. He needs to be capable of starting at a sudden sound, or of standing in awe of the great forces of nature.

One good mother sought to overcome her little boy's fear of thunder by simply telling him that it was God's voice speaking out of the heavens; but this was one step too many for his thoughts to take as yet. The thunder, just as it was, was what gave him trouble, no matter where it came from; so, when the next peal sounded through the air, the little fellow whim-

Chief Justice John Marshall: The institution of Masonry ought to be abandoned as one capable of much evil, and incapable of producing any good which might not be effected by safe and open means.

John Quincy Adams: I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land.

Charles Francis Adams: Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment was to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

General Henry Sewall: I was initiated an entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of life" to embrace the yearning yearning of a speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism, because entirely devoid of the Gospel. Its history fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly followed; and the penal sanctions annexed, horrid and impious.

John Hancock: I am opposed to all secret associations.

Edward Everett: A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public.

William H. Seward: The Masonic fraternity tramples upon our rights, defiles the administration of justice, and bids defiance to every government which it cannot control.

William H. Seward: Before I would place my hand between the hands of other men in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men.

Charles Sumner: I find two powers here in Washington in harmony, and both are antagonistic to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it.

General J. W. Phelps: All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated, and this lodge is now in active operation in every city and considerable village of the country, swaying our parties and churches, filling our offices, secular and divine, with their obsequies, and especially unfavorable to teaching a spurious and corrupting morality, subversive both of the Christian religion and of free institutions.

Thaddeus Stevens: By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud.

Horace Greeley: Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least, some of the highest degree—that were administered, and taken by those admitted to Masonic oaths, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Daniel Webster: All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and mutual distrust, and especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are

dangerous to the general career of civil liberty and just government.

C. C. Colden, Mayor of New York and Member of Congress: It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, that it is productive of much more evil than good. I have long entertained my present opinion that a man who would eschew all evil should not be a Freemason.

THE FRIEND.

FOURTH MONTH 19, 1890.

In the present number will be found an essay by an esteemed Friend of Ohio Yearly Meeting, extending a caution against the free admission into our meetings for Discipline of those who are not members of the Society.

The propriety of a regulation, that the business of any body of persons should be transacted by those who are members of it, and not by outside parties, is so obvious that it is universally recognized. Yet in some cases others are admitted as *spectators*, and are even invited to be present, in the hope of interesting them in the matters that are to be discussed, or for other reasons. In this way our own young people are now encouraged to attend our Meetings for Discipline, which may be schools of instruction and edification for them, in which they may gradually become prepared to assist in the transaction of the business. In the beginning, these meetings were confined to the older and more experienced members—and it is upon these the burden of their business still rests.

This flows from the theory under which they are held. Christ is regarded as the Head of every rightly gathered assembly, which is properly qualified to perform the services which the Church requires. Those who take an active part in such assemblies are supposed to be guided and influenced by the Spirit of Christ, for whose help they ought reverently to wait. This is in accordance with the exhortation of George Fox: "Friends, hold all your meetings in the power of God."

While we think it would be unsafe to open the door for the indiscriminate admission of others into our meetings for business, yet we think, with our correspondent, that there may be occasional exceptions to this general rule; and that there may be persons who would be benefited by witnessing the dignity and seriousness which mark the deliberations of a solid body of Friends.

In THE FRIEND of Second Month 15th was published a communication received from a Friend in England, treating of the gradual introduction in that country of changes in the manner of holding meetings for worship, and describing one which he had recently attended, where praying and preaching were performed by one who had been *hired* to attend to these and similar services.

Since then we have received a letter from an English Friend, which says the person who so officiated, "does not receive any fixed salary, but is supported according to his necessities." Another letter from the Friend who sent the first communication, says that after being at the meeting referred to, he left the neighborhood

with the impression that the preacher "was on the same footing as others in the district who may be looked upon as 'pastors' under the care of the Home Mission Committee. The Monthly Meeting had applied to the Home Mission Committee for 'temporary resident help,' which was granted in this way, after the individual had labored some time in the district, pending their decision. That committee had spent about \$12,000 in 'grants in aid of expenses of Friends,' but the precise nature of the pecuniary arrangement made with this person, he did not know."

While we cheerfully give the explanation which has been furnished to us, so anxious as we are to see that no injustice may be done to any one, by any statements that appear in our columns, we see in the whole case a confirmation of the sentiment expressed in this Journal nearly eight years ago in reference to the first appointment of the Home Mission Committee by London Yearly Meeting—that "It gives the sanction of that important body to meetings held in a manner which 50 years ago it would unhesitatingly have condemned, and opens the way by a few and easily taken steps to the establishment of a regularly paid ministry, such as exists in other denominations."

The payment of the minister for his services is but a part of the objection to the changes thus introduced—for they involve a still more radical departure from the principles of Friends in making it the business of a man or woman to preach and pray at stated times.

SUMMARY OF EVENTS.

UNITED STATES.—The total value of breadstuffs exported from the United States in Third Month was \$15,266,649. The figures for 1889 were \$9,636,482.

The President has signed the joint resolution for the removal of the naval magazine from Ellis Island, New York, and the purchase of a site for a magazine at some other point.

The Republican Senatorial and House Republican caucus committees held a meeting on the 13th inst., on the silver question. The Senate committee reached a conclusion, and agreed upon three propositions: 1. That the Secretary of the Treasury shall buy 4,500,000 ounces of silver bullion monthly and issue notes in payment for the same, the notes to be redeemable in bullion or lawful money. 2. That national banks shall be allowed to issue notes to the full par value of the bonds deposited to secure their redemption, which would add ten per cent. to the volume of national bank currency. 3. That the hundred millions retained in the Treasury for the redemption of Treasury notes be put into circulation. The House caucus committee practically agreed upon the Windom bill as it emerged from the Coinage Committee, as a basis, with amendments providing for unlimited purchases of bullion produced in the United States at the market price, not to exceed a dollar for 37½ grains, and when that price is reached there is to be no more purchases. The Treasury Department payment for the silver to be to be redeemed in bullion or coin. Both committees are to meet on the 15th, and endeavor to come to an understanding.

Representative Payne, from the Committee on Railroads and Canals, has reported to the House the bill providing for a ship canal around Niagara Falls.

Representative Samuel J. Randall, of this city, died in Washington on the morning of the 13th inst., at 5 o'clock. He was in the 63d year of his age. He was an able statesman and Parliamentarian, and a leader in the Democratic party.

The Highland Presbyterian, which is composed of the Presbyterian churches of Northwestern Kansas, has voted almost unanimously in favor of a revision of the Confession of Faith.

The New York Chamber of Commerce has adopted resolutions regarding the Chinese enumeration and exclusion bill now pending in Congress.

It is announced that the Michigan Central Railroad has decided to put on a new limited vestibule train between New York and Chicago, which will be the fastest train in the world. It will reduce the running time between the cities to 14 hours.

Much less than the usual quantity of maple sugar

and syrup is being made in Northern Vermont, the season having been shortened by unusual mildness of the weather and spring.

Advices from Northern Texas say that 75 per cent. of the whole crop in the counties of Cook, Grayson, Collin, Denton, Wise and Montague has been destroyed by insects. One of these creatures is very similar to the northern one and is called by the common name lady bug. The latter is the most destructive, and is not only destroying wheat, but is ravaging oats and corn, and even attacking cotton.

A "dust blizzard" raged at Aberdeen, South Dakota, on the night of the 11th instant, and it is feared that much damage has been done to the fields of newly seeded wheat in the vicinity.

An earthquake shock was felt in Dover, Maine, early on the morning of the 11th inst. Clocks were stopped and small articles were thrown from their places.

Spotted fever has broken out in Henshaw, Kentucky, and made its appearance at Henshaw a few days ago. Since that time over a score of children have been attacked, and in each case fatally. The disease is identical in all its symptoms with that which last summer carried off 250 victims in Webster, an adjoining town. In this epidemic neither sex nor age were spared. Only children have so far been attacked this year. The disease runs its course inside of 36 hours.

In the Senate of Iowa on the 10th inst., the Liquor License bill, after being seriously amended, was definitely passed by a vote of 29 to 23. A prohibition amendment to the Constitution ought to be probably will follow.

The Liquor License Court in this city granted 1173 retail licenses, or 30 less than last year; and 919 wholesale licenses, which is 279 more than the number issued in 1889.

Deaths in this city last week numbered 406; 16 more than during the previous week and 15 less than during the corresponding period last year. Of the foregoing 227 were males and 179 females; 92 died of consumption; 52 of pulmonary phthisis; 31 of cancer; 15 of cancer; 15 of inflammation of the stomach and bowels; 13 of convulsions; 13 of typhoid fever; 12 of inflammation of the brain; 12 of cancer; 12 of old age; 11 of bronchitis and 9 of casualties.

Markets.—U. S. 4 1/2, reg. 103; gold, 104 1/2; 4's, 122; currency 6 1/8, 116 & 126.

COTTON was quiet but firmly held at 11 1/2 cts. per pound for middling upland.

FEED.—Winter bran, choice \$17.50; do, fair to good, \$17 & \$17.25; spring bran, \$16 & \$16.50.

FLOUR.—Western and Pennsylvania super, \$2.25 a \$2.60; do, extra, \$2.70 a \$3.00; No. 2 winter family, \$3.00 a \$3.30; Pennsylvania family, stone ground, \$3.40 a \$3.60; Pennsylvania roller process, \$3.50 a \$4.25; Western white, clear, \$3.40 a \$4.25; do, do, straight, \$4.15 a \$4.50; winter patent, \$4.50 a \$5.00; Minnesota, clear, \$3.75 a \$4.25; do, straight, \$4.25 a \$4.75; do, patent, \$4.50 a \$5.20; do, do, favorite brands, \$5.25. Rye flour was firm at \$2.90 a \$3 per barrel, or 25 cts. per bushel.

GRAIN.—No. 2 red wheat, 87 1/2 a 88 1/2 cts.
No. 2 mixed corn, 81 a 83 1/2 cts.
No. 2 white oats, 32 a 32 1/2 cts.

BEEF CATTLE.—Extra, 5 1/2 a 5 3/4 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; fair, 4 1/4 a 4 1/2 cts.; common, 4 1/4 a 4 1/2 cts.; low, 3 1/2 a 4 cts.

SHEEP.—Extra, 6 1/2 a 6 1/2 cts.; good, 6 1/2 a 6 1/2 cts.; medium, 5 1/2 a 6 cts.; common, 5 1/2 a 5 1/2 cts.; culls 4 1/2 a 5 cts.

LAMBS.—Extra, 7 1/2 a 7 1/2 cts.; good, 7 1/2 a 7 1/2 cts.; medium, 6 1/2 a 6 1/2 cts.; common, 6 1/2 a 6 1/2 cts.; culls, 5 1/2 a 6 1/2 cts.

PORK.—Good State, 5 1/2 a 6 1/2 cts.; good Western, 6 1/2 a 6 1/2 cts.

FOREIGN.—Joseph Chamberlain, in a speech at Birmingham on the night of the 10th instant, summed up Gladstone's Home Rule policy as "horn of deceit, nurtured by evasion, and enshrined in mystery."

The boats for the month of August are having great success. Eighty thousand mackerel were landed by fishing boats one day last week.

Liverpool, Fourth Mo. 11th.—The true cause of the accident to the City of Paris was learned to-day. The explosion was the work of Birkenhead and the water gun being blown up. As she was raised to the starboard propeller dropped off, showing the shaft to be broken close to the blades of the propeller. The sudden release of the strain this break occasioned, when the steamer was going at such a high speed, caused the centrifugal force to be so great that the city, and the explosion and collapse of the starboard engine resulted.

Encouraged by the success of the Forth Bridge, French engineers have formed a syndicate to build a bridge over the Bosphorus between Roumeli and Anadolu Hissar. The plan has a length of 800 meters, which is to be in a single span, or half again the length of the longest span in the Forth Bridge, and the height will be 60 meters. Nothing is settled yet, but it is probable that the event will be eventually obtained, and the connection of Europe and Asia by a railway will thus be established.

On the 10th instant, the arrival of the Carlist leader Marquis Cerralbo, at Valencia, in Spain, was made the subject of an anti-Carlist demonstration. A mob of 2000 persons invaded the Carlist Club and set fire to the furniture. When the firemen came the mob tried to obstruct them. The mob then smashed and burned a carriage in the court yard. Another mob tried to burn a church building, but was prevented by a detachment of troops.

Henry M. Stanley arrived at Brundisi, Italy, from Cairo, on the 10th inst. In an interview, under much pressure, Stanley stated an important fact, which he had intended to mention solely in his forthcoming book, and that was, that the Aruwahit forest, which belongs to the Congo Free States, was enormously richer in everything, especially in rubber trees, than the Amazon forests. This section of Africa, he declared, would be the rubber reservoir of the universe.

The London Times correspondent at Rome says: It is reported that a conspiracy of 1600 persons reveals a state of barbarism exceeding the worst anticipations. The Government declines further to assist in averting a crash. Numerous failures are expected.

Chankow, Fourth Month 8th.—A terrible plague has swept through this place and through a large section of Southern Manchuria. Millions of people, in such quantities as to be irresistible, have overrun these provinces, and are passing northward. The swarms have ruined cultivated fields, completely gutted granaries and wheat stacks, and killed and eaten several hundred dogs. They have swam rivers, climbed mountains, and there is no means either of exterminating them or arresting their progress.

Professor Angelo Heilprin, Robert Le Bouillier, J. E. Ives, Wilmer Howe and Frank C. Baker, representing the Scientific Expedition of the Academy of Natural Sciences, Philadelphia, have reached the city of Mexico. The first ascent of Orizaba by the scientists was made from Chalchicomula. Barometric measurements made, show the height of the volcano is 15,200 feet, about 2500 feet less than was supposed.

It is said the Dominion Government intends to prohibit the use of opium.

It is officially announced that the Welland Canal will be opened Fourth Month 15th.

NOTICES.

WESTON'S BOARDING SCHOOL.—The Committee in charge of this Institution will meet in Philadelphia on Seventh-day afternoon, the 10th inst., at 2 1/2 o'clock. Fourth Mo. 1890.

WM. EVANS, Clerk.

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents) in the second story of the central part of the Arch Street Meeting-house. No. 111. All also be furnished for the same attending the Meeting for Sufferings and the Select Meeting, the previous week.

THE TEMPERANCE ASSOCIATION OF FRIENDS OF PHILADELPHIA YEARLY MEETING.—The Annual Meeting of the Association will be held in Twelfth Street Meeting-house, on Fourth day evening, Fourth Month 23rd, 8 o'clock. The program for the meeting is as follows: 1. Opening exercises, reading of the minutes, &c. 2. Reports of Executive Committee and of Nominating Committee. 3. Remarks on the subject of Total Abstinence by the President of the Association, Rev. G. GEORGE W. B. DINGES. 4. By J. Matlack, John C. Winston, and other Friends on the general subject: "What are the common methods of work upon which the members of the Association can unite?" 5. General remarks.

Friends are cordially invited to attend.

J. SNOWDON RHOADS, Secretary.

NEW EDITION "GOLDEN GLEANINGS," by David Heston, for sale at Friends' Book Store, by Jacob Smedley, Price, plain edge, 85 cents per copy; gilt edge, \$1.00 per copy.

Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroads, at the rate of 2 cents a mile each way; except that no such tickets will be issued at less rate than 25 cents, for: Pennsylvania North 14th to 25th, 1890, inclusive, and make the return coupon good until Fourth Month 30th, 1890, inclusive.

The Reading Railroad Company has also kindly offered Friends the same rate (2 cents per mile each way), and for the same dates as above specified.

Application should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents—one of which must be delivered to the agent whenever a ticket is obtained. These orders inform the Ticket Agent at whatever station they are presented on the above railroads, that the bearer is entitled to a ticket to Philadelphia and return, at the rate of 2 cents per mile. If a Friend in each neighborhood would ascertain the number likely to be needed, and obtain them and distribute among the Friends, it would make less work for the Ticket Agents. When they are to be forwarded by mail a 2 cent stamp should be sent to pay the postage.

These orders are ready, and Friends will please obtain them as early as they conveniently can.

The Annual Meeting, of the "ASSOCIATION OF FRIENDS OF PHILADELPHIA AND ITS VICINITY," for 1890, will be held at Twelfth Street Meeting-house, Second-day evening, the 21st inst., at 8 o'clock.

Friends generally are invited to attend.

WM. H. HAINES, Secretary.

Philadelphia, Fourth Mo. 4th, 1890.

A dwelling attached to a store, in a central location, for rent on favorable terms.

Apply to 941 Spruce Street.

MARRIED, Third Month 6th, 1890, at Friends Meeting-house, Fourth and Arch Sts., PHILA., THOMAS W. FISHER, of Malvern, Penna., to ANNA C. SCHALLER, of Philadelphia.

British Friend please copy.

DIED, at her residence in Conshohocken, 12th of Third Mo. 1890, ANNA C. JONES, widow of Isaac Jones in the 83d year of her age, a member and minister of Plymouth Monthly Meeting of Friends. This dear Friend had to drink deeply of the waters of affliction, through a long protracted illness of several bodily suffering. Her sweet spirit was ever ready to sympathize with the afflicted, and her cheerful and loving nearness of love to herself and to her Heavenly Father. She was sometimes cast down with feelings of her great unworthiness to enter the heavenly kingdom, saying, "This is an honest hour! It is an awful thing to die!" A few days before her decease, she was offering a fervent prayer to God, and patience might be granted to bear her sufferings to the end, she said, "What sweet peace and joy I feel, in this a foretaste of Heaven?" then added, "Come quickly, Lord Jesus!" Oh death, where is thy sting? Oh grave, where is thy victory?

Third Month 23rd, 1890, at 1428 Spruce Street, Philadelphia, of paralysis, JOHN JORDAN, Jr., in the 82d year of his age, a member of the Monthly Meeting of Friends of Philadelphia.

—, Fourth Month 7th, 1890, at his residence in Alexandria, Va., SAMUEL W. MARIS, in his 69th year, a member of Deer Creek Monthly Meeting, Harford County, Md., in the limits of which he spent a great part of his life. He was quiet and unassuming in his manners, and much esteemed by his neighbors. He was the father of Jesse J. Maris, Jr., of whom a memoir has been published by the Tract Association of Friends. His last illness he requested his neighbors to read to him some of the Scriptures which he had marked, commemorating the goodness of the Lord. His end was peaceful.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FOURTH MONTH 26, 1890.

No. 39.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 220.

INFLUENCE OF EXAMPLE.

I met with an article in one of our religious papers, that forcibly expressed the powerful influence which our characters and examples exert over those about us. It was headed "Remove the Stumbling-Blocks," and commenced thus:—"Do you see that gentleman crossing the street just ahead of us? Well, would you be surprised to know that he has sent us more recruits than we have gained from any other source?" asked a noted member of an infidel club in Glasgow of his companion, an earnest Christian worker.

"I should indeed be surprised," replied the other, "and can hardly understand it; for, although I do not know him personally, I have always understood that he was an elder and pillar of St. — Church."

"So he is," was the answer, "and that is just the reason; for while he makes long prayers and a pious profession in church, we men of the world know him to be a cheat and a libertine out of church; and cannot help drawing therefrom the conclusion that, if that is the sort of fruit your Christian religion produces, our infidelity, which makes no profession at all, and is therefore not bound to practice, is, upon the whole, infinitely preferable. Hence you see your worthy elder—quite unknown to himself, no doubt—has become one of our best recruiting sergeants."

The infidel's companion was silent. He knew that the inference was unfair. Just as though the entire crop of an apple-tree should be judged by one poor, withered specimen that happened to intrude itself prominently into notice! But he felt that it would be a waste of words to enter upon any argument then. All that he could do was to lift up his heart in prayer to God that he might never by flagrant inconsistency between his profession and his practice play the part of recruiting sergeant for the devil.

A more cheering illustration of the influence of example, is the narrative given of the origin of the Children's Fresh Air Societies, which have been organized in several of our large cities—

Many years ago, an invalid lady, whose home was in the country, visited a large city near which she lived, on a sultry summer day. She

had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny and sick babies in their mothers' arms, who were literally dying for a breath of fresh air. What could she do?

"I cannot save all," she said, "but I may save one. There is room for a mother and her child at home."

She took the one mother and her child to her country house, kept them for a fortnight, and then took them home and brought others. Her neighbors followed her example. The next summer the number of children entertained amounted to hundreds; the next, thousands.

Another woman who lived in the city, and had no money to give, was vexed that she could not help in this most gracious charity. "I can at least tell others of it," she said. "She wrote an account of it for a New York newspaper."

A third woman, possessed of great wealth, sent a thousand dollars to the editor, with the request that he should open a fund for this noble purpose. The Fresh Air charity was the result. The various organizations throughout the United States, for the removal of poor children from the poisonous air of the cities to the country, have grown out of this first attempt of a single, weak woman to save one dying baby.

During the last two years the charity has taken root in England and on the continent. No one but God knows how many lives have been saved by it.

If the woman who thought of it on that torrid day, as she passed, sick and weary, through the slums, had decided, "I cannot save all; why should I trouble myself with one?" how many lives that might have been saved would have been lost!

The *Pall Mall Gazette* relates a conversation with the Baptist preacher of London, Charles H. Spurgeon, on the subject of theatres, which illustrates the responsibility we are under for the influence we exert over others. It is as follows:

"Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," said C. H. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all those things, and so do my people. We argue this way: Granting it is perfectly safe and profitable for myself to go to the theatre, if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring them by my example into a temptation which, but for my self-indulgence, they would entirely escape.

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling tables. No. But a friend of mine once related the following incident to me:—

"One day M. Blanc met me and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and, as I make no returns whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds, I should lose many of the customers who attend my gambling saloons. Do you imagine that because you do not play yourself that you do not by your presence in my grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden; and from thence to the gambling table the transition is easy.'" "After I heard that," continued C. H. Spurgeon, "I never went near the gardens. And the same argument applies to the theatre."

Dr. Scudder relates the following incident:—"When I was in California, a gentleman in my congregation, many years a resident in that State, told me that in his early life he was in the habit of drinking with a clique of young men. He noticed that one individual in this company always ran on from his first glass into drunkenness. So he talked to him, urging him to reform. 'Ah,' said the youth, 'I cannot refuse the first glass, and when that touches my lips it is all over with me, I am no longer master of myself. For me, one glass is the same as tapping the barrel.' 'Well,' replied my friend, 'I will promise to act next time exactly as I do?' He promised. When the club next met, as usual one invited the rest to drink. All assented. They stepped to the bar, my friend and the young man among the number. 'What will you take?' 'And you?' 'I will take whiskey.' 'Give me a glass of brandy.' 'Gin for me, if you please.' Then my friend was asked: 'What will you have?' Calmly he replied:—'I will take a glass of cold water.' The young man, thunderstruck, yet true to his promise, followed:—'I, too, will take a glass of cold water.' If a burricane had swept along the ceiling of the bar-room, the convulse there assembled would scarcely have been more amazed. Nothing was said. The two quietly drank water. The young man was saved, for none of that company ever asked those two individuals again to drink. It was seen that they had backbone. They stood up straight, and were ever after respected. Crookedness cannot help doing obeisance to straightness."

A writer from Australia tells of an ingenious method which he saw in use there, for getting a large flock of sheep quickly over a bridge—

"They would have taken a long time going over, and would effectually have checked our entrance into the town, but for a clever plan for getting the sheep quickly over. A few sheep are trained as a sort of decoy. They are at first pet lambs, and then in time become pet sheep. They are kept by the authorities who have control of

the bridge, and are let to the sheep-drovers for so much in order to effect a speedy passage of the bridge. The keepers of the pets go first, then follow the three or four pets, and then away after them the three or four thousand of the mob, as they are called here."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 298.)

1794. Eighth Mo. 17th.—I was at Smithfield Meeting again on a First-day; and that afternoon had a large solid meeting in a Baptist meeting-house, at their request, in a place called Cumberland. On the next day I had meetings, one at Mendham, and another at Center; hard and laborious. The people seemed unacquainted with silent waiting, and were long in gathering.

19th.—At Douglas, I had a large and favored meeting in a new meeting-house not finished. Their houses in general are not large enough to hold the people who are willing to come.

The next day I was at Gloucester Preparative Meeting; (this is the second time.) I thought here was a little solid remnant; at the close, men and women came together; we conferred on the subject of reformation to good satisfaction. The day following had a meeting at Thompson: this was the most unpleasant of any since I left home; the people seemed unmannerly and wicked.

The 22nd, had a favored season at Leicester Meeting, which was large, by a number of scholars attending who came from an academy, and appeared sober and attentive.

24th.—I had a large and laborious meeting at Bolton. The next day I rode to Boston; this was a day of darkness and inward poverty; the town noisy. On the day following we had a small meeting, which was dull; yet said to be the most orderly which had lately been seen here. In the evening we had an opportunity with those that are members of our Society in the place (about twenty) which was a favored season.

27th.—Proceeding to Lynn, we had a large meeting there, which was laborious. In the afternoon, at my request, we had a meeting with Friends, select from others; this was a favored season.

The next day at Salem, we had a large meeting; but many of the people not being sensible of the benefit of stillness, it was to me a laborious time. After this I had two solid sittings with Friends, who were mostly come together selected from others; comfortable season. The day following, visited a sick family, and rode about 23 miles to Newberry. The 30th had a meeting there, in some measure favored, though not large. We lodged at the house of one professing with us, who had submitted to what is called water baptism. He said, that to his great disappointment, instead of ministering life, it ministered death. The same day I also had a small, yet favored meeting, at Amesbury. The next day at Seabrook, one large and favored.

Ninth Mo. 1st.—This day and the next, had meetings with Friends, one large and favored; also one in a private house at Lee, which was a favored season; I thought here were a number of solid Friends.

On the 3rd we had a meeting at Dover, which was large, and a season wherein Divine favor was extended. I feel caution in expressing it, having witnessed so many favored seasons; but my soul renders the praise for all, to the Lord

alone, there is nothing due to me. I think never any one could be more stripped; it was been so much so as I have passed from meeting to meeting, that the grave looked pleasant, so that my day's work was done; yet I believe it is all in wisdom permitted.

4th.—We attended two meetings at Kittery, not large, and some ability was given me to labor among the people for their benefit. Next day at Berwick we had a meeting, wherein favor was extended, which I hope will not soon be forgotten. The number was large, and much respect was shown by the people, many wishing me good success in their way. That day and the next, we rode about 68 miles to Durham; I was in deep poverty, not knowing how my Heavenly Master would dispose of me next.

7th.—This being the first of the week, we had a large meeting here, but poor and low. My soul was so baptized under a sense of some things hereaway, that I slept little that night. My cry was to the Lord for wisdom; I saw my own was not sufficient in a time of trial.

8th.—The next day we had a meeting at Lewistown, which was small; and at the close, I requested the members of our Society to stop; with whom I had a favorable opportunity, although the number was like "two or three." The day following, we had a small poor meeting at Green; at the close of which I informed the people I was willing to meet them again at the third hour, afternoon, in consequence thereof we had another meeting, a little more satisfactory; and at my request our friends living there, stopped, when others went out, and we had a favored season. The meeting was held in a small log house covered with bark. On the 10th we rode to Winthrop, about 20 miles. I have had to marvel at the goodness of the Lord to me, a poor creature, in enabling me to hold travelling so well. Let Him be praised for this and all other favors.

11th.—At Winthrop we had a large and exercising meeting; with respect to the better part, I was afraid the people here were on the decline. My mind was much concerned in this remote place, on account of the poor foundation there is for the tide by which the land is held; no better than that of the first settlers gaining a conquest by war over the natives. From this place, I was this day told, those poor creatures were driven (as it were) by the point of the sword.

I have been informed that one part of the land hereaway, perhaps about thirty miles square, was purchased for the small consideration of nine bushels of corn, with some trifles added; this, it seems, they hold as the fairest purchase; much of the other part of the country, by conquering the injured native Indians. How can the pure Truth prosper here? The people in general seem as if they "cared for none of these things." But justice truly is a sacred thing, and due to all men; perhaps a day of trial, sooner or later, may yet overtake.

13th.—Travelling from hence about 20 miles to Fairfield, we had two meetings here; one of which was public, and large for this place. I was favored with ability to labor in Truth's behalf, in much close doctrine, which appeared to be well received. The other was with fellow-members, in a good degree favored. Fairfield is the farthest meeting of Friends up the Kennebec River. I am about 600 miles from home, in a rough wilderness country, the people fare hard, and have poor houses.

The next day had a third meeting at Fairfield, which was supposed to be the largest ever seen at this place, the inhabitants generally

coming together; an highly favored season it was, much gospel labor was bestowed, I hope to the honor of truth and the edification of many, as it was to my own peace.

15th.—The next meeting was at Vassalborough, on the east side of Kennebec River; it also was large, but a low season. Attending a meeting of Ministers and Elders next morning, we had a favored meeting, pretty large in the afternoon, on the west side of this river, and the day following attended their Monthly Meeting at Vassalborough. Here I had to mention my concern respecting the unjust way the land in these parts was obtained (as before noted), viz., by shedding human blood; believing this could not be a proper title for professors of Truth to hold their land upon.

On the 18th we rode about 45 miles back, to Durham, attending both the Select Meeting and their Monthly Meeting next day; the latter was large, the people who came behaving solidly. Here, again, I had to express my concern touching the injustice done to the native Indians, and improper title by which the land is held; which gave relief to my mind, and appeared to be well received. From here we came to Falmouth; and in the forenoon next day had a meeting at Portland, held in the County-house: a solid quiet season. A number of gay, dressy people, attended here. In the afternoon we had a seasonable opportunity with the few Friends living here, who are about seven families.

22nd. Going from hence to Windham, we had a large meeting in the forenoon; at the close of which an opportunity was taken to expose to those not professing with us, what arose in my mind in particular towards them; also at the third hour, we had a meeting with our friends by themselves. These I thought were solid and favored seasons. Their Select Meeting was the next day, and the Monthly Meeting for business the day following: the latter I thought was but a low time. After this was another meeting held in the County-house, which ended well.

25th.—We next attended the Quarterly Meeting at Falmouth. This in the select part of it, and in the first sitting for business, was a dull season.

At Falmouth Meeting on First-day morning, a disturbance was made by a person who spoke several times, until checked by the high-sheriff, who was present. After that he began again, and kept on until the meeting concluded. This afternoon I had a meeting with the young and unmarried people, Friends and others, which was large, and a highly favored season; acknowledged to be so by many of the great ones, who owned the doctrine delivered at this time. The last sitting of the Quarterly Meeting was the day following, a favored season; here was a large appearance of plain solid youth. I had also in this meeting to express my concern on account of the injuries done to the poor native owners of the land; which appeared to gain weight; several Friends expressing unity therewith, and desiring the subject might not be forgotten among them, as it was believed there was something yet due to the Indians for the lands wrongfully taken from them.

(To be continued.)

As to things of God, his truth and kingdom, I refer you to his light, grace, spirit and truth within you, and the Holy Scriptures of truth without you, which from my youth, I loved to read, and were ever blessed to me; and which I charge you to read daily.—William Penn to his children.

FOR "THE FRIEND."

Gall-Flies.

A few years since one of my friends procured some acorns from a noble oak tree that stands on the side of our village street, and planted them. Some of them grew and they are yet very small. The top of one of these slender seedlings was transformed into an irregularly shaped swelling, which seemed to absorb the sap which otherwise would have enabled the plant to make its natural growth. He cut off the swelling, and on removing part of it discovered a very small winged fly. The nut-gall (for such it was) was laid away in a small tumbler, and before long several other flies made their appearance, having eaten their way from the cells of the gall through its substance into the outer world.

The life history of these insects is briefly this. The parent gall-fly had during the previous summer pierced the tender shoot at the top of the young oak, with its ovipositor, and therein deposited a number of eggs. The injury thus given to the plant, had prevented the shoot from growing as it would otherwise have done, and caused the unnatural swelling which had formed around the eggs. These had hatched into little grubs which found a plentiful supply of food in the sap which surrounded them; and when their full growth had been reached they had changed into chrysalides, and finally into perfect flies like their parents, which on the approach of warm weather gnaw through the woody fibre of the nut-gall and come out to renew the wonderful process and provide a new generation of these gall-flies.

There are many species of these flies known to entomologists; and it is believed that every species forms a different kind of galls. This is a very curious fact, if it is so—for while it is easy to imagine, that the injury caused to the growing plant by the wound inflicted, and the irritation produced by the injection into its vessels of foreign substance might cause an irregular growth; yet one would not have supposed that these growths would have assumed such various shapes dependent on the particular species of fly that had pierced its bark. Besides the rough swelling which my friend cut from his young oak, I now have lying by me, three other forms of galls. One of these is a solid brownish yellow globe of about an inch in diameter, closely resembling the imported galls used in the manufacture of ink. Another is a large, hollow sphere, of a clay color, with a thin, fragile coat. In the centre is a hard nucleus, which is the habitation of the grubs of the gall-fly, and from this there radiated to the outer covering numerous fine lines thickly clothed with loose hairs, so as to resemble a piece of loose sponge. A third is still more curious, and is composed of numerous small cells crowded against each other along a piece of twig, and reminding one of the convolutions of tripe, trussed on a skewer, as sometimes exposed for sale in our markets. In a former article some account was given of another kind of nut-gall which was very abundant in our neighborhood last season, thousands of them being found on the leaves of an oak tree. They were small round bodies about the size of a pea.

The generic name of the gall-fly is *Cynips*—but I do not know the different species that frequent our fields and woods.

The naturalist Wood, in speaking of these insects says: "The mother gall-fly pierces with her ovipositor the leaf, twig or bark, inserts the egg, and injects at the same time a small drop of a fluid which produces very extraordinary effects. The portion of the plant which comes

in contact with the liquid is forced into an abnormal growth, and rapidly encloses the egg. Sometimes, especially on leaves, the galls are quite spherical, and of about the same consistence as a green gooseberry. Other leaf galls are quite flat, like so many small coins stuck on the leaf; while others hang by strings like bunches of currants. Some are covered with leaf-like appendages, while others are clothed with a dense mass of long soft filaments.

"In England there are many species of gall-flies, while the foreign species seem to be without number. In the collection of the British Museum, besides a vast number of species that have been named, described and arranged, there are whole drawers full of species that have as yet received no name. They are all little insects." J. W.

Seeing the Signs of Cost.

Whenever we see anything above-ground that is worth admiring, and that has any true stability or hope of permanence, we may be sure that there is a great deal below the surface just there, as the foundation of that which makes so goodly a show before our eyes. That which is seen is a sign of that which is out of sight—a sign of already expended labor and cost.

Whether it is in the world of nature, or of art, or of intellectual attainment, or of personal character, or of spiritual life, it is not all on the surface, not all in plain sight; nor is its full cost to be measured by that which is disclosed to view. If it is a graceful elm, or a wide-spreading oak, you may be sure it has roots running down and reaching out into the earth below, to give strength and security to its sturdy trunk and its swaying boughs. And it has been at the cost of summer suns and winter rains, of striving and enduring through long years of slow progress, that those roots have attained their present hold and are firm and sure for their mission of to-day.

If it is a majestic mountain rising in grandeur to the clouds, it rests on no quicksands, but has a basis broad and firm, and deep as the globe's centre. And only God can know the cost of that mountain's final fixing where it stands. The eternal hills were made without hands, but not without cost.

If it is a towering monument, or a massive pile of buildings, or a bridge spanning river and marsh with vast and lofty arches, there must have been a preliminary sinking of shafts, and laying of strong foundations, and slow unearthing of subterranean walls, before the mighty structure which now commands attention began its upward stretch above the surface. Beyond the cost of all that is seen, there is a suggestion of a former cost, in making ready a basis for that which is uplifted into sight.

If it is the finished work of a scholar in history or science; if it is a marvel of gracefulness and beauty in the sphere of literature—poetry or prose; if it is a triumph of power at the bar, on the tribune, or in the realm of applied science or of professional skill—all that is shown and seen indicates a former outlay, at the cost of which this exhibit is before the eyes. The success which is attained above the surface cannot be accounted for, but by the fact that a great deal of preparation for this was made below the surface. There must have been a cost correspondent with the value of that which commands admiration for its worth.

If, indeed, it be a noble character, or a saintly life—a character of strength and beauty, of he-

roic courage and of sublime endurance, or a life of holiness and of radiating sweetness and purity—it did not come by chance, nor was it "reached at a single bound;" it was a matter of growth as well as of grace; and the best and the most of that which is noted of good in the conduct or the countenance of the one admired and revered, was wrought silently and slowly, out of sight and below the surface.

Every once in a while some young man will be deluded with the idea that he can do as good work above-ground as those who have gone before him, without being at the trouble and the delay of all their work below the surface—that he can have the results of cost without the cost. And so, in one sphere or another, a young man begins his work on the surface—and quickly finishes it there; he exhibits what has cost him nothing, and it proves to be worth—what it cost. As Lord Jeffrey says of such unprepared and surface workers: "They who begin by effect without labor, will end by labor without effect."

There is wisdom in the counsel of one of the keenest of our satirical writers, when he says to the average young man of to-day: "I don't want to see you try to build a six-story house on a one-story foundation." It is not the question of the style of the superstructure, but of the character of the foundation, that decides the capability of the building to stand in all weather; and a good foundation always represents a corresponding cost.

In the soldier's uniform there is one thing that cannot be bought. It is the "service-character"—the little strip of lace upon the sleeve of a veteran, which shows the completion of a full term of service. Gold cannot purchase it. No favor of friends can secure it. Not even the power of the government can bestow it. It is gained only at the cost of enlistment, of campaigning, and of endurance unto the end. Every line of well-worn care in the human face is a service-character.

"Every wrinkled, care-worn brow
Bears the record 'Something done;'
Some time, somewhere, then or now,
Battles lost, or battles won."

It was not until Moses had been at the cost of forty years' living in the palace, and forty years' living in the desert, and of forty days' fasting in sacred communion with God in the mount, that his face shone with the reflected effulgence of the Divine glory, and that his very countenance proclaimed the beauty and the holiness of the Lord's presence. When any of us have had somewhat more than now of such preliminary training as was thus secured to Moses, we may have somewhat more in our countenances of the Divine light which illumined his. Whenever we see an approach of that light on a child of God's countenance, we may be sure that there has been something of this training going on in his mind and character.

The severest toil of all well-doing, and the greatest cost of all well-being, must ever be below the surface, and out of sight. And that which has power or beauty above, must depend upon that which has been slowly and painfully performed or endured below, even, perhaps, at the price of life as well as of ease and comfort. "You remember," says one, "how corals grow. The reef is not a building constructed by them; it is their own life that crystallizes within them, and it is left behind them as they climb upward toward the light. And, as they climb, the sea-bottom sinks beneath them, and the surface seems, perhaps, unattainable to their patient labors. Yet by and by it is gained, though the

corn-makers die in reaching it, and over the records of their ceaseless toil appear at length the verdant fields and fruitful palms of islands that lie like gems upon the bottom of the sea."

Whatever of strength or beauty we see or show, represents a cost that is commensurate with its admirableness. In the light of this truth, we ought neither to begrudge the cost which must be paid for any fitting exhibit of good before the world, nor fail to give honor to those who show that they have paid that cost.—*S. S. Times.*

FOR "THE FRIEND."

"A double-minded man is unstable in all his ways."—James, chap. i, 8th verse.

If, through fear, he be being one-sided, a man seeks to avoid showing loyalty to right, and fails in a course of action to steadily uphold the Truth, he is in danger of giving his influence on the side of falsehood, instead of Truth. If he arrives at the conclusion that *truth* and *right* point out a plain path to walk in only for a limited time; that changes are essential, in order to improvement; thus making trial of different conclusions rather than those which, under conviction, were first formed—that man soon finds himself nowhere.

Does not the world need a better standard of uprightness than double-minded men have ever raised?—a standard more in accordance with sacred Scripture? Read the Bible without prejudice. "Look unto Abraham, your father, and unto Sarah, that bare you: for I called him alone, and blest him and increased him."

There is danger in having recourse to change under color of improvement, lest, substituting the new for the old, waste may occur through lack of fitness one to the other, and thus we become imperceptibly drawn into a false liberty. If ever it was possible to counterfeit an original, it is possible in this our day. If as to the root of the matter relating to the conducting of Friends' meetings, Friends were a united people, laboring together in the love and fellowship of the Gospel, having the same faith as father Abraham and all those who by faith were made inheritors of the promises, then would needless controversies cease among Friends and the Scripture saying be verified, "Wisdom is justified of all her children."

The pure truth is worthy of being stereotyped for the benefit of ages to come. That which has caused the lack of agreement among us touching some cardinal points of doctrine and practice, with the introduction of that which is false instead of the true, it is to be hoped will be abandoned by all those who claim to be shepherds of the flock, and thus unity be restored among Friends, to the exaltation of Christ, our Bishop, Priest, and King. P. R. G.

PROVINCETOWN, Fourth Mo, 7th, 1890.

CARE and responsibility are necessary elements of human existence. It is sometimes said of a young lady that she never knows what it is to have an anxious thought, or to have care, or responsibility; she has health, wealth, servants, and friends; she has nothing to provide for, nothing to worry over. But what greater cause for anxiety could any one have than this? What greater responsibility than that of being nothing and doing nothing? One who finds comfort and peace in supposing himself without cares may well take alarm at what ought really to be his most serious care. If he supposes that he is without responsibility, he may well shudder at the responsibility of his

own apathy—of assuming to be without care and responsibility.

MOTHER'S RULES.

Hang your hat on the staple,
Was dear mother's old rule;
And then 'twill be handy
When going to school.

A place for each thing,
And each thing in its place;
You can go in the dark
And each article trace.

Whatever is worth doing
Is worth doing well;
Take time for your sewing,
Your work will excel.

Be quiet and steady,
Haste only makes waste;
Steps hurriedly taken
Must needs be retraced.

A bad habit cured
Is a good one begun;
The beginning make right,
And your work is half done.

What you should do to-day
You must never postpone;
Delay steals your moments
And makes you a drone.

Never say, "I cannot,"
But "I'll try, try again;"
Let this be at all times
Your cheerful refrain.

Be content with your lot;
Be bright as the sun;
Be kind and be true,
All wickedness shun.

Love God and your neighbor,
The Golden Rule keep;
Walk daily with Jesus,
And in his love sleep.

FOR "THE FRIEND."

PASSING AWAY.

What of thy beauty, daughter of Eve?
Why thoughtfully stand at thy mirror and grieve;
Grieve that thy tresses are shaded with gray,
Grieve that thy beauty is passing away,
All things around thee are fading and frail,
Much has thy heart while 'tis here to bewail,
Much to remember and more to forget
Of the things which might grieve and cause us regret;
As day changes to night, and night changes to day,
Even so are we changing and passing away,
And our many joys and our manifold fears,
Are changing and passing away with our years,
Child of mortality, why art thou sad?
Look at the bright side of life and be glad;

Think that the seeds which are sown in the field,
Must die ere the fruit for the sower can yield;
Think that thy frail tabernacle of clay,
Like the seed in its season must die and decay,
E'er thy soul in the light of thy Saviour can shine,
Or the fruit-bearing branch can abide with the vine.
Passing away! Ah! what is our life,
A mixture of happiness, sorrow and strife—
A trio of tears, of smiles, and of sighs,
The grass that grows up in the morning and dies,
A vapor, a post, a shadow, a dream,
A bubble that bursts as it floats on a stream,
A frail little barge on the ocean of time,
Drifting thro' storms to a sunnier clime;
Shipwrecked, perchance, on a rock or a shoal,
E'er the barque thro' its weakness has reached to the goal.

Passing away like our fathers of old,
Soon gone and forgot as a tale that is told,
Leaving no trace of existence to show,
That we dwell in this land of our fathers below,
Passing away from our cares and our fears,
Leaving behind us our smiles and our tears,
Leaving behind us the toil and the strife,
And the manifold cares and the conflicts of life,
Passing away from the treasures we prize,
It may be the pride and delight of our eyes,
Leaving them all to the moth and the rust,
Returning in quietude back to the dust.

Passing away from the spade and the plough,
And the toil that has drawn out the sweat from the brow,

Leaving the place that so long we have known,
That others may reap what our hands may have sown,
Passing away that another may bear,
In life's rugged pathway our burden of care,
Tread the same paths that from childhood we've trod,
Raise the same furrow and turn the same sod,
Passing away from our dwelling of rest,
Leaving the friends that we cherished the best;
Laying our load of mortality down,
Changing the cross for a harp and a crown,
Passing away in their beauty and pride,
The loved and the loving the bridegroom and bride,
The sons and the daughters of fashion and state,
The poor and the needy, the rich and the great,
Passing away to that land of repose,
Where the sleeper remembers no longer his woes,
Where the prince and the peasant are equal, and where
The hand of the spoiler no mortal shall spare.

EDWARD ALLEN.

Hurry.—Some people are always in a hurry, and generally always behind-hand. The two go together; for hurry is the child of a state of mind rather than of a train of circumstances. The methodical man is never in a hurry. He moves along in his orbit, as Goethe says the stars do, "without haste and without rest." He knows what is first to be done, what next, and how long each item to be attended to will require. He sees, in an exigency, what can be omitted or deferred, and what must be done according to the programme he has made. If he is due at a certain train, he is there on time, with five or ten minutes to spare. If a certain task is to be done by a certain date, the work is ready a little in advance of the date.

All this comes of a habit of forecasting, planning out, of working daily according to a settled programme, of allowing for each tick of the pendulum a second to tick in.

If the person who is always in a hurry will sit quietly down and make a list of what he has to do, what must be done, what may be omitted, and of the time each task will probably take, of the limit beyond which work cannot be deferred, and will then simply work up his programme, he will find no need to be in a hurry.

Some housekeepers are always in a hurry about breakfast or dinner, or having their sewing done, or making calls, or something else; and they do not realize that hurry is in their state of mind, is within them, and not caused by circumstances outside of them.—*Selected.*

Overdoing for Children.—It is quite possible to do too much for children, though some parents do not seem to think so. It is good for a child to do all he can for himself, to amuse himself, to wait on himself, and to perform such little offices for those about him as he is well able to do. A child who is the centre of service, who does little but receive kindness, attention, gifts, is apt to become "all mouth"; his capacity for active charities and benevolences is not developed, and he loses the greater blessedness of giving.

The very first requirement of our Lord is, "Deny thyself;" then, "take up the cross." Children who are not taught the lesson of self-denial and of cross-bearing when young, are likely to grow into selfish and exacting men and women, unchristian men and women.

Even a sickly child needs to learn to consider the welfare of those about him, to be tender of their feelings, to deny himself some things in the interest of others. The tendency in such cases is to lavish everything on the patient, to deny him nothing, to require nothing from him.

The wise and judicious parent cannot fail to see that symmetry and beauty of character need to be cultivated as much in delicate children as in those that are robust. This is in their own interest not in the interest of those around them. Every body is glad to help a suffering, unselfish child, and smooth the thorns from his path. The manifestation of selfishness, of indifference to the welfare of others, though in a sick and suffering child, dulls the edge of sympathy in those that serve him.

Even if a parent is quite independent of the help of the child, it is good for the child to feel that he can minister to the comfort and happiness of the parent in many ways, and to be required to do what he can to contribute to the common good of all the circle of which he is a member.—*Exchange.*

Visit to the Volcano of Irazu, in Costa Rica.

BY AN ENGINEER.

We were two young engineers from New England, surveying the route for a railroad across Costa Rica, from ocean to ocean. Ever since we reached San José, the capital, this volcano, rising 13,000 feet from the sea-level, had sent up its column of smoke on our north-eastern horizon, at first far away; but we had surveyed our line thus far, till now we were on its very foot-slopes. John and I had talked and planned for this visit, and now came the opportunity.

Behold us, then, early one April morning, riding along the lower slopes of the mountain. Our party consisted of ourselves, our guide, Rafael, a dark-looking man of Spanish extraction, and our best pony, Chinchilla, all riding on mules, with ponchos and blankets strapped to the saddle. Rafael beguiled the way by stories of the fearful deeds of Irazu in years gone by. The last eruption took place 130 years ago, but frequent earthquakes since have shown her dormant power.

"See, Señores, what a fearful thing was done by Irazu. In 1841, all yonder city," pointing to Cartago, that lay at our left, "was laid in ruins and her beautiful cathedral, her magnificent cathedral was utterly destroyed. The vacant place where it once stood, see yonder."

Till sunset we rode on through great upland pastures, filled with herds. Late in the day we passed a small village of *vaqueros* (herdsmen), and, night coming on, we found a camping place by a running stream, where was grass for the mules. There we had our tent pitched, our hot upper of coffee and canned meats prepared, and shortly after rolled ourselves in our blankets and lay down to sleep and dream of home and weathereads so far away.

At four next morning we rose, had our hot breakfast, saddled our mules by starlight, and were ready to start by the time that dawn began to peep up in the east. Our road lay now through a belt of heavy timber, and in the course of an hour we saw that we had lost our way, Rafael, spite of his heavenly name, being in uncertain guide. Fortunately I had my pocket compass with me and had taken the bearings of the peak the day before. By retracing our steps, we at length found a road that led in the right direction, and though not the hottest one, it brought us out right. When we merged from the forest, there lay before us the rare peak, composed of sand and scoriae and shes, with here and there a stunted bush. We were at so great an altitude that the air was

very thin and the difficulty of breathing great. Here we found our mules could bear us no farther. So we dismounted and struggled up on foot, the yielding ashes making it hard work. A thick fog enveloped us and a northeast wind cut our faces. But we toiled on until we emerged from the fog and stood in the clear sunlight on the mountain's top. And what a view! Below us tossed and tumbled, as it were, the waves of a mighty ocean of fog; the billows rising and falling and surging hither and thither. Far away to the northeast a rent in the fog-curtain showed us the blue Atlantic, while westward we caught the play of light on the bays of the Pacific. The two oceans at once! How our hearts leaped at sight of the Atlantic whose waves bathe our native shores.

"But where, Rafael, is our volcano?"

"This way, Señores," and he led us westward till before and below us lay the volcano. It was a huge crater, a mile in circumference, with sloping sides, 500 feet in height, save on the lower rim, where a flood of lava had some time broken through. It lay not on the exact top of the mountain, but on its northern side. There were eight volcanic cones, rising in this crater, only one being in an active state, and this was on the farther side from us. From a yawning mouth, 300 feet across, it sent up volumes of sulphurous smoke, while far in the bowels of the earth we heard the continual rumbling as of distant thunder. Between us and it lay a fearful region of desolation, filled with ragged rocks, glassy surfaces of lava, and heaps of scoriae and ashes.

Rafael here declared we could go no farther. "Irazu would be angry and destroy us should we venture into the crater." Seeing us determined to go on, he begged us to walk very softly and not to speak a loud word, lest we be treated to a shower of stones. Faithful Chinchilla said: "Where the Señores go, there I will go." So, slipping, sliding, rolling, we three went down the inclined plane and then picked our rough way over lava and scoriae till, quite wearied out, we stood by the crater. A sudden gust of wind blew the sulphurous smoke in our faces, and it was so suffocating we were obliged to flee before it. Coming up another side, we gathered for a trophy some of the sulphur that crusted all the rocks about; then, as the wind blew the smoke aside, we threw ourselves flat down and looked over into the yawning gulf that opened to the bowels of the earth. Stones pushed or bounded from side to side, till lost to sound and sight. Deep within raged those hidden fires that supplied the upward ever-rolling clouds of smoke that ceased not to rise day and night, year in and year out. But what a sudden thrill of fear went through us as we saw that this crater sloped inward directly under us. Had the thin crust on which we lay broken beneath us, then indeed would have come a tragic end to our story. More quickly than I can write it, we withdrew, and giving a parting salute with our pocket pistols to Irazu, we sought to return.

"Easy is the descent to Avernus, but to retrace our steps, that is the labor," and so we found. Now we slipped backward on glassy surfaces—now waded through ashes and scoriae, and, climbing with incredible labor, we found ourselves on the crater's western rim directly opposite the point at which we ought to have emerged. Between us and that was a narrow ridge in some parts but two feet wide, nowhere over ten, a quarter of a mile in length, one side falling in—a precipice steep as the wall of a house—the other a slope of sand and ashes

stretching away five thousand feet and ending in a like precipice. A dog stumbling here once was unable to save himself, and the whole distance and was lost. To make the path more dangerous, was a strong wind was now blowing. But we were engineers accustomed to climbing fearful heights, thanks to our good habits, our heads were clear, our nerves were steady, and we walked the ridge. But ugly how the wind did blow, as if it would take us like a leaf and sweep us far out to sea.

"What, alive?" exclaimed Rafael. "When I heard you fire your pistols, I gave you up for lost."

"Ho!" said I; "our people are not afraid of such things." He looked at us as if we were indeed superior beings.

As we came down the mountain and got below the belt of fog, we had a lovely view of the green fields and the red-roofed city of Cartago. Late in the afternoon we arrived at our quarters, too tired for anything but to lie in our hammocks and dream over what we had seen.

Natural History, Science, etc.

Captain John-Ericsson's Rat-Trap.—The captain had found his occupancy disputed by a numerous horde of rats, who considered themselves tenants at their own will, and stubbornly refused to yield possession. Regarding the situation as a problem to be solved by mechanical means, with his own hands he drew the plans for a vast and mighty trap. To the leading idea—(of a water-tank beneath a trap door)—he laid no claim, but the details were wholly new and upon an unheard-of scale. Tracings were made by an assistant draughtsman, and went the rounds of the shop; the pattern maker, the brass founder, the finisher, the carpenter, the tinsmith, each had a share in this novel work. At last it was completed and erected; it filled up half the basement, and was baited with half a cheese. He had originally intended to use a whole one, but, though cost had been disregarded in making the trap, he suddenly became gravely economical in the matter of bait, and at last decided that one moiety would suffice, the other being placed in an adjoining room to guide the noble army of martyrs in the road to ruin. But he had underestimated the cunning of the rodents. As a place for keeping cheese in safety the ponderous engine answered admirably, but it did not even frighten away the obnoxious animals, and he was forced to admit that "these little beasts have brains altogether too big for their heads."

Before this time, when some over-ambitious and unsuccessful piece of mechanism came to his notice, he used to say, like many another: "The man who contrived that couldn't plan a rat-trap." And the force of habit sometimes impelled him even afterward to use the same familiar ejaculation; but the memory of this failure was ever present with him, and, with a merry twinkle in his clear blue eyes, he invariably added: "And I couldn't do that, either."

For Paris Green Poisoning.—Many persons are liable to be poisoned by insecticides, especially in using Paris green. —Fernald, of the Massachusetts Experiment Station, in alluding to this matter, advises to never neglect treatment because the case seems hopeless. As a rule, vomiting sets in instantaneously, and if the poison has been taken on a full stomach the whole of it may be gotten rid of. If, however, the poison be taken on an empty stomach, it sticks to the walls and sets up an intense inflam-

mation. It should be the endeavor first to get rid of the poison, and to this end administer hot milk and water and emetics of sulphate of zinc or mustard; at the same time the throat should be tickled with a feather; but in no case should antimony be given. After free vomiting give milk and eggs. Sugar and magnesia in milk is a good mixture, an insoluble compound with arsenious acid being in this way formed. Whatever active measures are taken in case of poisoning, one should not neglect to call a physician as early as possible.

Rats Carrying Eggs.—L. L. Cloud, of Omaha, in a Chicago paper, says: Last summer the girl kept complaining that she never could find any eggs in the barn. I did not think much of it at first, but finally, when the complaint was repeated almost every day, I began to think it was rather strange that we should not get more than three or four eggs when we had at least five dozen hens—and so determined to look into the matter. It was more than a week, though, before I solved the mystery, and then it was merely by accident. I was standing by the barn one morning, when a hen came cackling from her nest in the manger, and a few minutes after, a big rat came from his hole, ran across the barn and climbed into the manger. I could hear him, and was idly watching to see what he was doing, when you can imagine my surprise to see him rolling the egg in front of him toward the edge of the manger. After a good many efforts he finally succeeded. He paused there, gathered the egg up under his "chin;" he rolled himself completely around it, resembling the form of a hedgehog when alarmed, then he deliberately rolled over the edge of the manger, and dropped squarely on his back on the floor, two feet below, thus saving the egg whole. Immediately he began to squeal with all his strength, and just as I was starting to put him out of his misery, thinking he had broken his back in the fall, two other rats appeared on the scene. They ran up to the first one, as he lay on the floor, and each seizing hold of a hind leg, began to drag him, egg and all, across the barn. Just as they reached the hole, and the first old grizzled fellow disappeared, pushing the egg in front of him, it dawned on me that I had at last found out where our eggs had been going.

A Pet Woodpecker.—The golden-winged woodpecker, otherwise called the flicker and high-lole, is one of the best known of American birds; a handsome creature, somewhat larger than the robin, with red crescent on the back of its head, a black crescent on its breast, and especially noticeable for the yellow lining of its wings and tail. A New York gentleman, some years ago, took a young one from the nest and brought it up and found it to be a very interesting pet.

The bird could thrust out his tongue two or three inches, and it was amusing to see his efforts to eat currants from the stick. He would run out his tongue and try to stick it to the currant. Failing in that, he would bend his tongue around it like a hook and try to raise it by a sudden jerk. But he never succeeded; and 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, or any similar hole, was carefully explored.

This curious organ gained him the respect of

a number of half-grown cats that were about the house. I wished them to get acquainted with him, so that the danger of their killing him might be lessened, and for that reason I used to take kittens and bird on my knee together. At such times the woodpecker's curiosity was sure to be excited by the kitten's eyes, and leveling his bill as carefully as a marksman levels his rifle, he would hold steady for a minute and then dart his tongue at the bright round object.

This was held by the cats to be very mysterious; being struck in the eye by something invisible to them. They soon acquired such a terror of the bird that they would run away whenever they saw his bill turned in their direction.

My high-lole was never surprised at anything nor afraid of anything. He would advance upon the turkey-gobler and the rooster, holding up one wing as high as possible, as if to strike with it, and scolding all the while in a harsh voice as he shuffled along toward them. I feared at first that they might kill him, but I soon found that he was able to take care of himself.

His favorite diet was ants. When I turned over stones and dug into ant-hills for his benefit, he would lick up the ants so fast that a constant stream of them seemed to be going into his mouth.

He stayed with me till late in the autumn, when he disappeared. Probably he yielded to the migratory impulse and went South.

Items.

My Personal Experience with the Effect of the Modern Cigarettes.—Under this heading we find a narrative in *The Church Union*, apparently written by the editor of that paper. It says:—

"About six weeks ago a bright boy, with whom we were well acquainted years ago, applied to us for a position as office boy. He had been unfortunately lost his former position through unfaithfulness and suspected dishonesty. I had sought other positions in vain, was utterly destitute, had been for months sleeping in a lodging house at fifteen cents a night when he could get the money to pay for his bed, but much of the time wandering about the streets of the city, many times spending the entire night in Central Park hiding about in secluded places until after the officers had ceased their diligent efforts to rid the Park of such incurable. He had a bad cough, no overcoat, and was so cold and stiff, he could seldom get to sleep on the benches. We refused nearly every day for three weeks to take the boy, because we were afraid he would prove dishonest and be unable to work in a satisfactory manner. He begged with tears to be allowed to come to work and have his food and a place to sleep. The food we gladly bestowed to the weary-worn tramp of less than eighteen years of age. This boy graduated at the Grammar School nearly two years ago. He was utterly destitute, with no clothing except the rags that covered him. He said he had worn the same shirt for the past year, and would go to work in that. He had no coat at a time rather than without his cigarettes. One of his young men companions, who called upon us to ask for money and clothes for him, said that he was in the habit of smoking two packs of cigarettes each day, and the boy himself confessed to us that he must have cigarettes, no matter how the money was procured, or he would die. He said that he would reform and do everything required except to give up tobacco. Every means of persuasion was exhausted to induce the boy to renounce his smoking. We held firmly to our decision never to give him more than food, until he could give up the use of tobacco, as we knew this to be his ruin. After our needs he presented to us a pack of cigarettes, would never smoke again. According to agreement we took the boy into our home and gave him work

in the office. With baths, wholesome food, and entire new clothing, he looked and possessed the manners of a college student, but was so nervous and restless while writing that it was impossible for him to render any satisfactory service. When he had been sent on all the legitimate errands possible, as well as many that were arranged simply for his diversion, he asked, of his own accord, if he could not be permitted to assist the servant man in cleaning the cellar, railing out man to be required to write the office. The result of this effort and reform is simply this, the boy was arrested last week for theft. He confessed to the detective that he had carried out several sets of books from the library in the office; that he had stolen money from the proprietor's writing desk; that he had robbed trunks in the cellar, and committed other similar depredations. A number of articles on which he had raised money were redeemed from pawn shops. Most of the books, singly and in sets, he had sold outright to second-hand dealers.

When the proprietor of this journal visited the boy at his cell after he was sentenced to the penitentiary, he said that he would try to reform, and believed that he would never have stolen anything. If he had any articles or money which he had habit had unfitted him to be faithful in any position of trust. During the last year this boy has been in the habit of visiting the play-house nearly every night, with comrades worse than himself.

The boys who smoke cigarettes day and night, and frequent ten cent or twenty-five cent shows habitually, soon tire of any legitimate position to earn money.

Welshmen and the Army.—The peace labors of the late Henry Richard, amongst his countrymen in Wales, is about to be now bearing fruit in a practical way. For a military officer, Colonel Liddell, has published a complaint that in Merionethshire and Carnarvonshire it has become almost impossible to enlist soldiers, on account of a local popular feeling that it is a disgrace to be a soldier. If these good people knew as much, as some others could tell them, of the horrible immoralities and profligacies of "the bad" and "the wicked" in the military camps, and dislike to a soldier's life would be further intensified.—*Herald of Peace.*

Fruits of the Pastorate.—Dear Friend.—It was my lot to be present at a meeting for worship, under the care of a Home Mission Committee's pastor and his wife on First-day last.

Of the meeting in itself, I will say but little. The pastor was away, and his place was supplied by a person whose name I think I have on the committee.

Shortly before the close of the meeting, a request was made from the bottom forms that those who felt a desire to hold a regular meeting after the manner of Friends in the afternoon or evening of First-day would keep their seats at the rise of this, to confer on the subject, after which the pastor's wife made a counter-move, requesting the elders and overseers also to remain.

It was the result of a conference as a preliminary to laying the matter before the Preparative Meeting, it became necessary to state to the official members that there was a desire for a *Friends' Meeting* at the time stated, which would be open to some who did not feel satisfied that it was profitable to attend the evening meeting, as at present conducted. After the subject was opened, one young man rose and read a paper, in which he stated that he was one of those who had not felt free to attend the evening meeting, that our meetings should be held in the power of God, but that was held in the power of man.

The pastor's wife, however, taking the lead, remarked that some of the dissentient Friends had done nothing for their neighbors, when they had the field free before the mission came, and were at last professing a concern for them, as it had been hinted strangers might drop in sometimes. To this it was replied, that the field was not free for these Friends at that time, and the officials of the meeting were appealed to, as a matter of common fairness, to be ready to receive such as might be present, if they turned a deaf ear, on the plea it would be an *opposition meeting*, which could not be allowed, and that

the majority must bear sway. In other words, a reference to which a "reverend" has been known to be invited as a leader, is in order, and a meeting for waiting on God is out of order, in premises belonging to the Society of Friends, while those who wish to meet in this way were recommended to go elsewhere. Some of them, however, are working men, on wages that cannot be considered high, and the rent of suitable rooms would be in itself onerous. Perhaps some of thy readers can inform me whether the unwritten instructions to the servants of the Home Mission Committee sanction such proceedings against any that venture on independent action in the meetings over which they preside. J. E. S.

Second Mo. 24th, 1890.

I should add it was not proposed that the meeting should be held at a time when any other was being held.—From "The British Friend."

THE FRIEND.

FOURTH MONTH 26, 1890.

PHILADELPHIA YEARLY MEETING.

The feelings with which some of the members came up to their annual solemnity, we believe may be expressed by an extract from a letter written to the editor by a beloved Friend a few days previous to the time of its assembling:—

"The approaching week brings with it an exercise that the meetings may be held under the guidance and love of the true Shepherd. That we may assemble in reverence and godly fear before Him who alone can bless our gathering together, and that the spirit of supplication may be poured out upon all the congregation, under a sense of our needs and dependence upon our holy Head, for every qualification to serve his cause."

In the Yearly Meeting for ministers and elders, which convened on Seventh-day, the 19th of the Fourth Month, a clear testimony was borne to this dependence, and to the need there was in all religious services for waiting for the Divine command and the putting forth by the Head of the Church of his servants. A caution was delivered against the delusive notion which some have adopted, that after experiencing a feeling of consecration to the Lord's cause, they are in such a condition that every suggestion to labor which crosses their minds, may be assumed to be the direction of the Spirit of Christ. The true servants of the Lord are kept in a humble, watchful state, and must know the restraining as well as the constraining power of the Almighty to influence them; for the Lord will not give his glory to another, and only those works which are performed at his command and under the guidance of his Spirit, will promote his blessed cause.

Another subject that claimed considerable attention in the meeting, was the importance of the right training of the young. "Gather the children" was the language which had been presented to the minds of some.

There are in attendance at this time a number of visitors from distant parts—from the Yearly Meetings of London, New England (both the larger and smaller bodies), Canada, North Carolina, Ohio, Indiana, and Kansas. At the sitting on Second-day morning the minutes of the Meeting for Sufferings were read.

One of the most important of the concerns which had claimed its attention during the past year, was an exercise which had spread over it

for the religious welfare of the younger members of our Society. It issued in recommending to the Monthly Meetings the distribution among such of their families as were not already provided with them, of copies of the Rules of Discipline, of the Book of Advices, and of the Brief Account of the Rise of the Society. These were to be accompanied with a minute of advice, drawn up by a committee of the Meeting for Sufferings, to show more clearly the nature of the concern which the meeting felt.

The work of distribution, it is probable, has not yet been completed; but about 1800 books have been taken from the book store for this purpose. There is reason to believe, also, that the social intercourse between the committees of the Monthly Meetings and the families they have visited has been useful.

The Report of its Book Committee showed a continued activity in that important branch of the duties entrusted to the Meeting for Sufferings. In addition to keeping up the supply of books heretofore kept in stock, they had purchased part of an edition of *Memoirs of Mildred Ratcliff*, issued by Friends of Ohio Yearly Meeting, and had directed the printing in a separate volume of the *Memoirs of Edward Burrough*, contained in the fourteenth volume of Friends' Library. The whole distribution reported was 3,945 volumes and 3,642 pamphlets.

During the past year two grants had been made out of the funds in the hands of the Charleston Trustees—one of \$400 to White River Monthly Meeting, Indiana, to assist in building a meeting-house at Laura, Miami Co., Ohio, and one of \$300 to Somerset Monthly Meeting, O., to assist in repairing a meeting-house.

A bill having been introduced into the New Jersey Legislature, which proposes to make the State a partner in the demoralizing business of horse-racing, by demanding a percentage of the money paid for admission fees to race-courses, a committee had been appointed to protest, in the name of Friends, against the passage of such a bill, and to denounce the practice of horse-racing as associated with much that is immoral and of hurtful tendency to the community.

The committee to watch legislative proceedings had been exercised on account of the proposal to expend a large amount of money on the navy and fortifications of the United States. They had prepared a memorial to Congress on the subject, which was a lively testimony to the peaceable nature of the gospel and a protest against the expenditure of money for warlike purposes.

The trustees of the legacy left by Charles L. Willits, had continued the publication of *The African's Friend*, which had been distributed among the colored people in the Southern States and in Liberia.

Much unity and satisfaction was expressed with the minutes of the Meeting for Sufferings. In the consideration of the minutes a concern was felt that Friends, while endeavoring to spread a knowledge of the principles of Truth as held by our Society, might so live under the government of Christ, as to exemplify the heart-changing effect of its operations, and thus become living witnesses of the efficacy of his religion.

We hope, in a future number, to print in full the excellent memorial to Congress. This document was fully united with.

The Indian Committee requested an increase of the annual appropriation for the support of the school at Tunesassah, to \$2,000, which was granted by the meeting.

Their proposal to have some women members added to the committee, was also united with.

After appointing a committee to examine the accounts of the Treasurer, the meeting adjourned.

We were favored to transact the business with harmony and under a reverent sense of the solemnizing presence of the Head of the Church, so that it may be truly said, we had a good meeting.

(To be continued next week.)

Among the bills which are claiming the attention of our national legislature is one that requires the registration of the Chinese in this country, and makes it an unlawful act for any native of China to remain in the United States without the possession of a certificate from the legal authorities. It has excited considerable feeling of opposition in the minds of many persons of cool judgment, who regard it as an unnecessary imposition on the Chinese, as well as liable to great abuses in its practical workings if it should become a law.

In the United States Senate on the 7th inst., a memorial was read from the New York Chamber of Commerce earnestly protesting against the passage of the bill for the several reasons.

First. It is a violation of the treaty of 1860 between the United States and China, and a gross affront to a great nation which has always sincerely kept its plighted faith respecting all the stipulations of its treaty with the United States, and has uniformly met the demands of this nation in the most friendly and conciliatory manner.

Second. It will surely still further provoke the hostile and unfriendly feeling of both the rulers and people of China, which has resulted from similar and unjust legislation on the part of America during the past ten years, and which has already led to diminished trade between the United States and China, and threatens to destroy it permanently.

Third. In its treatment of the Chinese now in the United States, and of the government and people of China, the proposed measure is absurd, barbarous, and unwarrantably cowardly. It is an absurd pretense that 65,000,000 of American people with all the power and intelligence which warrant the claim that they are one of the greatest nations on earth, should be in danger of contamination and debasement by the presence of 70,000 Chinese, inoffensive quiet persons, scattered over an imperial territory and prevented by law and by their own preferences from becoming citizens, or taking any part in our civil affairs. It is barbarous because it submits these inoffensive people to cruel restraints, unknown to any other class of our people, or in any other civilized nation of the present day. It is unchristian, as tending to degrade these persons, whom we once cordially invited to our shores, and to give them the same friendly and profitable by the influences of Christian civilization. It is cowardly because it is a wanton act of oppression and injustice, inflicted by a powerful nation upon persons, in numbers and in circumstances, weak and incapable of resistance. It is cowardly, as regards the government and the people of China, because it is plain that that government has received no intimation, and that government to resent our insolence.

Fourth. It is dangerous to the peace and prosperity of the United States. The lesson that it teaches, that the sacred obligations of treaties may be violated at the will of the Legislature, without notice, and with no effort to secure a modification of the treaty by friendly negotiation, may some time easily be applied to other treaties and by other nations to our disadvantage.

On the same day, a petition to the same general import was presented to the Senate from

the Board of Foreign Missions of the Reformed Church.

We are glad to see these evidences of a regard for the reputation of our country, and of respect for the principles of equity and humanity, which are assumed by the introduction into Congress of such a bill; and we sincerely desire that these remonstrances may be heeded and that we may be spared the disgrace of enacting such a law as is proposed, for it is an unchanging truth, that "sin is a reproach to any people."

The Independent, of New York, says of the bill, "It is infamous. It proposes to brand innocent men as criminals."

SUMMARY OF EVENTS.

UNITED STATES.—On the 16th instant in the Senate, the resolutions of the majority committee, declaring Wilber F. Saunders and Thomas C. Power (Republican) entitled upon the merits of the case to seats in the Senate from Montana, were agreed to by a party vote—yeas 32, nays 26.

It is probable that the Republican joint committee of Senators and Representatives on the silver question will fall to agree on a Silver Coinage bill. The Senate has not yet decided upon the extent of the silver bullion shall be redeemed in silver, while the Representatives insist that they shall be redeemed in "lawful money"—that is, all forms of money issued by the Government.

Just before the adjournment of the Pan-American Conference last week, Secretary Blaine, speaking of their decision in favor of International Arbitration, said: "If, in this closing hour, the Conference had but one deed to celebrate, we should dare to call the world's attention to the deliberate, confident and solemn dedication of two great continents to peace and to the prosperity which has peace for its foundation. We hold up this new Magna Charta, which abolishes war and substitutes arbitration between the American Republics, as the first and great fruit of the International Conference."

Secretary Blaine, on the 21st instant, telegraphed Captain Bourke, in charge of the special train that was carrying the delegates to the Pan-American Conference on their Southern tour, to return to Washington from Richmond. This was done because so few of the delegates desired to continue the tour.

William E. Jackson, a lawyer in Augusta, Georgia, has perfected mechanical appliances for making bagging from the cotton stalk. Expert cotton men say it is in every respect equal to cotton bagging. He will utilize the bare stalks from the fields, and can afford to pay about two dollars a ton for them. An annual stalk yield will be about three years' cotton crop. The machinery comprises heavily weighted corrugated rollers, with vats of running water, carding machines and bagging looms. It is estimated that in making bagging from cotton stalks, 20 million dollars annually will go into the pockets of farmers for what is now cleared from the fields at an expense.

In the Iowa House of Representatives on the 15th instant, a joint resolution from the Senate for a resubmission of the Prohibition Amendment to the people was called. Efforts to procure a suspension of the rules for its passage failed, and it cannot be brought up again for two years.

All the Governors of Iowa since 1859 are alive and healthy; it is said.

The Independent gives returns of the vote of one hundred and twenty-six Presbyteries of the Presbyterian Church on revision of the Confession of Faith. These returns show that eighty-two Presbyteries have voted in favor of revision, forty against revision and twenty have refused to vote. There are yet eighty-six Presbyteries to be heard from, and the indications are, says the *Independent*, that the vote in favor of revision will be nearly, if not quite, two-thirds of all the Presbyteries.

The Dickerson Mine, in Morris County, N. J., has reached the perpendicular depth of 1070 feet. The bottom is now 335 feet below sea level.

Farmers in the vicinity of Atchison, Kansas, report that a sort of wire worm is doing great damage to the wheat. The worm is about an inch long, and of the thickness of fine wire. Wherever it works the wheat soon withers.

In the case of Samuel Kinball, 16 years of age, who

died in New York, the doctors say that his system had been so thoroughly impregnated with nicotine from cigarette smoking that the heart was unable to perform its proper functions.

Deaths in this city last week numbered 432; 26 more than during the previous week and 9 more than during the corresponding period last year. Of the foregoing 236 were males and 196 females; 65 died of consumption; 49 of pneumonia; 26 of inflammation of the lungs; 24 of scarlet fever; 19 of inflammation of the stomach and bowels; 15 of bronchitis; 14 of convulsions; 13 of typhoid fever; 12 of marasmus; 11 of casualties; 10 of inanition and 10 of apoplexy.

Markets, &c.—U. S. 4½, 103½; 7½, 122; currency 6½, 116 a 126.

Corrosive-sulphur bit firm at 11-15-16 cts. per pound for middling brands.

FEEB.—Winter bran, about \$17.50; do. fair to good, \$17 a \$17.25; spring bran, \$16 a \$16.50.

FLOUR.—Western and Pennsylvania super, \$2.50 a \$2.80; do. do., extras, \$2.90 a \$3.25; No. 2 winter family, \$3.25 a \$3.40; Pennsylvania family, stone ground, \$3.50 a \$3.75; Pennsylvania roller process, \$3.75 a \$4.00; Western winter, clear, \$3.00 a \$4.00; do., straight, \$2.75 a \$3.00; do., straight, \$2.50 a \$2.75; Minnesota, clear, \$4.00 a \$4.30; do., straight, \$4.35 a \$4.85; do., patent, \$5.00 a \$5.50; do. do., favorite brands, \$5.60. Rye flour was in fair demand and higher; 100 barrels choice Pennsylvania sold at \$37.00, and small lots at \$36.00.

GRAIN.—No. 2 red wheat, 55 a 56 cts.

No. 2 mixed corn, 39½ a 39 cts.

No. 2 white oats, 34 a 35 cts.

BEEF CATTLE.—Extra, 5¼ a 5½ cts.; good, 4¼ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 4¼ a 4½ cts.; common, 4¼ a 4½ cts.; culls, 3½ a 4½ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra wool, 6¼ a 6½ cts.; good wool, 6¼ a 6½ cts.; medium wool, 5½ a 6 cts.; common wool, 5¼ a 5½ cts.; cull wool, 4½ a 5 cts.; extra clipped, 5¼ a 5½ cts.; good clipped, 5¼ a 5½ cts.; medium clipped, 4¾ a 5 cts.; common clipped, 4¼ a 4½ cts.; cull clipped, 3½ a 4 cts.

HOGS.—Good Western, 67 a 68 cts.; good, 7 a 7½ cts.; medium wool, 6¼ a 6½ cts.; common wool, 6 a 6½ cts.; cull wool, 5¼ a 5½ cts.; extra clipped, 6¼ a 6½ cts.; good clipped, 6 a 6½ cts.; medium clipped, 5½ a 5½ cts.; common clipped, 5¼ a 5½ cts.; cull clipped, 4¾ a 4½ cts.; pig, 4½ a 5 cts.; 87 per cent.

HOES.—Good Western, 63 a 65 cts.; good State, 5½ a 6 cts.

FOREIGN.—A meeting under the auspices of the Primrose League was held at the Covent Garden Theatre last week. Balfour, Chief Secretary for Ireland, presided. He made an address in which he said that the only way to secure the integrity of the Empire and in the interests of liberty in Ireland. Although, he said, the principles of liberty have not been completely vindicated individual liberty is greater now than it was in 1886. The Irish Land Purchase office, he declared, was the most generous proposal ever offered to the Irish tenant.

On the 17th instant, Goschen, Chancellor of the Exchequer, presented the Budget in the House of Commons. It shows that the expenses have exceeded the estimates by £11,000, and that the receipts exceeded the estimates by £5,000,000. The duty on alcoholic beverages realized over £5,800,000. The duty on foreign spirits exceeded the estimates by £421,000; on home spirits by £1,010,000, and on wine by £12,000. The receipts from alcoholic beverages both foreign and domestic, exceeded the estimates by £1,800,000. The duties on coffee, cocoa and chicory showed a decrease of £17,500, while the duties on tea showed an increase of £14,000.

Commenting on the gross revenue from alcoholic beverages, Goschen said that the figures for the year showed a universal rush to the beer, the wine bottle and the wine decanter. Everybody seemed bent on tasting the national prosperity and increasing the revenue. It was a circumstance that must be deplored. A close examination would not diminish the surprise, for the largest intemperance had been the cause of the world—from rum. He had taken pains to discover who drank the rum. It was drunk mainly at seaports. The increase from rum had been 12 per cent.; from British spirits, 7 per cent.; from wine, 10 per cent.; from beer, 4 per cent.; and from spirits, 10 per cent. In 1888 the number of drams taken reached 245,000,000; in 1889, 275,000,000.

In the House of Commons on the 21st, C. S. Parnell moved that the Irish Land Purchase bill be rejected by a

A despatch from Queenstown dated the 21st inst.,

says that during the past three days eight Atlantic steamers left their for America, carrying the unusual number of 3,000 emigrants.

The *Illustrated London News* has just published its *Mail and Express* says that Stanley's book is completed. The work abounds in graphic illustrations of the character of the inhabitants of the Dark Continent, and contains many very curious details concerning the forest and the people, whom his letters have referred, and about whom the interest of the civilized world has been keenly aroused.

In his description of the dwarfs Stanley states that they possess many good qualities which are wholly unsuspected by all except those who have come into intimate relations with them, and who have cultivated their friendship. The race is markedly intelligent and possesses a decidedly higher grade of morality than the negroes. It is the only monogamous race in Africa, and stands quite alone in its regard for the sacredness of the marital relation.

King Leopold, Sovereign of the Congo Free State, denies that any proposals were ever made by Germany looking to the purchase of that State.

The *Valkett* says that probably the question of a general European disarmament will be brought before the Congress at the coming session.

The Chinese government has agreed to discontinue its royal progress through the towns of Central Asia, from Tiflis to Samarcand.

A despatch from Tientsin received in London on the 18th instant, says that one-half of the population there is suffering from influenza.

DIED.—at her residence at Mount Laurel, N. J., on the 3rd of Third Month, 1890, LYDIA BORTON, a beautiful young lady, who died in the evening of the 21st of the 18th year of her age. Being of a kind, cheerful disposition, her company and hospitable home were enjoyed by a large circle of friends; she was strongly attached to the principles and testimonies of the religious Society of which she was a member; and in her life she was ever ready to incur any sacrifice for the bearing and detraction. She was a good example to others in the attendance of her religious meetings, often going when her friends thought her physical strength was not sufficient for the exertion. Being of a cheerful and generous disposition, she was ever entrusted to her, for the relief of others. During a protracted illness she frequently expressed a willingness to be released, but fervently desired that she might experience patience to abide her Heavenly Father's time; which her friends have the comforting assurance she was, through mercy, favored to do; and that as a shock of corn, fully ripe, she has been gathered into the heavenly garner.

—at her residence in Salem, Henry Co., Iowa, Third Mo. 30th, 1890, RACHEL JANE HOBSON, wife of Peter Hobson, in the 70th year of her age, a member of Salem Monthly Meeting of Friends, Iowa, (smaller body). She was firmly attached to the principles and doctrines of the Society, and was highly respected by her worthy predecessors in the truth. Her end was peace; and her relatives and friends have the comfortable assurance that through adorable mercy she has been permitted to enter into her heavenly home.

—at her residence, near Woodbury, N. Jersey, Fourth Month 13th, 1890, MARY LORD, a member of Woodbury Monthly Meeting of Friends, in the 83rd year of her age. She was a devoted Friend was an invalid for many years, during which time she manifested much patience and resignation to her lot. She spent much of her time when able in works of charity, being very industrious her hands were mostly employed for the poor. The last two years of her life she was rendered helpless by a fall, and her friends were obliged to care for her without assistance. Her childlike submission during the time was very striking, often saying: "Just as you think best," when consulted about doing anything for her; though she evidently felt her great dependence on the Lord, and her friends were often reminded, not only a few days during. The remarks of W. H. Hall with regard to a beloved niece, struck exceedingly applicable to her. "Her pure and spotless life has left a fragrance behind her, comparable to the odor that fills the house." She had nothing to express with regard to her life, as, from childhood, she had been so close at hand. But as an innocent child was, we be lieve, leaning on the bosom of her Saviour. "Blessed are the pure in heart, for they shall see God."

WILLIAM H. PILE'S SONS, PRINTERS,
No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIFTH MONTH 3, 1890.

No. 40.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia, P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 221.

WORLDLY AMUSEMENTS.

There are many forms of amusement which can scarcely be called evil in themselves, and may even be allowable under certain circumstances, but which the Christian feels to be inconsistent with that dedication of himself to the service of the Almighty, which is the reasonable service of those who have been bought with the blood of Christ, and delivered from the power of evil by the life-giving, heart-changing visitations of his Holy Spirit.

In the Life of Thomas Scott, occurs the following anecdote on card playing:—

"In the former part of my life I had been exceedingly fond of cards. Indeed, I showed a propensity to gaming, from which many bad consequences had been foreboded; but ill success on one occasion, long before I attended to religion, had rescued me from this; and at the time of which I am now writing, I had lost all my relish for the diversion of cards and every other of a similar nature. I, however, occasionally joined in a game from an idea that too great preciseness might prejudice my neighbors; and I was then of opinion that there was no harm in the practice, though it seemed a frivolous way of spending time. I felt it also a very awkward transition to remove the card table, and introduce the Bible and family worship; though I never omitted this service at home, and commonly proposed it in my visits. My fetters were, however, broken effectually and at once, about January 1778, in the following manner. Being on a visit to one of my parishioners at Ravenstone, I walked out after dinner, as was my common practice on such occasions, to visit some of my poor people, when one of them—the first person, as far as I know, to whom my ministry had been made decidedly useful—said to me, 'I have something which I wish to say to you, but I am afraid you may be offended.' I answered that I could not promise, but I hoped I should not. She then said, 'You know A. B.—'; he has lately appeared attentive to religion, and has spoken to me concerning the sacrament; but last night he with C. D.— and some others met to keep Christmas; and they played at cards, drank too much, and in the end quarrelled and raised a sort of a riot. And when I remon-

strated with him on his conduct, as inconsistent with his professed attention to religion, his answer was, 'There is no harm in cards; Mr. Scott plays at cards.'" This smote me to the heart. I saw that if I played at cards, however soberly and quietly, the people would be encouraged by my example to go further; and if St. Paul would 'cut no flesh while the world stood, rather than cause his weak brother to offend,' it would be inexcusable in me to throw such a stumbling-block in the way of my parishioners in a matter neither useful nor expedient. So far from being offended at the hint thus given me, I felt very thankful to my faithful monitor, and promised her that she should never have occasion to repeat the admonition. That very evening I related the whole matter to the company, and declared my fixed resolution never to play at cards again. I expected that I should be harassed with solicitations, but I was never asked to play afterwards. Let me, therefore, from my own experience, as well as from the reason of the case, urge persons from their first entrance upon a religious course, when asked to do anything which they disapprove, fairly to state their disapprobation as a point of conscience. For not only is this most becoming those 'in whom there is no guile,' but it is also by far the most prudent proceeding. . . . The minister who would not have his people give in to such worldly conformity as he disapproves, must keep at a considerable distance from it himself. If he walk near the brink, others will fall down the precipice."

A correspondent of the *Sunday School Times*, writing from California, says:—

"Will you permit me to add a little from my experience and observation to what you have said on the subject of Christians dancing, playing cards, &c.? Riding in the stage along one of our mountain roads last May, I got into conversation with a French Jew, who remarked that we Christians denied ourselves the enjoyments of life, such as theatre-going, &c. I replied (speaking, I think, for a large majority of true Christians) that we did not regard these things as enjoyments, for the reason that we had got hold of something so much better. I told him that I could not claim credit for self-denial in this matter, because the things he mentioned had lost their attraction for me since I knew the joy of communion with God and fellowship with Him in his work. A child playing with mud pies, will usually drop them quickly when offered a real pie. I once knew a young man, a happy, humble believer, who would often take part in a game of whist. The mental exercise required by the game did not seem for a while to interrupt his spiritual enjoyment; but as he grew in grace, his interest in cards declined, until he dropped them entirely. It might be said that the cards dropped away from him, not being able to rise along with him. Talking with a minister, also a stage companion, last February, he defended the habits and amusements enumerated by your lawyer correspondent, and on much the

same grounds. When, however, I endeavored to draw him into conversation upon the theme of a personal acquaintance with God, and the delight of looking to Him and trusting Him in everything, I found I was talking a language my companion did not understand. I could get no fellowship with him anywhere."

In one of the addresses delivered by D. L. Moody, in New York City, he quoted from the 1st Epistle of John:—"Whosoever is born of God overcometh the world," and made the following comments:—

"How may I tell that I am a child of God? There are certain landmarks given, and this is one of them, We will overcome the world. If I am born of God I will overcome the world, or else the world will overcome me. We see here why temptation is so strong, it is because men do not overcome the world. Alexander conquered the world and yet died a drunkard at the age of thirty-two. He could conquer the world; but that was one man he could not conquer, and that was Alexander. He needed self-control. He that ruleth his spirit is better than he that ruleth a city. Why is it that there are so many divorce cases in New York? Simply because people can't control themselves. Why is it that there are so many drunkards among us? Because they cannot overcome self. Turn to the eighth chapter of Romans and the ninth verse: 'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.' That is a test of our discipleship. It is not a profession; it is not church-membership; but whether I have the spirit of love and joy and peace and long-suffering and gentleness and kindness and faith and meekness and temperance."

"If you try to walk in the new way you will find it very narrow. At the entrance you will find the cross. This you must take up and carry. There is very little self-denial among Christians to-day, I fear. A lady came to see me not long ago, who wanted to become a Christian. She said that she admired the life of Christ, but she said,—

"'I cannot become one of your kind of Christians.'"

"'Why, I do not know that I have any peculiar kind of Christianity. What is the matter?' I asked."

"'I can't give up the world,' she said. 'I want to be a Christian and yet go to the theatre.'"

"'Well,' I said, 'have you heard me say anything against the theatre in any of my sermons? I have been preaching in this city for six months, and the sermons have been reported always verbatim, and have you found in any one of them a word about the theatre?' She said she had not."

"'But,' she added, 'you do not believe in the theatre?'"

"'How do you know?' I asked."

"'But you don't go?'"

"I don't go for I have got something better to do." And then she told me that her father was a doctor with a large practice, and that he often took his family to the theatre. He said he needed recreation. She had married a lawyer, and he, too, said that he needed a rest now and then.

"I would like to be a Christian," she insisted: "but I can't give up my theatre."
 "In about ten days she came back to me and said: 'I know now what you meant the other day about having joy in Christ's work. I went to the theatre the other night with my husband and a party of friends. We sat in our private box, and as the curtain rose everything on the stage seemed so strange that I said to my husband: 'What is the matter with the theatre to-night? I am going home.' But he said: 'Don't make a fool of yourself.' I couldn't stand it any longer, and went home.'"

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 306.)

1794. Tenth Mo. 1st.—This day we rode about 45 miles to Bath, and the next had a small meeting there; and riding 20 miles further, had a meeting in the house of Henry Dearborn; and although he was a military man, a general, and a statesman, he and the people behaved kindly to us: it being a season of heavenly favor. This was at Cobey, on the west side of Kennebec River.

The next day, the 4th, we had a meeting on the east side, about 30 miles up, which was held in the Court-house, large and solid. The people in those places are not of our Society; yet the meetings we have had are confessed to be the most solid that were ever known among them.

The next day we had a large meeting which was much favored, at Boringham, on the west side of said river, below Swan Island. The day following we travelled about 15 miles through a rough mountainous country, where no carriage had passed before; and had a meeting on the 7th at Jonathan Jones' house, not very satisfactory. The people's minds outward, not acquainted with silent waiting, but used to be fed with words. This was far back towards the broad bay, at Dammey-scotty-ponds.

The day following, had a meeting at George Rhodes'; the place is called Broad Cove, among a people whose religion seemed to be in arguments on what they did not understand, and their expectations outward; their preachers teach them so. It was an exercising place, yet I believe there was a few tender hearted ones amongst them. The next day we had another meeting at this Cove at John Farrow's house, pretty large for the place.

10th.—We also had a meeting on the east side of Broad Bay, at the widow Chapman's, a favored season. From thence we rode to Durham, computed about 50 miles, and were at their meeting on First-day, which was large and solid. I had to deliver close doctrine, which appeared to be well received. Coming through Palmonth and Windham, we rode in company with several Friends to Limington; and had a small quiet meeting one afternoon in a private house.

14th.—The next day rode a rough way about 45 miles, to Soudwich, and the day following had a meeting there, quiet in a good degree.

The 17th I rode on horseback about 50 miles to Rochester, and the next day attended Dover Monthly Meeting, which seemed to be dull and laborious throughout. The day following we

had a very large meeting at Rochester, which ended well. And in the afternoon a large one at Medisborough, which was also satisfactory.

On the 20th at Gilmantown, we likewise had a large meeting, which I thought was divinely favored. The next day we had one at Pittsfield, a low, dull season.

22nd.—And another at the same place. Here, to my comfort, I met my beloved friends Martha Routh and Lydia Rotch; they going eastward on religious service, and I coming again to the west, like poor pilgrims; yet the Lord is our stay and our staff, blessed be his glorious name forever.

Shortly after this I received an affectionate letter from a dear female Friend, dated at Epping the 20th instant, which had a strengthening effect, perhaps an extract inserted here will not be amiss, which is as follows, viz: "To think of thy going out of our parts so soon, before we grow any better, is an addition to my discouragements, for if every leaning stock is removed, and the staff taken away, how shall poor I, ever pattern after a Joshua, so as effectually to take up a resolution to serve the Lord. But thus much I believe, if no more, thy coming will do, viz: Convince us whereabouts we are, and what we might have been, had we been more like thee in coming up in faithfulness to what has been discovered by the same spirit, and less like unfaithful Saul, who made exceptions of things which should have been destroyed. I rejoice thou hast trod the wearisome path of sojourning amongst us, and believe thou hast not labored in vain. In a measure of that love that filled my heart towards thee, on first being in thy company, do I affectionately bid thee farewell.

AB'L. FOLSOM."

24th.—Coming to Halestown, we had a large and solid meeting there; and the next day another with the members of our Society only. I had close labor, but I believe it ended well; I felt after it poor in spirit, and yet was favored with a quiet mind. On First-day also I was at Halestown Meeting, this was a laborious season. I fear there is barrenness because of ease and lukewarmness. A stormy time with snow.

27th. I visited a young woman whose parents were wealthy, she an only daughter, brought up in a delicate way, and is now in a weak state of health, occasioned in part by such delicacy which it is thought is likely to shorten her days. I mention this as a caution to parents to be careful of overmuch delicacy in their educating children. The weather stormy still.

The next day we rode towards Richmond, about 35 miles, a mountainous way, the towering height of the mountains seemed awful to me a poor pilgrim. We lodged at a public house, the master of which, I thought was an earnest enquirer after the Truth. We gave him a Friend's book, which he thought well of, having not seen any such before; I found he did not sell spirituous liquors, like most of his calling did: on the whole I was pleased with being here.

Although weak in body we reached to Richmond, and on the 30th had a large meeting there; to me it was a laborious season. Here is a foul mixture; the people seem turning to the world, and I fear our Friends are going with them. The next day travelling eight miles, we had a comfortable meeting at Abraham Randall's, on a high mountain. It being foggy, I thought the appearance was awful, as though we were almost up among the clouds; for below us it did not seem so dark.

Eleventh Mo. 1st.—We had another meeting at Richmond with the members of our Society

only; it was not large, being stormy weather, but was a favored season, both aged and youth appearing to be tendered; for which my soul is humbled under a sense of the Lord's goodness. The people of all ranks treat me kindly, though my outward appearance is but simple. On the second, was held our fourth and last meeting at this place; the largest, they say, that was ever seen here. To me it was exercising, yet it ended well.

3rd.—I seemed now to be brought under fresh trials; my service in the remote parts, northward and northeastward of my dwelling did not seem to be got through, the winter season approaching, ways difficult to travel; and the summer time or fall more likely to answer for such visits to the people's benefit, I concluded to return and leave a further proceeding for a future season, if my life should continue, and the Lord grant me strength and a capacity suitable.

8th.—Having now travelled upwards of forty miles a day, until I have reached from New Hampshire into New York government, had a large meeting at the Purchase, which I believe ended well. The 9th I was at Mamaroneck, and had close labor in that meeting, and the 10th at West Chester, had a meeting large and favored.

The two following days I had meetings again at Mamaroneck and the Purchase, wherein Friends were collected by themselves, or selected from others; they were solid and profitable, the latter was large.

13th.—The next day was held the Monthly Meeting at Purchase, which I attended, and thought it was a low time. The 14th I rode to New York through the snow; and that evening had an opportunity with the elders, in which I informed them of my desire of seeing the parents and heads of families of Friends in the city, together; which they concurring with, on the 15th, in the afternoon, such a meeting was had, where in close doctrine was delivered, somewhat resembling that of searching with candles; it appearing to have a humbling effect on some minds. I afterwards had some favored opportunities in families in this city. Although baptisms are my portion, the Lord preserveth me from sinking below hope, for which I am humbly thankful.

After the meeting last mentioned, on consulting with divers Friends, they united with a prospect I had of meeting with the young people, male and female separately. Accordingly on the 17th, the young women came together at three in the afternoon, and the young men at six in the evening. These I thought were truly favored seasons: some Friends expressing a hope they might be of use, as the like had not been done in the city before.

Coming to Rahway, on consulting with Friends a way opened with concurrence for collecting the members of our Society who lived in that town, separate from others, and such a meeting was held on the 19th. This proved an exercising season. I feared Friends were got too much into ease and a carnal security: out of which it is not easy to remove them.

The next day the Monthly Meeting was held at Rahway; this to me was very exercising also, it seemed as though the life and power was much wanting. A great weight attended my mind whilst I staid in this place, from which I got but little relief, for though matters were laid close, I thought there was but small entrance.

The next day I had a large and solid meeting at Plainfield, which was comforting to me after being reduced very low for some days. In

travelling from hence to Stoney Brook, the adversary beset me with his presentation, suggesting that little or no service was done in all my journey; and the Lord is good in giving an answer of peace to all who honestly are given up to serve Him, if they patiently wait his time.

(To be continued.)

FOR "THE FRIEND."

"The Public School founded by Charter in the town and County of Philadelphia, in Pennsylvania," the *Forrest Trust*, and the *Fourth Street Meeting and School-Houses*.

BY G. V.

The corporation above referred to, commonly known, for brevity, as "The School Corporation," had its origin in a concern on the subject of education in Philadelphia Monthly Meeting of Friends, very soon after its establishment in 1682. A committee was appointed to have charge of the subject, which, in the language of that day, was termed "the overseers"—just as the committee having the charge of the erection of the first meeting-house are called in the minutes, "The overseers appointed for building the meeting-house."

This committee conducted the school under the direction of the Monthly Meeting for a number of years.

The school appears to have been first opened in 1689, when George Keith, who had recently arrived in America, was appointed master. For the first year his salary was to be £50, a house for himself and his family, a school-house provided, and the profits of the school besides. The two succeeding years the salary was to be advanced to £120 per annum; in consideration of all which, he was to teach the poor children gratis. Keith remained in the position, however, for only a single year, when he retired, and, it is probable, that it was then that the conflict began between Friends and this versatile character, which ultimately grew into a separation.

Keith was succeeded by his usher, Thomas Makin.

William Penn, toward the close of his second visit to the colony, in 1701 (indeed only a few days before he sailed on his return voyage to England), incorporated this committee under the title of "The Overseers of the Public School founded in Philadelphia, at the Request, Cost and Charges of the people of God called Quakers."

Three other charters, or, strictly speaking, amendments to the original one, were subsequently granted, by which the powers of the corporation were enlarged, without, however, changing the original design; and by the last of these, dated in 1711, the title was altered to the "Public School founded by Charter in the town and County of Philadelphia, in Pennsylvania."

These charters, with one exception, are enrolled among the records of the proper office in Pennsylvania. They are lengthy documents, covering comparatively little ground with a great many words, as was apt to be the case with early legal papers. Avoiding any synopsis of these charters, we will quote from several admirable statements of the facts connected with the foundation and early history of this interesting corporation, which are found in the minutes of the Philadelphia Monthly Meetings.

Under date of 1772, when the original Monthly Meeting was divided into three, called respectively "The Monthly Meetings for the

Northern, Middle, and Southern Districts," the minutes state: "That, as the Public School, founded by charter in this city was so founded at the request, cost and charges of this Monthly Meeting, and was supported and maintained before and after obtaining the first charter, by the voluntary contributions of the members thereof, and continued under direction of the meeting many years, we hope and desire it may ever be the care of the overseers of the said school, whenever, by the decease of any of them, or otherwise, any vacancy may happen, and a new nomination be necessary, to choose such members of our religious Society to succeed as overseers of the school, who will be really concerned to support it on its original foundation, and continue a religious care for the education of our children in a manner consistent with our Christian profession and principles. And as, by the last charter, the power of the overseers is extended to the setting up and support of schools in any part of the county of Philadelphia, and it is evident the early care of Friends here was exerted for the real interests of their posterity, and successors, with a full purpose that this institution should always remain under the direction of Friends, we earnestly recommend that such a connection may ever be maintained between the overseers of the school and the several Monthly Meetings of Friends in this city, that they may constantly be united in promoting the good purposes intended; and that this, the religious instruction and education of our youth, may appear to be attended to in the manner this important part of our duty requires."

The views expressed in the foregoing minute were considered at a special meeting of the overseers of the Public School, held on the 10th of the Third Month, 1772, at which twelve out of the fifteen members were present.

On this occasion the following minute was adopted by the overseers:—

"The proposal lately made in the Monthly Meeting in this city, of establishing two more Monthly Meetings, being now considered, it appears necessary at this time to look back to the original institution of the Public School in this city, and to review the former and present state thereof under our present charter, by a suitable memorial, in order that it may be more fully known to Friends in this City and County; and as it hath been the care of the overseers of the school hitherto, so it is now our earnest desire, that the same care may be continued to nominate such only to be overseers who are members of our Religious Society, in fellowship with the Quarterly and Monthly Meetings of Friends in this City and County. And it is now agreed, that as far as may be in our power, we ought to support and confirm such a connection with the said meetings, so that, on any occasion in which the reputation and interests of the Society may be promoted in the discharge of the trust committed to us agreeable to our charter, we may ever be ready and willing to hear and consider anything which may be offered to us by the said Monthly or Quarterly Meetings."

In the year 1779, the three Monthly Meetings appointed a joint committee in relation to the subject of education. In their interesting report, under date of the twenty-fourth of the Seventh Month of that year, is contained the following reference to a conference held with the overseers of the Public School:—

"Having, conformable to the tenor of our appointment, united in an inquiry into the causes of the evident degeneracy and corruption in the manners and deportment of many of the

youth among us, and endeavored to obtain information under what regulations they receive their school education, in order whereunto we have met and conferred with the overseers of the Public School, and find in that Board a disposition to concur with the Monthly Meeting in such practical salutary measures as may tend to the religious preservation and more pious instruction of Friends' children."

"That this disposition in the corporation to unite with the Monthly Meetings in a religious care for the essential good of posterity, and in all their proceedings to continue and maintain a connection and harmony with them, is clearly consistent with the nature and original foundation of their trust and the continued sense and practice of that Board, appears from all the circumstances of the institution, on tracing it up to its small beginning in 1689, when under direction of the Monthly Meeting a school was opened and supported by the voluntary contributions of the members and subject to the management and inspection of a committee of that meeting; which committee, or their successors, were a few years after incorporated with certain powers and privileges to hold and convey lands, etc., with a right to perpetual succession, at the special requests, costs and charges of said Monthly Meeting, as appears from the minutes of said meeting and the tenor of the charters obtained for the regular establishment of said school. In that granted in 1701 by William Penn is set forth (to show the rights Friends had to expect such a grant), that for the enjoyment of their consciences and other privileges mentioned in King Charles' patent, he (the said Wm. Penn), with a large colony of the people of God called Quakers, did transport themselves into this Province, and at their own risk, cost, pains and charges, settled and planted the same. By succeeding charters the number of the overseers have been increased and their powers enlarged, and, by a very considerable advance in the value of the estate transferred to their trust by the said Monthly Meeting, and of the legacies and donations of sundry of its members, their funds have so increased as to enable them, from time to time, to open and settle additional schools; so that not only the children of poor Friends have fully partaken of useful learning, but the benefit has also been extended to others. Rules for the conduct of the masters, behavior of the scholars, and the maintenance of order and discipline in the schools, have been framed by the overseers, and the observance of them enjoined—containing matter of instruction and wholesome restraint of a very beneficial tendency, if duly carried into effect. But what has materially obstructed the good thereby intended, affords an affecting view of the necessity and importance of parents and heads of families living under the exercise of a truly Christian tenderness and care for their offspring and those under their authority and direction; for, though trustees be vigilant and faithful in their endeavors to inculcate moral and religious instruction and to enforce rules of discipline and restraint, their labor is rendered ineffectual by parents and masters of families refusing or neglecting to cooperate with them."

"To remove or in some measure remedy this radical defect in the education of our youth, demands the most serious attention, as well of the Monthly Meetings as of religiously concerned individuals; that a deep sense of what the nature of our holy profession calls for may so

fasten upon our understandings, as to arouse us from a stupor and insensibility so dangerous to the well-being of the rising generation, and pregnant with pernicious consequences to human society."

The committee propounded a series of questions to the overseers of the Public Schools, in response to which that body, at a meeting held Seventh Month 12th, 1779, returned answers in detail, from which it appears that at that time it was conducting nine different schools (children of both sexes being taught), two of which were composed of children of Friends, or such as had claims upon our Religious Society, whilst the others were attended by a miscellaneous class of children. One of these schools was taught by the Christian philanthropist, Anthony Benezet, and another by Rebecca Jones, a devoted religious character, whose name will, no doubt, be recognized as among the most worthy of honor of former generations. These schools certainly contained as many as 200 scholars, and the number may have been as great as 300: very large schools for the population of Philadelphia at that time.

In closing their reply, the overseers say: "On the whole we have ground to hope, if the weighty concern of the Yearly Meeting is duly attended to by parents and others who have the oversight and care of children, and our endeavors so to promote it fervently united with, that a reformation may take place for the essential good of the youth and our Religious Society in general, in which necessary work the overseers of the schools in this city will gladly cooperate with their brethren as far as comes under their notice and trust."

(To be continued.)

Epistle of John Crook on the Death of John Samm.

My dear friends, keep low in your minds, and delight to be often in the depths with God. Oh, watch! I even beseech you all, as dear brethren, that by the Lord's taking away his servants of late, that have been blessed instruments in his hands, you may come the nearer unto that teacher, and hear his voice daily, which cannot be removed into a corner; that ye may all say, in truth of heart, we are come unto that ministry which cannot be taken away by reason of death. Oh, that you may all feel more of this ministry in your assemblies daily, and keep in that seed of life, where you live with the spirits of those just men, whose bodies are removed from you. Indeed, I feel the Lord mightily at work in this his day; be but still, and you will see his wonders as in the days past: let love abound among you, as at the beginning, and be pure and clean in heart, and you will see, by all God's dealings, what He aims at, which is certainly to raise up his own life in you all, over all the world, unto his own praise and your joy forever.

All you that are sensible of the taking away of dear John Samm as being often refreshed by his life, and comforted through his ministry, sink down into the fountain from whence he had all his supplies; and drink ye of the same, blessing the Lord, that the fountain is in Christ the promised seed, unto whom feel your daily access. Oh, ye beloved of the Lord! say in your hearts, with my soul, O God! it is enough that we have thyself to go unto; and that we can in thy life, enjoy communion with the spirits of the just ones; and lift up your heads over all the world, and be not dismayed with any amazement, either inward or outward, for your Redeemer lives, and your ransom will not tarry. And you that

are full of sorrow, by reason of your temptations and trials, which are many and that your own strength is so small; I say unto you all, lift up your heads; for you that cannot live without Christ but feel your daily need of Him, He will not leave you, nor forsake you. Thou art a true heir of Him, thou canst not live without Him; to thee He will come, and will not tarry; and in the mean time, as a good soldier, endure the hardship; it is but yet a little while, and He will appear without sin unto thy soul's salvation.

SELECTED.

A New Version of Imprisoned Music; or, The Singing Log.

The wife of C. H. Spurgeon says:—

"Those who delight in the sweet flow of softly rhymed verse above the heavier diction of solid prose, will gladly welcome a new version of the allegory of the 'Singing Log.' A friend kindly took the trouble to put the little legend into verse, and my dear husband thought the stanzas so good that they ought to be better. With no small labor and pains he fashioned the poem anew, writing several fresh verses, and in general recasting the whole. 'The new version,' as he calls it, was sent home from Mentone, with the title of 'Mrs. Spurgeon's "Gem" reset,' and I am very proud of my husband's commendation. Since 'gems' are rare things with me, I naturally desire to make the most of this solitary specimen, and therefore I have great pleasure in reproducing the allegory under this more attractive form.

"Thus polished and sparkling, I hope it may find even greater grace in the sight of my friends than on its former appearance; but beyond this hope there shines out a better and brighter confidence; for I think I may tell, without the shadow of a boast, how graciously the Lord has honored the little parable by making it the messenger of comfort or content to so many of his people, that I have been amazed at his condescension in thus using it, and am encouraged therefrom to believe that its mission of love is not yet fully accomplished."

At the close of a dark and cloudy day,
As the deeper night drew on,
On my languishing couch I wearily lay,
My joy for the moment gone.

Within my room all was cosy and bright,
Yet a shadow of night had crept
Over my soul, and hid his light from my sight
The band in which mine was kept.

Depressed and saddened, I labored in vain
To gaze on my loving Lord,
Oh, when will his presence return again,
And light on my spirit be poured!

Whence comes it my Lord so bitterly chides,
And sends me such grievous pain?
The sun, and the moon, and the stars He hides,
And clouds return after the rain.

He heard; and an answer was strangely given,
A still small voice from the throne;
No seraphim brought the message from heaven,
Yet it came from the Lord alone.

A while in my room reigns a silence deep;
The only sounds in mine ear
Arise from the flames which crackle and leap,
And flash forth a flickering cheer.

When we suddenly heard a strange, sweet song,
Like the robin's tender trill,
A whisper, a sonnet, the flames among;
It caused our hearts to thrill.

"Can a bird be singing this gloomy night?"
In startled surprise, we say,
"Whence comes such an anthem of calm delight
As from harps that are far away?"

In silent wonder we listen again,
Till my friend in a whisper said,
"Thy own old oak log sings that soft, weird strain
From amidst its fiery bed."

"Twas so; and as once the Lord spoke out
From the bush which burned with flame,
So now to our spirits, beyond a doubt,
His voice from the oak log came.

From the heart of the oak, fire had loosed the bands
Of music imprisoned of yore,
When the trees of the field had clapp'd their hands
And cried out for the Lord before.

When its branches waved 'neath the heaven's blue
Through the livelong summer day,
Full many a bird to their shadow flew
With its carol glad and gay.

The song of the thrush and the hum of the bee,
And the music of evening bells,
All sank in the soul of the old oak-tree;
And now the sweet tale it tells.

The hardened growth of full many a ring
Fettered fast the imprisoned lays,
Till these flames of fire their freedom bring,
And they dance in the joyous blaze.

The fire which consumes has lent it a tongue,
And the oak log sings as its heart;
It yieldeth its all while its life is wrong—
'Tis a song and a sacrifice.

* * * * *
And thus was a message most sweetly brought
By the old oak log to me;
It raised me aloft from each gloomy thought,
And from sorrow it set me free.

If trial and pain be as flames to my heart,
To fetch forth its latent praise,
With joy I accept the sufferer's part,
And would choose it all my days.

SELECTED.

"THE BLIND AND THE LAME."

A blind man wandering in the street
A helpless cripple soon doth meet,
And each man hopes, with spirits glad,
Aid from the other may be had.

"Help thee!" the cripple cries. "Ah, no!
For I myself can hardly go
Upon my way. But hold! I see
Thy shoulders broad may easily

"A burden bear, so carry me,
And I will tell the path to thee;
So shall become thy strong limbs mine,
And my good eye shall sight be thine."

Upon the blind man's back so strong
The lame man climbs; they go along,
Performing thus, this happy pair,
That which apart they ne'er would dare.

The gift of others thou hast not,
Nor fall thy gifts to others' lot!
But, ah! this incompleteness leads
To generous thoughts and helpful deeds.

FOR "THE FRIEND."

A Plain Dress and the Plain Language.

There are many who have experienced that a plain dress and the plain language have proved as a hedge about them, contributing in no small degree to their preservation from evils. Irksome as the parental restraint in these particulars has been at the time to the unmortified will, years of experience under the teachings of Divine Grace, have changed the whole course of feeling in the matter, and raised a tribute of gratitude to those who would not yield to the craving of the natural mind, but steadfastly stood their ground against indulgence in fashionable attire and address. Many have had occasion to rise up and call those blessed, who thus curbed their inclinations. It is not unusual to find these testimonies designated as small matters; and we have no disposition to magnify them beyond their proper importance. But the Bible assures

us in several places, that they are not too small to claim the notice, and to call forth the commands of the Most High, through his inspired servants; and we have signal proofs of his hot displeasure against those who decked themselves in ornamental apparel. Nothing can be small which the Almighty ordains; and if we disregard the expressions of his will, our compliance in greater things will not be likely to meet with acceptance. The simple and seemingly unimportant injunction to Moses, "Put off thy shoes from off thy feet," was from the same source as the command to deliver the Lord's chosen people out of Egyptian bondage, and equally obligatory; and had Moses presumed to disregard it, there is no probability he would ever have been honored as the servant of the Most High, to stand unawed before the proud despots of the earth, and to become the mighty deliverer of Israel. It is not for finite reason to presume to argue against those things, and because it has pleased our Heavenly Father to reveal the great truths of Christian redemption, to diminish by contrast with these, and affect to despise and ridicule his commands in minor affairs. Such cast opprobrium on the Holy Scriptures and their inspired writers, and are in danger of being found "fighters against God." Those members of our religious Society who have been most devoted to do the Lord's will have found the cross in language and dress, one that must be borne, if they had any hope of wearing the crown; and being faithful in this, has not only yielded them enduring peace, but opened the way for further disclosures of their Lord's will, and He has clothed them with strength, as a fruit of their obedience, by which they have been enabled to run with holy stability and joy the furthest ways of his requiring.

THOMAS EVANS.

FOR "THE FRIEND."

Mercury and Venus.

These planets now form an interesting pair of evening stars, being near together and very prominent in late twilight. They are several degrees north of west, and 7th farther north than he sun is. Being so far north, and especially north of the sun makes them much more prominent than if they were far south of the sun. Venus is so brilliant that any person can easily know it from any other star in that part of the firmament. Mercury was north of Venus and two degrees distant on the 25th of Fourth Month. They both move upward—to the east—but Mercury goes faster and stays a little above his bright companion till the 10th of Fifth Month, when it came back right north of it again, after which it leaves Venus for the sun; and will become invisible to the naked eye about Fifth Month. These planets are frequently about as seen together as they are now; but they are seldom so far north and so easily seen.

These planets are called Inferior Planets because they are nearer the sun than the earth, and entirely within the earth's orbit. So they are always comparatively near the sun—never far the eastern part of the sky in the evening, or west in the morning. Indeed the greatest angular distance from the sun that Venus ever can be is hardly 49°; and Mercury seldom or never reaches 29°. Venus is nearly as large as we would live on, but Mercury is not half so large—being only 3,200 miles in diameter. Venus appears to be surrounded with a dense atmosphere, and seems more likely to be inhabited than any other planet, except our own.

W. DAWSON.

SHELLELAND, IND., Fourth Mo. 25th, 1850.

Some Scripture Passages Incidentally Brought to View.

Forasmuch as the children of God are partakers of flesh and blood, so Christ also took part of the same, that He, through the death of his body, might destroy him who has the power of death, that is the devil, and set us free from the law of sin and death, by obedience to the law of the Spirit of Life in Christ Jesus. So He took it on Him the nature of angels, but the seed of Abraham; and was made like his brethren, and a merciful high priest, for in that He himself hath suffered, being tempted He is able to succor them that are tempted; and make us partakers of his holiness, if we hold fast the beginning of our confidence steadfast unto the end. So let us keep to the profession of our faith without wavering. Seeing we have such a great High Priest who has passed into the heavens before us, and was touched with a feeling of our infirmities, and was tempted in all points like we are, yet without sin, let us come with more confidence to the throne of grace that we may obtain mercy, and find grace to help in time of need. And having this confidence, we may at times enter into the holiest, or the holy of holies, even this side the grave, by the blood or life-giving power of Jesus, and by a new and living way, which He has consecrated for us by his death and sufferings; and having Him for our high priest over the house of God, let us draw more near to Him in our worship, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Not the water which puts away the filth of the flesh; but the water which flows from the pure river of life. For there is a river, the streams whereof make glad the whole City of God. In it we must witness our souls repeatedly baptized until they are made sufficiently clean for the spirit of infinite purity to dwell in. And this is the alone baptism which now saves us. While John's baptism was only a superficial and figurative work. But it pointed to Christ's which was to be inward, with the Holy Ghost, and that fire which burns as an oven inwardly, and was to increase, while John's was to decrease; and if decrease, then vanish away.

But we must be buried with Him by baptism into his death and sufferings before we can be raised with him into newness of life. So if we would reign with Him, we must suffer with Him. And if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us. But if we have not the Spirit of Christ we are none of his, and continue to live after the gratifications of the flesh. And if we live after the flesh, we shall die, spiritually. But if we, through the Spirit do mortify the fleshly deeds of the body, we shall live. And the life that we then live will be by faith in the Son of God. And if any man is in Christ he is a new creature. All old things pertaining to the fallen or fleshly nature are done away; and all things are of God instead of the evil one. And the Spirit helps our infirmities, so as to prevent them from becoming sinful. And as long as we are led by the Spirit of God, we are the sons of God. And while we walk in his light, we have fellowship one with another, and witness the blood of Jesus Christ to cleanse us from all sin. These are not deluded for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits

unto God and the Lamb. And in their month was found no guile; for they are without fault before the throne of God. But they were often faulted by men for the world is at enmity with God. These have the everlasting gospel to preach to them that dwell on the earth, both by their upright, consistent walking before men, or as a vocal gift from God, as He, in his wisdom, may deem best. These are they which came out of great tribulation, and did not sink under their trials but washed their robes and made them white in the blood, or life-giving virtue or power of the Lamb. They shall hunger no more for earthly food; neither shall they thirst any more for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water; and God himself shall wipe away all tears from their eyes. And may not his kingdom come, and his will be done here on earth as it is in heaven? And may we not come spiritually unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. But in order to this, we must see that we refuse not Him that speaketh in the secret of every soul. For if they escape not who refused Moses on earth, much more shall not who refused Jesus on earth, much more shall not who escape if we turn away from Him who speaketh from heaven, whose voice then shook the earth, but now He hath promised saying, yet once more, I shake not the earth only but also heaven. So, the false rests that many, I fear, are striving to content themselves with and enjoy, must be shaken and removed, that nothing but that which cannot be shaken may remain.

D. H.

DUBLIN, IND., Fourth Mo. 26th, 1850.

A Nickel's Trouble.—An incident occurred yesterday on a Chestnut street car that exemplified the power contained in one little nickel, says the Philadelphia Inquirer. A stout man handed a dime to the conductor, who, before returning the change, collected a nickel from a female passenger, evidently a washerwoman, and handed the nickel to the stout man. Turning to a passenger, a friend evidently, and who had got on before the stout man, the latter handed him the nickel, remarking with a laugh at the same time: "There, Bob, I owe you five cents, and that squares us."

"Bob" took the coin with a snarl, and leaning across the aisle, said to an acquaintance with whom he had been talking, and who was accompanied by a lady, evidently his wife:

"There's that five cents I bet you on Boyer's majority."

The acquaintance flipped the coin from his right to his left hand and handed it to his female companion, with the remark:

"There's that five cents I borrowed for that cigar this morning."

Smiling sweetly the lady accepted the coin, and, reaching over, dropped it into the washerwoman's hand, saying:

"There's the five cents I owe you, and that just makes us square."

It was all done so quickly and in such an off-hand way that it was not until the stout man was in the hand of its first possessor that the passengers whose ownership it had passed realized what a number of debts the small piece had paid, passing in turn through the hands of the washer-

woman, the conductor, the stout man, the stout man's friend, the stout man's friend's acquaintance, the stout man's friend's acquaintance's wife, and the stout man's friend's acquaintance's wife's washerwoman, in all paying seven debts and coming back to the original possessor.

Scolding is Never in Order.

Many a father who will not strike his child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers. Yet, while it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation. In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true to-day as it was when spoken by John Skelton, four centuries ago, that

"A slanderous tongue, a tongue of a skoldie,
Worketh more mischiefe than can be tolde."

Scolding is always an expression of a bad spirit and of a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings wilfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple-woman yells out her abuse of another apple-woman in a street-corner quarrel. In either case the essence of the scolding is in the multiplication of hot words in expression of strong feelings that, while eminently natural, ought to be held in better control. The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words. If the parent is tempted to speak rapidly, or to multiply words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control. Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is for the time being an utter loss of power for the control of others. This is as true in one sphere as in another.

An admirable work on "Dog-Training" says on this very point, to the dog-trainer: "You must keep perfectly cool and must suffer no sign to escape of any anger or impatience; for if you cannot control your temper, you are not the one to train a dog." "Do not allow yourself," says this instructor, "under any circumstances to speak to your pupil in anything but your ordinary tone of voice." And, recognizing the difficulties of the case, he adds: "Exercise an unwearied patience; and if at any time you find the strain upon your nerves growing a little tense, leave him at once, and wait until you are perfectly calm before resuming the lesson." That is good counsel for him who would train a dog—or a child; for in either dog-training or child-training, scolding—loud and excited talking—is never in order.

In giving commands or in giving censure to a child, the fewer and the more calmly spoken words the better. A child soon learns that

scolding means less than quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way. There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequences of his offence, and the reasons why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness. Scolding, rapidly spoken censure and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

Most parents, even the gentler and kinder parents, scold their children more or less. Rarely can a child say, "My parents never scold me." Many a child is well trained in spite of his being scolded. Many a parent is a good parent notwithstanding the fact that he scolds his children. But no child is ever helped or benefited by any scolding that he receives; and no parent ever helps or benefits his child by means of a scolding. Scolding is not always ruinous, but it is always out of place.

If, indeed, scolding has any good effect at all, that effect is on the scolder, and not on the scolded. Scolding is the outburst of strong feeling that struggles for the mastery under the pressure of some outside provocation. It never benefits the one against whom it is directed, nor yet those who are its outside observers, however it may give physical relief to the one who indulges in it. If, therefore, scolding is an unavoidable necessity on the part of any parent, let that parent at once shut himself, or herself, up in a room, where the scolding can be indulged in without harming any one. But let it be remembered that, as an element in child-training scolding is never, never, in order.—S. S. Times.

Natural History, Science, etc.

Plants that Keep Hotels.—In a recent issue of the *Botanical Magazine*, Sir Joseph Hooker figures and describes a member of a peculiar class of plants that in popular language may be termed plants that keep hotels. An Italian botanist, Becari, has written a complete monograph of them, comprising 212 pages, and giving 54 plates. The larger number of them belong to the natural order *Rubiaceae*, and are indeed very closely allied to the partridge berry of our woods—*Mitchella repens*; though no one would suspect the relationship from a mere glance at the plant figured by Hooker, which he names *Myrmeodia Becari*, and is a native of tropical Australia. It is an epiphyte, growing on trees as some orchids do, and, like orchids, develops the lower part of the plant into a sort of pseudo-bulb, which has a corrugated surface, and is for all the world like a huge orange ball. The little nodules covering the surface are, however, each crowned by a short spine, and the tint of the pseudo-bulb, or tuber, is a bark-brown, instead of yellowish-green, as in the orange. Thick stems a few inches long grow from the top of this tuber, crowned by thick leaves, which at first sight one might take for leaves of our *Kalmia*, or wood-laurel. What purpose in the economy of the life of the plant these bulbs perform is not manifest; but in the economy of Nature they serve as hotels for the entertainment of insects, chiefly ants. These hollow them out into chambers and galleries. As we judge from Dr. Hooker's brief remarks, some species of ants have taken to these plants, and they have become their native homes, just as some swallow took to the chimneys on the advent of civilized

man. The relation between plants and insects has been believed of late to be one of mutual advantage, and the parts, and especially the floral parts of plants, have been supposed to have become especially modified in order to adapt them especially to receive in proper style their insect visitors, who in turn for the visits confer inestimable favors. Just what advantage follows the generosity of this plant in keeping open house for the ants does not appear from the short chapter of Dr. Hooker; but it seems to be with similar results as in other departments of the floral kingdom. There we generally find that those plants that have taken on special adaptations have a hard time in getting along, and are in many cases threatened with extinction, while self-fertilizers and those which in other ways are self-dependent, like purslane and chickweed, are the best fitted for making their way in the world. This plant is from the Gulf of Carpentaria, and Dr. Hooker says "is extremely rare there," so that the hospitality afforded the ants does not seem to have been reciprocated by these creatures at any rate.

Desert Plants.—Experiments in Northern Australia have demonstrated the value of a kind of stone-clover, originally imported from Western China, which seems almost to equal the cactus in its capacity for flourishing in a rainless climate. In two or three years the trailing sprouts of the irreplaceable little plant will spread over whole square leagues of arid uplands, preparing a soil for other crops, and in the meantime furnishing food for myriads of bees. As a cattle food it is inferior to other kinds of clover, but might prove decidedly preferable to the sage brush nuisance of our southwestern prairies.

Odor of the Acacia.—According to the calculations of the captain we were fifty geographical miles from the coast of Australia, when one morning we perceived for the first time the smell of land, in this instance a peculiarly bitter but mildly aromatic odor, as of fragrant resin. This fragrance, doubtless, came from the acacias, which at this time were in full bloom. For by the aid of the wind these trees, particularly *Acacia fragrans*, diffuse the fragrance of their flowers to a great distance, and this morning there was blowing a fresh, damp breeze directly from the land.—*Lunholtz's Travels in Australia.*

Mosquito Tobacco.—In a former work on China—"A Journey to the Tea Countries"—I noticed a curious substance called "mosquito tobacco," or "mosquito physic" for it is known by both of these names, which I had met with for the first time when travelling in the western parts of the province of Chekiang on my way to the Bohea Mountains and the great black-tea country of Woo-eh-shan. The day before the discovery was made had been very hot, and during the night such swarms of mosquitoes came that neither my servants nor myself had been allowed to close our eyes. I had no curtains with me, and looked forward with dread to many such sleepless nights during the journey. "Why don't you procure some mun-jung-san?" said the boat men to my servants. Delighted to find there was some simple remedy, I sent on shore to that first village we passed, and procured some stick of this invaluable substance. I found it answered the purpose admirably, and used it every night during the remainder of that journey wherever I happened to sleep, whether in boats, in temples, or in the common inns of the country.—*E. Fortune's Travels in China.*

The substance, he subsequently found, was made of pine and juniper sawdust, wormwood

leaves, tobacco leaves, and a small proportion of arsenic and a mineral called *mu-wang*.

Fijian Cooking.—Another process which I have watched with considerable interest, is that of the girls preparing *mandrai*, which is bread made of bananas and bread-fruit. A Fijian baker's oven is simply a pit lined with plantain leaves and filled with bananas or bread-fruit, on which the girls tread to compress them into a pulpy mass: they then cover with a thick layer of green leaves and stones, and leave it to ferment, a process which begins about the third day. The insupportable stench which poisons the air for half a mile round on the day when these dreadful pits are opened is simply intolerable,—at least to the uneducated nose of us, the *papa-langi* (i. e., foreigners), but the Fijian inhales it with delight, therein scenting the bread and puddings in which he most delights.

These puddings are sometimes made on a gigantic scale, on the occasion of any great gathering of the tribes. One has been described to me as measuring twenty feet in circumference; and on the same occasion—namely, the marriage of old King Tanoa's daughter to Ngavindi, the chief of the Fisherman Tribe—there was one dish of green leaves prepared, ten feet long by five wide, on which were piled turkeys and pigs roasted whole: there was also a wall of pig-roasted fish, five feet in height and sixty feet long. The puddings are generally made of *taro*, cooked and pounded, and made into small lumps, which are baked, and afterwards all heaped in one great pit lined with banana leaves, and mixed up with sugar-cane juice and pounded cocoa-nut. I have been told about one great feast which nineteen gigantic puddings were prepared, the two largest being respectively nineteen and twenty-one feet in circumference. Verily our familiar Scottish haggis must bow to those Fijian cousins, and confess himself to be no longer the

"Great chieftain of the pudding race."

Certainly the masses of food accumulated on these great days beat everything we have heard of even at ancient Scottish funeral feasts. Enormous ovens were prepared (they would be so still at any great gathering of chiefs). They are simply great pits, perhaps ten feet deep and twenty in diameter, which are lined with fire-wood, on which is arranged a layer of stones; when these are heated the animals to be roasted are laid on them, with several hot stones inside each to secure cooking throughout. Then comes a covering of leaves and earth, and the baking process completes itself. This, on a smaller scale, is the manner in which our daily pig is cooked. I have seen a bill of fare which included fifty pigs roasted whole, seventy baked turtles, fifteen tons of sweet pudding, fifty tons of yams and *taro*, and piles of canyona roots, besides many trifling dainties.—C. F. Gordon, *Cummings at Home in Fiji*.

Items.

Getting Rid of a Preacher.—The *Presbyterian* states that in a wealthy Episcopal Church in Pittsburg, Pa., the vestry wished a change, and asked the minister to resign. This he positively declined; and was then informed that after a certain time the rectory would be leased to another party. A compromise was finally agreed upon, the minister promising to quit the rectory at a time fixed upon, with the understanding that on his departure he is to receive the sum of \$5,000.

Is not this an illustration of one of the disadvantages attendant upon a system of paid ministry?

Church Music.—The *Presbyterian*, in commenting upon the high prices paid to accomplished musi-

cians for church services, says:—"They are employed not so much to stir worshipful emotions as to yield entertainment." After stating that a certain Presbyterian congregation in New York pays one of its lady singers \$5,000 a year, and querying whether it is right and becoming to employ professional stars in sacred service, quotes from an Episcopalian paper, the *Churchman*, which says:—"The tendency to turn churches into concert rooms, and choirs into operatic choruses, is becoming more common every day."

As to the effect upon the listeners, the *Presbyterian* says, "It is not salutary, the attention is directed to it not as a means of God- uplifting, but as an artistic performance. The talk generally upon leaving the sanctuary is not how edifying was the truth presented to-day, or how spiritual and elevating the service, but how finely Miss So-and-so sang, or possibly some hyper-critic has his exception to take."

Bible in Public Schools.—The Supreme Court of Wisconsin has decided that the use of the Bible as a book of religious instruction in the public schools conflicts with the constitution of that State. It is said this decision does not prohibit its use as a work of history or general literature.

"St. Austin, although approving of music in church exercises, 'bewails the danger of being too much carried away by the delight of the harmony, and confesses that he had sometimes been more pleased with the music than affected with what was sung.'"

"As to music as an amusement, too much time must never be given to it, and extreme care ought to be taken, as a judicious and experienced tutor observes, that children be not set to learn it very young, because it is a thing which bewitches the senses, dissipates the mind exceedingly, and alienates it from serious studies."—*Butler's Lives of the Saints*, vol. 10, pp. 536-537.

THE FRIEND.

FIFTH MONTH 3, 1890.

PHILADELPHIA YEARLY MEETING.

(Concluded from page 311.)

On Third-day morning, Joseph Walton and John E. Carter were appointed to act as clerk and assistant clerk for the present year.

This sitting was mainly occupied with the consideration of the first six queries. It was a weighty meeting, in which many subjects claimed notice, and called forth earnest counsel, exhortation, or caution from exercised brethren.

The young men were encouraged to attend meetings for discipline, which might prove to them schools of instruction and of spiritual benefit. Friends who had employes or others, whose time was under their control, were admonished to open the way for such to attend religious meetings in the middle of the week. The blessedness of communion with Christ was spoken of as an encouragement to those who belonged to small meetings where but few assembled. The spirit of Christianity was shown to be one of love; but while, in accordance with the example of our Saviour, we should love the sinner, we must abhor the evil; and not suffer our testimonies against wrong things to be weakened or laid aside. Our young men were exhorted not to be ashamed of their profession as Quakers. A caution was extended against countenancing the evils of horse-racing by attending agricultural fairs, or sending exhibits to those where trotting grounds were maintained.

On Fourth-day.—The remaining queries were read. The number of ministers and elders who had deceased since last report was 8.

The Reports on Education gave the number of our children of school age, 772; of whom 594 were being educated under the care of the Society.

Considerable time was spent on the subject of a revision of the Discipline, which is largely a collection of advices issued by the Yearly Meeting from time to time; and is not a formal code of rules digested and titled together like the statute laws of a nation. Many Friends were favorable to the appointment of a committee to take the subject under care and report next year—especially in view of the statement which was made, that some of our members had joined Masonic or other secret societies. Others were not prepared for such a course, but thought it better that any subject such as that of membership in secret societies, requiring particular attention, should be brought forward through subordinate meetings in the usual manner. There did not seem sufficient unity to take any action at this time; and the subject was passed from without disturbing the harmony of the meeting; but with an understanding that a caution should be sent to our members against joining secret societies.

The Reports on the Use of Intoxicating Drinks showed that about 190 of our members had disregarded the advice of the Yearly Meeting on that subject; many of them, by partaking of cider or other of the milder stimulants. A renewed caution against falling into this dangerous practice was sent to our members.

On Fifth-day.—A proposition from Western Quarterly Meeting to change the time of their assembling from 11 o'clock to 10, was approved. The change of hour is to commence in Fifth Month next.

The Report of the Committee having charge of the Boarding School at Westtown, was interesting and satisfactory. A concern spread over the meeting, that the religious interests of the children there should be watched over in the future as it had been in the past, and that the institution should be preserved a distinctively "Friend's school."

A small addition was made to the number of the Indian Committee. Women Friends have also concluded to appoint a few of their members to act in conjunction with men Friends in this concern.

On Sixth-day a Report was received from the Committee appointed two years ago to visit subordinate meetings and members. In the course of their labors, they had paid repeated visits to nearly, or all of our meetings; made family visits in several for the benefit of the community at large. They had been kindly welcomed and assisted by Friends in these labors, had labored harmoniously in the service, and been sensible of the extendings of Divine favor and help. Their report was satisfactory to the meeting, and their request to be released was complied with.

The report mentioned that they had been grieved in some places by finding musical instruments in the houses of Friends. This awakened an exercise on the subject, under which earnest and loving exhortations were given to avoid the use of music in families of Friends, as a yielding to worldly conformity which would be hurtful to their spiritual interests.

The minute on the state of Society, contained a condemnation of the practice of joining secret societies, as inconsistent with our principles and testimonies. Those who had become entangled in this evil were affectionately entreated to withdraw from any connection with such organiza-

tions. However worthy may be the ostensible object of such societies, it was felt that the incorporation in them of the feature of secrecy precluded every consistent Friend from joining them.

The meeting closed with an expression of thankfulness for the help graciously afforded to transact its business with harmony and concision.

Henry S. Newman gave a verbal message of good-will from London Yearly Meeting, and spoke kindly of the labors of our Friends, Samuel Morris and Thomas P. Cope, who have been travelling in Great Britain in the service of the Gospel.

SUMMARY OF EVENTS.

UNITED STATES.—The United States Supreme Court, through Chief Justice Fuller, on the 28th of Fourth Month, rendered an opinion adverse to the constitutionality of State laws providing for the seizure of liquor brought into the State in original packages. Such laws, the Court holds, are an interference with interstate commerce. After the liquor becomes the property of the importer the State may, under its police powers, regulate or prohibit sale, but it has no power, in the absence of express Congressional authority, to prohibit the transportation of the article from another State and its delivery to the importer. The case in which this decision was made was that of *Guisey & Co., plaintiffs, in error, vs. A. J. Hardin*. It was taken to the Supreme Court on appeal from the Supreme Court of Iowa, and the United States Supreme Court reverses the decision of the State Court. Justices Gray, and Bradley, were dissented.

The Federal Circuit Court has issued an order which is intended to put a stop to the Chinese scheme of gaining admittance into the United States over the Mexican border.

The House Committee on Public Lands has ordered a favorable report with amendments, on the Senate bill to provide for the acquisition of land for townsites and commercial purposes in Alaska. The bill changes the capital of the Territory from Sitka to Juneau, extends the operations of the homestead laws over the Territory, and sets apart certain lands for the use and benefit of Indians. It also provides for the purchase of the capital is that Sitka has a population of only fifty white, while Juneau has upwards of a thousand white inhabitants. In addition, it is the centre of operations, and has the advantage of natural location, and a splendid harbor.

Thirty-seven leading citizens of New Mexico have arrived in Washington to ask of Congress the appointment of a special tribunal to settle land grant titles in that territory. The delegates also urge its immediate admission as a State, and ask, in lieu of swamp lands given to States, the cession of land for educational purposes, and for enabling New Mexico to construct public irrigation canals.

Three millions of dollars' worth of property in the towns around Chattanooga has been sold within ten days, chiefly to New Englanders.

A telegram from London says that a London bar-rister named Townsend, "claiming to be backed by a \$200,000 syndicate," is there attempting to secure options on all the glass factories in the vicinity. "It is the intention to turn the glass houses on one immense concern. Townsend's offers are being considered."

The exact time to erect the great dam in the United States, over the Colorado River. It will cost \$1,500,000, and will develop 14,000 horse power.

The Independent publishes returns of the vote in the Presbyterian Church on revision of the Confession of Faith in 170 Presbyteries. Of these 110 vote for revision, 55 against revision, and five do not vote at all. Forty-four Presbyteries are yet to be heard from. The Baltimore Presbytery has adopted the majority report favoring a revision of the Confession of Faith.

A telegram from Cincinnati says that a London bar-rister named Townsend, "claiming to be backed by a \$200,000 syndicate," is there attempting to secure options on all the glass factories in the vicinity. "It is the intention to turn the glass houses on one immense concern. Townsend's offers are being considered."

The Boston Police Board has ordered that after Fifth Month 1st, the sale of intoxicating liquors over bars

must be stopped. This order has been expected for some time, but it was the hope not only of the Police Commissioners, but also of the saloon keepers, that the law requiring liquors to be sold with food only would be repealed. The Board has now decided that the law was rejected in the Senate by the vote of 19 to 17. The law was rejected in the Assembly, with the idea probably that there was no further hope for modification, the Police Commissioners have given notice to the saloon keepers to remove their bars within 20 days.

A despatch from Lansing, Michigan, says that on Friday last \$2,000,000 of Michigan bonds, amounting to \$225,000, will mature, and the bonds will be called in and paid from the sinking fund.

The Chicago police have been ordered to stop the sale of cigarettes and whiskey drops to boys under 16 years of age.

Deaths in this city last week numbered 431; one less than during the previous week and 36 more than during the corresponding period last year. Of the whole number 215 were males and 216 females; 55 died of consumption; 47 of pneumonia; 37 of diseases of the heart; 22 of inflammation of the brain; 20 of old age; 19 of bronchitis; 15 of typhoid fever; 14 of convulsions; 12 of marasmus; 11 of crop; 10 of debility and 10 of apoplexy.

Markets.—*Fl.*—U. S. 4 1/2's, 103 1/2; 4's, 122 1/2; currency 6's, 114 & 126.

Wheat—Wheat firm but quiet at 12 1/2-16 cts. per pound for middling uplands.

FEED.—Feed was quoted at \$16.50 a \$17 per ton for winter bran, and at \$16 a \$16.50 for spring do.

FLOUR.—Western and Pennsylvania super, \$2.50 a \$2.75; do, do, extras, \$2.75 a \$3.15; No. 2 winter hard, \$3.00 a \$3.25; Pennsylvania family, stone ground, \$3.50 a \$3.75; Pennsylvania rye process, \$3.50 a \$4.25; Western winter, clear, \$4.00 a \$4.40; do, do, straight, \$4.50 a \$4.75; winter patent, \$4.75 a \$5.25; Minnesota, clear, \$4.00 a \$4.30; do, straight, \$4.35 a \$4.55; do, patent, \$5.00 a \$5.35; do, do, straight, \$5.00 a \$5.35. Eye flour was scarce and firm, at \$3.10 a \$3.20 per barrel.

GRAIN.—No. 2 red wheat, 94 1/2 a 95 cts. No. 2 mixed corn, 40 1/2 a 41 cts.

No. 2 white oats, 34 a 34 1/2 cts.

BEEF CATTLE.—Extra, 5 1/2 a 5 3/4 cts; good, 4 1/2 a 5 cts; medium, 4 1/2 a 5 1/4 cts; Pennsylvania common, 4 a 4 1/2 cts; culls, 3 1/2 a 3 3/4 cts; fat cows, 2 1/2 a 3 cts.

SHEEP.—Extra, 6 1/2 cts; good, 6 a 6 1/2 cts; medium, 5 1/2 a 5 3/4 cts; common, 5 a 5 1/2 cts; culls, 4 1/2 a 4 3/4 cts; extra native, clipped, 5 1/2 a 5 3/4 cts; good, 5 1/2 a 5 3/4 cts; medium, 4 1/2 a 4 3/4 cts; common, 4 a 4 1/2 cts; culls, 3 1/2 a 3 3/4 cts.

LAMBS.—Common, good, wool, 10 a 10 1/2 cts; shorn clipped, 4 1/2 a 6 1/2 cts; spring lambs, \$4 a \$6.50 per head.

HOGS.—Good Western, 6 1/2 a 6 3/4 cts; good head, 5 1/2 a 6 1/4 cts.

FOREIGN.—In the House of Commons, on the evening of the 29th ult. Gladstone resumed the debate on the Land Purchase bill. He said he was opposed to the bill, under an overwhelming conviction that it was complicated, without undertaking to solve the difficulty.

On the 28th, Joseph Chamberlain said in the House of Commons that he was in favor of incorporating to the bill the proposals in the Government's bill. He admitted the strength of the objection to hypochondriac Irish local resources without the consent of the Irish people, and agreed that the Government's assuming the position of landlord would pave the way to fiction and possibly to danger. He suggested, as a modification of the bill, that the Government should quickly disposed of the Land Purchase bill in order to enable the Government to introduce and pass an Irish Local Government bill during the present session, but whether such a bill were passed this or next session, the Government would promise the formation of an Irish county council, which would have the power to take over the working of the Land Purchase bill, the collecting of instalments, and the handing of them to the British exchequer?

St. William Vernon Harcourt congratulated Chamberlain on his position in speaking on this issue. He felt obliged to ask him whether his speech was for or against the second reading. The Government, he continued, had better withdraw the bill rather than accept the plans of both Parnell and Chamberlain.

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If England was ever placed in the position of an evictor of Irish tenants Home Rule would soon come.

A serious objection was it would form a precedent for English, Scotch and Welsh tenants in making similar demands for other objects.

A special despatch to the New York Herald from London of the 28th inst., says that the United States and the British Government have made an imperative demand that the Delagoa railway question should be settled by arbitration. The United States and British Ministers had a long interview Seventh-day with the Foreign Minister, who has the affair under careful consideration.

The Paris *Dix-Neuvieme Siecle* publishes information, received by private letters from New Caledonia, from which it appears that leprosy is spreading in New Caledonia in a most alarming manner. Of 40,000 Kanakas no fewer than 5,000 are described as suffering from the terrible disease. The authorities of the public authorities had taken no measures to prevent it from spreading; but now two subordinate colonies have been created—one on Goat Island, in Dumbea Bay, and the other in Canala, at a spot known as the Fides des Morts. Every inhabitant recognized as a leper by the Medical Commission is to be confined in one of these leper colonies. The correspondent of the *Dix-Neuvieme Siecle* declares that this measure has been delayed too long to prove of any great use, and that it is not applied properly.

John P. Mason, Jr., was an employe of Emin Bey while Emin was at Wadela, has made a sworn deposition before Mason Bey in Cairo, to the effect that the revolt of Emin's forces was solely due to the discovery of Emin's plans to surrender his province to the Mahdi. Emin, according to the clerk's statement, sent three men to the Mahdi, offering to surrender, but they were seized and stopped by the Mahdi's officers. The revolt followed this discovery. Mason Bey confirms the statement credible.

The receipts of Egyptian cotton at Cairo this year exceed those of 1889 by nearly 500,000 cantars.

Despatches to the *Star* from Jamaica, dated Fourth Month 26th says: The report of a Ministerial crisis is false. According to the newspapers of Montevideo, Ministers Bucayova and Ruy Barboza still retain their portfolios. They state that the discord in the Cabinet has disappeared, and that the Government has accepted the conclusion of the Washington Congress for settling all questions by arbitration which may arise between countries.

A big syndicate of American and foreign capitalists offers to loan the Mexican Government \$250,000,000 to pay off all internal and external debts and subsidies. Government lands are to be taken as security.

NOTICES.

CORRECTION.—In the article on page 285, in No. 36 of THE FRIEND, the closing sentence says "from the provinces of Wisconsin." It should have been, "from the pineries of Wisconsin."

H. H. BONWILL requests that Friends who have collected for the good of any kind which they can spare for the relief of newly-Friended Indians and others, will send them to Henry Laing, No. 30 North Third St., Phila., where they will be packed.

MARRIED, First Month 24th, 1889, at Friends' Meeting-house, Westfield, Hamilton Co., Indiana, GALLIE PEACOCK, son of Abram and Mary Jane Peacock, to ELIZABETH MACY, daughter of Joel R. and Amy M. Macy.

According to Friends' ceremony, Second Month 20th, 1890, at the residence of W. Jordan Brown, JOSHUA WHITE, of Belvidere, N. C., son of David and Isabella White, to M. ELLEN BROWN, of Woodland N. C., daughter of W. Jordan and Mary A. Brown.

Friends' Review please copy.

DEED, Third Month 7th, 1890, at the home of her parents near Danvers, Va., after the death of Miss ELMA FOGG, daughter of Edin B. and Eliza A. Fogg, in the 24th year of her age, a member of Upper Spring field Monthly Meeting. This dear young Friend was of a meek and humble spirit. It was her lot to drink deeply of the waters of affliction; her friends have to commend her to that through redeeming love and mercy, her end was peace.

—, at his late residence, near Richmond, Indiana Fourth Month 12th, 1890, JOE WINDLE, aged 82 years 9 months and 5 days, a member of Chester Monthl Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIFTH MONTH 10, 1890.

No. 41.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 222.

COMPOSURE AND TRUST.

How beautifully does the Psalmist depict the situation of him who can say of the Lord, "He is my refuge and my fortress; my God; in Him will I trust." Those who have thus made the Lord their refuge, and the most High their habitation, can rely on the promise, that He will be with them in trouble and will deliver them.

When Stephen Grellet was visiting among the islands of Greece, in 1819, he left Smyrna in a boat with two men to row it. He says: "With ourselves and Martine, our Greek, we made five altogether, and with our baggage our boat was almost filled. As it was fine weather it was expected that we should reach Seo in about 24 hours; a small quantity of provisions was therefore thought sufficient to take with us; we went on very nicely for a few hours, when the wind began to blow heavily, and the waves washed over us to our no small danger: each of us having a large canvas cloak, we spread them over us and the boat, making a kind of deck; at the same time they were busy bailing out water that washed in with every wave; our rowers meanwhile made great efforts to reach an uninhabited barren spot, called English Island, which is however pretty large. We did not discover on it a single shrub or anything green. We were thankful in being able to make a safe landing, for, very soon after we had done so, the wind increased furiously, and had we been still at sea, we could not have escaped a watery grave. We tried to erect a kind of tent with the oars and the sail of our boat, to protect us from the burning sun.

"The day after our coming to this island, two boats with Turks in them also came to it, landing at the same place we had done. My dear companion and the rest of the company had taken a walk to seek for water, and I was left alone in the tent. Some of the Turks came and sat down at the entrance of it: having with them firearms, their large swords and poignards; they began to fire their guns and pistols at blank-marks, and by their signs urged me to show my firearms. They were beginning to be rude, when my company, attracted by the firing, returned. They at first thought I had been murdered. The Turks then retired to their boats, where they

continued during the night—which we passed in some anxiety, watching their movements; but to our relief, towards morning they rowed away to another part of the island. Our stock of provisions being very small, we had to limit ourselves to a scanty allowance. Our greatest difficulty was the want of water; we in vain sought for some, neither could we discover any fish near the island, nor birds on it; scorpions are very numerous, several of these were under nearly every stone we turned over, and many were seen in our tent.

"Our minds are preserved in calmness, staid on the Lord, we have the confidence that He can open the way for our release from this state of danger and suffering. In his will we feel resigned; with reverent gratitude we can also say, that if our mouth is dried for want of water, our minds are refreshed by his Divine presence; for truly we feel that our springs are in Him, as David said."

On the 4th of the Eighth Month, "the wind abated last night, so as to encourage us to put to sea again early this morning. It was hard and dangerous work, till we had succeeded in doubling the Cape, and were well drenched by the waves. We reached Seo early in the afternoon, with hearts prepared to ascribe thanksgiving and praise to the Lord, who has sustained us under hunger and thirst, and delivered us from imminent danger."

A writer in the *Christian Advocate* of New York, gives the following illustrations of the importance of having our hopes placed on an immutable foundation:—

"Many years ago, in old Seventh Street Church, here in New York, there was an earnest little boy who gave his heart to God and joined our church; he was older than he seemed to be and was an object of special pleasure to us. One night he very solemnly told us in our prayer-meeting of an experience he had had since the last time he had met with us. He had been away from home, and there had been an accident on the railway-train; he was thrown from his seat and had had a terrible fright. 'Now,' said the little fellow, 'I am going to seek for a pure, clean heart, so I am going to be prepared for sudden death.' A few nights after he rose in our meeting and with a beaming face exclaimed: 'I am ready for any smash-up now!'

"Every body smiled, but I have often thought, and think now, more than ever, that we need to be prepared for the wrecks that may be just before us. It may not be a wreck on a railway-train. There are other wrecks. How many homes are wrecked! How many who once had health haven't it to-day—and we may not have to-morrow! And some day there will come 'the wreck of matter and the crash of worlds.' Now, would it not be well for us to seek 'to know God, and Jesus Christ whom He hath sent,' in such a way that no 'smash-up,' as the little fellow said, will ever have the power to wreck the soul in us?

"Emerson was met in the streets of Boston

one day, and a friend said to him: 'Mr. Emerson, they say the world is coming to an end?' 'Well,' replied the calm thinker, 'I can do without it.' After the storm this early autumn, as I read in the papers up among the mountains that the house of a friend of mine was undermined and might any hour float out to sea, I wrote a congratulatory letter to her that though the house might go they were safe. She received my congratulations in the spirit in which I sent them and wrote that they were to be congratulated if city and country houses both passed away. Maybe we do not think enough of the things that cannot be moved, of wrecks that can never come, of our house not made with hands, that can never float out to sea.

"Considering the condition of change we are in, would it not be well to get a firmer grip on the unchangeable? The 'smash-ups' will come, as the little fellow said, and we shall be wise if we secure a kingdom within us that cannot be moved."

The following incident was sent to me by a Friend who resides in the interior of New York State. It illustrates the protecting care of the Almighty over those who look to and trust in Him. We cannot always expect such a clear answer to our petitions, as this young woman was favored with, but such trust will never be without its reward. The letter says:—

"My wife was in need of help which she made known to an Irish family, tenants of ours, they spoke of two girls, relatives of theirs, that were coming to New York, and would want places. Arrangements were made for them to come to Auburn, and I would meet them there and bring them to their relatives; if appearances were favorable, one was to come and live with us, the younger one my wife was willing to give a trial, she was green and untutored, but interested to do her best, anxious to learn to read and write, and soon devoted her spare time to her books; went with her Catholic friends to meeting for a time or perhaps two years, but began by this time to incline to go with us; every influence was brought to bear upon her by her relatives and priest that they could invent, all the torments of hell and eternal damnation, the being forsaken of her friends, &c., all to no avail.

After ten years' residence with us, she went to her aunt's in New York, and after a visit obtained a position as nursery maid, became much attached to her little charge, attended Friends' Meetings when opportunity offered; but at length her mistress's husband failed in business, and then she accepted a similar position with another family. In time she had a call to go with some young married people with a young child, to Europe to travel; as her mother, brothers and sisters were still living in Ireland, and she could be allowed time during the summer and visit them, was strongly inclined to go with them, but had questioned in her mind as to the rightfulness of doing so; it became altogether so burdensome to her, she wrote to us for our advice in the matter; we would have advised

her to accept the opportunity, but for the questioning she felt in her own mind. One night the matter was so heavy upon her she knelt down by the side of her bed and prayed to her Father in Heaven that He would make it known to her whether she had best go in the ship which was now soon to sail. She got into bed and partly asleep, she then heard a voice say to her three times, don't go, you will be drowned. She was now settled and gave up the favorable opportunity of visiting home, family and native land. The result was, the ship foundered on Newfoundland banks, the young couple with their infant child found a watery grave.

"Now was it or was it not a special Providence, or was it merely a coincidence. I believe it was a favor of the Almighty for her faithfulness and honesty of purpose in looking to Him for guidance.

"She soon had another opportunity, went to Europe, spent a year or two visiting her home in Ireland, and had no hesitancy in doing so."

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 315.)

1794, Eleventh Mo., 23rd.—I was at Stony Brook Meeting, which was a poor, low time. I thought the people were too regardless of the great business of worship.

The next day I attended the Quarterly Meeting at Crosswicks, which was large. I had a time of close labor in the women's apartment, pleading for the cause and testimony of the pure Truth, against superfluities of various kinds: such as fine houses, rich furniture, gaudy apparel, the free use of the tea-table, large looking-glasses, black silk cloaks, etc., and had to advise to the bringing children up to industry and to trying to teach them to be content with the productions of our own country, for food, raiment, etc., as much as may be.

26th.—I was at a small meeting, called Robins'; and was at one that evening at R. Walm's mill—the last a time of favor. Next day at Arnestown, I was at a poor, little meeting; and at another at Trenton the day following. This seems a poor place for religion. From hence, I came to Burlington, and was at meeting there, which was comfortable. Here seems a revival of religion with some young people.

12th Mo.—After attending a large and satisfactory meeting at Mansfield, I went the two following days to the Monthly Meetings of Chesterfield and Springfield. The first of them seemed a low and tedious season in their business—the latter more lively; several weighty matters recommended by our last Yearly Meeting were attended to both in the men's and women's part. I was concerned in the latter to speak of the religious education of youth, refraining from superfluities, etc., similar to what is mentioned respecting the exercise at their late Quarterly Meeting, before hinted.

I was at Mount Holly and Evesham Monthly Meetings in the same week. In the first of them I thought too little of lively care appeared among the middle-aged, and those further advanced. The latter was, in the forefront of it, favored with a solemn calm, yet grew more flat. I thought I saw that the spirit of the world was too predominant over many.

On the 6th of the Twelfth Month I reached to my own habitation again, after being absent seven months and about two weeks. I found my family in outward health, though, to my grief, the adversary had got among my flock. Every cup hath its dregs, except the cup of

salvation—that is sweet and clear to the bottom. My son hath greatly missed the right way.

It is a sore trial to me, but I find that I am not altogether deserted. The Lord's power is a safe shelter; and though I have to drink (as it were) a wormwood cup, and to pass through deep baptisms on account of the errors and outgoing of my own children, with the unrighteousness of others in our Society and our country; yet I am thankful, in that at times I feel a calm in the storm, and a garment of praise for the spirit of heaviness. Great and marvelous are thy works, O Lord Almighty! Thou hast been with me in my late travels and trials, opening my way, where there seemed to be no way to pass, and bringing me back as with shaves of inward peace. Enable me, oh my God, to say with thy tried servant in former days; "Shall I receive good at the Lord's hand, and shall I not receive evil?"

Being much exercised in our meeting at Newtown on First-day, the 14th, I was enabled before it ended, to relieve my mind in a few expressions to this effect: "Are there not many dead bodies lying, who have been poisoned with the dregs of the syrup of the spirit of this world?" This seemed to have some present effect, as a solemn calmness came over the meeting.

17th.—In my late affliction, the Lord doth not leave me. I have felt a support from that power which calmeth the sea when wave after wave rolls in upon me. In our meeting I was enabled to speak of the difference there is between an earthly and a heavenly storehouse:—The one as nothing, and the other all things, in a dying hour, etc. This world, we see, is changeable and full of trouble. But in Christ Jesus, there is substantial peace.

20th.—I obtained some relief in having a solid season with my transgressing son and in endeavoring to discharge a father's part faithfully.

Towards the latter part of this month I went to Salem, with my wife; we visited some Friends, to our comfort. I attended Salem Preparative Meeting, where I thought there was weakness prevalent, by reason of the spirit of the world being allowed to creep in.

25th.—I was also at the Monthly Meeting at Pile's Grove, which in a good measure was satisfactory; the business pretty well conducted. I had a favored time in the women's part, pleading in my way for a reformation, which was, I believe, well taken. Visiting several families to my satisfaction, I endeavored to deal plainly as the way opened. I was at Alloway's Creek meeting on First-day; a solid season. I had to speak about some building their nests too high, &c.

Attending Salem Monthly Meeting the 29th, I had some close service both among men and women Friends, to my own peace.

Going also to Greenwich, which seemed ready to shake my foundation. The Monthly Meeting here I thought was a low time. Where should I sometimes be if not enabled to flee to the Rock for refuge and safety?

1795, First Mo. 2nd.—I returned, well satisfied with my little journey; yet have my bitter cups at home. 3rd, I went to see two sick persons—one of them, I hoped, would become reconciled to leave the world, as he seemed to expect his end was near. The other, though one would have thought age and infirmities might have weakened his affections for worldly things, yet I was afraid that his work was not accomplished.

Seeing we must suffer adversity, I hope, through holy help, to be enabled to live above despair; and if I can, through watchful care, arrive at last to that port where the weary are at rest, it will sweeten every probation.

7th.—On reading in the Scriptures, a strong temptation was presented, to urge me to believe they were untrue. This made me cry, Lord, increase my faith, and suffer not mine enemy to prevail over me. (9th.) As dieth the beggar, so dieth the rich. I attended the burial of an ancient neighbor who was deemed wealthy; but this is no consolation, if spiritual riches be wanting.

13th.—As one cross-occurrence follows another, like wave upon wave, oh, that I may be favored to feel that Stone, which is the foundation of the elect.

16th.—I had a prospect of God's mercy and goodness to a backsliding people, in not cutting short the work, by an overbearing scourge. Many contend about worldly interests; some not clear of extortion; some become rich through the abundance of trading by sea—and not always refusing unjust gain. The rich oppress the poor, in demanding high prices. Farmers and dealers raise the value of the earth's produce. The laborer then murmurs and saitheth his wages low. This again displeaseth the farmer. In those muddy waters the merchant still fisheth for more gain, not fearing to oppress those of low degree. Bread-stuffs now become nearly double the former price; great confusion and fumes of a party spirit. Instead of humility, the sorrowful appearance of pride and haughtiness continuing. True moderation and temperance observed; by very few. Indulged by parents, the sons and daughters of high professors seek to make a grand appearance. Honest labor slighted, and commendable industry in the fertile soil neglected. High trades or occupations chosen and sought after—such as doctors, lawyers, merchants, etc., for our young men; whilst the distressed poor, the indigent widow, and the fatherless, are subjected to a state like that of "grinding their faces."

Wilt not thou, O Lord, judge for these things? My soul within me is led into mourning under a consideration of the sad state of America. May it not be lamented in the language of grief? How few is the number of those who truly "fear the Lord, and hate covetousness!" In our condition, thus degenerated, are there not serious tokens of thy displeasure, O Lord—and of the shaking of thy rod, manifest to those who fear thy name? Our crops lessened by blasting or mildew—sometimes by worms or flies heretofore not commonly known in our land; warnings also by a pestilential fever, etc. O, thou Father of mercies, cause thy trumpet to be sounded louder and louder, if consistent with thy will; that the inhabitants of our favored land may be alarmed indeed—and many, in thy mercy, be assisted in turning unto thee, and seeking repentance, that their souls may be saved! Amen.

17th & 21st.—I have to partake of many biters, unknown to any but the Lord, and poverty of spirit; ready to fear I shall one day fall, as by Saul's hand, unless the Lord scatter my foes. He is able to stay my faith, that it fail not.

26th.—I perceived some inward ability to pray for my children; this cannot be done aright without Divine aid.

28th.—On this day, reading an ancient law of New Jersey, which was made to prevent imposition on the poor native Indians, by giving or selling rum, etc., to them, to intoxicate and

thereby to take advantage in obtaining their property without real value, I thought it was to the credit of the rulers of that time and worthy of remembrance to succeeding generations, as long as white people and Indians continue in the land; that a laudable practice may continue of wisely considering what real justice and righteousness do require in suitable kindnesses, to the descendants of the original owners of American lauds.

(To be continued.)

FOR "THE FRIEND."

"The Public School founded by Charter in the town and County of Philadelphia, in Pennsylvania," the Forrester Trust, and the Fourth Street Meeting and School-Houses.

(Continued from page 316.)

On the 28th of Fifth Month, 1732, William Hudson and Isaac Norris produced to the Monthly Meeting of Philadelphia a codicil to the will of William Forrester, deceased, by which he vested in them for the use of "the people of God called Quakers, in Philadelphia," after the decease of his wife, Joan Forrester, who was then dead, the lot of ground on the southeast corner of Chestnut and Fourth streets, about ninety feet on Chestnut street and about two hundred and fifty feet on Fourth street. The property was to be held in trust, and the income "applied to and for the help and maintenance of poor children belonging to said meeting, at school, and other like charitable uses as the said meeting shall, from time to time, think fit."

This document was dated the 30th of the Eighth Month, 1710, and annexed to or accompanying it was a letter of even date, addressed by endorsement on the back: "To the Monthly Meeting of Friends in Philadelphia." This letter was as follows:

PHILAD'A, 30th 8th Mo., 1710.

Dear Friends:—In the love of the blessed Truth, which is unchangeable, wherein we have often had sweet comfort together, in a sense whereof I do at this time salute you, herewithal transmitting unto you the inclosed, containing a declaration and explanation of and concerning my last will and testament, of the same date, desiring the lots, houses and premises may not be otherwise sold or disposed of, but for the particular uses which I have already expressed; and the inheritance thereof, in fit persons which the Meeting may make choice of from time to time, forever; to be kept and the profits thereof to be laid out for charitable uses as therein expressed; and so, in the same love, hoping therein to remain and finish my course here in this world, I take my last farewell and remain your friend and brother whilst I am

WM. FORRESTER.

Witnesses present:

Thos. Story,
Anthony Morris,
Anthony Morris, Jr.,
Jos. Lawrence.

A supplementary letter also accompanied the codicil, which was in William Forrester's handwriting, in the following words:

PHILADELPHIA, 6-day of y^e 3 Mo., 1714.

Dear Friends:—This is my desire: that the house and lot I have left upon my will to my Friends Isaac Norris and Wm. Hudson, after my decease and [that of] my wife, I desire that it may not be put to that use [which] John Martin's house is.

[John Martin's house was Friends' Alms-House, on the south side of Walnut street, be-

tween Third and Fourth streets.]—I desire it to be kept in good repair and let out, and the income of it for the use of poor Friends and other charitable uses, as Friends may see fit.—This in order to your loving brother.

WILLIAM FORRESTER.

Thus, whilst the property itself could not be used as a habitation for poor Friends, the scope of the trust was enlarged so as to embrace "other charitable uses as Friends may see fit," in addition to those originally referred to in the codicil.

Soon after the production of the codicil and letters in the Monthly Meeting, trustees were appointed by it to hold the title, and the property was conveyed to them. And in 1736, as will hereafter appear, the care of the estate was confided to the Overseers of the Public Schools.

In 1744 the overseers applied to the Monthly Meeting for liberty to build a new school-house upon some part of the lot devised by William Forrester.

A committee was appointed to confer with them, and it was ultimately decided to grant the request—the building to be erected near the south end of the lot, and the dimensions to be about sixty feet long and thirty-five feet wide, two stories high, elevated about three feet above the ground, and with a cellar underneath. This building was completed the following year. It included within its walls "a convenient room for the placing of the books left by Thomas Chalkley for the service of Friends." The books were placed under the care of Anthony Benezet. This was the nucleus from which Friends' Library was formed.

This school-house stood with its longest side at right angles with Fourth street, and was set back from the line of that street a little distance, the whole front of the lot being afterwards enclosed with a brick wall, through which were five entrance gates. In the first story of the building on the south flank, there were seven windows and one door; and in the second story, eight windows. The first and second stories facing Fourth street were each provided with three windows. There were outside shutters to the windows, of an antique pattern, and the hinges were on the exterior sides.

The roof was hipped on its east and west ends. The exterior walls were of brick, and there was a projecting course of brick or stone showing the division-line between the two stories. The interior was divided into four large rooms, two in each story. Those on the first floor were entered from the doorway on the south side. The second story was reached by two parallel staircases, the doorways to which were side by side at the centre of the north flank of the building.

In later years, an observatory was erected immediately over the doorway on the south side. It is said to have been octagonal, with sundry curious windows in the roof and sides.

From this observatory the observations were made by which the time of the old State House clock was regulated. The astronomical clock used in connection with this work is still preserved at Friends' Select School on Sixteenth street. It was in this school-house that the most important schools established by the "School Corporation" were conducted for nearly a century. In later years the boys only were taught there; and the adjoining building, after its disuse as a meeting-house, seems to have been appropriated to the girls.

The building was taken down in the year 1867.

At the Monthly Meeting held on the 24th of Sixth Month, 1763, the want of additional accommodations for holding meetings for business was considered and the following result recorded:

"It is generally acknowledged that a more convenient place is wanted for holding our meetings for business than we are accommodated with, it being considered, it was agreed that a building should be erected on some part of the lot belonging to this meeting on which the public school-house stands, and which may not only serve for this purpose, but for accommodating the meeting held quarterly with the scholars under the care of Friends, which has for some time past been much wanted." [A committee was appointed] "to make out a plan of a suitable building and to calculate the expense of erecting it."

The following month the committee reported, that a building could "be erected to the northward of the school-house, about nine feet from Fourth street, 76 feet front and 42 feet deep, one story high, about twelve feet from floor to ceiling, and the floor about twenty-one inches above the brick pavement in the street; a cellar under the house about eight feet deep. Probable cost about £1200, seats and benches and outside pavement included."

The report of the committee was adopted with the reserve that the new building should not be placed nearer the north wall of the school-house than twenty-five feet, from an apprehension that it might interfere with the light and air.

In accordance with this decision the meeting-house was proceeded with and finished.

This building was built of brick, with its longest side parallel with Fourth street. The gables were on the north and south sides. The cornice was continued across all four sides. The entrances (of which there were two) were at the ends, and twelve windows facing Fourth street, are shown in the pictures of the building now extant, six above and six below. Part of these windows had outside shutters, and the rest seem to have been without them. It will be noticed that the original design of the building was based upon a single story, twelve feet high. The pictures however clearly indicate a two-story building, so that the plan must have either been changed or an additional story added afterwards.

It has not been found possible to obtain any information as to the arrangements of the interior. It is probable that after its use as a meeting-house was given up, it was considerably altered to adapt it for school purposes.

In the Ninth Month, 1807, a joint committee of the three Monthly Meetings reported—

"On the subject of removing the galleries from the Fourth Street Meeting-house to the large committee-room on Mulberry Street, * * * That although as a committee we do not conceive that the measure of placing a gallery there would be any improvement, yet considering the Monthly Meeting of Philadelphia capable of deciding thereon, we are willing to recommend the subject being referred to them, agreeing that such articles as they may judge necessary may be removed from the Fourth to the Mulberry street house."

From the foregoing it seems probable that the ministers gallery now in the large committee-room in the centre building of the Arch Street Meeting-house, is the same as that which was formerly in use in the Fourth Street Meeting-house.

The old building was finally removed in 1859, to make way for the present improvements on the lot.

In the year 1800, the Meeting for Sufferings took under its consideration the fact that there were a large number of records and papers of great "value and importance to our religious Society lying in different places, exposed to loss and perhaps entire destruction by fire." The meeting came to a judgment "that such prudent means as may be within our power ought to be used for their better preservation." The subject was referred to a committee, which made a report the following year, in which they recommended that a Hall of Records for the purpose of containing such books and papers should be erected on some part of the lot at Fourth and Chestnut streets, left by William Forrest, a plan of which they produced. It was also estimated that the cost of such a building would be about £500.

This proposition was presented to the Monthly Meetings and was approved by one of them at least, but it does not appear to have been ultimately carried out.

(To be concluded.)

FOR "THE FRIEND."

Claims on Friends.

It has come to the knowledge of the writer that in Wayne County, N. C., there are in one neighborhood about twenty-five members of our Religious Society, between the ages of five and eighteen years, who are destitute of school learning, and their parents are unable from want of means to provide a school for them.

If Friends of Philadelphia and vicinity would kindly spare out of their abundance, say, in the aggregate, about two hundred dollars, to provide on a small scale a school where these children, can be instructed, the writer is willing to take charge of what may be contributed, and put it in safe hands for its proper application.

A young woman Friend, amply competent for a teacher of such a school, can be had in a neighboring county.

GEO. W. TAYLOR.

3728 Hamilton St., Philad'a.

Having a Chance.—A few years ago a cultivated young married couple retired for business reasons to the top of a mountain in Pennsylvania. They had no society save that of miners and mechanics; the roads were passable only on horseback, and the nearest town was thirty miles away. How to make the most of their time became an interesting question. A manual of geology was procured and read. On horseback in hours of leisure they scoured the whole region of country around them, got specimens of all sorts that they could find, studied them out when they got home from their rides, and made themselves thoroughly familiar with the geology of that part of the State, and measurably with the geology of all the State. In process of time that very acquisition, which had been pursued as a pastime, became the stepping-stone to a position of honor and emolument that could not have been otherwise secured.

Those in the world who, it is said "have a chance" are generally those who improve what chances they have, and by small steps rise to high places. "To him that hath shall be given, but from him that hath not shall be taken away even that he hath." Those who, instead of lackadaisically hanging their hands and lamenting that they have "no chance in life," go vigorously and resolutely to work improving the chances they have, by and by come out on tablelands where wide horizons spread around them.

—Exchange.

SELECTED.

SOWING AND REAPING.

Sow with a generous hand;
Pause not for toll or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow, while the earth is broken,
For the hungry must be fed.

Sow;—while the seeds are lying
In the warm earth's bosom deep,
And your warm tears rise up the side,
They stir in the soil and sleep;
And the green blades fill the quicker,
Perchance, for the tears you weep.

Then sow!—for the hours are fleeting,
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving corn field
Shall gladden the sunny day.

Sow, and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—Adelaide Procter.

MY WISH.

SELECTED.

If I might only have my wish!
The wind to-night blows from the sea,
Swaying between me and the stars,
The pale blooms of the locust tree.
Sweet, nameless stars are in the air,
Dying like waves upon my ear;
Peace rules the world, the hour, my heart,
As I muse on what is drawing near.

"From battle, murder—sudden death—
Good Lord, deliver us!" we say,
A silver cord with bloody chains
Twisting and jangling as we pray.
"From sudden death deliver us!
Give us instead slow waste and pain,
Fever and frost, the rack, the swoon,
Till life is spent beneath the strain!"

If I might only have my wish—
Come my last hour or soon or late,
I would not on the hither shore
Of the mysterious ocean wait,
Watching the shadows gather in,
Hearing the nearing billows beat,
Feeling the tide know to ebb
Wash higher o'er my chilling feet.

Dear life! sweet life! full life! when I
Must render thee to Him who gave,
I'd yield thee up, untrifled
By thoughts of death—thine and the grave.
As, at the mother's call, the child
Runs to her arms, at set of sun,
Fearless, because he knows nor cares
If day be ended or begun—

I'd see my last sunset round off
Hours filled with honest toil for man,
Such work with God as ever brings
Fulness of peace and never ban.
Enshrouded in still fragrant glooms,
By thoughts of death—thine and the grave,
I'd breathe the quaint old hymnal thanks
"For all the blessings of the light!"

If I might only have my wish!
The wind should blow fresh from the sea!
Betwixt the earth and the consoling stars
Swing pale blooms of the locust-tree.
With tender thoughts of friends beloved,
And humble hope of sins forgiven,
My prayer half-said, I'd fall asleep,
And say "Amen!" at dawn in heaven.

—Marion Harland.

SELECTED.

THE LITTLE HIGH CHAIR.

In an attic deserted, stowed safely away,
A little high chair I discovered to-day,
In a dingy, dark corner, with cobwebs o'ergrown;
But who was its owner, is something unknown.

A round or two broken, a break from the seat,
The back partly patched up, and nowhere complete;
With the paint strangely tortured to patches quite bare,
Make lone and pathetic the little high chair.

The child who sat in it, I venture to say,
Is a tottering old man if he's living to-day.
What fields he has conquered, what prospects found fair,
No record or person is here to declare.

Yet, born with his youth, this one relic remains
From a far distant time, when life's contests and pains
Stood far in abeyance, and naught could impair
The career that should start from the little high chair.

Did the subject tied up there, so proud on his throne,
Go out through the world a great power, or unknown?
Was the joy that youth promised, fulfilled, or a snare?
No answer comes back from the little high chair.

The mother who cherished the child that it bore,
And all who once knew it have gone on before;
But a history of some sort, forbidding or fair,
Begins every day from some little high chair.

—Jed Benton, in Once a Week.

The Region of the Amazon.

The Amazon, if the Para River be included at the southern channel, is 100 miles wide at its mouth. Para itself, the northernmost city of Brazil, lies at the gateway of the most wonderful river system of the world. It is the commercial depot and distributing point for 40,000 miles of navigable water. The Amazon water-shed embraces twenty-five degrees of latitude and thirty-five degrees of longitude. Its western sources are in the Andes of Peru and Ecuador, only a few leagues from the Pacific. Its northern tributaries traverse the borders of Guiana and Columbia, while midway the headwaters of the Negro mingle with those of the Orinoco in the western spurs of the Sierra de Pacaraima. On the south the Madeira has innumerable sources in the mountain levels of Bolivia, while the Tapajós, the Xingu, and the Tocantins penetrate the central provinces of Brazil. If a comparatively small group of southern provinces be left out of the account, the Amazon, with its tributaries, forms the water system for an area larger than that of the United States. It furnishes the only means of communication between the smaller centres of population in fully one half of the vast territories of Brazil. Between most of its leading tributaries are broad stretches of impenetrable forests, which have never been explored by white men. It is the Amazon alone that renders any form of government possible in the heart of South America. Within the range of the 40,000 miles of navigable water settlements have been made; rubber farms opened; and magistrates empowered to conduct local administration.

Para, lying at the southernmost outlet of the Amazon, less than 100 miles from the sea, is the metropolis of this wonderful valley. It is a city with perhaps 50,000 inhabitants, and with as much commercial enterprise as is possible under the equator. The commerce of the Amazon is nominally carried on under the Brazilian flag. Foreigners are not allowed by law to own steamers or sailing vessels employed in inland navigation; and hence it is necessary for the English capitalists, who control the carrying trade of the river, to assign their interests to Brazilians.

There are 40 steamers owned by an English

line, which receives a large mail subsidy from the Brazilian Government for plying between various ports and villages on the main tributaries; and in return for this financial support, it is well satisfied to fly the national flag. Another company has eight steamers, under similar conditions; and there are as many as a dozen more on the river and its tributaries which sail under the Brazilian flag. These sixty steamers are gradually opening the Amazon Valley to commerce. Only the smaller vessels are now running beyond Manaus, at the junction of the Negro; but next year the largest English vessels will make regular trips to Yquitos, 3,750 miles from the coast. Some of the tributaries are only navigable for long distances at high water during certain months of the year, but the lower villages on their banks are visited by steamers as often as once or twice a month.

This river trade is almost completely in the hands of the Portuguese merchants and the mercantile houses represented at Para. Manaus, with a population of 15,000, is the most flourishing town west of Para. The other settlements, with few exceptions, are straggling villages, inhabited mainly by negroes, Indians, and half-breeds.

The forests of the Amazon, consisting mainly of hard woods, are not available for commercial requirements. The finest of rosewood and mahogany are used there for firewood. Even if there were a demand for the hardwood lumber at Para, it could not be logged and brought to market on a large scale, owing to the density of the woods and the lack of roads and clearings. The one tree which is a source of wealth in these immense forests, is the rubber-tree. It is found everywhere, from the low-lying delta opposite Para to the Tapajós, the Madeira, and the Negro; and probably thousands of miles beyond these great tributaries. In the interior, roads are impracticable, and the rubber trees that are milked lie along the rivers, where the farms can be approached. The milk can only be drawn at certain levels of the river—for the trunks of the trees are often fifteen or twenty feet under water after the rainy seasons. When the conditions are favorable, the bark of the trees is tapped and the milk drawn off in cups, to be compacted and rolled together, layer by layer, like a snowball. It is then cooked or smoked over a fire made of sticks; a process that involves contraction in cooling and imparts elasticity to the substance; and then it is ready for shipment to Para and New York.

The operation of such farms and the opening of new forests in the trackless swamps and forests, require the employment of native labor under the most inclement conditions of equatorial heat and rains. If there be any quarter of the world where nature seems to command inaction and indolence, it is in these vast stretches of the Amazonian forest. Nowhere else can existence be sustained with so small an expenditure of effort. On an acre of cleared land beans can be raised in sufficient quantity to keep soul and body together, with the adventitious aid of nuts and fruit from the woods. A torpid, sordid existence seems to be the imperative requirement of the climate. The Indians, half-breeds, and negroes in the villages, can live, if they choose to do so, with what may be described as the minimum of human labor involved in obtaining a livelihood. They instinctively resist all appeals to ambition and self-interest. The efforts of rubber farmers and agents to induce them to share in the dangers and labor involved in exploring the forest and

striking new veins of rubber trees, are ordinarily futile; and the employment of even the poorest labor is carried on under great difficulties.—*South American Correspondence, N. Y. Tribune.*

FOR "THE FRIEND."

Lumboltz's Travels in Australia.

Carl Lumboltz, in 1880, undertook an expedition to Australia, with the object of making collections for the museum of the University of Christiania, Norway, and of examining into the customs and characteristics of the native Australians. He spent four years in that interesting country, much of the time living among the blacks (as the natives are called); and made extensive collections of the birds, animals, insects and other productions of Australia, which are now in the museum of the University. In reading his interesting narrative, one is deeply impressed with the energy and indefatigable perseverance with which he carried out his plans; and the respect he manifested for the natural rights of the natives, which have often been cruelly violated by the white settlers, who, in many cases, paid no more regard to them than they did to the kangaroos which were slaughtered to save the pasturage for their cattle.

Most of his time was spent in Northern Queensland, the North Eastern Province of the continent.

When a section of the country abounding in pasturage is opened to settlement, it is first occupied by what are called squatters, who lease from the government large tracts, to be occupied by herds of cattle and sheep. One of these tracts where Carl spent some time, was 50 miles long by 20 wide. As the population increases, the land is sold to settlers, and the size of the runs decreased. Some of these tracts will feed as many as 200,000 sheep or 15,000 head of cattle.

"At Peak Down," says Lumboltz, "situated about two hundred miles west of Rockhampton, I received the first impression of genuine native Australian scenery. Larger plains, with here and there an isolated gum-tree, extensive scrubs, and now and then low mountain-ridges in the background; sometimes an emu would appear, or a little flock of kangaroos that are suddenly startled—all of which is so characteristic of the country.

"I was surprised at the great number of marsupials that had their abode there. They had proved to be so troublesome that several of the squatters had found it necessary to surround their large pastures with fences so high that the animals could not jump over them and consume the grass. One of the sheep-owners told me that in the course of eighteen months he had killed 64,000 of these animals, especially wallabies and kangaroo-rats, and also many thousands of the larger kangaroo. The bodies of these animals are left to lie and rot, for none but the natives eat the flesh; and although the skin of the large kangaroo can be tanned into an excellent leather, still it does not pay to skin the animal so far away from the coast. The only part that is used occasionally is the tail, from which a fine soup is produced."

"At sunset we encamped for the night, and the horses were let loose with their forefeet hobbled. We made a large fire and prepared our supper, which, as is common in the bush, consisted of salt beef and damper. The latter is the name of a kind of bread made of wheat flour and water. The dough is shaped into a flat, round cake, which is baked in red-hot ashes. This bread looks very inviting, and tastes very

good, as long as it is fresh, but it soon becomes hard and dry.

"After supper we immediately made up our beds, which consisted simply of a waterproof laid on the ground and some woollen blankets. For the sake of convenience we usually slept under the wagon with the fire below us."

"It seldom rains in Western Queensland; but during the rainy season the rivers rapidly fill their beds, overflow their banks, and in some places become several miles wide. The water, however, soon disperses again, and the high temperature reduces the mighty stream to isolated water holes. Water is therefore a precious article in the Australian bush. To furnish drink for the cattle the squatter must build large dams, especially across the rivers, and thus gather a supply which may protect him against irreparable losses. In recent years water has been obtained by boring very deep wells."

"In Western Queensland nobody is surprised if a drop of rain does not fall for 8 or 10 months together. Nevertheless cattle and sheep keep fat all the year, for the grass retains its nutriment even though it looks dry and gray."

"On the way to Thompson River I spent a night with an Irish shepherd, who lived far away from any neighbor, occupied wholly with his sheep. He preferred this solitary life, to which he had accustomed himself for many years. After supper he spread some sacks on the floor, and these were to be my bed. But I was not yet ready to retire, so I went out in the starry night, where the moon and the Southern Cross shone cold on the lonely landscape. I opened the door and was deeply touched to find the hermit kneeling before his bed. Here the old man lived alone with his God in the desolate Australian bush."

The men who live on the runs and take care of the stock are called Bushmen. Their work is rough and exposing, similar to that of the Western Cowboy. Removed as they are from nearly all civilizing influences, if not originally rough characters, they very frequently become so. As their herds encroach on the hunting grounds of the natives, who depend for their subsistence on the wild animals and vegetables which they find on the plains and forests, these sometimes appropriate a sheep or an ox for a feast—which is of course resented by their care-takers. Hence a chronic state of hostility exists between many of the outlying settlers and the neighboring tribes of Australians—leading to the rapid destruction of the latter.

Lumboltz says:—"Sheep and oxen begin to feed on the grounds that have belonged to the blacks, and the latter are prohibited from going where they please; because the herds are disturbed by the black man's hunting, may even by the smell of the savages. As a matter of course the natives therefore try to resist the strangers who interfere with their inherited rights."

"The rough settler, who never sees a woman of his own race, soon begins to associate with the black women. A friendly relation between the two races is made impossible; the white men shoot the black men, and the black men kill the white men when they can, and spear their sheep and cattle."

To show the feeling which exists, Lumboltz remarks:—"On the borders of civilization men would think as little of shooting a black man as a dog. The law imposes death by hanging as the penalty for murdering a black man, but people live so far apart in these uncivilized regions that a white man may in fact do what he pleases with the blacks. In Northern Queens-

land I often heard this remark: 'The only treatment proper for the blacks is to shoot them all.'

The Australians are divided up into numerous small tribes, who occupy tracts of land which are recognized as their own territory, and into which any intruder is regarded as an enemy, liable to be killed and eaten. They are generally on hostile terms with their neighbors, and occasionally make predatory incursions into their dominions, especially for the seizure of their women, who are regarded as the most valuable of booty. They are liberal to the members of their own family tribes, freely distributing among them the honey or flesh, or other valuables which they may have obtained. Among these people our traveller spent much time, going on extensive hunting excursions and camping out with them on the mountains. He found them possessed of some amiable traits of character, but at the same time felt the need of constant watchfulness, and of the exercise of much patience and forbearance. Cultivating no lands, and having no domestic animals, except a few of the wild dogs, caught when puppies and trained to assist in hunting, every day's food has to be provided by the efforts of the day. To this cause is probably due the fact that many substances, such as insects, snakes, &c., which are rejected by most people are reckoned among their edibles. They have learned by severe experience not to be fastidious, but to make use of almost every thing that will support life.

"HAVING been under deep baptisms and poverty of spirit, as I quietly rode along, the Lord was pleased in mercy to break in upon my mind, by his life-giving presence and power; and it became the language of my soul, 'Speak, Lord, and thy servant will hear.' After which, many things were divinely opened to me, wherein I greatly rejoiced, and was thankful to the Lord, my God. Then I found a sudden but gentle rebuke, and heard as it were a voice, that said in the secret of my soul, 'These dispensations thou most delightest in are least pleasing to me, and not so beneficial to thy soul, as that pure poverty of spirit, brokenness and contrition of heart, which bring into humility of mind; and the reason why this is so little desired, and so unpleasant to the creature, is, because it can have no part therein, but is wholly and entirely excluded and set at naught—can discover no beauty or excellency in it; and this is the reason I love the offering of a broken heart and contrite spirit, as it is most pure, and without any mixture of the creature. For, whether there be prophecies, Divine openings, revelations, consolations, joyings or rejoicings in the Holy Spirit, gifts of healing or tongues or utterance, in all these self can rejoice and have a share, being obvious to it, and bringing it honor.' Then, said I, 'Lord, dispense to me what is most pleasing unto thee, and best for my soul, so long as my weak faith and patience can endure it; but when I am ready to faint, give me a little of the wine well refined on the lees, that my soul may rejoice in thee, the God of my salvation.'"

MARY PEASELEY.

Natural History, Science, etc.

Chinese Rice Paper.—The largest specimens which came under my notice were about five or six feet in height, and from six to eight inches in circumference at the base, but nearly of an equal thickness all up the stem. The stems, usually bare all the way up, were crowned at the top with a number of noble-looking palmete

leaves, on long foot-stalks, which gave to the plant a very ornamental appearance. The underside of each leaf, its foot-stalks, and the top part of the stem, which was clasped by these stalks, were densely covered with down of a rich brown color, which readily came off upon any substance with which it came in contact. I did not meet with any plant in flower during my rambles, but it is probable the plant flowers at a later period of the year.* Numerous small plants were coming through the ground in various directions, which a Chinese soldier carefully dug up for me, and which I took to Shanghai and deposited them in Mr. Beale's garden. These, with a few samples of the largest stems I could find, have been sent to England and India. The latter will prove an interesting addition to our museums of vegetable productions. The proportion of pith in these stems is very great, particularly near the tops of vigorous growing ones—and it is from this pure white substance that the beautiful article erroneously called "rice paper" is prepared.

It is largely cultivated in many parts of the Island of Formosa, and with rice and camphor forms one of the chief articles of export. Mr. Bowring, who read a paper upon the rice-paper plant before the China branch of the Royal Asiatic Society, informs us that the Canton and Fokien provinces are the chief consumers, and that the town of Foo-chow alone is supposed to take annually not less than 30,000 dollars' worth of this curious and beautiful production. The cheapness of this paper in the Chinese market, as Mr. Bowring justly remarks, is evidence of the abundance of the plant in its place of growth, and more especially of the cheapness of labor. "That 100 sheets of this material (each about three inches square), certainly one of the most beautiful and delicate substances with which we are acquainted, should be procurable for the small sum of 1½d., or 1½d., is truly astonishing."—*Fortune's Travels in China.*

Vulpine Sagacity.—The natural cunning of the fox was shown at New Ipswich, N. H. A fox that was started by a hunter ran directly to a pond and passed around the edge on the ice as near the open water as possible. The dogs followed closely, and, coming upon the weak ice, broke through, and but for the help given them would have drowned. Meanwhile, Reynard escaped to a place of safety.—*Boston Transcript.*

Earthquakes in Great Britain.—The late work of Wm. Roper on "Remarkable Earthquakes in Great Britain and Ireland during the Christian Era," shows that the total number of distinct earthquakes recorded during this era is 582, and of these 75 per cent. have been recorded since 1600. Since 1800, 233 shocks have been recorded, and there is every reason to believe that the discrepancies in former centuries are due solely to lack of observers, and that seismic disturbances were as common in the past as in the present.

Power of Imagination in Fowls.—Appropos of fowls, some of our readers may not know the best way of catching them, or rather, of securing them when caught. We once saw a farmer collecting several in his farmyard with a view to sending them off to market. As fast as one was run down and caught, it was pressed down on the ground, and a wisp of hay or straw placed across it, and an elaborate pretence of fastening the wisp down on either side gone through.

* It flowers and seeds during the winter and spring months at Hong-Kong and Calcutta.

The bird felt the momentary pressure of the band, and thought itself bound, and would remain in the same position till the farmer had made up his number, and was ready to go round and collect them: a striking illustration of the power of imagination.

If a fowl be taken into the barn and its beak held to the boards while a chalk-line is drawn from the beak for a couple of feet or so, straight in front of it, the bird appears mesmerized, and will remain in that position. This, therefore, affords to the captors of fowls what the cookery books so delight in—"another way." *Hulme's Wayside Sketches.*

The Balolo of Fiji.—The balolo is a small sea-worm, long and thin, as ordinary vermicelli. Some are fully a yard long; others about an inch. It has a jointed body and many legs, and lives in the deep sea.

Only on two days in the whole year do these creatures come to the surface of the water. The first day is in October, which is hence called "Little Balolo," when only a few appear. The natives know exactly when they are due, and are all on the lookout for them. They make their calculations by the position of certain stars. After this, no more are seen till the high tide of the full moon, which occurs between the 20th and 25th of November, which hence takes the name of "Great Balolo," when they rise to the surface in countless myriads, always before daybreak. In the Samoan Isles the day occurs about a fortnight earlier. At certain well-known points near the reefs, the whole sea, to the depth of several inches, is simply alive with these red, green, and brown creatures, which form one writhing mass, and are pursued by shoals of fish of all sizes which come to share the feast with the human beings. The latter are in a state of the wildest excitement—for it is the merriest day of the year, and is looked forward to from one November to the next, by all the young folks.

About midnight they go out in their canoes, and anxiously await the appearance of the first few worms, and great is the struggle to secure these, which herald the approach of untold myriads. For several hours there is the merriest sport and laughter, every one bailing up the worms and trying who can most quickly fill his canoe either by fair sport or by stealing from his neighbor. All is noise, scrambling and excitement; the lads and lasses, each carrying wicker-baskets with which they capture the worms, without carrying too much salt water on board. As the day dawns, these mysterious creatures with one accord sink once more to their native depths, and by the moment of sunrise not one remains on the surface, nor will another be seen for a twelvemonth, when, true to its festival, the balolo will certainly return. Never has it been known to fail, in the memory of the oldest inhabitant, white or brown. Nor is there any record of any one having seen rise to the surface on any save the two appointed days, which are known as the "Little Balolo" and "Great Balolo."

Well do the natives know how needless it would be to look for one after sunrise; so, all the canoes then return to land, wrap their balolo in bread-fruit leaves, cook them in ovens dug on the beach, and have a great feast—a regular whitetail dinner in fact.

So, now you know the true meaning of the "Diet of Worms." So great is the quantity taken, that the supply generally lasts for several days—being warmed up when required; and basketfuls are sent to friends at a distance, just

as we in Scotland send a box of grouse. Such is our prejudice against all manner of worms, that few Europeans appreciate this dainty, which, nevertheless, is really not nasty, especially when eaten like potted meat, with bread and butter. It is rather like spinach with a flavor of the sea; perhaps I should compare it with the laver of the Scilly Isles. Captain Olive brought up some to taste, which had been given him by some of the Roman Catholic soldiers.—*C. F. Gordon Cummings' "At Home in Fiji."*

Items.

Pan-American Congress and Arbitration.—In the closing session of this important Congress, Secretary Blaine made the following remarks:—

"If, in this closing hour, the Conference had but one deed to celebrate, we should dare call the world's attention to the deliberate, confident, solemn dedication of two great continents to peace, and to the prospect which has peace for its foundation. We would then have the Congress which abolishes war and substitutes arbitration between the American Republics, as the first and great fruit of the International American Conference. That no-blist of Americans, the aged poet and philanthropist, Whittier, is the first to send his salutation and his benediction, declaring: "If in the spirit of peace the majority shall refer upon a rule of arbitration which shall make war in this hemisphere well nigh impossible, its sessions will prove one of the most important events in the history of the world."

The scheme adopted by the Congress and thus referred to by Secretary Blaine, "proposes the negotiation of a treaty between the various Republics, which shall refer to arbitration all settlement of all disputes, differences and contentions that may arise between any two or more of them. Arbitration is to be compulsory upon all in matters of diplomacy, territory, boundaries, navigation, and the enforcement, interpretation or validity of treaties. Only one exception is admitted to the compulsory character of arbitration and that is in favor of any nation whose independence is in jeopardy. There is no restriction of choice of arbitrators. They may be nations, scientific societies, officials or private citizens. The majority of them shall decide, unless it is specifically agreed beforehand, that unanimity shall be required.

Anti-Chinese Legislation.—A writer in the *Independent*, of New York, enumerates four incidents which illustrate some of the hardships attendant on the execution of the laws excluding Chinese from our country. These are—

"Two or three years ago a Chinese resident of New Haven, who had become a Christian and was an exemplary member of one of the churches of that city, desiring to settle there permanently, wished to bring his wife and his little son, seven years of age, to this country. A strong petition was prepared and signed by the Professors of Yale College, and by eminent ministers, lawyers, physicians and other members of the community. The Secretary of the Treasury to allow this man's wife and son to join him in this country. In due course of time an answer was received from the Treasury Department to this effect:

"Inasmuch as said persons were not in this country at the time of the passage of the Exclusion Act, they cannot be allowed to enter it."

"20. A short time ago a vessel was wrecked on its way from the West Indies to New York, and passengers and crew were struggling in the deep on a life-raft when they were picked up by a passing vessel and carried into the harbor of New York. All of these unfortunate people landed without difficulty or question except one, who happened to be a Chinese man, and whose name of this country forbade his entrance. The great Jehovah, in allowing him to be rescued from the ocean and brought to New York with the others, does not seem to have had any regard to the laws of the United States, and the Custom House authorities were in great trouble. They telegraphed to Washington, and, after much

discussion, the Secretary of the Treasury decided as a matter of humanity to violate the law and allow the unfortunate man to stay until some vessel going to the port for which he was bound would take him away.

"3d. A Chinese merchant, in San Francisco, who had been doing business in that city for over twenty years, whose sons, sixteen and fourteen years old, were born there, was taken ill and soon found that his sickness must have a fatal termination. He telegraphed to his wife and children, who were then at Victoria, British Columbia, where he had a branch store, to come to him immediately. They at once took passage and soon arrived in the harbor of San Francisco. Again the Custom House authorities were in tribulation. They telegraphed to the Secretary of the Treasury, a humane man, who wished to give the family the privilege of seeing their husband and father in his last hours; but the law was in his way. He called for a meeting of the Cabinet, and, after the President of the United States and his secretaries had spent anxious hours upon the subject, they decided that the family might go under a guard from the Custom House to the dying man and remain until his funeral should be over, and the guard should return with them as they returned by the first steamer to Victoria.

"4th. There is at this moment, in Dublin, Ireland, the wife of a noble Christian man, of Fubehn, who gave \$10,000 to the Anglo-Chinese college of that port. She has entertained at her home, with profuse hospitality, several bishops of the Methodist Episcopal Church and officials of the American Government with their wives, as well as all the missionaries and many of the merchants of the community. Her husband desires that she may return home via the United States and have the pleasure of seeing those who have sent the Gospel to her and mingling with her fellow church-members in this country. But, as it is not at all likely that she can comply with this wish on different arrangements made in regard to persons other than laborers who may wish to come from China to America, it is very doubtful whether she can step foot upon this sacred soil, although her foot would not occupy more than three inches on that soil."

The writer regards such legislation as disgraceful to our nation.

Italians in "Wild West" Shows.—A communication filed in from Josiah W. Leeds, *The Christian Statesman*, calls attention to the demoralizing effect upon the Indians of leaving their homes to travel with such exhibitions. The testimony of the agents on the reservations is nearly all of a similar character to that given by Agent Shuber of the White Earth Agency:—

"Fourteen Indians under my charge have been travelling with the Wild West show, and have come back worthless vagabonds, whose principal desire is to live in idleness and gain a living by trafficking in whiskey. Their influence is bad on those with whom they associate, and in my judgment the government should take prompt measures to suppress these shows and have the Indians return to their reservations."

It is regretted that the present Indian Commissioner will probably refuse all applications for permissions to secure performers in such shows.

Not content with reducing the allowances from the Civil List to the various members of his family, the Russian Emperor has inaugurated a series of economical reforms in connection with the imperial household. A number of useless offices have been abandoned and a great number of attendants reduced. When the present Czar ascended the throne the Imperial entourage numbered 405 persons—now reduced to 143—15 being members of the Imperial family. As an example of the manner in which money has been wasted, it may be mentioned that some functionary had been drawing \$750 a year for "a lip-salve!" The item attracting notice, and upon inquiry it was discovered that his predecessors in office had been drawing this sum ever since the time of Catherine II, though that august lady having once, when suffering from chapped lips, ordered a box of the article.

THE FRIEND.

FIFTH MONTH 10, 1890.

A letter recently received from a valued Friend, expresses the fear that there is not amongst the older members of Philadelphia Yearly Meeting sufficient care extended over the younger members in the line of personal and social influence. It says:—"It is so pleasant to visit and mingle with friends of congenial feelings and interest, that I often fear we do not enough look after our younger and less friendly members; endeavoring to cherish the good in them rather than to too much see the shortcomings; remembering that the blade and the ear must precede the full corn."

We believe that there is a large amount of honest concern for the welfare of our young people, among the more experienced members of Philadelphia Yearly Meeting; and this is often manifested in the affectionate appeals to this class made in our religious meetings. Yet we hope the hint conveyed by our correspondent may be of service in turning the attention of some to the good that may be effected by personal private intercourse. Where persons endeavor to dwell under a sense of the Divine presence, and to be always ready to do what properly opens as a duty, opportunities will often present for speaking a word of encouragement, or advice; and even where little is said of a religious nature, the weight of their spirits will have a salutary effect upon those with whom they mingle.

In our issue of Third Month 22nd, there was published a letter from a Friend commenting on the proposal of a Friend in England to publish a book of "Quaker pedigrees."

The following letter has been received from the author of the work, explaining his object in preparing it.

"As a question of conscience or as a matter of right and wrong, opinions must differ, and I will say nothing; but I do wish to point out that the collection and compilation of Pedigrees was started and is continued solely with the idea and as a means of permanently recording the genealogies of members of the Society, few of which have at present any existence outside the families to which they relate.

A careless generation is bound to occur sooner or later in a family, and the careful records, the labor of so many different hands are lost, mislaid or destroyed, and thus information, of great value is irrevocably lost, utterly beyond the power of a future generation to re-instate it.

In words which I borrow from a well known genealogist: "I have taken this pains not for this present age but a future, many things which were known to our grandfathers are lost to us, and our grandchildren will search in vain for many facts which to us are most familiar."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the reduction of the public debt during the Fourth Month amounted to \$7,639,391. Total cash in the Treasury \$432,234,790.

The President on the 2nd instant, approved the bill establishing a Territorial Government in Oklahoma. The House Committee on Foreign Affairs on the 1st instant, took favorable action upon Representative Hitt's resolution looking to reciprocal relations between the United States and other American republics. The resolution, as it will be reported, is as follows:—Resolved, That, in the opinion of this House, closer commercial relations with the other republics on the

American continent would be of mutual advantage, and the House would view with favor reciprocal treaties for promoting the trade and the protection of different countries by tariff concessions on both sides, conducive to increased commercial intercourse and mutual profit, widening the markets for the products of all, and strengthening the friendly relations of this country with its neighbors.

Senator James B. Beck, of Kentucky, dropped dead in the Baltimore and Potomac Railroad depot in Washington on the afternoon of the 3d inst. Heart disease was the cause. He was 68 years of age.

Delegates from the riparian districts of Louisiana, Maine, Maryland, Massachusetts, and Missouri, have been in convention in Vicksburg, Miss., with the object of arriving at some uniform action with reference to the future protection of the valley from inundation.

A scheme of voting which will place the whites in permanent control of affairs is being advocated in Mississippi. The plan is to allow every one to vote who now has the right to do so, and to add an additional vote for each 40 or 80 acres of real estate, or its equivalent in value of real estate, to the number not exceeding fifty votes.

The execution of Kemmler, the murderer, who was to have been killed by electricity in the penitentiary at Auburn, New York, has been stayed by a writ of habeas corpus, granted by Justice Wallace, of the United States Circuit Court for Northern New York. The grand jury had granted a writ of error in the manner of the execution is a violation of the Constitution of the United States.

On the 5th inst., Roger M. Sherman, counsel for Kemmler, made an application in the United States Supreme Court, for a writ of habeas corpus for his client. The Court refused to grant it, but the attorney informed Sherman that on the 19th inst. the Court would hear a motion for a writ of error in the case, notice to be given the Attorney General of the State. This will permit the whole record to be brought up and the case argued. The Court follows the precedent of the *Spies* anarchist case. As the Court adjourns for the term on the 19th, the decision denying or granting the writ of error will be announced almost immediately after the argument.

The amended Sixty Ballot Reform bill was passed by the Ohio General Assembly on the night of the 30th ult. The next day a bill abolishing capital punishment was passed. The vote was 75 to 29.

The Presbytery of Oregon has decided that all candidates for a license to preach must abandon the use of tobacco in all forms.

The saloons in South Dakota were closed at midnight on the 30th ult., prohibition having gone into effect. As druggists can secure no licenses before Sixth Mo. 1st, absolute dryness must prevail throughout the State, except among the owners of private saloons.

At Chamberlain the feeling among the anti-Prohibitionists as well as the Prohibitionists for a strict enforcement of the law, the former thus hoping to secure its speedy repeal. At Mitchell all the saloons gave farewell feasts before the hour of closing. At Pierre the principal saloon keeper draped his place in honor of the Prohibitionists. At Rapid City, as at the other Republican party is defeated.

The peach trees in Kent County, Md., number about 3,000,000 and will yield a "half crop," or one basket of fruit to a tree. Growers believe the crop will pay between 30 cent crop or 60 cent wheat.

There were 367 deaths reported as having occurred in this city last week, being 64 less than during the previous week and 35 less than during the corresponding period last year. Of the whole number 177 were males and 190 females; 50 died of diseases of the lungs; 10 of cancer; 10 of cholera; 10 of pneumonia; 16 of convulsions; 15 of old age; 14 of marasmus; 13 of inflammation of the stomach and bowels; 12 of typhoid fever; 11 of bronchitis and 10 of apoplexy.

4th, 122^d; currency 'U. S. 41st, reg. 102^d; coupon, 103^d; and 104th.

Corros was firm but quiet at 123-16 cts. per pound for middling uplands.

FEED—Winter bran, choice, 16.75; do., fair to prime, 16.25 a 16.00; for spring bran, 15.75 a 16.10. Winter wheat, No. 1, 2.25; No. 2, 2.10; do., do., extra, 2.75 a 3.15; No. 3 winter, fair, 3.25 a 3.40; Pennsylvania family, stone ground, 35.50 a 35.75; Pennsylvania roller process, 36.75 a 44.50; Western winter, clear, 41.10 a 44.50; winter wheat, 41.50; No. 1, 35.85; winter patent, 55.00 a 56.25; Minnesota winter, clear, 44.00; do., do., 44.50 a 55.00; do., patent, 55.15 a 55.50; do.,

favorite brands, 56.65 a 57.75. Rye flour is scarce and firm at \$3.25 per bushel, red heat, 90 a 97 cts.

GRAIN.—No. 2 mixed corn, 41 a 41 1/2 cts. No. 2 white oats, 34 1/2 a 34 3/4 cts.

BEE CATTLE.—Extra, 5 1/2 a 5 3/4 cts.; good, 5 a 5 1/2 cts.; medium, 4 1/2 a 4 3/4 cts.; fair, 4 1/4 a 4 1/2 cts.; common, 4 1/4 a 4 1/2 cts.; culls, 3 a 4 1/2 cts.

SHEEP.—Kansas wool sheep, 4 a 6 1/2 cts.; native, clipped sheep, 3 1/2 a 5 1/2 cts.

LAMBS.—Native wool lambs, 5 1/2 a 7 1/2 cts.; native clipped, 4 1/2 a 6 1/2 cts.; spring lambs, \$3.50 a \$6.25 per head.

WOLVES.—Western, 6 1/2 a 6 3/4 cts.; State, 5 1/2 a 6 cts.

FOREIGN.—W. E. Gladstone, in a speech in the House of Commons, on the night of the 2nd inst., strongly advocated the disestablishment and disendowment of the Church in Scotland. This, with his vote for Cameron's motion for disestablishment, which was lost by a majority of 38, has given an immense impetus, it is said, to the attack upon the establishment in England. This question now is regarded by many as promising to become a leading plank in the platform of the Liberal party at the next general election.

The present state of affairs in the *York Times*, in his despatches of the 13th inst., and refers to the anticipated troubles of the 1st inst.: "That dreadful 1st of May has come and gone, and Europe is not much the worse. Hardly a shot was fired, and nowhere were there any serious disturbances. Even Anarchists have not been able to do much more than quarrel with society when society is fully prepared. Genuine workmen perceived that the Socialistic mob meant to take advantage of their demonstration, and wisely declined all partnership with revolutionary disorder. The two places where most was feared were Paris and Vienna. The present state of affairs is not so ample for anything less than a general uprising. The whole garrison of Vienna was on a war footing. The working-men contented themselves with holding 67 trade meetings in the early morning, each resolving in favor of eight hours for a day's work. This done, they adjourned to the 13th inst., and had a grand and innumerable sausage, and wondered why the troops were under arms."

"In Paris there was no disturbance worth mentioning, though, but for the precautions taken, the city last night have been alarmed. The hero of Thursday was Mr. Combes, who has been in the city for some time. He has heard of him before as an able and resolute man. It knows him now as thoroughly capable of keeping order. Mr. Blowitz published on Thursday what is called an interview with this Minister. He said, 'if I adjourned the Chamber, I would be the work of an artisan, I might doubt, but they are not the work of an artisan. These intended riots are men ready to fling red arisians under the hoofs of the horse of the first sham Cesar who starts up.'"

On First-day, the 4th inst., an enormous labor demonstration took place in Hyde Park, London. It is estimated that 250,000 men were gathered in the Park; but they were quiet and orderly, and the speakers were moderate, though decided in their expressions, demanding the more practical recognition of the rights and needs of the laborer.

On the evening of the 29th ultimo, asked leave to introduce a bill to consolidate and amend the Licensing laws. He said he thought that Parliament, by ignoring Bruce's suggestions in 1871, was largely responsible for the increase of drunkenness. The number of taverns was grossly in excess of the people's wants. He believed the best part of the trade desired a reform of the licensing system. He recognized that it was impossible to pass the bill this year, but he desired that it pass the second reading and be referred to committee.

A treaty has been concluded by the East African Company with King Mwanga. It places Uganda completely under British protection, and gives the control of the Victoria Nyanza to Great Britain. It clears the way for the construction of the Nile, and makes it possible for the English to push forward through that region without the danger of continual conflicts with the natives. The treaty is also in a large measure a checkmate to the German plans in East Africa.

From Lisbon to the London edition of the *New York Herald*, dated the 2nd inst., says that the Portuguese Government favors the proposition to arbitrate the questions arising from the seizure of the Delagoa Bay Railway, and that it has promised the British High Commissioner at Lisbon a speedy reply to their suggestion that the matter be arbitrated.

The Spanish Senate has approved universal suffrage. The Spanish Government at Monte Carlo won \$18,000,000 last year.

The Express of Austria is building a \$2,500,000 marble palace at Corfu.

The state of siege on the Island of Crete has been raised and martial law has been abolished. The Christians on the island are jubilant.

A simultaneous strike occurred on the 4th inst., in the State railway factories in Vienna, Prague, Pesth and Temesvar. Director Rischitz, of the Vienna factory, threatened to dismiss all hands who did not return to work the next day.

A detachd detail, Fifth Month 5th, says, 1500 bakers have struck work and camped on an island in the Danube, with tents, cattle, stores of lard and bread and other provisions. They have been joined by 700 girls employed in jute works. Five hundred military bakers have been sent to Pesth from all parts of the Kingdom.

A revolution has broken out in Paraguay. Several persons have been killed and many wounded. Telegraphic communication is interrupted, and the details that have been received are meagre.

NOTICES.

WANTED—A Teacher for the Haverford Primary School, to enter upon duty Ninth Month 16th.

Apply to HANNAH GARRIGUES, Haverford College, Pa.

A few boarders can be accommodated in a Friend's family at No. 480 North Fifth Street, Phila.

Fifth Mo. 1st, 1890. E. SHARPLES.

DIED, Twelfth Mo. 13th, 1889, at Friends' Boarding School, near Barnesville, Belmont Co., Ohio, THOMAS E., son of William and Catharine Atkinson, aged 21 years, cousin of Holmes, aged 78 years and 3 months, a member and minister of New Bedford Monthly Meeting, and Short Creek Monthly Meeting. Although he had taken sudden death from our midst, his family and friends have the comforting assurance that, through redeeming love and mercy, he has been gathered home to everlasting rest and peace.

—, in New Bedford, on the 24th of Second Month last, died GEORGE HOLMES, aged 78 years and 3 months, a member and minister of New Bedford Monthly Meeting. Whilst conversing with a relative, very suddenly and gently the messenger came, forcibly impressing the injunction of our holy Redeemer, "Be ye therefore ready, also; for the Son of Man cometh at an hour when ye think not."

—, at his residence at East Carmel, Columbiana Co., Ohio, on the 2nd of Fourth Month, 1890, WILSON HALL, aged 58 years, an elder and member of Middleton Monthly and Carmel Particular Meetings. The interest he ever manifested in his younger friends, and his lively cheerful disposition, endeared him to many hearts. He spent a large portion of his time in different schools as teacher, and as Superintendent of the Boarding School at Stillwater, doubtless sowing seed which has, and will bring forth fruit to the honor of the great Husbandman. His interest for this class continued to the last, and he had much pertinent counsel to impart to those among him, exhorting them to cultivate a tender spirit; to be circumspect in conduct and conversation, to dwell near their Creator, striving to acquaint themselves with his works as displayed in such perfection and beauty in the world around them; to be strictly honest in all their undertakings; to search the Scriptures diligently and never never DOUBT, or dare to think there is no God. His good judgment and executive ability, seasoned with Divine Grace, made him useful in transacting the weighty affairs of the Church; the duties assigned to him were not to be less arduous than, and with a concern that it be done to the honor of Truth. In the midst of his usefulness he was stricken down by a lingering illness, but was at last enabled to resign all to his Heavenly Father's care, and to say, "Thy will be done." Taking an affectionate leave of his dear wife and other loved ones, he cheerfully said, "So far as I know I die in peace with all men, and have love for all." That he had not had one pain too many, and he believed when the good Master saw his cup was full, he would be received into "one of the many mansions." May we not hope, as he said, "to be gathered with the just of all generations," and that "I have died thy faithful servant?"

WILLIAM H. PILE'S SONS, PRINTERS,

No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIFTH MONTH 17, 1890.

No. 42.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 223.

HEROISM.

In Jones' Annals of Oneida County, N. Y., it is stated that "two little sons of one of the early settlers were attending the summer term of their district school in 1816. The eldest was nine, the youngest six years of age. Rain or sunshine, cold or hot, they had to walk three miles in the morning to reach the school-house, and the same distance at night. Two little girls, of about the same age, resided on their road, one mile nearer the school. The eldest girl was a slender, delicate thing, while her younger sister was stout and robust. The same disparity existed between the boys, but in the reverse, the eldest being a strong, athletic, little fellow, and withal possessed of an indomitable will, that enabled him to do anything which could be done by an urchin of that age. Of these four the youngest girl was the only one that possessed a pair of shoes, the others having to make their long daily walk with bare feet; and even the small girl was not fortunate enough to possess those comfortable accompaniments of shoes,—a pair of stockings.

"Those of us old enough will remember the 6th day of June, 1816. It had been preceded by cold, frosty nights, and on that day it snowed in every part of the country, and in some parts it fell several inches in depth. Cold was the morning, these four children were punctually at school. The school-house—none too comfortable for pleasant weather—had become so cold by 2 o'clock in the afternoon that the pupils were dismissed, with directions to go to the nearest house on their way home. There was a house on the road of the four we have introduced to our readers, about one-fourth of a mile from the school-house. To this house, by moving in double quick time, they managed to get; but by their utter dismay, they found the door fastened, and its inmates from home. Here was a dilemma. To retrograde was useless, for the home of the girls, one and three-fourth miles distant, was as near as any inhabited dwelling. Snow was falling, and it was already two inches deep. Our eldest boy's strength of nerve was now put to the test. Nothing daunted, however, he well laid his plans, and at once proceeded to put them in execution. He had that morning—rather clandestinely, it is true,—appropriated his father's roundabout, quite too capacious for him, yet possessing two

very important advantages, it shielded him from the cold and its extensive pockets, one on each side, served as a deposit for all the *et ceteras* of the school boy, viz: a ball, fish-hook and line, top, knife, sling, and whistle, toys as necessary to the man in miniature as others to those of larger growth. Little could he have imagined to how much more important uses these huge pockets would be put during the day. He directed the two girls to walk on as fast and as far as they could without freezing, then to sit down and both rub the eldest girl's feet with their hands until he came up. He then took his brother upon his back, with a foot in each pocket, and his arms about his neck, and followed on. When he came up with the girls, he put down his brother, and told him and the smaller girl to proceed as before, and he took the larger girl upon his back, with her feet in those now useful pockets, and so on by successive stages until they had arrived within forty rods of the girls' home. Their father, who was chopping in the vicinity of the road, heard the cries of the girls, and came to their aid. Our hero then had the eldest girl upon his back, and without speaking, the father caught the youngest two, one under each arm, and ran for the house. Our hero said that he thought he never saw a man run as fast before, for ere he had gone one-half the distance to the house, the father returned, and lifting the elder girl from his back, took her under one arm and our hero under the other, and soon had them deposited before a good roasting fire. The mother of the girls, previous to the arrival of our hero, had learned from them the whole history of the transaction. On his arrival she at once, in the fullness of her gratitude, loaded him with her caresses. This wounded his pride, although perhaps a very little of that article would have been excusable, for, as he supposed, he had saved his fellow-sufferers from perishing. She also by her misjudged kindness, had set him near to the glowing fire. The pain in his feet soon became almost insupportable, a sickening sensation came over him, his vision became obscured, he grasped at the chair, but did not succeed, his physical powers, which had been so overtaken, gave way, and he fell. The intense agony of the moment was soon lost in a state of unconsciousness. For hours the poor sufferer lay insensible. The first thing he noticed on the return of reason, was the kind-hearted woman bending over him, and his father applying some restoratives to his feet. It was after dark. His father had started with his team in season to have saved all the suffering, had the school continued to the usual hour of dismissal. He was wrapped well in warm clothing, put on a sled, and taken home the same evening. His feet were so lacerated by the stones and sticks in his path, while devoid of feeling, that a number of days elapsed before he could even walk about the house."

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Clarence F. Gordon Cummings, in her work entitled "At Home in Fiji," records a remarkable instance of courage manifested by the wives

of two of the missionaries to that country in the days when the old barbarous customs still prevailed in those islands.

"A piratical tribe, called the Mbutoni, had brought a large offering of their spoil as tribute to the old king, Tanoa. Custom required that a feast of human flesh should be prepared for them, but the larder was empty, and no prisoners of war could be obtained. Under these circumstances, it was the duty of Ngavindi, the chief of the fishermen, to provide victims. Two young men were accordingly entrapped; but these not being deemed sufficient, the wary fisher went forth with his men. They ran their canoes among the mangrove-bushes, and covered either end with green boughs, and there lay in wait. Soon a company of fourteen women came down to fish. They were seized and bound, and carried off to Bau to furnish a feast for the morrow. News of this reached Viwa, where the wives of the missionaries, Alvert and Lyth were living alone with their children, their husbands having gone to teach on another island. They determined to make an attempt to save the lives of their luckless sisters; so having induced a friendly native to take them across in his canoe, they started on their errand of mercy. As they neared the shore it was evident that the cannibals were in a state of frantic excitement: the death-drums were booming, muskets firing, in token of rejoicing; and then piercing shrieks rose above the wild din, and told that the horrid butchery had begun. It needed desperate courage for these two alone and apparently unprotected women to land on the isle and face that blood-thirsty rabble. But with resolute courage and unflinching faith they pressed on.

On the beach they were met by a Christian chief, who led them through the crowd to Tanoa's house, which it was death for any woman to enter. But unheeding their own safety, they went in, with a whale's tooth in each hand, as the customary offering when making a petition. The old man was so amazed at their courage, that he commanded that such as still lived should be spared; and a messenger was despatched to see that the order was obeyed. Nine had already perished; but five survived, and were set at liberty, blessing their brave deliverers, who not satisfied with having gained their object so far, went straight to the house of Ngavindi, the chief butcher, who was sitting in full dress, rejoicing in his work. They spoke to him earnestly on the subject, and had the satisfaction of seeing that his chief wife, and that of Thakomahu cordially seconded their words." J. W.

Letter of Wm. Foster, Twelfth Mo. 7th, 1819.—"As to the extent to which it [Scriptural instruction] has been carried, the thing is very much new among Friends; and I have sometimes had a fear lest, in injudicious hands, it might have the tendency of drawing our young people from the root of religion in their own experience, to become satisfied with their acquaintance with the principles of Christian truth stored in the memory."

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 323.)

1795, Second Mo. 2d.—Sometimes I am almost discouraged; things seem to grow worse, and my trials very great. The waves seem as if they would go over my head: for wave follows wave! Oh, the bitterness of the cups permitted for me to drink! Is this to bring me acquainted with the sufferings of all men? If so, let me not murmur; but patiently wait, until thou, O Lord, art pleased to say, "It is enough." (3rd.) Thy Name is precious, dearest Lord, even while the clouds seem to thicken; and for trials seem to arise from every quarter, and some from places I did not expect. May I be favored to retreat to that hiding-place where there is holy quietude.

9th.—I laid before my Friends, at our Monthly Meeting, my prospect of a further visit to the Eastern Governments, as far as Nova Scotia, if way for it should be opened, which was united with. It seemed to be a time of favor. An humbling sense of Divine goodness near, I have seen the advantage of patient suffering—having passed through a large share of late. I went to visit a sick young man, who expressed that he expected he was on his death-bed, and said, "I feel very different to what I did whilst in health among my gay companions; what I then thought was a merit, and trusted in, was to maintain a favorable opinion of professors of all sorts, and a tolerable course of morality. But now I find that as nothing, without knowing the power, of Truth. What I now want is, an inward assurance of Divine favor; this I find cometh not by human wisdom, but is the gift of God. Sometimes, for a few minutes, I feel inward sweetness, but it is soon taken from me. The thoughts in my sleep are very distressing; I often dream of being with my former sort of company, laughing and drinking wine, which is a great trouble to me. Though young, if I could have an assurance of going well, I should be willing to die." These expressions, and more, he uttered with tears. Oh, that the youth may take warning, and not leave repentance to a sick-bed. I had a hope this young man would find mercy.

13th.—I received a sweet calm at the opening of this day. Had afterwards close conversation with some who were not of my sentiments respecting the use of India tea and other foreign articles, with their expensive equipage. That this, I hinted, for example, is so spread as to be found almost generally, even in the cottages of the lower rank throughout our country. If I try to bear my testimony in brotherly love and honesty, I must leave the event.

17th.—I looked on an aged man, as he now lay a corpse; and though he had long been afflicted, I was afraid he had not suitably improved thereby. I also had a close trial in conversing with one of my children, who had not conducted to my mind. The next morning, I arose in bitterness of soul; I have to lament the backslidings of my children and their departure from the simplicity of Truth. This seems, at times, as though it might bring down my grey hairs with sorrow to the grave.

21st.—Visited some sick and deeply afflicted. One of these had a wife not kindly affectionate. Although her husband had been confined to his bed, she told me she had not been in his room for more than a week. I gave her my sentiments freely on such unkindness; and wish husbands and wives may be warned not to lose their affection for each other, and to guard against provoking language.

22nd.—A great weight impreseth my mind. I feel myself as a pilgrim and sojourner; and the iniquities of the people seem to be great.

24th.—Before I arose I was humbled in the remembrance of these expressions: "Shall not the Judge of all the earth do right?" I went to visit a neighbor, on her sick-bed, who was of an unhappy temper, often murmuring, supposing no one's lot so hard as hers; not much comfort in the company of such.

27th.—At Cropwell Preparative Meeting; things seemed to be managed to my comfort. I had some service, which I believe was strengthening to the well disposed.

Third Month, 1st.—I was at Haddonfield meeting, where a true settlement into stillness was wanting. I found a necessity to keep my mind inward and solid, that, if possible, I might be a balance to light spirits.

3rd.—What great need there is for those who marry to seek the Lord's counsel, especially in second marriages. A painful instance now subsisteth, where husband and wife seem to have lost affection for each other; both have children by former marriage, and are at variance about worldly interest. O, this love of money! Help was wanted for composing matters here; but how can help be given where such rents and division are manifested.

5th.—I thought I had a feeling sense of the unsettled state of this world, and of many occurrences which embitter the life of man, whilst in a situation estranged from his Maker. And ah! how do the people seem to increase in wickedness; and in hardness of heart towards each other! Do not extortion and a worldly spirit run down as a mighty stream? The proud seem to be honored, and the ungodly put in power!

9th.—At our Monthly Meeting a certificate, with approbation of my Friends, was granted and signed pretty generally, allowing liberty to proceed on the visit before mentioned.

14th.—I had to use plain dealing with one accounted a bad man, and who had misspent much precious time, now covered with grey hairs—who received my visit friendly. I also visited divers others about this time; and on the 18th, a woman consumptive, who was sweet-spirited, and appeared much resigned; I was comforted in a belief all would be well with her.

19th.—Our Quarterly Meeting of Ministers and Elders was a baptizing season to me. I had to mention close things concerning the use of riches, and the iniquity of setting our hearts on lower enjoyments. Next day, my certificate meeting with approbation at our Quarterly Meeting of business, was there indorsed. It seemed to me to be a low time, though many were here from distant parts. Attended our general spring meeting which followed this; it was an humbling time to me. To observe the noise, the clamor and other unpleasant scenes, which abounded in the city, was truly affecting. I thought, if wickedness did not increase, there was too little appearance of righteousness being prevalent, in a place so lately chastised with a sore pestiferential fever.

24th.—I believe many are the trials of the poor. I thought I had to feel to-day for the afflicted, for the widow and the fatherless.

29th.—I was at Salem Meeting on First-day, which was to my comfort; although I had to deliver close doctrine, and that which was hard to the natural man to practise; it appeared to be well received. Their Monthly Meeting, the next day, I also attended, and believed it

was a time of favor both among the men Friends and the women; much tenderness appeared. I took my farewell, as having a prospect of a long journey. We parted in near love and harmony.

Fourth Mo. 4th.—After this, I paid divers visits to my neighbors, and to infirm and weakly people, with some widows and fatherless children; and also, in company with other Friends, went to see some of the negligent respecting public worship, with the drowsy, and some of those who incline to undue liberties. Our visits to these, at this time, were well received and yielded me comfort. I am often much stripped and tried with poverty of spirit, now near entering on a journey; but I trust the Lord will fulfil his gracious promise and in his own time grant "the oil of joy, for mourning," etc.

13th.—At our Monthly Meeting it was a humbling, favored time, in which I took my leave of my dear Friends of both sexes; and the next day, my wife accompanying me to our son-in-law's, I set out from thence the 15th, parting with my near connections in tender affection, and proceeded to Rahaway, in East New Jersey. The 17th, rode about forty-five miles to Tappan, visiting several families in the place. I had an opportunity with my fellow-members who dwell there, which is but one family; then had a public meeting on First-day, which was pretty large. The people at first looked as though they would bid defiance to matters which were serious; but I believe the Lord's power came over all; by which their lofty looks were brought down; and the meeting ended well. That afternoon I rode about eighteen miles, and, on the 20th, had a meeting at Hooke, which was small, and towards the conclusion became solid. Riding about nine miles, I also had a meeting in the evening, pretty large, at the house of James Crowmel. My mind was humbled under a sense of the Lord's goodness.

(To be continued.)

The Memorial of the Representatives of the Religious Society of Friends for the States of Pennsylvania, New Jersey and Delaware, to the Congress of the United States of America.

Respectfully represents:—That we have observed with sorrow during the session of the present Congress the introduction of bills for a large increase of expenditures for vessels of war belonging to the United States navy, and fortifications. For over two hundred years our religious Society, in common with many Christian professors of other denominations, have been the advocates of those benign principles of "peace on earth and good will to men," which were announced by the angelic host upon the advent of the Lord Jesus Christ. We believe that when He taught men to love their enemies, He instituted a rule of conduct which is as binding upon rulers as it is on the private citizen, and in pronouncing his blessing upon the peace makers, calling them the children of God, He extended it to nations as well as individuals; that the true strength of the United States does not lie in the extent and perfection of its military defences, but in the virtue, intelligence, and integrity of its people; in a reverent and abiding sense of accountability to the Supreme Being; and in a course of conduct which is consistent with the teachings of Christianity.

The present lamentable condition of the most powerful military nations of Europe in consequence of the oppressive taxation, and the enforced service of the young men in camps and martial training, should be sufficient proof to

wise statesmen of our own country of the utility of building up vast armaments to promote national prosperity.

It has been a recognized axiom by American legislators from Washington's day to this, that a large standing army is inimical to the character of our free institutions, and of pernicious tendency. Why is not the same reasoning applicable to a great navy? We are not menaced by surrounding nations either by sea or land, and we rejoice to notice the amicable spirit in which the representatives of Central and South American States and our own Government, now assembled at Washington, are adopting mutual resolutions of good will; and in accord with the sentiments so well expressed by the Secretary of State in welcoming them to the United States, have proposed arbitration instead of a resort to arms, in all cases of dispute which may arise between the governments they represent and our own.

Will not the building of war vessels of unusual size and number, and the erection of coast defenses, at such a juncture, arouse a feeling of jealousy and suspicion against us on the part of these neighboring republics, and tend to nullify the salutary results hoped for by the labors of the Pan-American Congress?

If the machinery and implements of war are multiplied, they foster national pride, and stimulate ambitious political leaders to seek occasions of quarrel on slight pretexs, rather than to settle differences by peaceful negotiations.

The danger of war is increased by the creation of a large body of military and naval officers imbued with the animus of war and brought into place and power by unusual appropriations for such objects, who would realize that their hope of promotion lies chiefly in active service. Thus some of the greatest calamities have fallen upon nations, merely to gratify their ambitious rulers. The existence of a large surplus in the United States treasury seems to us but a fallacious plea for the proposed outlay of millions in naval armament.

This surplus belongs to the people, and it has been in part contributed through heavy taxation, whilst many of our citizens are thereby impoverished, and a great national debt remains to consume the resources of the people. Justice to them demands the most economical care in national as well as state expenditures, rather than squandering their hard earned means in useless vessels which entail still further expense for their future maintenance.

The world has not been left without an illustration of the practicability of carrying on a government upon purely Christian principles. In the establishment of that of Pennsylvania no provision was made for the maintenance of a military force, although William Penn and his coadjutors had to deal with an untutored and savage race of men, yet during the period of seventy years in which this Province was under the control of himself and those sharing his religious belief, in no instance was there a resort to arms to settle the claims of either party; whilst other English colonies who assumed that an armed force was necessary for self-protection were involved in frequent desolating wars with the native tribes.

If the grand design and aim of Christianity as expressed in the Lord's Prayer, that his kingdom may come, and his will be done on earth as it is in heaven, is ever realized, such a result can only be attained by simple faith in the practical value of the precepts of Christ, and a ready obedience to them in all the concerns of life. In

proportion as men and governments are disposed to accept and act upon the exalted principles of the Gospel, nation will not lift up sword against nation, neither shall they learn war any more.

By direction and on behalf of the meeting of the Representatives of the religious Society of Friends for Pennsylvania, New Jersey, and Delaware, held in Philadelphia, Fourth Month 18th, 1890.

JOSEPH WALTON, Clerk.

FOR "THE FRIEND."

"The Public School founded by Charter in the town and County of Philadelphia, in Pennsylvania, the Forrest Trust, and the Fourth Street Meeting and School-Houses.

(Continued from page 324.)

A joint committee of the Monthly Meetings which had been appointed to consider what disposition should be made of the Fourth-Street Meeting-house, made a report in the Ninth Month, 1807, in which they stated, that as the property left by William Forrest, upon part of which the Fourth Street Meeting-house stood, "was, in the year 1736, by the Monthly Meeting of Philadelphia, under whose direction it was left, placed under the care and control of the 'Overseers of the Public School founded by charter, in the Town and County of Philadelphia,' [it] * * * should be vested by authority of the then Monthly Meetings in that body, subject to such declaration of trust on their part as shall consist with the donor's intention, and under them accountable to the said Monthly Meeting, for the execution of the trust confided to them."

The trust of this property had not been renewed during the lifetime of the former trustee, and it was decided "to procure a conveyance from the heir-at-law of the late surviving trustee of the estate of William Forrest, on Chestnut and Fourth Streets, to the Overseers of Friends' School founded by charter in the Town and County of Philadelphia, in order to vest the legal estate in them.—And the said corporation, until the three Monthly Meetings of Friends in Philadelphia, shall think fit to order otherwise, are authorized and directed to conduct the business of the trust agreeably to the intention of the donor." etc. * * * "Also, to make necessary alterations in the buildings, out of the funds of the trust, and to dispose of such parts of the lots as they may think proper, either on long leases or on perpetual ground-rent, as may be most consistent with the tenor of the original devise."

This conveyance was, accordingly, made to the School Corporation, and the declaration of trust was duly executed.

This declaration was dated 31st of Tenth Month, 1807; and after vesting the title to the original Philadelphia Monthly Meeting, further recites:

"And whereas the said Monthly Meeting of the Religious Society called Quakers, in Philadelphia aforesaid, since the date of the above recited indenture and Deed Poll, hath been divided into three Monthly Meetings within the said City and County of Philadelphia—one of them called the Monthly Meeting of Friends of Philadelphia, one other of them called the Monthly Meeting of Friends of Philadelphia for the Northern District, and the other of them called the Monthly Meeting of Friends of Philadelphia for the Southern District—and the said three several Monthly Meetings of the said Society, at meetings of their respective members, held in the said city in the course

of the last and the present month, did unite in directing a conveyance to be obtained from the heir-at-law of the survivor of the four last above-named Trustees (who are now all deceased), to [The School Corporation]—in order to vest the legal estate in the said lots, &c., in them. And until the said three Monthly Meetings shall think fit to order otherwise, * * * the said corporation is authorized and directed to conduct the business of the trust agreeably to the intention of the donor, for the help and maintenance of poor children of or belonging to the said meetings at school; also to make the necessary alterations in the buildings, out of the funds of the trust, &c."

And it is further noted, that the Middle District Monthly Meeting had appointed Samuel Sanson and Richard Humphreys; the Northern District, James Vaux and Joseph Scatteredgood, and the Southern District, Isaac W. Morris and John C. Evans, to receive on their behalf the said declaration.

This declaration further enumerated with the Friends above named, on behalf of the said three Monthly Meetings, as follows:

1st. That the said corporation did not claim to have any right to the said premises for their own use, but only for and on behalf of the said three Monthly Meetings.

2nd. That the trust was for the purposes mentioned in the codicil to the will of William Forrest, deceased, and other like charitable uses as the said three Monthly Meetings shall, from time to time, think fit.

3rd. To make necessary alterations or remove any of the buildings, with funds then or thereafter in hand.

4th. To dispose of and convey such parts of the premises on leases or perpetual ground-rents as they might think proper.

5th. To convey the said premises (or ground-rents reserved from sales), "to such person or persons, for such estate and estates, and under such trusts, uses, conditions and provisions as the said three Monthly Meetings shall at any time or times hereafter, by minutes from their said respective meetings, to be signed by their respective clerks, direct, approve of, and appoint."

6th. That they should "keep just and true books of record and statements of their receipts and expenditures for or on account of or in anywise touching or concerning the execution and management of the trust in them reposed as aforesaid; all which books of accounts and statements shall be open to and laid before the inspection of any committee or committees which the said three Monthly Meetings of the said Religious Society shall, at any time or times hereafter, think fit and proper to nominate and appoint for inspecting the same and ascertaining the state of the funds and mode of management of the Trusts aforesaid."

During the time that the trust was managed by the School Corporation, the lots on Chestnut street were sold; and the following restrictions were put in the deeds:

"That the lots, or buildings to be erected thereon, shall never be used "for a tavern or taverns, public house or houses of entertainment, or for Plays, Balls, Masquerades, dancing-school or schools, or any public amusement or amusements, exhibition or exhibitions whatever."

With a clause of forfeiture and re-entry, in the event of violation.

This sale has generally been considered an unjustifiable deviation from the original intent of the donor.

The School Corporation continued to manage the property until 1839, when the Monthly Meetings decided to renew the trust and to place its management in the hands of twelve trustees.

The number of Monthly Meetings was then four—the Middle District, or Philadelphia Monthly Meeting, having been divided: that for the Western District making the fourth.

The arrangement for the appointment of trustees made at this time, was suggested by a joint committee of conference, appointed by all the Monthly Meetings, and was, that each of them should select three trustees, all of whom the Middle District was required to appoint.

In pursuance of the instructions of the four Monthly Meetings, the School Corporation, by deed dated the 11th of Eleventh Month, 1839, recorded in Deed Book G. S. No. 7, page 331, granted the premises to the trustees thus nominated and appointed by the four Monthly Meetings.

This deed notes as follows:

"Whereas the said three Monthly Meetings of the Religious Society of Friends, called Quakers, in Philadelphia aforesaid, since the date of the [declaration of trust by the School Corporation], have been so divided and constituted as now to comprise four Monthly Meetings within the said City and County of Philadelphia, called—

"The Monthly Meeting of Friends of Philadelphia;

"The Monthly Meeting of Friends of Philadelphia for the Northern District;

"The Monthly Meeting of Friends of Philadelphia for the Southern District; and

"The Monthly Meeting of Friends of Philadelphia for the Western District."—

"And the said four Monthly Meetings" * * * united in judgment that it was expedient that other trustees should be nominated and appointed to receive and hold the legal title and inheritance."

And in its habendum the same deed states, that the trust was "for and on behalf of the Four Monthly Meetings of the said religious society" above named—instead of the three Monthly Meetings referred to in the declaration by the School Corporation.

At the time that the accounts were closed with the School Corporation, there was a considerable sum of money due to the trust. A settlement was made for this by the Monthly Meetings taking in payment the philosophical apparatus, collection of minerals, shells, etc., which had formerly been used in the Fourth Street school-house. Included in these was the astronomical clock previously mentioned.

It has been thought that the entire value of the devise made by William Forrest did not exceed five hundred dollars at the time he died. From this small beginning has developed a trust estate now valued at hundreds of thousands of dollars—the income of which has afforded a good education to a very large number of children.

The benefits to posterity could hardly have been foreseen by the donor, when he wrote his loving farewell letter to his cotemporary Friends one hundred and eighty years ago. We cannot but admire the spirit in which he wrote, and rejoice at the blessing which has accompanied his gift. Contrast the present pile of buildings with the humble home and attached garden which occupied the site during the donor's lifetime, and we perhaps have an evidence of how much may result from attention to very small manifested duties. William Forrest, no doubt,

had no idea of such a result; but it may be truly said that his memorial continues with us to the present day.

SELECTED.

CONTENTMENT.

BY CHRISTINE WARE.

Dear Lord, this day I would not spend
In any other place,
For 'Tis not with me here to-day,
And resting in Thy grace
I am content.

This duty I would not exchange
For any other task;
If only its performance please
Thee, Lord, 'tis all I ask,
I am content.

I care not what may come to me
Of earthly good or ill;
Since where I am and what I do
Are ordered by Thy will,
I am content.

SELECTED.

THE BLOQUEUST SILENCE.

He stood within the High Priest's hall,
Silent, He stood before them all;
Slander, inventive, scoff and scorn,
All were in patient silence borne.
Aloft Him angry judges frowned,
And fierce accusers gathered round;
Never a word, never a word,
The pale, calm lips to answer stirred.

He stood at Pilate's judgment seat,
The fearful doom of Death to meet;
Insult, reviling, all passed by,
The sweet firm lips made no reply.
Again the angry voices strove
That calm of meek resolve to move;
Never a word, never a word,
The Governor murmured that he heard.

Before the multitude He stood
And heard them clamor for his blood;
His single word had laid them low
As forests when tornadoes blow;
Yet faint with pain and weakness still,
Was strong to do his Father's will;
Never a word, never a word,
Above that cruel tumult stirred.

His voice had waked the sleep of death,
Had lifted the tempest with a breath,
Had stilled up its warring clear,
Breathed music to the desolated ear;
Had softly whispered to his own
And quelled the demon with its tone;
Never a word, never a word,
Amid that saddest hour was heard.

O, Christian, when in hours of pain
Thy racked nerves quiver with the strain,
When taunting words harass thee sore,
Remember what thy Master here!
Then let his majesty silence teach,
And answer thou to angry speech,
Never a word, never a word,
For Christ thy mute appeal has heard.

—Priscilla J. Owens.

SELECTED.

"IN WONDER, LOVE, AND PRAISE."

"When all Thy mercies"—but I panted,
The flood of memories swept
Across the path of years, and waked
A thousand thoughts that slept;
I tried to finish out the strain,
But ah! my eyes were dim;
A mist shut out the world—my heart
Was running o'er the hymn.

A wealth of hidden mercies swelled
Beyond my poor control,
My heart in transport thrilled each chord
Within my raptured soul;
How could my faltering tongue confess
The love my life had known,
Where every rushing thought but swept
Each feeble effort down.

"Transported with the view"—my soul

Seemed filled with harmony;
I only heard my heart sing on
In endless ecstasy:
Sing on her hymn of wondrous love,
Her song of triumph raise,
Till heart and life and all were lost
In wonder, love, and praise.

—E. H. Shannon, in *Christian Advocate*.

Hold On—There comes a time in the life of every boy when he thinks he knows it all. If he were riding on a locomotive he would want to tell the engineer just how to run the engine. In his own home he thinks he knows more about how the house ought to be managed than his mother does, and he is positively certain he knows much better what is best for himself than his father knows in spite of his age and experience.

This does not usually last long, and from that time on for the rest of his life he will realize more and more how little he really knows. Some boys get over their conceit gradually; others are hustled out of it very unceremoniously by some unpleasant experience. This was the case with the gentleman who relates his experience in the *New York Sun*. Ice-boating is dangerous at the best; and when the flying boats, going at railroad speed, find it necessary to tack, it must require all the strength and attention of the passengers to hold on successfully.

I remember the first time I ever climbed into an ice-boat. It was near Saugerties, on the Hudson, about thirty years ago. Three other passengers were there, too; but I was the only novice. I was horribly afraid of air-holes, for I had heard a great deal about them. Seeing one about fifty yards in front of us, and directly in our track, I nervously drew the steersman's attention to it.

"Do you think I am blind?" he replied, angrily, for I had bothered him that way once or twice before. A second later he shouted, "Hold on, all!" and I, who had not held on fast enough, as the boat spun away on another course, was shot out of the craft and went sliding along over the ice at a wonderful rate of speed. There was a splash, and I felt the water close over my head. I thought we were all lost, for, in my fright and confusion, I had not noticed that I had left the ice-boat, but when I rose, spluttering, to the surface, I saw my companions 200 feet away, and quite safe. It was I who was in the air-hole, and I was there alone.

It was a quarter of an hour before I was fished out, half-drowned and two-thirds frozen. Since that day I have never attempted to offer suggestions to the steersman, but have devoted my attention exclusively to my own business, and chiefly to holding on when he tells me.

The moral is, if you are the helmsman, steer your best. If you are only a passenger, don't attempt to manage the steering, but "hold on!" —Selected.

ALL progress is motion, but not all motion is progress. In any enterprise, spiritual or worldly, those eager spirits whose only concern is "to keep things moving" are not always guides to progress. Activity in a work is ever necessary, but never sufficient. "Things must be kept moving," but it is essential to success that the motion be toward a right point, and on a right track. There are retrograde motions, and backward moves, and down-hill pushes. In keeping things moving, it is of the most importance that fatal moves be avoided. The first way that opens itself to view may be the worst way on which to

F. M. "THE FRIEND"

Hunting a Star-flower.

Many years ago (probably half a century) while rambling in the woods on the west bank of the Schuylkill River above Fairmount dam, I met with a species of star-flower (*Stellaria*) which attracted my admiration. Numerous stems sprang from a common mass of roots; and branching above, formed small clumps of vegetation 6 inches or more in height and diameter, thickly dotted over with flowers resembling white stars. The petals or floral leaves are five in number, radiating from a common centre, but each of them is split into two parts, so that there are apparently ten of them. The stamens are colored and contrast prettily with the white petals which surround them. The shape of the flowers is similar to that of the common Chickweed, but they are much larger and more showy.

Desiring to renew my acquaintance with this friend of my youth, I took the cars for the Zoological Garden, on the 28th of Fourth Month, and after crossing Girard Avenue, explored some of the glens and woods that lie further up the river.

I was pleased to find that the work done on the Park grounds had not obliterated all the natural features of the place, nor exterminated the native plants, which still grow abundantly in spots—especially in some of the ravines which remain almost untouched by the hand of the laborer. The plant I was in search of was quite plentiful, principally in the woods. Its botanical name, *Stellaria pubera*, translated into English means the hairy Star-flower. The hairs are arranged in lines on the opposite sides of the branching stems and on the midribs and margins of the leaves—but they are not so conspicuous as to attract notice, except of close observers.

On the open grounds, the common chickweed (*Stellaria media*) was very abundant. The mildness of the past winter was very favorable to the growth of this hardy plant. It did not seem at all injured by freezing weather, but as soon as a warm day came, it was ready to resume its growth, and open out to view its abundant crop of blossoms. Although small, yet these are beautiful, and many a time during the past winter months, have I stopped to admire the sight presented by hundreds of these little white stars dotting the green surface, in the closely shaven yards of our village.

The genus *Stellaria* belongs to the same natural order of plants as the Pink Soapwort, Catch-fly, and Mouse-ear called *Cerastium nutans*, in one species of these last called *Cerastium nutans*, the nodding cerastium, so called because the seed pods are nodding on the stalks. It grows taller than most of the other species, and is very clammy to the touch, owing to the secretion found on its abundant hairs. It was in bloom, but the time for fruit had not yet come.

As I wandered up towards the head of the first ravine I encountered, I found on its sloping sides an abundant growth of the pale grayish green and finely subdivided leaves of the Dutchman's Breeches, so called, because two of the petals or flower leaves are prolonged into spurs, giving an amusing resemblance to the legs of a pair of pantaloons. I searched in vain for these well-known flowers. It may have been too early in the season for their appearance. The foliage itself is beautiful and very peculiar. This plant belongs to the Fumitory family. As I pursued my walk, I was thrilled with pleasure on meeting with large patches of another member of this family—the Golden Corydalis (*Corydalis aurea*). The finely divided leaves and the bright

and abundant yellow flowers make it an attractive plant.

The delicate and beautiful little Bluets or Quaker Lady (*Houstonia coerulesa*) grow on the more open parts of the woodland, with slender, thread-like stems about three inches in height. These were crowned with the pale blue flowers, with a yellow centre. It is such a trim-looking, neat and pretty little plant, that Quaker maidens may well consider it a compliment to have it named for them.

The common blue, or hooded violet (*Viola cucullata*) was abundant. It is so named because in the young leaves, the angles at the heart-shaped base, are apt to be curled inward, giving them a hooded appearance. The large blue flowers were numerous and pretty. One interesting trait of this plant is that most of the visible flowers fail to produce seeds. But these are abundantly produced by the imperfect underground flowers, which the plant throws out late in the season, long after the visible bloom has passed away. If the reader will carefully dig up one of these violets towards the end of summer, and wash away the earth from the roots, he will find the short underground stems, with seed capsules in various stages of development.

In some parts of the woodland, the bright yellow blossoms of another species of violet (*Viola sabrinensis*) were thickly scattered over the surface.

There are two divisions of the Violet family. In one, the plant has no visible stem, but the leaves and the flower stalks both spring directly from the root stock. To this division the blue violet above described belongs. The other division has a stem which bears leaves and flowers. In this, our yellow violet is classed.

Many other flowers were noticed during this walk, which it would be tedious to enumerate. After spending about four hours in the woods and fields, I returned, well pleased with my excursion, and feeling that I was repaid for my efforts, by the plants obtained and the knowledge gained.

J. W.

The Old Folks at Home.—If you are so fortunate as to have the "old people" in the house, see to it that they have the warmest and sunniest corner, and a goodly portion of the best that can be afforded of comfort, convenience and beauty; that aged blood may be kept warm and cheerful; that failing limbs may have restful repose; and that the dim eyes that have watched over you and yours through so many toilsome years, may see around them the ever present evidences of faithful and grateful care.

There is nothing in the world more pathetic than the meek, timidous, shrinking ways of certain old people—we have all seen them—who have given up their old homes into younger hands, and subsided into some out-of-the-way corner of it, to sit by fireside and table henceforth as if they were mere pensioners—afraid of "making trouble," afraid of "being in the way," afraid of accepting the help that is their due, and going down to their graves with a pitiful, deprecating air, as if constantly apologizing for staying so long. There is no scorn too deep and sharp for the sons and daughters who will accept this attitude on the part of those to whom they owe so much.

Sometimes, to be sure, people grow old with a bad grace. They become embittered by misfortune, or affliction; or are jealous and unreasonable under the goadings of ill-health. All the more do they appeal to great gentleness and faithfulness. Let it be borne in mind that we,

move. The shortest cut across may prove to be the longest way around. The slow and circuitous approach may be the only approach on which real progress is possible. We cannot afford, for the sake of indulging our feverish eagerness to keep things moving, to rush on regardless of the warning voices that protest against our too hasty choice of the direction in which our energies shall be exercised.—S. S. Times.

SELECTED.

Bunyan's Pilgrim, and George Fox.

From "The Quakers; a Study, Historical and Critical," by Frederick Storrs Turner.

Bunyan's Pilgrim is at best but a poor creature, though portrayed by a master's hand. Charming and instructive as the story is, we find upon reflection that we feel no great amount of reverence for its hero. This does no discredit to the author's artistic faculty, for it was not his purpose to glorify his Christian. Bunyan painted the actual Christian of his day and of our day, the irresolute feeble creature, whom we know so well, who saddens us by falling so immensely short of the ideal. At one stage he falls asleep, at another he goes astray; to-day he fights Apollyon for his life; to-morrow he yields without a blow to Giant Despair. By grace of repeated help and stimulus from all quarters—now from Evangelist, again from Interpreter, fitted out by maidens, accompanied by friends—somehow or other he just manages to keep going on the right road; but we never feel sure of him until he is safe across the river. In Fox's Journal we see another sort of Christian, one who is himself Evangelist, Interpreter, Greathearth, and Valiant-for-Truth—not in fiction, but in living fact. Here is a Christian who, for four years continuously, fought with Apollyon, and struggled through the valley of the shadow of death. Then, having won his way through the darkness to the light, for forty years he lived in the light, with the world, the flesh, and the devil, held down under his feet. This man's sins do not tumble off his back, but are washed out of his heart; he carries no roll in his hand as a pledge that he will be saved at last; he is saved already by a Divine light shining ever in his heart, which drives away all the foul creatures of the dark, fills him with joy, and makes him invulnerable to all the assaults of the hosts of darkness. The difference between Bunyan's Pilgrim and Fox's Journal is the difference between their religious beliefs. Bunyan wanted to be saved from hell; Fox wanted to be saved from sin. Bunyan believed that to get rid of sin he must wait until he got to heaven. Fox believed that in the strength of Christ he could overcome sin in this life. Most of us, alas! from personal experience, are inclined to side with Bunyan. We admire his "Pilgrim's Progress" so much because he is so true to nature, so like ourselves. Yet he must be a strange sort of Christian who can read through this Journal of simple, sturdy, indomitable George Fox, "stiff as a tree, and pure as a bell," whom no violence, no sufferings, could deflect one hair's breadth from his faithfulness to truth and to Christ, whose voice rang out clear in the proclamation of his message, whether in the presence of frowning judges or furious mobs; whose practical wisdom was so great, and who moved on through the vicissitudes of a storm-tossed life with a serene light of heavenly peace upon his brow—he must be a strange sort of Christian, I say, who does not love that man with a great love, and desire to be like him in the purity and strength of his Christian character.

too, are hastening on toward the sunset of life, and that it is possible that we may ripen into very uncomfortable old people, to demand much more of patience and devotion than we as children yield.—*Woman's World.*

Hard Work.—People who want to drink seem to have no trouble in finding excuses for doing so. If the weather is cold, they say whiskey warms them up; on hot days they pretend that beer or something else in that line is necessary to cool them off. They take the wretched stuff for a night-cap to make them sleep, or to keep them awake, whichever excuse suits the better.

One day a young man who was trying to do more work than his body could stand, said: "I don't drink to make me work."

An old man, hearing the remark, answered him in this way:

"That is right! You drink, and it will make you work! Hearken to me a moment, and I'll tell you something that may do you good. I was once a very prosperous farmer. I had a good, loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home, and used to live happily together. But we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wife had died broken-hearted, and she now lies by her two sons. I am seventy-two years of age. Had it not been for drink, I might have been an independent man; but I used to drink to make me work—and it makes me work now! At seventy-two years of age I am obliged to work for my daily bread. Drink! drink! and it will make you work."

There is nothing that can be said in favor of drink, and yet drunkards are made every day; how? By the first glass. Lead this, boys, and if you are old enough to see what awful misery drink is causing in the world, and what marvellous good might be done with the money that is so freely wasted, you are old enough to decide never to touch a drop of the terrible stuff, and never to put any of your money into a business that ruins men's souls.—*Christian Advocate.*

THERE is always more or less risk in imputing motives, even to those whom we think we know well. But perhaps no risk of this sort is so great as that of imputing motives to a child. The fears, the longings, the ambitions, the reasonings, of our own children, are, in most cases, all but concealed from us. Yet those incessant motives and reasonings we regard either as though they were wholly unreasonable, or as though they did not exist. A boy of six, as the time drew near when he was to put on trousers, developed an antipathy to the proposed change, in spite of every advantage that could be pictured to him. When he went, obediently, to be measured, the tailor told him that he was a curiosity—a boy who didn't want to be promoted in that way. In the course of weeks he secretly revealed to his mother that his reason was that he was afraid that this sacrifice of his exterior personality might alienate his little sister; or, as he expressed it, "I am afraid that sister won't like me any more." Probably no one of all his adult censors could have guessed that a motive like that underlay the child's objecting. His sister was just half his age, and the two were beautifully devoted to each other. Unreasonable as such a fear may appear, it was in a high sense from the standpoint of his limited experience, wholly reasonable. Such motives or reasons, or such want of them, as we are content to

ascribe to children, would be deemed unfair, unjust, and offensive, if ascribed to their elders. Yet children are, as a rule, far more harmed by our misconceptions of them than grown persons can be. It is well to bear in mind that tender emotions, and sound reasonings, and high motives, often underlie the acts of childhood, when we are prone to suppose that their surface appearance is all that there is to them, and that they are worthy only of our ignoring, of our censure, or of our passing smiles.—*S. S. Times.*

Natural History, Science, etc.

An Extinct Bird.—The total disappearance of the bird known as Pallas's Cormorant from the North Pacific Ocean, corresponds to the oft-mentioned extinction of the Great Auk from the North Atlantic. Only four specimens of the Cormorant are known to exist in museums. Leonard Stejneger, of the Smithsonian Institution, in 1882, was so fortunate as to find a series of bones belonging to the bird, near the north-west extremity of Behring Island. A description of these, together with a history of the Cormorant, which was a large and handsome bird, has been published by the Smithsonian Institution.

A New Species of Dog-tooth Violet.—The yellow Dog-tooth violet of the Eastern United States is well known to every lover of wild flowers. Another beautiful species has been discovered in Oregon, and named by Sereno Watson, *Erythronium Hendersonii*. It has spotted leaves like the *E. Americanum*, but the flowers are of a lovely light purple, with a darker shade and yellow rings at the base.

Spear Grass.—Gracemere was originally a sheep station; but latterly the sheep have entirely given place to cattle on the whole coast. This change is partly due to the climate, which is too moist, and partly to a noxious kind of grass, namely, the dreaded spear-grass (*Andropogon contortus*), which grows on the coast, and which rendered sheep-raising impossible. It stuck fast in the wool of the sheep or worked itself into their very bodies and killed them. For this reason, Gracemere is now exclusively a cattle station. The sheep were about 350 miles farther west.—*Lunholtz's Travels in Australia.*

Distribution of Plants.—The question of the distribution of plants is a very interesting one, and full of curious points. The bracken of our English commons is abundant on the banks of the Amazon, and yet may be found also in Lapland,—and the black nightshade stretches from the equator to about twenty degrees from the pole. Luxuriant vegetation does not necessarily imply a great variety of plants, nor does poverty of vegetation imply that we shall find a corresponding poverty of species.

Cape Colony is barely a quarter the size of Europe, and much of it is either grassy plain or sandy desert; yet it yields to the plant collector nearly as many different kinds of plants as the whole of Europe does. There are four hundred and fifty species of succulent plants, five hundred different kinds of herb, eight hundred and fifty diverse sorts of bulbous plants.—*Hulme's Wayside Sketches.*

Crabs in Fiji.—There are one or two minor points, however, on which we should be better pleased if our home was not so purely Fijian; if, for instance, it were not so very attractive to crabs—a family which share all a Briton's love for travelling and inspecting the homes of other races. Here they bravely leave their native

shore, and walk inland, wherever fancy leads them; and this, I regret to say, is frequently into our bed-rooms, where they find hiding-places in dark corners, behind boxes and portfolios, whence at night they sallify forth to make further researches, clattering their shell armor against the wood-work, occasionally knocking down something which wakens us with a sudden start, and up we spring to find perhaps a great broad-backed chap like a "parten," brandishing his powerful claws within a few inches of our unprotected toes. Then follows an exciting chase—a regular game at hide and seek—which probably awakens some of our sleeping neighbors, greatly to their disgust. Of course it results in the capture of the intruder, but then comes the question, what to do with him. I cannot bring myself to stab him with a spire of cocoon leaf, as the Fijian girls do (piercing him beneath the main claw, which is his only vulnerable point); so I carry him down to the stream and throw him in, hoping he will travel back to the sea. I have had many such nocturnal adventures, and confess that I wish the inquisitive crabs would stay at home.

Not that these are by any means the only members of the crab family which explore our abodes. Nowhere have I seen such a number of hermit crabs as swarm on these isles, occupying every shell on the beach, from the least to the greatest. There are literally myriads of them, and sometimes the whole shore appears to be moving. But these errant hermits are by no means content to remain on the sea beach—they wander far up the valleys, and meet us in most unexpected places, carrying their borrowed homes with them; and we occasionally find them creeping up our mosquito nets; and in other equally startling hiding-places.

There are also land-crabs, which climb the tall cocoa-nut palms, and feed on the nuts, tearing them open with strong, unpleasant-looking pincers. And one kind is more troublesome than an English mole or rabbit, from the aggravating manner in which it burrows in the ground, making such innumerable holes as to render any bit of grass quite honey-combed. It would be very dangerous to ride on.

But by far the most attractive members of the crab family are those which inhabit such muddy shores of Suva harbor, near the mouths of the rivers, where they were to me an unending source of amusement. I spent hours watching them stealing cautiously out of their holes, when they were sure the coast was clear, but darting back like a flash of lightning at the faintest movement of any living thing, even the vibration of the most cautious footstep. But if I waited very patiently and motionless, they presently reappeared, one by one, till all along the shore I saw their strange bright-colored claws waving aimlessly in the air. These crabs are tiny creatures, whose whole body rarely exceeds an inch in diameter, but they own one huge claw as large as their whole body; and when feeding, they hold this up as a guard, as if shielding their eyes, while with a tiny one they gather up their food on the shore, lifting an atom at a time into their mouths. This large pincer is invariably of some bright color—yellow, rose-color or scarlet—while the rest of the body is black or white, purple, or brown. You cannot think how curious it is to see the whole shore dotted with these waving yellow claws, which, on the very slightest movement on your part, vanish in the twinkling of an eye, and leave you standing alone on a dull expanse of brown mud, without a symptom to suggest the

existence of a great army of crabs.—C. F. Gordon Cummings, "At Home in Fiji."

Items.

Twicection.—The attention of Friends in Great Britain has been latterly drawn to the cruel suffering inflicted on many of the lower animals by experiments designed to illustrate physiological principles. The effect of them is described by a medical student, who says: "By seeing these frequent experiments of one kind or another on living animals we tend to become brutalized and degraded, callous and indifferent to death or pain in others."

Reformation of Inebriates.—We have received the Report for the year ending Third Month 31st, of the "Franklin Reformatory Home for Inebriates," located at 911 to 915 Locust Street, Philadelphia. The number discharged from the institution during the last year was 265, of whom 166 are stated to be men "whose lives give evidence of a thorough change;" 45 show some change, but are classed not among the "reformed," but the "benefitted;" 32 are "doubtful" cases; and 18 are "failures."

Of those admitted during last year, more than one half were free patients, the others paid board, from \$6 per week downwards. To meet their necessary expenses, the Directors ask for an addition to their funds of \$2500 per year. Those who are willing to become subscribers are requested to notify the Superintendent, C. J. Gibbons, 915 Locust St., Philadelphia.

Friends' Asylum for the Insane at Frankford, Philadelphia.—The 73rd annual report of this useful institution shows that the average number of patients during the year was 107. Through the aid of the Trustees of the estate of the late Ruth Anna Cope, a new building was erected during the last year, designed for a Gymnasium and Employment Hall for the patients, from the use of which good results are anticipated.

It is in contemplation to erect separate buildings for the reception of the more excitable patients, when the necessary funds are provided.

THE FRIEND.

FIFTH MONTH 17, 1880.

The *British Friend*, of Fourth Month, 1st, contains an article headed "The Position of Philadelphia Yearly Meeting," (and signed "Observer," commenting on a statement made in our journal a year ago, that when the concern of Samuel Morris to visit the Yearly Meetings of London and Dublin was before the Meeting of Ministers and Elders, "some hesitation was felt at first, lest the liberation of this dear Friend for that service might in any measure conflict with the position assumed by Philadelphia Yearly Meeting, which years ago had suspended correspondence with the meetings in question; or might lead any to suppose that Friends here were at all disposed to withdraw from the faithful upholding of the principles of Quakerism, for which they had so long contended."

"Observer" makes several extracts from the "Brief Narrative in Relation to the Position of Philadelphia Yearly Meeting," issued by its Meeting for Sufferings in 1873, and endeavors to show that the discontinuance of "correspondence" with the meetings in question resulted from other causes than a desire to faithfully uphold the principles of Quakerism.

The *Brief Narrative* clearly points out that the difficulties and want of unity which existed in the Society of Friends, arose out of departures from its original principles; and it thus shows the underlying causes which brought about the position in which Philadelphia Yearly Meeting found itself.

To fix attention upon merely secondary circumstances, and attribute to them the effect produced by these underlying causes, is as unreasonable as were the pleas of the advocates of the South during the war of the Rebellion, who often asserted in England that it was a mere contest for supremacy, and that slavery had nothing to do with it. To this assertion, which was designed to lessen the interest in the conflict of the people of England, Harriet Beecher Stowe remarked, in reply, that "although slavery may not be the form of the war, it is the fact of it;" for the question of slavery was at the bottom of the whole struggle. So it may be truly said, that whatever other considerations became mingled with the efforts of Philadelphia Yearly Meeting, the foundation of its peculiar position was the effort to uphold the doctrines and testimonies of the Society of Friends.

The writer of the article in *The British Friend* states that a member of the "Binns' Body" in Ohio was present and spoke in the Select Yearly Meeting in Philadelphia in 1888. We do not see what bearing this fact has on the general question of the position of that Yearly Meeting. Such persons have for years occasionally been in attendance, and have repeatedly been admonished of the inconsistency of so attending; but the fact that they have not been forcibly ejected or prevented from entering the meeting-room, is a very weak foundation for the assumption that the Yearly Meeting has ceased to regard the Binns' Body as one outside of the organizations which it recognizes as co-ordinate branches of the Society of Friends.

The same article infers, from the hesitation felt in liberating Samuel Morris, that correspondence with the Yearly Meetings of London and Dublin was regarded as incompatible with the faithful upholding of our principles. We regard this inference as incorrect. If the question before the meeting had been the preparation of an epistle to either of the four American Yearly Meetings, which had formally stated to us that our abandonment of Ohio Friends must be the preliminary step to the renewal of correspondence with them, it would have been necessary either to precede its adoption by addressing an epistle to Ohio Yearly Meeting, or else to have embodied in it a clear statement that we continued to retain our unity with that Yearly Meeting. But London and Dublin Yearly Meetings had erected no such barrier; and the discontinuance of sending epistles to them had been our own action.

Although the interchange of epistles between Yearly Meetings dates back many years, and has its manifest advantages, yet in the dissensions and separations which have been witnessed within the borders of the Society of Friends during the present century, there gradually grew up a danger of this correspondence being regarded mainly as an outward test of unity between the Yearly Meetings; and of the attention being at least partly withdrawn from its real essence, the conveying of admonition, counsel or encouragement to each other, as the Spirit of Truth directed. Hence, it was perhaps well that there should be a temporary suspension of it—although through this never met with the approval of the present writer. So that, when revived, there might be less danger of its being carried on in a merely formal manner. But if a lively concern and interest should spring up in our Yearly Meeting for other parts of the Society of Friends, we believe it would be a comfort to many among us, and might prove helpful to the cause we desire to promote, for a suitable

and judicious expression of it to go forth from the Yearly Meetings by way of epistle to those for whom the concern was felt.

At the time of the suspension of correspondence, there existed in the limits of Philadelphia Yearly Meeting a considerable number of Friends who, while professing to hold the doctrines of our Society, with firmness, yet from long association were much in sympathy with the larger body in New England, and with the prevailing sentiments of Friends in Great Britain, and some other places.

These did not think there was sufficient evidence that the departure from our doctrines met the approval of those bodies. The change which have taken place in many parts of our Society the past thirty or forty years, we suppose have led many of these to see that the fear felt by their brethren had a better foundation than they at one time believed to be the case. While the predominant feeling among Philadelphia Friends was clear and decided, many of them felt it was right to exercise much forbearance and tenderness towards these brethren. Many also freshly remembered the sufferings and trials through which they had passed in the distressing separation of 1827-'28, in which Philadelphia Yearly Meeting lost nearly two-thirds of its membership; and when the destruction of the harmony of meetings and families caused a fearful amount of trial and tribulation. They desired not to do anything which seemed to favor separations. To this dread of separation must be attributed the caution which was manifested in some cases, as to giving a formal acknowledgment of fellowship to those persons in different Yearly Meetings who had severed their connection on doctrinal grounds with the bodies of which they had previously been members.

While this caution may have been carried, in some cases, to a greater length than was best, yet its exercise was not "incompatible with the faithful upholding of sound principles."

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate on the 10th instant, Senator Dawes presented a communication from the delegations of the five Indian nations remonstrating against the numerous grants of right of way for railroads through the Indian Territory, stating that in many of the cases the grant is sought and obtained merely for speculative purposes, and asking that no more such grants be made, at least until there is a great change in existing conditions.

From \$80,000 to \$100,000 worth of nitrate of silver and gold is annually wasted every year by photographers in the United States in making the millions of pictures. If this waste could be saved the cost of pictures would be greatly reduced.

Representative Boutelle, of Maine, has introduced in the House a bill "to repair the damage inflicted upon the State prohibition laws by the recent decision of the Supreme Court in the original package case." The bill is in the shape of a section which it is proposed to add to the Inter-State Commerce act, and reads as follows: "That nothing contained in this act shall be construed to authorize the sale or traffic in intoxicating liquors in any State contrary to the laws thereof."

The House Committee on Alcoholic Liquor Traffic has authorized one of its members to call up, in the House, at the first opportunity, the bill to prohibit the transportation of intoxicating liquors from any State or Territory of the United States into States where prohibitory laws are in force.

Officers in St. Albans, Vermont, have seized 200 gallons of liquor in an establishment which, under former proprietorship, has been successively raided and finally adjudged a nuisance." The liquor was recently shipped there by a Boston firm, and the case apparently comes directly within the recent United States Supreme Court decision.

In the Municipal Court at Saco, Maine, on the 10th, a claim was made in behalf of the Boston and Maine

railed for liquors which Constable Skillings, of Saco, seized from a freight car side-tracked at Old Orchard two weeks ago. The claimant argued that, as the car was empty and the goods not delivered, the liquors were virtually the property of the railroad company by which they were transported in the original package. Judge Simons refused to recognize the claim and ordered the liquor sold. He gave an explanation of his holding in a copy of the full text of the recent United States Supreme Court decision, and the ruling was in accordance with the Maine Statutes. The claimant appealed from the decision.

The first decision in an Iowa Court in accord with the recent original package decision of the Federal Supreme Court, that of the State vs. Vestration and others, of Brooklyn, charged with maintaining a nuisance, which came up in the District Court at Grinnell on the 9th. The counsel for the defence moved that the jury be instructed to bring in a verdict for the defence, on the ground that the evidence showed only that the defendant is the agent in original packages, the sale coming under the recent decision by the Supreme Court of the United States. The County Attorney assented to the motion, and Judge Hyan so ordered, and the case was dismissed.

The State Agent, since the war, have spent \$37,377.87 to educate the deaf, and yet, large as that sum looks at first glance, it means for each colored child of school age, only about 50 or 75 cents a year.

The Judiciary Committee of the Senate of New York, by a vote of 7 to 2, indefinitely postponed the Curtis bill to abolish capital punishment. This killed the bill.

The concluding term of the biennial session of the Louisiana Legislature began on the 12th inst. Among the leading matters to be considered will be the question of an extension of the charter of the Louisiana Sugar Company, railway legislation and Government control of the levees.

The Georgia Temperance Association, in session at Atlanta on the 9th instant, adopted resolutions urging the Georgia delegation in Congress to urge legislation which will give to the States the right to control the prohibitive question of the sale of liquors in interstate commerce. Resolutions were also adopted for the election to Congress of Senators and Representatives favoring a national prohibition law.

The Kansas crop report for 1889, shows that the total product would be \$105,000,000, or less the value of the product in 1879 or 1880, and one-half the total value of the farms by the last census.

Crop reports from 65 counties in Iowa, show that the crop outlook is somewhat improved by the rain fall of last week, and with average temperature and precipitation, the amount of the crop of cereals which will be ample. Corn planting is well advanced, and the seed is germinating.

A worm resembling the common grub is reported to be doing great damage to the clover in Sussex County, N. Jersey.

The Orange County Poorhouse and Insane Asylum, at Preston, near Utica, New York, was burned late on the night of the 7th instant. Ten of the insane patients perished. The buildings were of wood and there were no provisions for extinguishing the flames.

On the 10th inst. of the 14th instant, a tornado passed over Akron, Ohio, demolishing and leveling many buildings, and injuring eighteen or twenty persons.

A tornado visited Salt Creek, in the eastern portion of Hood County, Texas, on the evening of the 4th inst. A number of houses were destroyed. Fifteen persons were killed and a number injured. A large farm followed the tornado and did immense damage to crops.

Deaths in this city last week numbered 367, the same as during the previous week, and 30 less than during the corresponding period last year. Of the females who have deceased, 192 were males and 175 females; 50 died of pneumonia; 36 of pneumonia; 30 of diseases of the heart; 20 of inflammation of the brain; 17 of typhoid fever; 14 of old age; 12 of bronchitis; 12 of convulsions; 11 of paralysis; 10 of marasmus; 10 of apoplexy and 9 of delirium.

Gold, 110; silver, 102; coupon, 103; 4's, 122; currency 6's, 116 to 125.

Cotton was quiet and steady at 12-16 cts. per lb., for middling uplands.

FEED.—Winter bran, choice, \$16.50; do., fair to poor, \$16.25; do., extra, \$15.50 to \$15.75.

FLOUR.—Western and Penna., \$3.25 to \$3.25 a \$2.75; do., do., spring, \$2.75 to \$3.25; do., winter family, \$3.50 to \$3.85; Pennsylvania family, roller process, \$3.75 to \$4.50; Western winter, collar, \$4.10 to \$4.50; do., do., straight, \$4.50 to \$4.85; winter patent, \$5.00 to \$5.35; Minnesota, clear, \$4.00 to \$4.25; do.,

straight, \$4.50 to \$5.10; do., patent, \$5.20 to \$5.50; do., do., favorite brands, higher. Rye flour sold in a small way, at \$3.25 per barrel for choice.

GRAIN.—No. 2 red wheat, 95 to 96 cts. No. 2 mixed corn, 42 to 42 cts. No. 2 white oats, 35 to 35 1/2 cts.

BEEF CATTLE.—Extra, 5 1/2 to 5 1/2 cts.; good, 4 1/2 to 4 1/2 cts.; medium, 4 1/4 to 4 1/4 cts.; fair, 4 to 4 1/4 cts.; common, 4 1/4 to 4 1/4 cts.; culls, 3 1/4 to 4 cts.; fat cows, 2 1/2 to 3 1/2 cts.

LAMBS.—Extra, 6 1/2 to 6 1/2 cts.; good, 6 to 6 1/2 cts.; medium, 5 1/2 to 5 1/2 cts.; common, 5 to 5 1/2 cts.; culls, 4 1/2 to 4 1/2 cts.; spring lambs, 6 to 6 cts. per pound.

FOREIGN.—In the House of Commons, on the evening of the 12th instant, Ritchie, the President of the Local Government Board, in moving that the Local Taxation bill dealing with publicans' licenses be read the second time, declared the Government's sole purpose in proposing that a part of the same allocated to local finance, be used to purchase licenses, was to promote temperance. He appealed to the Temperance party to recognize existing facts. They must admit of some form of compensation. Public opinion would not stand a law which would try to beggary people carrying on a legitimate business.

Caine, advanced Liberal, moved the rejection of the bill. The Temperance party, he said, representing what moral principle inspired the nation, could not assent to a measure providing that public money should be used to buy or buy out the publicans' right while giving 6d. in the pound to the Temperance party, gave the liquor dealers a round sovereign. On no moral or legal grounds could compensation be given.—Though the sum now proposed is small, it was an evil precedent, tending to pervert future legislation.

Mr. George Trevelyan, an English Tory, he said if the principle of compensation were admitted, it would involve the devotion to that purpose of £250,000,000, besides killing all hope of local option. On the 8th instant an election was held in East Bristol to fill the Parliamentary seat vacated by the death of Abner Cossham. The candidates were fully: Weston, Gladstone, 4775; Inskip, Conservative, 1900; Wilson, Labor candidate, 602. At the last previous election the poll stood: Cossham, Home Ruler, 3672; Inskip, 1936.

A report of Great Britain swallow over 5,500,000 pills daily, or one pill a week for every person in the population. The pills consumed in one year would fill 36 freight cars. Placed in a row, they would reach nearly 6,500 miles.

The report of the Special Commission sent out by the Emperor of the Prussia, on the 17th inst., to investigate the condition of the canal, estimated that it would cost 485,000,000 francs to complete the canal on the lock system. To this should be added 20 per cent. for unforeseen expenses, and 29 per cent. for the expense of management and for interest. The total cost is fixed at 900,000,000 francs. The report further states, that it would take between seven and eight years to complete the canal. The annual cost of management is estimated at 10,000,000 francs.

The most interesting incident of the week was the speech of the German Emperor, at the opening of the Reichstag, which has excited general comment. In general, the speech was well received; but some of the expressions have excited considerable criticism.

The New York Tribune's correspondent acknowledges that the effect on the whole has been good, and that the people of Europe had been assured by the Emperor's emphatic utterances, "He seems," writes one observer, "to have convinced himself that peace is his own policy, as if he had invented and taken out a patent for it, and he would therefore defend it with all his might and main, in case of any attempt to deprive him of it. There are advantages to Europe in this Imperial egoism." His confidence does not prevent him from asking for a great sum of money to increase the army. Peace is to be preserved by the help of 420 new great guns and some odd thousands of soldiers. Ten million men are wanted to man these guns and soldiers. The Radicals and other parties agree in supporting these demands.

The Austrian and Hungarian press express delight with the pacific tone of the speech delivered by Emperor William. The press of all countries declare that Emperor William's solicitude for his workmen has strengthened the internal peace of Germany, and that the maintenance of the strength of the German army has strengthened external peace.

Emperor William's speech has produced a bad im-

pression in St. Petersburg. It is regarded as having a warlike significance beneath the pacific protests. The fact of increased military credits being asked is considered as contradictory to the Emperor's pacific phrases.

The St. Petersburg correspondent of the London News says, that the Russian Government has resolved that the delegates to the Prison Congress shall pledge themselves not to raise a question regarding political prisons and prisoners in Siberia.

The Longue Pointe Lunatic Asylum, ten miles from Montreal, Canada, was destroyed by fire on the 7th instant, and about 50 of the inmates are believed to have perished in the flames. The asylum was under the charge of the Sisters of Providence, and several of the sisters lost their lives in trying to save the patients. The asylum was founded in 1873, and the amount spent in organizing the institution was \$1,132,232, of which the buildings cost \$700,000. The arrangements for the prevention and check of fire appear to have been exceedingly defective.

Senator Girard, in moving in the Dominion Senate, on the 7th instant, that the time had come to take steps to protect the great Mackenzie Basin, its minerals, game, fish and fur-bearing animals, elicited from Senator Abbott the statement that the Government will shortly send an expedition to that region and ascertain definitely what ought to be done.

NOTICES.

WESTWON BOARDING SCHOOL.—The Committee in charge of this Institution meet at the School on Fourth-day, the 21st inst., at 8 A. M.

The Committee on Instruction and the Committee on Admissions meet the evening previous, at 7 P. M., at the School.

The Visiting Committee meet at the School on Seventh-day, the 17th inst., at 10 A. M.

Conveyances will meet the 2:53 and 4:55 P. M. trains, on the 17th and 20th, at Westtown Station.

WM. EVANS, Clerk.

Henry Longstreth, 740 Sanson Street, has received a few hundred copies of John Woolman's a Lecture to Young Men," by Thomas Green; price 50 cents, on receipt of which the book will be mailed to any address.

An assortment of Ashworth Tracts; also "Words of Comfort," and Temperance publications, such as "Buy Your Own Cheries," "Tables Turned," and "Not Another Drop, Daniel" are now on hand at 116 N. Fourth St., and may be obtained gratuitously by applying to JOHN S. STOKES, at that address.

FOR RENT.—A Friend in West Chester, Pa., having more house room than is needed, desires to rent for the summer, furnished, all of a new house, excepting two rooms.—Pleasantly situated.

Apply at No. 423 West Miner St.

WANTED.—A Teacher for the Haverford Primary School, to enter upon duty Ninth Month 16th.

Apply to HANNAH GABRIEL, Haverford College, Pa.

A few boarders can be accommodated in a Friend's family at No. 480 North Fifth Street, Philadelphia.

Fifth Mo. 1st, 1890. E. SHARPLES.

DIED, of pneumonia, at El Modena, California Third Mo. 27th, 1890, FREDERICK J. WILLIAMS, a member of Earhart Monthly Meeting, California. She was born Eleventh Month 25th, 1811, at North Berwick Maine, and was a daughter of Joshua and Sibyl Jenks. She possessed a living interest in the spirit, and was beloved by all who knew her. During her short illness of one week she frequently remarked, "the however it might terminate all would be well."

Third Mo. 22d, 1890, at the residence of his son-in-law, Isaac Larkin, near Toughkenamon, Chester Co., Pa., THOMAS KINSEY, in the 79th year of his age, a member of a Meeting of Friends in Haverford, Pa. He bore a bodily affliction of several years duration with Christian fortitude, and entire resignation to the will of his heavenly Father. His loss is deeply felt yet his relatives and friends have the consoling belief that he has been permitted to enter into the joy of his Lord.

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIFTH MONTH 24, 1890.

No. 43.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

For "THE FRIEND."

Incidents and Reflections.—No. 224.

PERSONAL INFLUENCE.

No one questions the powerful effect which the example and words of a man's associates exert over him. It is a common proverb, that a man's character may be known by the company he keeps. The following incident is one in which the influence exerted was for evil:

"A gentleman sat in a handsomely-furnished room gazing thoughtfully into the glowing grate-fire. He could scarcely have been forty-five, yet his hair and beard were fast turning gray, and in his face there were heavy lines carved by sorrow or care. His companion was a young man hardly more than a boy in appearance, except for an air of worldly wisdom, evidently real, not assumed. He sat respectfully waiting for the older man to speak. At last the other began slowly:

"I will tell you a story, Arthur. Why I tell it you may understand when you hear it.

"When I was at your age, my greatest admiration was given to a man a few years older, whose companionship I esteemed a high honor. He was handsome, of winning address, and extremely popular. He was my model in every thing. He might have made me almost what he chose, and yet I do not suppose he ever gave a thought to the influence he was hourly exerting over me, as over many others. He enjoyed his popularity and regarded us chiefly as we ministered to his vanity. He was not a good man, but you might have been with him for weeks without guessing the extent of his power for evil.

"One evening when a small party of congenial spirits gathered, as usual, in his rooms, some reference was made to church and religion. Some one, more scrupulous than the rest, had objected to a proposed plan on conscientious grounds. My hero's answer was a sneer. Only that; he did not enter into elaborate argument to prove that the creed of the Church was unworthy of belief. He did not attempt to persuade our companion to give up his opinions. He simply changed the subject at once with a sneering jest. But those half-dozen words scarred my soul and well-nigh ruined my life.

"You may say that I was weak to be so easily influenced, and I grant you that. The fact re-

mains that I was sufficiently under his influence to shrink from doing any thing I heard him ridicule. My Bible I had neglected before; now I gave it up all together, and church-going also. From this it was a short and easy step to scepticism, thence to downright and avowed infidelity. By the time I had reached this point my doubts were honest. At first they had been the result of ignorance, and a little study, a little sincere effort, would have dispelled them. Instead I had listened to my hero's sophistries and cynicism until I was thoroughly imbued with them.

"Suddenly an event which I need not relate opened my eyes to the real character of the man whom I had so blindly followed—opened them, also, to the utter weariness and worthlessness of my own life. All my dearest ambitions, could they have been at that moment realized, would have been valueless to me. I would have given all I owned to be able to believe in the Bible even as superficially as I had once done, but it was now impossible. I turned to money-making for consolation, but soon gave it up in disgust; the toil was greater than the reward. I tried study with no better success. What was the use of spending all my life in a laborious effort to acquire knowledge that would fade away when I dropped into the grave? Every path led to one point. If the Bible were true, then life was worth living for; if not, this world held no good that would repay me for the effort necessary to obtain it. If wealth and culture and work could advance the eternal interests of myself and my fellow-men, they were valuable; in themselves they were nothing. Thus, after long years of darkness, wretchedness and sin, I at last reached light and peace. It is too late now to do the work I might have done; my best years have been worse than thrown away. The blame cannot rest wholly upon the man who led me astray, though he is far from blameless."

"But there! I have told you my story; you can draw your own conclusions. A wrecked ship is a lost and worthless thing in itself, but it answers one good purpose; it warns others of the hidden rocks beneath the glittering sea."

The knowledge that our influence may produce on others an impression which may last forever, should render us prayerfully anxious that we may be instruments for good and not for evil. It is recorded that a young woman, who was under conviction for sin, had her solemn impressions dissipated by the unseemly jesting of a church member as she came out from a religious meeting:

"A much more pleasing anecdote is that related of a minister, whose sister had married a pronounced infidel.

The skeptic said to his wife one day: "I will prove to you that your brother is not that angelic being that you consider him to be." So one day when the minister called, the brother-in-law accused him of a most unjust thing. He denied it at once; but the man bore on pretty hard, and at last the minister lost his temper

and became very angry and went home. But he did not sleep that night, and the next morning, at daybreak, he went back to his sister's house, and said to the husband: "I was wrong last night. I lost my temper and became angry; but I have come back this morning to confess my faults to you." The infidel could not stand that, and he broke down, and as a result of that he was converted.

A certain minister, while taking a quiet smoke and walk one afternoon, with his little son, six years old, came in contact with a group of small boys, smoking parts of cigars, pipes, paper, and sticks—while some of them were swearing and fighting. He said to the boy, "My son, I hope you will never indulge in such practices; the police should arrest those naughty boys, and take them home to their mothers and have them punished."

The father walked along enjoying his cigar, when he was surprised by the silence of his son, who was usually quite a chatter-box.

"My son, why are you so quiet? What is the matter? What spell has bound you?"

"Why, father, I was thinking, is it not as naughty for men to smoke as for boys? Why should not the police arrest men as well as boys, and who would punish them? Where would they take you, and would they leave me? If men didn't smoke, boys would not want to, for they like to grow to be like men; and you told me last week, the tree and the sprout both grew together in the ground."

The father stood silent for a moment, then said, "You are right, my son, men should not smoke. Your father will never smoke again," and he suited the act to the word and destroyed the cigar, and abandoned the habit. Children often unconsciously send an arrow of conviction to their parent's heart.

The Watchword tells of an honest farmer named John Burns, who was a moral and upright man. When about 40 years of age, he became deeply interested in his personal salvation. He had a wife and four children, and he felt that it would be right to have family reading of the Bible, and a time for religious worship. Being naturally very diffident, the effort seemed too great. So it was put off again and again, and new duties were discharged in other directions as an offset; but he grew no better—rather worse. At length one morning, while in the field, he resolved that, come what might, he would make the attempt. A seamstress was in the house, from whose ridicule and scorn he shrank, but his mind was made up. His account of the effort may be given in his own language:

"When I went to dinner she told me she wished to go home that afternoon. Never did I carry a person from my house so gladly before. One great obstacle seemed now to be removed. Night came on, and I gained strength for my duty. But just as I was about to get my Bible, and tell my family what I intended to do then and thereafter, who should knock at the door but the youngest brother of my wife, a mirth

loving, captious young man, just from college, and the last person in the world I wanted to see. My heart cried, 'What shall I do?' and my agony seemed more than I could bear. But my vow had been made, and there was no going back, I arose, got my Bible, and told the family of my intentions. My wife looked as though she would sink through the floor. The children looked at one another, at their mother, then at me, puzzled as to what was going to happen. My brother-in-law was greatly amazed. But, rallying all my strength, I read a Psalm, knelt down, and at length said, 'O Lord, and could not utter another word; and there I was, a great, stout man, upon my knees, a laughing-stock for all. But my proud heart was humbled, and just then my heavenly Father seemed to meet me as never before, and I arose with my soul filled with an unutterable peace. My wife was deeply mortified, and hung her head in shame. My brother-in-law said nothing, soon retired, and the next morning left for college again.

"In less than a month I received a letter from my brother-in-law, which began with these words: 'Rejoice with me, Brother John; that scene at your house the other evening, God blessed to the saving of my soul.'"

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 330.)

1795. Fourth Mo. 21st.—I then rode about twenty miles through a rough and mountainous country, up the west side of the North River, to a place called Smith's Clove, and had a meeting there the next day; which was a laborious season. It hath been trying to my weak body to travel on such rough roads; but I have been enabled calmly to submit to the present dispensation and to trust in the Lord. From Smith's Clove I went to New Curwall, under much poverty of spirit; had a meeting there the next day (23d), in the forenoon, which was very laborious. The people seemed to be too much at ease. In the evening I had a meeting in a town on the North River, called Newborough; and although it was much crowded, I thought the Lord's power came into dominion. I did not learn that any Friends dwell here.

24th.—I next had a meeting in Newborough Valley. This was large; and heavy in the fore part, yet I believed it was an humbling season unto many who were present. After solid conversation with some of them, at a Friend's house, we parted in near affection. On the 25th had a meeting at a place called Mulberry, which was also large, and solid in a good measure; but I thought the people in this new, rough country are too much attached to this present world, and therefore have not so lively a sense of Truth as I could desire.

In baptizing seasons I have witnessed since I left home, I have not lost my faith in my Redeemer; I know at some seasons that He lives, and desire to be at his disposal, come life or death: blessed be his holy name!

The 26th I had a large meeting at Little Esopus, which was solid, and seemed to end well. The next day I visited six families, and had a small meeting in the evening, it being stormy. I was poor in spirit—an exercising day.

The day following (28th) I visited two other families, and had a good and satisfactory opportunity with Friends by themselves; and went to see two families of tender Friends, also, after that.

29th.—I have had eleven meetings on the

west side of the North River, besides the visits to particular families. Then crossing that river, I had a meeting on the 30th, at Crumelbow. Some tender Friends dwell here. I thought this was a solid meeting; my labor was close, yet well received. I visited a sick woman, and had a favored time in the family where I dined, desiring Friends to observe true moderation and to be contented with our own country produce, etc. Blessed be the Lord, whose power is over all to open a way for his humbled children.

Although I do not perceive so lively a sense of Truth's operation among Friends in these parts, as in some places, yet there is a tender-hearted remnant—some of this sort among young people. My mind seems turned towards the farther part of my journey; yet, to take a few meetings on my way. May the Lord enable me to be faithful to the discoveries of pure Light. I feel myself given up to his service, come life or death.

Fifth Mo. 2nd.—I had a large meeting at my Friend Tedman Hull's house; pretty solid. And the next day, one at that called the Creek Meeting-house, which was large also, but exercising. My next opportunity was amongst Select members, previous to their Quarterly Meeting, which appeared to be a season of Divine favor. The Truth came over all. I had to hint the necessity of those in the fore rank keeping their garments unspotted, that those who look to us for example may not be stumbled; and to speak on the propriety of observing true moderation, avoiding rich furniture, etc.; also, to encourage Friends, in their families, to be contented with what is, or might be gotten here in our plentiful country, without articles of superfluity, that are brought from foreign parts at a great expense, etc. My friends appeared to unite with the remarks; and the meeting ended with comfort.

5th.—From the Creek, I went to their Select Quarterly Meeting, held at Nine Partners, where also I had close labor, in the love of Truth, I believe; which was well received. I had tenderly to hint to women Friends the need to guard against over-much niceness and delicacy about the linen they dress themselves and families with; also on needless cuffs, capes, collars, etc., to coats, cloaks, etc.

Next morning my mind was favored with solemn quiet. Let all that is within me bow before the Lord, for so high a favor.

Their Quarterly Meeting for Business came on next, in which I had close labor in discharging what opened in my mind, which was received in Love. This meeting concluded on the 7th; which was a very large gathering—the last day more than their spacious house could contain. Before it closed, the Truth was in dominion; the lofty were abased, and the little ones comforted.

8th.—From Nine Partners, I rode about forty miles, a mountainous road, to a new city on the east side of the North River, called Hudson (about 240 miles, or so accounted, from Philadelphia). On the First-day of the week, I was at their meeting, which was large and solid. Therein power was afforded to labor for the cause of Truth and righteousness in a very close manner; and parted with my Friends in the feeling of near love; no kindness was lacking towards poor me.

11th.—Then travelled near forty miles to Saratoga; we passed through Albany and Troy, and so to the new city. My mind was under exercise as I passed along. The next day attended their Select Quarterly Meeting at Sara-

toga. I was poor; yet labored some for the good cause, which was well received.

13th.—In the Quarterly Meeting for Business, I found it exercising. I had close labor among men, and women also; which I fear had but little effect. There appeared to be some hopeful youth; but, to my grief, the spirit of the world seemed to have too much place among Friends; the elder rank especially. Here a committee was named to confer with me respecting my journey, and a Friend kindly offered to bear me company, which was united with. I had sufficient to bear my own expenses, yet their care and kindness towards me was cause of thankfulness. The opportunity I had with this committee, I believe, was owned with the Lord's presence. The Quarterly Meeting ended the 14th, with a meeting for public worship, which was large and solemn: the witness of Truth being sensibly reached in many minds. At the conclusion the Select members came together, and the way opened for using freedom amongst them, which afforded me some peace.

15th.—I attended their Monthly Meeting at Saratoga also, which was exercising. But the Lord is not wanting to help those who humbly confide in Him.

I now crossed the North River from Saratoga to the west side. My carriage is fitted for two horses, and my companion is to ride with me. On First-day (19th) was at their meeting on the west side, which was large and exercising; but concluded well, as I thought. I am poor in body and mind, yet feel contented in my allotment. If I have but bread and water, and am favored to move safely, I hope all will be well.

I believe it is safest, at least for a minister of the Gospel, to stand loose—refrain from great business. A cottage and spare diet, with peace of mind, and leisure to run on the Lord's errands, is better than large dealings. Oh! that ministers may be content in a low estate; eat sparingly, clothe frugally, etc.

I visited several families here to good satisfaction; Divine aid being afforded. The 20th, I was at Saratoga Monthly Meeting, on the west side, which was a favored season. The next day, was at a meeting at Greenfield, a new settled part of the country, about fifteen miles west of the river. The land here seems to be barren, and I thought the people's hearts resembled the soil; though they sat in solidity and received kindly the close doctrine I had to deliver.

22nd.—Next, we had a meeting at Galloway, which was very large, and I thought a favored season. Here the people are so thickly settled, it is said the land is divided into lots of fifty acres, and they appear to live comfortably. The day following, at Ballstown, we had a meeting, which was long in gathering; but the people seemed to sit in a solid manner, after they were gathered; and it ended to my satisfaction.

24th.—We had a meeting this day, being the first of the week, at Newton—held in a barn. It was very large, and a favored season. No more than one member of our Society dwells here.

From hence we returned to Saratoga; after travelling upwards of sixty miles on horseback, and having four meetings, to my comfort. I believe it is good for Gospel ministers to experience poverty of spirit, that they may not confide in the arm of flesh.

25th.—We travelled about thirty miles from Saratoga to Queensborough; and next day, went on horseback up the North River to a place called the Patent, twenty miles back of Lake George—the utmost settlement that way,

Here the people fare hard, the houses mean, and land rough. We had four meetings amongst them; and there were but four families of Friends. The visit yielded me comfort.

(To be continued.)

FOR "THE FRIEND."

Silence and Work.

"Keep silence before me, O islands; and let the people renew their strength; let them come near; then let them speak; let us come near together to judgment."—Isaiah xli. 1.

Silence, that is far-reaching, is not merely in the outward, but that interposition of soul in the presence of God, by which the heart becoming perfectly subjected to the power of God working in our inward parts, doth cease from its own striving, and placing its will in the will of God, realizes true silence to self, to sin, and all that would turn to earth; knows what it is to come near by the blood of Christ, and thereby to enter into the holy of holies through the rent veil, that is to say his flesh. It is the new and living way. No dead, or formal, or earthly spirit, can enter by it. Only that which is made alive in any can come near to the Father, for Christ is the door of access.

And this door our forefathers cannot open unto, but the same blessed Holy Ghost doth open in the believer, that has faith to receive the heavenly guest into the mind in his directing, subjugating and controlling power. It may be in a very insignificant way, but still in the way. He is pleased to come and manifest himself unto them, drawing the mind off from all lofty thoughts and imaginations, in order to know how naked and bare we must become if we would receive Christ as Saviour and sanctifier into the soul.

"For if any would know God the Father, they must be willing to receive Christ the Son and Sent and revealer of the Father; so too, if any would know Christ, they must be willing to bow to the teaching of the blessed Spirit, and it is in the silence and subjection of ourselves that this blessed teacher is known to instruct.

But to come into a condition of true silence is not to be attained by unaided effort of our own. It is as the sense is begotten in us that all good is of God and unattainable by us unless our God is pleased by the finger of his spirit to touch the heart, so that ability is given to draw near, the eye being opened in us to see Him who is invisible to mortal eyes, the sight whereof humbles in the dust under a twofold sense—the holiness of God and the impurity of our own nature.

In this condition there is a drawing near together unto judgment; and as just and righteous judgment has its place with us, there is known the experience of our sins going beforehand unto judgment; and blessed are they who know this blessed although humbling experience. For as true judgment is known and submitted to, righteousness will take the place of the earthy nature, and the kingdom of righteousness will become established in the place thereof.

But in the noise, in the confusion of our own nature and in its workings God cannot be known, only as a reprover in the conscience. But even here, if there is but a willingness to hearken and acknowledge his rightful reproofs, and to turn from that for which we are reproved, a better condition may be known, and true contrition wrought in us, until there is a receiving of Christ not as a reprover only but as an enlightener, and quickener, until we may become of quick understanding in the fear of the Lord, so

that there is a going from strength to strength, in the knowledge of that washing by his Word. Then will silence take the place of noise, and order that of confusion, and God will be glorified in us.

Many are the ways and means by which the Lord is pleased to lead and teach and to bring to submission to his will; for without a knowledge of this there can be no rightly ordered service. Whatever has not the seal of the king upon it is not of Him, and will not be acknowledged by Him.

"My sheep," said Christ, "hear my voice and they follow me." This is as true now as ever.

It is a sorrowful feature among our own people, more or less, wherever I have gone, that there is a want of true understanding of the nature of true silence. We hear silent prayer spoken of, and also meditation in silence, but of being brought into silence, very little. Some are very much afraid of unsound teaching, nevertheless will speak of having a well-stored mind for the ministry.

Whatever place scholastic teaching and learning may have in the natural elevation of man, in making him superior to the beasts that perish, there is need, for the work of the ministry, of a continual emptying in order to be filled with the new wine of the kingdom; and the old bottles will not hold this, but the renewed nature can, as there is a fresh emptying of all that has afore been received, for many do minister again of that which they have afore received, and not in the newness and freshness of the fresh openings of the life in them, so that what is true in word, and was indeed the Word of the Lord in days gone by, is so no longer, and tends but to death and darkness, even though the preacher may throw much of the fire of his own nature into it.

Thus by little and by little there has come to be a sliding away from the path of life, and the path of truth, in the way and in the teaching of very many.

Dead and formal silence has too much taken the place of that prostration of soul which is needful in order to be made sensible of that silence which is to be kept in drawing near to God to speak aright and to know the path of true judgment set before us, in judging of ourselves as well as all in which we are rightly called to be judges.

Under the latter, ease and self-indulgence has taken the place of devotedness to God, and spirituality has been assumed to cover a covetous worldly spirit, so that the injunction—love not the world, neither the things that are in the world—has strangely been turned in practice into loving of the world and all the good things therein, as though these were evidences of a love of the Father, instead of contrary wise a love of the world. For the Apostle tells us that they who love the world, the love of the Father is not in them.

Doubtless the Apostle knew wherof he wrote, and that how surely the love of this world and the things thereof would eat out the love of heavenly things, therefore the necessity of his injunction.

Very truly, too, has it been said of this people that what persecution would not do, worldly prosperity has done—made them formal and lifeless and checked their growth and spread.

Truly, the Lord's ways are not as our ways, nor his thoughts as our thoughts, and so He allows man to work his own works in his endeavor to find the lost treasure, until he weary himself with his own labors and find confusion

the outcome of his own doings; then in his extremity he will cry unto the Lord for help.

It is when brought to this position of helplessness that he is led to prostrate himself, even in the dust of his own nothingness before the Lord, into silent awe before God's fiat-act, and to realize a breathing begotten in him not of himself, but for himself, to know the fulness of that redeeming power which is not of man but of God.

The works of man's own hands then lose their coolness; and the active work of his brain in believing, its fascination. The faith that saves is God's free gift to the faithful soul that cleaves to Him in the ability that He doth give, in the darkness as well as in the light, and for the renewings thereof hath to wait to be enabled on the wings thereof to mount up as the eagle, and in the strength thereof to run and not to be weary, and to walk and not faint.

How, as a people, we have lost the primitive holy zeal of the fathers, who could go forth at the Lord's bidding, from a sense of requiring at their hands, trusting to his providing hand, and need not to make bargains with their fellow-mortals for a maintenance!

Primitive faith will produce primitive zeal, and the reward thereof will be an abundant harvest. But we are afraid of the Truth and where it might lead us, if we gave up fully to follow it; hence it is much more agreeable to keep in beaten tracks of custom and practice, than to open fully in all things at all times our minds to the teaching and the leading of Truth, so that we might see ourselves and our needs fully in the light of Truth.

Thus the Word and the work of the Lord hath not free course, and God and Christ is not glorified by us. We content ourselves very much with talking about the good things of God's kingdom; but realize not the living breathing for that kingdom so to come to us and in us, that the holy will of God might be done even by us here on earth as by angels in heaven.

Ah, would there not be a terrible shaking among us if so awakened to see ourselves as by God we are seen; alas, how largely immersed in earth, covered with the dust and rust thereof.

Dead meetings and a lifeless ministry are the natural outcome of a worldly condition. You do not look for flowers in the gutters, but in the cultivated garden. So neither can you expect the flowers of God's grace to grow among the rubbish of earth, when these are allowed to overlap it.

"Wash you, make you clean," said the prophet of old. And the language of truth is still the same. "Wash you, make you clean." But not by the unclean labor of our own hands, only by coming under the power of his grace, in its searching, clean-ing, purifying, and separating nature. For light has not communion with darkness, and our own devices no place in the work and salvation of the immortal soul; and these all vanish when the breath of God breathes life into our souls, so that we come to abhor ourselves and to repent in dust and ashes—truly symbolical of that lowly condition to which the true child is brought who is born from above.

Silence to ourselves and our own ways and reasonings is a necessity in order, and preparation for labor in the Lord's vineyard, and the unclothing of our own spirit of its earthly garment in order to know of that covering by the Lord's Spirit by which we are fitted to labor in the harvest field of God's kingdom, into which the ingathering must be by the Husbandman of souls.

In writing what I have my mind turns toward the honest seekers after truth, whose desire is to walk aright, and to find that foundation which will abide immovable when storm and tempest rage.

The more emptied of self, the greater the sense of our own helplessness, and in the very weakness of all that is of the creature, the more fitted and prepared to be filled by the fulness that is of God through Jesus Christ, will we individually be.

To be brought down to this may be through many reductions, but blessed are they whose desire and seeking is thus to know the stripping of all, in order to know the all of God.

CHARLES W. THOMSON.

Fifth Month, 1890.

"From thence we went into some adjacent countries, and had meetings, and on the 22nd of Second Month returned to Bristol, where, lodging at our ancient friend Richard Sneed's, one morning the canopy of the Divine presence came over us in the family, and brought us into right silence for a time; and then the Holy Spirit of prayer and supplication came upon us; and whilst we were in that exercise, William Penn came into the room, and joined with us; and, after him, that ancient and eminent minister of the Lord Jesus, Roger Haydock, and some others following them, were favored with the same visitation and good presence of the Lord our God, and the enjoyment of him together in the Beloved, to our great refreshment and consolation. This good season being over for a time, we had sweet and agreeable unity and conversation together; which proved a great strength and encouragement to my companion and me, to be thus favored in the sight of those elders; who, by their free and fatherly behavior towards us then, and from that time forward, declared a firm and settled friendship in the Truth, which never waxed old, or decayed.

"In this journey, though we were not without temptations and exercises of divers kinds, yet the Lord was near to preserve us; and, through his Divine grace, gave us many open, comfortable, and edifying times, in the assemblies of his people; and in divers families, as also in conversation; for the fear of the Lord was over us, and we did not delight in vain and unprofitable talk, but were kept solid; but not cast down, or unconvertible."—*Thomas Story*, 1695.

FOR "THE FRIEND."

The reading of the beautiful lines "Across the Wheat" has revived an incident in the early religious life of the writer, which may be proper to record, referring more particularly to the sentiments contained in the two concluding verses.

About the year 1845, a most inhuman murder was committed near West Chester, that of killing an innocent delicate boy, Wesley Patton, who with a younger sister had been left by their parents going to meeting, by Jabez Boyd, a neighbor's son, for the purpose of robbing the house.

I think it was after his condemnation, and execution had been fixed upon, that our late dear and valued friends Hannah Gibbons and Sarah Enslin visited him in his cell, and it was the writer's privilege, with others, to accompany them. In the course of an earnest, feeling, religious communication from the former she said to him, "That his soul was just as precious in the Divine sight as was either of ours." The

declaration was startling, and at the time very difficult to realize—but is it not the very truth?

W. P. T.

Fifth Mo. 6th, 1890.

ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard?

A sweeter than the ripples' plash or trilling of a bird,
Than tapping of the rairdrops upon the roof at night,
Than the sighing of the pine trees on yonder mountain height;

And I tell you, these are tender, yet never quite so sweet

As the murmur and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea of grain,

Ere yet the reaper bound the sheaves to fill the creaking wain?

Have you thought how snow and tempest and the bitter wintry cold,

Were but the guardian angels, the next year's bread to hold,

A precious thing, unharmed by the turmoil of the sky,
Just waiting, growing, silently, until the storm went by?

Oh! have you lifted up your heart to Him who loves us all,

And listens, through the angel-songs, if but a sparrow fall,

And then, thus thinking of his hand; what symphony so sweet

As the music in the long refrain, that wind across the wheat?

It hath its dulcet echoes, from many a lullaby,
Where the cradled babe is hushed 'neath the mother's loving eye.

It hath its heaven-promise, as sure as Heaven's throne,
That He who sent the manna will ever feed his own;

And, though an atom only, 'mid the countless hosts who share

The Maker's never-ceasing watch, the Father's deathless care,

That atom is as dear to Him as my dear child to me;
He cannot lose me from my place, through all eternity;

Who wonder when it sings me this there's nothing half so sweet

Beneath the circling planets, as the wind across the wheat?

—Margaret E. Sangster.

FOR "THE FRIEND."

THE CHANGE OF THE SEASON.

What a blank was before us:—the trees' leafless branches.

The hills and the valleys a desert of snow;
No song from the Cedar, no voice from the Ashes,

Save the deep mournful winds as they fitfully blow.

There has been a confusion and bustle around us
That attend the approach of the change of the scene;

And nature has cast off her white-flowing garments
And waits to be robed in her vestments of green.

There are songs from the highlands, and songs from the meadows,

One wild universal harmonious strain;
There are songs from the woodlands, and songs from the hedgerows;

All nature exalts in exuberance of life.

Even the squirrel's sharp bark adds a note to the chorus,

As into his chamber the mild zephyrs creep;
Where the strong equinoctial, so bleak and sonorous,

Had rocked his rude cradle and sung him to sleep.

That heart must be cold that can feel no reaction,
Nor dance in response to your life-stirring lay;

And cheerless that breast that with wild satisfaction
Does not swell with the bright swelling blossoms of May.

To me such familiar melodious voices
This happy and pleasing intelligence bring—
The winter is past and all nature rejoices

In the bright and the balmy luxuriance of spring,
Although your Creator ne'er blessed you with reason,

That taught you to leave at the change of the season,
And return on that wave in the wake of the storm.

When I think of the numbers more blooming and beautiful,

Who so late in their last silent slumbers have lain,
I will raise up my voice with the rest and be thankful

Our Father has spared me to meet you again.
When I hear the outpourings of every creature

As the grave of the winter yields up its control,
This wild universal resurrection of nature

Gives strength to my hope in the life of the soul.
That heart must be cold that can feel no reaction,
Nor dance in response to your life-stirring lay;

And cheerless that breast that with wild satisfaction,
Does not swell with the bright swelling blossoms of May.

Fourth Mo. 6th, 1890.

C. S. CORP.

I COULD NOT DO WITHOUT THEE.

I could not do without Thee,
O Saviour of the lost!

Whose precious blood redeemed me
At such tremendous cost.

Thy righteousness, Thy pardon,
Thy precious blood, must be

My only hope and comfort,
My glory and my plea.

I could not do without Thee,
I cannot stand alone,

I have no strength or goodness,
No wisdom of my own.

But Thou, beloved Saviour,
Art all in all to me;

And weakness will be power,
If leaning hard on Thee.

I could not do without Thee!
For oh! the way is long,

And I am often weary,
And sigh replaces song.

How could I do without Thee?
I do not know the way.

Thou knowest and Thou leadest,
And wilt not let me stray.

I could not do without Thee,
O Jesus, my dear Redeemer,

E'en when my eyes are hidden,
I know that Thou art near.

How dreary and how lonely
This changeful life would be,
Without the sweet communion,
The secret rest with Thee.

I could not do without Thee!
No other friend can read
The spirit's strange deep longings,
Interpreting its need.

No human heart could enter
Each dim recess of mine,
And soothe and hush and calm it,
O blessed Lord, but Thine!

I could not do without Thee!
For years are fleeting fast,
And soon, in solemn loneliness,
The river must be passed.

But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near to me,
—It is I!"

—Frances Ridley Havergal

SYMPATHY with the religious spirit of the Hebrew writers made their meaning clearer than it could be made without this sympathy, qualified a critic to see and to feel the impression of their words, and this impression reflected light upon the sense of the words. A critic with a less sensitive piety may see the meaning of alphabetical letters, and a critic with a more sensitive piety may hear the tones with which those letters are enunciated, and the impression of the whole sentence may depend upon the hearing of the tones more than upon the seeing of the letters. We may not always account for the impression, but the devout man feels what the philosophers cannot explain, and his feeling may direct him to the discovery of an otherwise hidden meaning of Hebrew or Greek particles.—*Autobiography of Wm. G. Schauffer.*

FOR "THE FRIEND."

A Visit to Tunesassa.

[A letter was recently received by the editor, dated Salamanca, Fourth Mo. 24th, which says: "About a year ago, Sarah Adkins and I visited the Boarding School at Tunesassa; and were very much pleased to note the interest and advancement of the pupils, as well as the general care and kindness of the Friends in providing such a benevolent institution for the Indians. After her return home to Oswego County, N. Y., she wrote an account of the visit for the benefit of their local Missionary Society, and sent a copy of the same to me."]

A copy of this account was enclosed in the letter, with a suggestion that it be published in THE FRIEND, for the information of those unacquainted with the workings of the school. It should be mentioned, that neither of the visitors on that occasion was a member of the Society of Friends. The account, somewhat abridged, is as follows:]

A VISIT TO THE INDIAN SCHOOL, on March 11, 1889.

(Read before the Pres. Women's Mis. Society of Hanibal, July 3, 1889.)

Last spring, while visiting in Western New York, I, in company with a gentleman and lady friend, visited an Institution at Tunesassa for the training and education of Indian children, supported solely by the Society of Friends.

The building was situated in a quiet spot, about one half mile from the R. R. Station known as "Quaker Bridge"—thus affording a pleasant home for the Supt. * * * and wife, two teachers, two governesses, and 39 children, ages ranging from 2 to 19 years.

We arrived there about 11 A. M., and after spending an hour very pleasantly in conversation, we were ushered down to the dining-room, where were three long tables spread with ample provision for all—enough and to spare. The centre table was occupied by the Superintendent and household, with the girls at one side table and the boys at the other.

After we were seated, each bowed the head, and *silently* invoked the Divine blessing upon the food in readiness for us. After dinner, we were shown about the house, from the upper rooms down to the cellar—found everything so clean and sweet—and saw many things which were of *much interest to me*.

When we went into the kitchen, we were shown great *stacks* of bread, freshly baked, and the large oven in which it was baked—and also the trough used for kneading.

I think it was nearly three sacks of flour they used at a baking, three times a week.

I could speak of various places in the house which would be very interesting to you, I am quite sure: milk-room, play-room, etc. The work was nearly all done by the children.

At 2 P. M. school was called, and we spent one hour in the advanced room, and another in the primary department; and the progress those Indian children were making was, indeed, quite remarkable to me.

They have a summer vacation—the children returning to their homes for a few weeks; but I was told that it was a great detriment to them, as they would so readily fall into the indolent Indian habits, and take their manners.

Soon after leaving the school-room, we were conveyed to the station, where we took train for home, feeling we had passed a very pleasant day.

This was my first acquaintance with "The

Quakers," and I was very favorably impressed with them. The Friends devoted their whole time to our entertainment, which was both for our pleasure and instruction.

With a kiss, they bade us an affectionate "Fare thee well," and gave us an urgent invitation to "come again," which, were I again in their vicinity, I should be sure to do.

It requires much patience to teach the children, and these people seem to possess a marked degree of that virtue; apparently, they know just what course to pursue to educate and civilize them; * * *

There is much land lying dormant, although there are some tracts under good cultivation.

I became more interested in the Indian question than ever before. * * * I also have more sympathy for the red man, where ever he may dwell—believing he would live much more peacefully were he left unmolested and treated more kindly by the white man. * * * And, again, it appears to me that we too often lose thought, that in the sight of God, *his soul is as precious as is our soul*.

FOR "THE FRIEND."

Misunderstanding and Misinterpretation of Sacred Scripture.

Is it too much to be admitted on the part of professedly Christian believers, that great loss is sustained in Christian communities through perversion of the Truth? Even the learned, who are blind leaders of the blind, undertake to tell of a way they know not; and alas, those who are led by the blind share the same fate as those who see not. If the method resorted to in the conversion of souls is not in accordance with the teachings of the Bible, it is deceptive. "The law of the Lord is perfect—converting the soul."

"When the Lord led his people by a pillar of cloud and a pillar of fire, then was the confirmation given respecting the inward spiritual passover, prefigured by outward signs. In Exodus, it is written "if [the passover] shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt"—which typifies out of nature—a state of bondage. By numerous passages in the Bible, it is shown that the whole doctrine of the Bible was and is based on the law of the Lord as written on the fleshy tablet of the heart.

Of Jehu, we read that he took no heed to walk in the law of the Lord God of Israel; therefore he was rejected. It is admitted that history repeats itself.

The introduction of music and a paid ministry, together with other observances not in harmony with the teachings of the Saviour, has found place in a Religious Society that practised differently in the time of severe persecution, and prospered in the things of God far beyond what is made manifest in the present day. A false worship may for a time take the place of the true; but the decrees of Heaven forbid that, under the Gospel, such a change should take place, as has taken place. Let inquirers after Truth seek wisdom from above for a right understanding of the written Word, and thus be able to interpret spiritual Truth aright.

"Salvation is of the Lord." The Church, by its discipline, has no right to confer membership to such as claim conversion of soul without some matured experience. The Prophet Elijah said to a large number assembled for the purpose of making trial between the false and true

regarding worship: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." The people were told to call on the name of their gods, and "If," said the prophet, "will call on the name of the Lord; and the Lord that answereth by fire, let him be God." But in vain did the people call on the name of Baal; there was no voice, nor any that answered. Then Elijah mocked and said, "Cry aloud, and they did so; but there was no voice, neither any to answer." Then, at the time of the offering of the evening sacrifice, Elijah drew near and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word."—The fire then fell from Heaven and consumed the burnt sacrifice and licked up the water in the trench.—"and when all the people saw it, they fell on their faces and said, the Lord he is God!"

P. R. GIFFORD.

PROVIDENCE, Fifth Mo. 4th, 1890.

FOR "THE FRIEND."

The Study of the Dandelion.

The student of botany who lives in the country and who is so situated as to have frequent access to the same locality, will find it interesting and instructive to watch the gradual development of a plant, the unfolding of its leaves and flowers, and the formation of the fruit or seed-vessel which succeeds the bloom. Some plants are so abundant, and develop so gradually, that one can find specimens during the same excursion in all the different stages of growth. This is the case with the common Dandelion (*Taraxacum Dens-leonis*). It belongs to the immense family of *Compositae*—composite family—in which numerous florets are placed on a common receptacle and surrounded by a common set of floral leaves.

Very early in the spring the leaves of the Dandelion may be found in lawns and grass fields, lying on the ground, as they all spring directly from the root, without the intervention of a stem to raise them from the earth. Leaves which grow in this way are termed by botanists *radical*, because they start from the root (*radix*). The leaves of the Dandelion are deeply indented on the sides, so as to have tooth-like projections. From a fancied resemblance of these to the teeth of a lion, it derives its common name—which is supposed to be a corruption of the French of the *Dent-de-Lion* (lion's teeth). These leaves are often gathered for a salad in the spring, and some persons are very fond of them. They are considered to be slightly medicinal. The root-stock is extensively used in medicine, in liver-complaints. Extract of taraxacum is a favorite remedy with some.

The plant is extensively diffused over Europe, Central Asia, North America, and the Arctic regions. There appears to be but one species of it, although it varies somewhat with the locality in which it grows.

The large, bright-yellow flower, which opens close to the ground, is very beautiful, especially as it contrasts with the greenness of the surrounding herbage. The hollow flower-stem which supports it gradually lengthens, and thus raises it eight or ten inches into the air. Soon the flower begins to contract, the inner row of the floral leaves, or bracts, closing together. If one which still retains its yellow color is opened and examined, the student will find that each floret terminates at its base in an immature seed. These are closely crowded on the enlarged

summit of the flower-stem, and each is surrounded by a cluster of soft, white, silky hairs.

Let him then select a head which is somewhat older, and from which the yellow color has disappeared, and he will find the seeds enlarged and changing color—each one furnished with a long slender beak, on the top of which is the cluster of hairs that before crowned the immature seed. In a few days more, the expanded top of the stem will begin to turn downward, reversing the position of the bracts, or floral leaves. At the same time, the clusters of hairs that crown the seeds will open out like the ribs of an umbrella or the spokes of a wheel, and the whole head will be converted into one of those globular masses of seeds and their appendages, with which we are so familiar. The seeds are easily detached from the receptacle on which they are seated, and a slight puff of wind is sufficient to send them sailing over the field, supported by the parachute which nature has provided for them.

A single head of a Dandelion will contain from 150 to 200 seeds; and when we consider that oftentimes fifteen or more heads spring in the course of a season from a single root, it is not difficult to understand why this plant should be so abundantly distributed over the country.

I have selected the dandelion as a familiar example, which most students can have the opportunity of watching in its various stages. A plant which has been thus thoroughly studied, will be a familiar friend in every form in which it appears; and by thus watching the growth and the different forms which plants assume as they progress from the young seedling to maturity, much valuable and interesting knowledge may be gained, and a clearer insight into the processes of vegetable life.

J. W.

Natural History, Science, &c.

Astronomical Researches.—The Harvard University Astronomical Commission sent to South America, is meeting with encouraging results and much favor. Some interesting and cheering information in regard to it, are conveyed in a published report addressed by the secretary to the American Minister at Santiago, who has communicated it to the Government of Chili. It is about a year since it started upon its mission, and has been operating principally in Peru and Chili. "The operations were confined mainly to the boreal sky, though some of them were extended as far as the thirtieth degree." A summit of a mountain, 6,550 feet high, in Peru, was reached. Here a station was erected, and the name of "Mount Harvard" given to it. Observations were made from time to time. Within four months over 1200 photographs were obtained by the telescope, and more than 2600 measures of stars taken by the "meridian photometer." After this, most of the party went in search of another point of observation, but found great difficulty in finding a locality free from mists, having an open horizon, and within easy access to the coast by railroad. At length they discovered a suitable spot on the Desert of Atacama, Central Pampa, where, "at an elevation of 1382 kilometres from Antofagasta," they established a station. Out of the succeeding twenty-three nights, twenty were very favorable for operations, seventeen of them being perfectly clear. In this section of Chili cloudiness or mistiness is scarcely known. Wherever the expedition has gone throughout either Peru or Chili, special kindness and attention have been received. Both officials and private citi-

zens have shown commendable interest in its success, and have rendered it aid in various ways. Its "instruments were admitted free of duties," while a number of railroads granted a gratuitous use of their lines." It is gratifying to note this friendly recognition and cordial co-operation on the part of the Peruvian and Chilean governments and people in an American enterprise.—*Presbyterianian*.

Uranium.—The rare metal, uranium, a lode of which was discovered in a Cornwall (Eng.) mine recently, has been developed, and is believed to be extremely valuable. Hitherto the only source of uranium has been in isolated pockets and patches. The Cornwall works expect to turn out about half a ton of metal per week. Owing to its great scarcity, the market price has been about \$2,000 per ton. It is thought that it will be highly valuable to electrical engineers.

Protecting Buffalo.—In his annual message to the Legislature for 1890, Governor Francis E. Warren, of Wyoming Territory, recommended the passage of a bill absolutely forbidding the killing of buffalo within the Territory. We are glad to learn that this recommendation has been acted on, and that the Legislature, just adjourned, has passed a bill prohibiting the killing of any buffalo in the Territory for ten years. This is a matter in which all the inhabitants of Wyoming ought to take an interest; for scarcely anywhere in the United States, except within her borders, are any wild buffalo to be found.—*Forest and Stream*.

A Spider Fishing.—The physical powers of the popular running, ground, or wolf-spiders, are well illustrated by an instance recorded in the proceedings of the Academy of Natural Sciences of Philadelphia. The result as reported was achieved by pure strength and activity, without any of the mechanical advantages of a snare. — Spring, while walking with a friend in a swampy wood, which was pierced by a dike three feet wide, was attracted by the extraordinary movements of a large black spider in the middle of a ditch. Closer examination showed that the creature had caught a fish! She had fastened upon it with a deadly grip just on the forward side, of the dorsal fin and the poor fish was swimming round and round slowly, or twisting its body as if in pain. The head of its black enemy was sometimes almost pulled under water, but the strength of the fish would not permit an entire submersion. It moved its fins as if exhausted, and often rested. Finally it swam under a floating leaf near the shore, and made a vain effort to dislodge the spider by scraping against the under side of the leaf.

The two had now closely approached the bank. Suddenly the long black legs of the spider emerged from the water, and the hinder ones reached out and fastened upon the irregularities of the sides of the ditch. The spider commenced tugging at his prize in order to land it. The observer ran to the nearest house for a wide-mouthed bottle, leaving his friend to watch the struggle. During an interval of six or eight minutes' absence, the spider had drawn the fish entirely out of the water; then, both creatures had fallen in again, the bank being nearly perpendicular. There followed a great struggle, and, on Spring's return, the fish was already hoisted, head first, more than half its length upon the land. It was very much exhausted, hardly making any movement, and was being slowly and steadily drawn up by the spider, who had evidently gained the victory.—*Popular Science Monthly*.

Items.

Tract Association of Friends of Philadelphia.—The Report of the Managers for the year ending Third Mo. 1st, 1890, show a distribution of 113,479, as well as of many of the Juvenile Books and other publications issued by the Association.

The work of revising the text and renewing the plates of the older tracts was continued, 16 of them having been re-issued. Seven new tracts were added to the list during the year—from No. 171 to 177 inclusive. The first of these contains instances of women's preaching from the Apostles' days to the present time. These new tracts are very lively and interesting and form a valuable addition to the series.

The Managers speak of a want that has been felt for many years of more reading matter suitable for small children and young people. Their own time seems to be fully occupied with the matter in hand. This seems to be a call for help to those Friends who are qualified to help in the preparation of material adapted to the class referred to.

Self-inflicted Torture.—The pastor of a Methodist Episcopal Church at Paton, in New Mexico, has published in *The Christian Advocate*, of New York, an account of a sect among the Catholic Mexicans of that district, who grievously torture their bodies by means of burning themselves with whips made of a species of Cactus, whose leaves are very sharp and lacerate the flesh fearfully.

At the exhibition which he witnessed, the penitents wore a pair of white cotton drawers, but were naked from their waists upwards. They walked in a stooping position, and threw the lash upward and backward upon the necked back, first over one shoulder then the other. The first blow starts the blood, and as the process is continued, the back soon becomes denuded of skin.

The Archbishop of New Mexico has lately forbidden the penitents from lashing themselves—so it is to be hoped that these exhibitions of superstitious barbarity will ere long be numbered among the things that have ceased to exist.

Worship of Music and Art.—The *Presbyterianian* says: "In the Easter observances in our own and other churches according to the description in both secular and religious journals, much account has been made of the floral decorations and musical programmes. These have been described as elaborate and brilliant. Sometimes the sermons were spoken of as appropriate; but were generally treated as a subordinate or incidental affair. Besides the flowers and music, the dresses were mentioned as an attractive feature. Others spoke of the handsome displays drawing large audiences. The idea of worship and praise was given but little prominence. No doubt many of the godly worshippers honored and adored Christ for his resurrection, but if we may judge by the curious crowds which gathered about the ornamental sanctuaries and which sang the praises of the fine decorations and showy congregations and artistic performances there was much worship of flowers and art as of our Lord."

The Opium Traffic in China.—The opium traffic in China is a hindrance to Christian civilization and a tremendous hindrance to the spread of the Gospel. Our missionaries feel that something must be done for its speedy destruction. Some are sanguine that it can be brought about in the near future. The Chinese Christians of Canton are greatly stirred over the matter, and have sent out a moving appeal to the brethren in Great Britain, and the poor "churches, pastors and teachers" to bring their influence to bear upon Parliament to prevent English merchants from importing the vile drug into China. They show the debasing effects of the trade upon the Chinese. It extends to all the cities and villages. Its sales amounts to more than \$50,000,000 annually. By the trade in Great Britain, and the poor "to sell their children," while wealth is dissipated. "Scholars, agriculturists, artisans and merchants" alike become victims of opium. All who indulge the habit become "weak, inefficient and indolent." Through its use "every form of handicraft deteriorates; business suffers; and time is squandered." The people, by its use, are comparatively sound and healthy; but this course soon

reduces them "to mere skeletons, and they can neither eat nor sleep with comfort. This physical deterioration is transmitted to their children and grandchildren." "Their self-respect," "their 'dishonest means' are resorted to to gain a livelihood," "the character and manners of the people are destroyed. After rehearsing these and other evils the address uses this pointed and telling language:—"Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe; but those who do not think they that opium and the Gospel have come together from England, and the doubt arises and finds expression in words that the Gospel is false. Your missionaries come with the real desire to benefit the people, but those who see them maliciously declare that opium and missionaries are alike English productions, and they suspect the missionaries of secretly doing evil. Moreover, the Church opens free schools, and although they are meant to benefit the youth, yet it is impossible to stop the mouths of those who are not taught, while opium remains unforbidden. The Church has opened hospitals, but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed, while opium remains unforbidden. Your Christians, with singleness of heart, are zealous in many good works, but while opium remains they are all like so much water poured out. It is said by some that the Chinese are fond of opium and the calamities they suffer are of their own making, and the English have nothing to do with it. The New Testament says: 'Have no fellowship with evil.'" Now when your government, plant and sells opium to minister to the evil propensities of the Chinese, you are partakers with them, and what can you say in excuse thereof?" This earnest plea is signed in behalf of 200 native communicants of the London Mission, 700 of the English Wesleyan Mission, 350 of the Berlin Mission, 470 of the Baptist Mission, 600 of the Presbyterian Mission, and ten of the American Sanitarian Mission. All unite in entreating Christian England to lift from heathen China the terrible iniquity forced upon her, and in this way to advance the cause of God. For this blessing they "pray and reverently wait."—*Exchange.*

THE FRIEND.

FIFTH MONTH 24, 1890.

We have received from the author, Thomas Andreasen, of Cardiff, a small pamphlet on the state of the Society of Friends at the present day. It is called *The Famine*—probably because the writer thinks there is in the Society somewhat of a famine of the living power and presence of the Lord, growing out of a too general refusal to wait upon and submit to, and be guided by the manifestations of his grace.

Much of it is occupied with extracts from two remarkable communications of former days: One, a sermon preached by Samuel Fothergill, at a meeting at Southwark, in 1769, in which that eminent minister quoted the striking passage from Joel: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly," etc.—"Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare thy people, O Lord! and give not thy heritage to reproach."

This sermon has often been re-printed, and is a noble specimen of faithful warning mingled with loving exhortation.

The other communication was that remarkable one delivered by Sarah (Lynes) Grubb, in 1836, in the Men's Yearly Meeting, at London. In this she spoke of those who study the Scriptures by the strength of their rational and intellectual faculties; and there stop: "You refuse to come

unto Christ, in his inward and spiritual appearance; you will not hear his voice speaking in your hearts, and are therefore rejecting Him." In strong language she declared, that the building, comparable to the tower of Babel, which some of the leaders among Friends were erecting, would crumble to pieces.

The concern felt by T. Andreasen seems to arise from the belief that some of our members have been deceived, and have entered upon religious work without being sent by the Spirit of the Lord, and so have become Babel builders, instead of doing the will of the Lord.

We have no acquaintance with the author of the pamphlet and but little knowledge of him; but we believe the sentiment is correct which he endeavors to inculcate, and which was expressed by William Penn in his preface to George Fox's Journal: "Nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life, that enlightens any people to God."

The *Western Friend*, for the Fourth Month, which has just been received, contains the following editorial, announcing the proposed discontinuance of the paper:

The *Western Friend* was first published in the Eleventh Month, 1879, more than ten years ago. It was begun with a hope that it might be instrumental in bringing the scattered fragments of Friends into closer relationship to each other. The completion of the circle of Correspondence last year, between the Yearly Meetings of New England, Ohio, Canada, Western, Iowa and Kansas, was the realization of this hope. No effort has been spared, or opportunity neglected, during its publication, to expose the dangerous doctrines and innovations of Friends in the past, and to bring out in full view the union of the smaller bodies now realized; and the testimony against unsound doctrines and practices kept before those who, in their hearts, know them to be not of the truth, until we feel that our responsibility to such as these has been fully discharged; the reasons, and the sense of duty, for publishing the *Western Friend* have, in a large measure, passed away; and the time has come to cease its publication.

Its publication has been a most arduous labor for its editor and his family, and they feel that the time has come to be released from it. The attachments, the friendships, the love and sympathy for Friends in all parts of the world, which have grown up during the past ten years, and which we love to review before the parting, as this, our last editorial, has been prepared, and the feeling of sorrow and regret at the parting has been so great that, like Paul to Philippi and Corinth, it is spoken in "weeping and in tears." We sincerely desire that all our Friends who read this, may feel the touch of this love wherever we have loved them, and have loved the truth before the parting, and the hour of parting has come; you will "see our face no more." With a prayer for all our readers, that the "God of all grace" may "make you perfect, stablish, strengthen, settle you" in the truth, and commending us all to "God who will supply all our needs, according to his riches in glory by Jesus Christ," we say Farewell.

We can sympathize with the editor and publisher, in the feeling of sorrow with which he quits a field of service in which his heart has evidently gone along with his work.

While the tone of its editorials has at times been more sharp and unsparring than we have felt it best adopt in the conduct of *THE FRIEND*, yet we have looked upon the *Western Friend* as an efficient co-laborer in the support of the principles of the Society of Friends, and as probably well adapted to the needs of the classes whom it sought to awaken to a sense of the departures from sound doctrines and prac-

tices which have spread over many parts of our Society. The Preacher says, "There is a time for every purpose under heaven." "A time to keep silence, and a time to speak." And as our friend, Cyrus W. Harvey, feels relieved of the responsibility that has heretofore rested upon him, we cannot find fault with his decision. We desire for him, that in whatever time of service in Christ's cause he may be engaged, the Head of the Church may be with him and cause a blessing to rest on his labors.

SUMMARY OF EVENTS.

UNITED STATES.—The Senate Committee on Commerce, on the 14th instant, ordered a favorable report upon the bill to incorporate an organization to build a bridge over the Hudson River between Jersey City and New York. The plan of the bridge is that submitted by Gustav Lindenthal, which will cost about \$40,000,000 to complete. A minority of the committee report against the bill, on the ground that Congress has no right to charter an organization for that purpose.

On the 19th instant the United States Supreme Court decided a question of vital interest, and adverse to the Mormons. An opinion was rendered in the suit of the Church of "Latter Day Saints" against the U. States, which was brought from the Supreme Court of the State of Utah in favor of the United States. The judgment of the Supreme Court of Utah was affirmed. The suit was to have the Edmunds law declared unconstitutional.

The first arrest was made in San Francisco on the 13th inst, under a city ordinance requiring the removal of all the Chinese to a district on the outskirts of the city. Shortly after the arrest, the Consul, on behalf of the prisoner, applied to the United States Circuit Court for a writ of habeas corpus, setting forth that the prisoner was a native born citizen of the State of China. The writ was granted and the prisoner was released on bail. Argument will be heard in the United States Circuit Court on the 14th of Seventh Month.

The Louisiana Lottery Company has offered the State of Louisiana \$1,000,000 per annum for the privilege of maintaining a lottery. The Governor of the State is inflexibly opposed, but the influential New Orleans *Times-Democrat* favors it, and after calling attention to the great work done by the Charity Hospital, at which the Louisiana Lottery Company has been a contributor, states that this gambling concern, has offered to pay \$5,750,000 for levees, which are much needed, to provide completely for the maintenance of the Charity Hospital, of the State Insane and Deaf and Dumb Asylums, and to furnish New Orleans with \$2,500,000 for a permanent drainage system. The lottery is said to take in \$10,000,000 a year.

James Maguire, respondent in the "original package" case, in Bangor, Maine, has been fined \$100 and costs, or 30 days in jail, if he held that he was amenable to state laws. He appealed the case to the Supreme Court.

Ex-Governor Robinson, who has been employed by a syndicate of unlicensed liquor dealers in Hy-lycke, Massachusetts, to look up the constitutionality of the "original package" law, has handed his opinion to his British clients. He holds that the selling of liquor in original packages is legal. He says the local authorities may seize the "stuff," the lower court convict, and an appeal be made to the superior Court, which will probably sustain the lower court, but when taken to the supreme Court, there is no questioning that such decisions will be overruled. Acting on this advice some ten Hy-lycke dealers will make a test case.

A test case to determine the full extent of the "original package" decision has been started in Lewiston, Iowa. It is entitled *State of Iowa vs. Perry* and *State of Iowa vs. Perry*. The defendant, who is a resident of the State of Iowa, admitted that he kept the liquor in quantity for the purpose of sale by the bottle, the glass or in such quantities as his patrons might desire, but denied, under the recent decision by the Supreme Court of the United States, that he was a retailer of liquor and not a wholesaler. The Court, after hearing the argument of counsel, took the matter under advisement, and decided that the defendant had no right to sell except in the original packages in which the liquor was imported; that the liquor in case where it was sold in original packages was not to be ordered to be forfeited. An appeal was taken to the District Court.

A telegram from Topeka, Kansas, says, "that for the first time in five years intoxicating liquors are being sold openly in that city. Charles Bahrer, agent for a leading wholesale Kansas City liquor house, on Friday opened up an 'original package' shop on Kansas Avenue, the principal street in the city. The stock consisted of a carload of beer in cases, containing 24 bottles each. Before evening the entire stock had been disposed of. Nothing less than a case was sold in any instance. The unusual sight of the sale of intoxicating liquors attracted many people to the 'original package' shop and the sidewalk in front of the place was crowded all day by people who were curious to see how it was done. Bahrer says that 'he has no fear of the State law, and will hereafter deal in original packages of whiskey and wine as well as beer.'"

Natural gas was struck in great quantities in Pulaski, New York, and the metal in the bed of iron piping was blown out of the well, and the derrick and machinery destroyed. The noise of escaping gas woke up all the villagers at midnight. Salt water was spouted out of the well to a great height.

A telegram from Prescott, Arizona, says the greatest achievement yet made in heliographing was accomplished during practice in that department on the 16th inst., by Lieutenant Wittenmeyer, who signalled a message by a single flash 125 miles, from Mount Reno, near Fort McDowell, to Mount Graham, near Fort Huachuca, Arizona. The latter, by turning his instrument, flashed the message to Fort Huachuca, a distance of 90 miles, making a distance of 215 miles, with a single intervening station. The longest distance heretofore made with a signal flash is said to be about 70 miles.

The Free-traders' assembly met in session at Saratoga, New York, on the 15th inst. It is stated that 123 Presbyteries had favored the proposed revision of the Confession of Faith, 66 had opposed, 7 had declined to act, and 8 had not voted. The subject was considered a second time, and on the 19th inst. was re-committed to the committee enlarged by the addition of seven more members.

Myriads of worms, resembling the army worm, are making their appearance in the southern and eastern parts of Lancaster County, Pa., and are ravaging the ground.

On the morning of the 15th inst., a cave in at Ashley, Pa., entombed twenty-eight miners in the Hartford mine of the Lehigh and Wilkesbarre Coal Company. Three of the men were rescued, but so badly burned as to give little hope of their recovery. Twenty-seven dead bodies had been recovered to the 20th inst.

Deaths in this city last week numbered 375, 8 more than during the preceding week, and 45 less than during the corresponding period last year. Of the foregoing 187 were males and 188 females; 49 died of consumption; 15 of pneumonia; 24 of disease of the heart; 15 of inflammation of the stomach and bowels; 14 of cancer; 14 of insanity; 13 of marasmus; 12 of inflammation of the brain; 11 of paralysis; 11 old age; 10 of convulsions and 10 from casualties.

MARKETS.—U. S. 4½; 102½; coupon, 103½; 4½, 122½; currency 6½, 116 2/3.

COTTON was quiet and steady at 123 1/2 cts. per lb. for middling uplands.

FEED.—Winter bran, price, \$16.00; do, fair to prime, \$15.50—\$15.85; spring bran, \$15.00 a \$15.25. No. 1 Pennsylvania, \$25.00; do, \$25.50 a \$25.75; do, extras, \$30.00 a \$35.00; No. 2 winter family, \$35.00 a \$38.00; Pennsylvania family, roller process, \$37.50 a \$45.00; Western winter, clear, \$4.10 a \$4.50; do, straight, \$4.50 a \$4.85; winter patent, \$4.50; do, extras, \$5.00; do, straight, \$4.00 a \$4.25; do, straight, \$4.50 a \$5.10; do, straight, \$3.00 a \$3.50; do, fair to better, higher. Eye flour was scarce and firmer: 100 barrels choice sold at \$32.25 a \$33.20 per barrel.

GRAIN.—No. 2 red wheat, 93 a 94 cts.
No. 2 white do, 41 1/2 a 42 cts.

BEEF CATTLE.—Extra, 5 a 5 1/2 cts.; good, 4 1/2 a 4 3/4 cts.; medium, 4 1/4 a 4 1/2 cts.; fair, 4 1/4 a 4 1/2 cts.; common, 4 a 4 1/4 cts.; culls, 3 1/2 a 3 3/4 cts.

SHEEP.—Extra, 3 1/2 a 3 1/2 cts.; good, 5 a 5 1/2 cts.; medium, 4 1/2 a 4 3/4 cts.; common, 3 1/2 a 4 1/2 cts.; culls, 3 a 3 1/2 cts.

LAMBS.—Spring lambs were in fair demand at 6 a 9 cts.

HOGS were in fair demand at 6 a 6 1/2 cts. for Western. "GREENBACKS" To consummate or to consummate the publicans," has become the great question of British politics. In his recent speech, introductory to the Budget, Goschen, the Chancellor of the Exchequer,

spoke in great detail and with unusual earnestness upon the remarkable increase of the drinking habit in England, and stated that, in order to check it, an increased tax would be imposed upon intoxicating liquors.

A bill to carry out this view was introduced into Parliament, and, on its second reading, the Government had a majority of 73 votes. Very few new bills are usual. Among those who voted against it, however, were six Unionists and two Conservatives, but it is said that the success of the measure is not indicated by this vote, as it affords no criterion of the "intensity of the feeling" throughout the country against the compensation proposal.

Since the electorate is fully awaking to the character and scope of the proposed compensation, there has been, it is stated by the London correspondent of the *New York Mail and Express*, a universal outburst of indignation, embracing all social conditions of the respectable community, and focusing in a protest which is about as strong and urgent as anything can be, short of a vote at the polls.

Within the past week, every leading religious body in England has begun a vigorous protest against the Government plan. Wesleyan, Baptist, Congregationalists, and even Roman Catholics are up in arms, and giving voice to their annoyance and hostility. The London City Council has denounced the measure in very positive terms, and throughout the country meetings are organizing to oppose it. Moreover, sheets of letters are being sent to all members of the House of Commons and the Conservative members of the House, day after day, advising them that the policy of compensation is suicidal, and that the Cabinet cannot hope for the endorsement of the country if it persists in this unpopulous and unscrupulous course.

The *Universal Review*, of London, publishes an address to the Czar, remonstrating against the outrages upon Russian exiles in Siberia. The remonstrance is signed by 254 persons, including members of the House of Lords and House of Commons, literateurs, artists, and men of distinction. It is signed by about eighty-five of the signers of the remonstrance are also in favor of sending a communication to the Government suggesting the propriety of its addressing the Czar's Government through the usual diplomatic channels, on the subject of the outrages.

The *London Standard* has the idea of transporting negroes from the Southern States to Central Africa. The precise site fixed upon is the Upper Congo forest country, 35,000 square miles in extent. The climate is healthy, abounding in navigable rivers, with hills and valleys to diversify the scenery. It is a fertile country, abounding in game, and is bounded by Arkansas, Mississippi, or Louisiana, without their swamps. Anything might be grown on it, he says.

The Budget Committee of the German Reichstag has approved credits amounting to 4,500,000 marks on account of German operations in East Africa. Of this amount the sum 2,500,000 marks will be devoted to paying a subsidy to the East African Steamship Company, the vessels of whose lines ply between Hamburg and Bremen and various ports on the coast of Africa. During the debates on the credits it was announced on the part of the Government, that there was no truth in the reports that it had decided to abandon the steamship service to Samoa.

The London correspondent of the *New York Tribune* says with regard to Count Von Moltke's speech in the Reichstag, on the 14th inst., "It is more important than any speech on the subject that we have heard. So deep is the impression which this discourse has made, that it may be said it will not do less to preserve the peace of Europe than all the new legions which Germany is preparing for. Count von Moltke has dispelled, once for all, the delusion that the next war will be a European one. He has shown to the world, he tells the world, 'are armed as they never have been armed before. No one of them can be shattered in one or two campaigns so completely as to confess itself beaten, and to conclude peace on hard terms, or not to recover in a year or two, and then to rise again.' It may be a seven-years' war; it may be a thirty-years' war. Wee it him who sets fire to Europe?"

Much comment is aroused in Bremen by the Emperor's speech at Konigsberg, on the 13th inst., in which he quoted the Emperor William I. to proclaim before the world his friendship by the grace of God, and his kingship by the grace of God expresses that we Hohenzollerns accept our crown only from heaven, and are responsible to heaven alone for the performance of our duties." The Emperor added: "I, too, an animated Christian idea and am determined to assert this principle."

Rio Janeiro Fifth Mo. 16th.—It is officially announced

that the new Constitution will be promulgated by decree, and afterwards will be submitted to the Assembly for ratification.

At 11 o'clock on the night of the 18th inst., a fire broke out in a hardware store in Havana, Cuba. In a short time the flames reached a barrel of gunpowder in the building, and a terrible explosion followed. The whole structure was blown to pieces and thirty-four persons were killed.

NOTICES.

CORRECTION.—The lines headed "Passing Away" and "The Empty Chair," published a few weeks since in *THE FRIEND*, and credited to Edward Allen, were written by Ephraim Allen.

WANTED.—A competent teacher to fill one of the positions in the Primary Department of Friends' School. To enter upon duty Ninth Mo. 15th.

Apply to ANNA W. LEPPINCOTT, 460 North Seventh St., Philadelphia; or MARY M. LEEDS, 3216 North Sixteenth St., Phila.

WANTED.—A teacher to fill the position of Principal in Airmwell School. To enter on duty Ninth Month 1st, 1890.

Apply to SARAH S. CARTER, Moorestown, Burlington Co., N. J.; or JAMES H. WETTERELL, 3435 Lancaster Ave., Philadelphia.

A teacher of experience, acquainted with "Unity Methods," and modes of instruction now generally approved, desires a position in Primary Department of a Friends' School. She could enter upon duties at any time in Ninth Month.

Address E. B. M., Germantown, Philadelphia.

Pleasant 2nd-story rooms, with good table-board, can be had at moderate rates in a Friend's family.

Address, N Box 164, Media, Pa.

PLEASE READ.—Acknowledging the receipt of donations from these Friends, amounting to twenty-five dollars, for the school for the children of poor Friends in N. C., mentioned in *THE FRIEND* of Fifth Mo. 10th, I would kindly ask from others who have it to spare, what will make up to two hundred dollars. The circumstances appeal strongly to Friends for their aid. Geo. W. Taylor, 3728 Hamilton St., Phila.

An assortment of Ashworth Tracts; also "Words of Comfort," and Temperance publications, such as "Buy Your Own Cherries," "Tables Turned," and "No Another Drop, Daniel!" are now on hand at 116 N. Fourth St., and may be obtained gratuitously by applying to JOHN S. STOKES, at that address.

FOR RENT.—A Friend in West Chester, Pa., having more house-room than is needed, desires to rent for the summer, furnished, all of a new house, excepting two rooms.—Pleasantly situated.
Apply at No. 423 West Miner St.

WANTED.—A Teacher for the Haverford Primary School, to enter upon duty Ninth Month 15th.
Apply to HENRY B. GARDNER, Haverford College, Pa.

A few boarders can be accommodated in a Friend's family at No. 450 North Fifth Street, Phila.
Fifth Mo. 1st, 1890. E. SHARPLESS.

MARRIED, Fifth Month 14th, 1890, at Friends' Meeting-house, New Garden, Chester County, Penna., PENNOCK COOPER, son of Horatio G. and Elizabeth H. Cooper, to DEBORAH P. CHAMBERS, daughter of Joseph P. and Jael C. Chambers.

DIED, at his residence, Salem, N. J., Third Month 17th, 1890, RICHARD M. ACTON, in the 51st year of his age, an esteemed member of Salem Monthly Meeting of Friends, New Jersey. His kind and genial disposition, and his upright consistent course through a long life of usefulness, had endeared him to a large circle of friends. He had long felt the importance of having his thoughts and affections centered on Heavenly things, and not on those of the earth. His sufferings, though at times severe, were borne with Christian patience and resignation; and we reverently believe he has gone to join the just of all generations.

WILLIAM H. PILES' SONS, PRINTERS,
No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, FIFTH MONTH 31, 1890.

No. 44.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 225.

PERSONAL INFLUENCE.

The Journal of Commerce, sometime ago, published a pleasant illustration of the exercise of personal influence by a child over a parent, which was greatly beneficial in its effects. Its narrative says:—

David Williams was a Welsh mechanic, many years in this country, a great respecter of folklore and homely superstitions, a little easy-going in his industrial habits, and altogether fond of what is known in the internal revenue law as "distilled spirits." His wife, Jane, whose father was a countryman of her husband, inherited from her Scotch mother a stern and uncompromising intolerance of any thing approaching to shiftlessness, and a sharp way of using her tongue that was apt to leave a little sting in her speech. David had his dreams and omens, and would stay away from his work whole hours in the morning, when warned by either of these that that day was not suited to industry. The interval was not passed, however, at home, but in the neighboring saloon, where much of his hard earnings were worse than wasted over the too familiar bar.

If Jane had been tender and winning she might have done more than she did, perhaps, to correct this vice in her husband, but her stinging rebuke and angry prodding only made the matter worse. David was a rare workman, and before he indulged so freely had come to be foreman in one room of the shop where he was employed; but this evil habit made it only a question of time when he would lose that promotion. One night he had seen in his slumbers a snake and a goose together, and the union was too foreboding for his philosophy; so the next morning he went to the saloon instead of the shop. His wife suspected this, and, with her usual resolution, she put on her bonnet and shawl and followed to the liquor-seller's in search of him. When she found him, glass in hand and not a little inebriated, she berated both him and the saloon-keeper sorely. To escape her bitter speech poor David fled to the shop. He was in no condition to work, and as soon as he made his ill-advised appearance his doom was sealed. The senior of Piper & Co. had seen him staggering in, and,

calling him to the counting house, told him in plain terms that a man who had no control of himself was not fit to control others, and he was therefore discharged on the spot.

The wife secretly blamed herself somewhat for this result of her morning raid on the saloon, and succeeded in having her husband accepted as a common workman, but under a new foreman. David's spirit chafed at this, and his visits to the saloon were more and more frequent. The wife would try to control his earnings, but when he had no money he would get the liquor on credit, and altogether his affairs were growing worse and worse. Just here we will introduce to our readers a sweet thoughtful face, very pale, but with a winsome look about the mouth and in the dark blue eyes, as we saw it framed in the window of that cottage home. She was the only child of the house—called Janie after her mother—and had then a slight, thin form for a girl of eleven years.

What she had done or essayed to do to stay her father's downward course up to this time we cannot say, for we never knew her before this sad hour, when her mother lay dead after only a few hours' illness, and she was at the window watching for his returning footsteps. He was not himself when he came in, but she led him up to the bed and the sight of the lifeless face on the pillow quite sobered him. After the funeral he would go to work, and asked Janie, who was now his little house-keeper, to put up his dinner for him. "I will bring it to you," was her quiet answer. He looked inquiringly into the dark blue eyes fixed on his face, and he saw all that was meant in this quiet answer. She knew how he had spent his "noonings," and as far as she could help it, there was to be no more of such miserable waste.

When he was ready to go she had her little hat in her hand, too, and to his question, "Where to now, lassie?" she pleaded in answer, "Let me go with you, father, to the shop?" He could not say her nay, but as they neared the saloon where he always took his morning dram, David paused a moment and said, "Run on, Janie, and I will overtake you at the corner," to which the little girl, clasping his rough brown hands tightly with both hers, and twining the wee fingers around his, replied lovingly, "We are all alone in the world now, papa; don't go anywhere you would be ashamed to have me go with you!" He took a step or two onward and said, irresolutely, "I am afraid I can't go by, I am so used to going in." But she would not yield, and only answered, "Hold harder to my hand and don't mind it; it will be ever so much easier next time!"

She saw him safely into the shop, and when the dinner hour came, if he had cherished a thought of a noon visit to the old haunt, it was too late, for she was at the door of the work-room waiting for him. How deftly she set out in the shady nook selected for the occasion the little array of nice things she had brought him. And as he eat, she took out of her pocket the Sunday-school paper she had brought with her,

the only literature up in which she could lay her hands at home, and read from the little slabs printed for the children. He seemed to be a child once more, learning lessons and hearing Bible histories at his mother's knee, and the termination seemed all too short when the bell summoned him again to his work.

He was not surprised, we think, to see her again at the door when evening came, it was easier as she had said, to go by the saloon than it had been in the morning. After supper he insisted on taking hold to help the washing of the dishes and putting away the things; and thus she brought out the Bible given him by his mother, which he had not opened for many years. The bedtime came before he was ready for it and after his head was on the pillow he went back a long way in memory to search for a pleasant evening that would parallel the one then closed.

Every day the little hand was put in his for the walk to the shop. Each noon came the faithful girl with the dinner, but they had more money now, and she brought the morning newspaper to read to him. And he never missed those loving eyes watching for him at the door when his day's tasks were done. After a few weeks he said one day, "Janie, dear, I can go by the saloon now, without your guiding hand, if you are tired of the walk." To which she answered simply, "But I so love to go with you, papa!" and he urged her no more.

When twelve months had gone by since David led the foremanship, a new foreman was to be appointed. Piper & Co. supposed that he would apply for the place, but he did not. They had watched the little maiden in all her saintly work, and so they called her in one day and asked her about her father's habits. "He has not tasted a drop of liquor since my mother's death," she answered. "But how do you keep him away from the saloon?" they asked. "He holds my hand," was all she said, and they restored him to the old place. We will not say how long ago that was, nor how tall and shapely now is the form that was so slight when we first saw her at the window. Her mission work is not yet ended; what the future has in store for her we cannot say, but she is still the Guardian Angel of a life that but for such loving ministry, would have long ago gone out in midnight gloom.

A gentleman was once lecturing in the neighborhood of London. In the course of his address he said, "All have influence. Do not say that you have none: every one has some influence." There was a rough man at the other end of the room, with a little girl in his arms. "Everybody has influence, even that little child," said the lecturer, pointing to her. "That's true, sir," cried the man. "Everybody looked round, of course; but the man said his more, and the lecturer proceeded. At the close the man came up to the gentleman and said, "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public-house alone, I used to carry this child,

As I came near the public-house one night, hearing a great noise inside, she said, "Don't go, father." "Hold your tongue, child." "Please, father, don't go." "Hold your tongue, I say." Presently I felt a big tear on my cheek. I could not go a step farther. I turned round and went home, and have never been in a public-house since—thank God for it. I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence I could not help saying, "That's true, sir; all have influence." J. W.

Joshua Evans.

(Continued from page 333.)

1795. Sixth Mo. 2nd.—We are to travel now towards Ferrisburgh, in Vermont; the road is miry. We reached to Vergennes the next day, after a trying journey of near eighty miles, through a rough country, where the people fare hard, and large families lodge in one room. Here I met with kind friends. T. R. and his wife, who came hither to live, from Rhode Island, which to me was comfortable, after a wearisome journey.

4th.—I was at their Preparative Meeting at Ferrisburgh, which was low and trying. The two following days, visited divers families; some of those visits yielded comfort. I was waiting for one who proposes going with me as a guide to Canada.

7th.—On First-day I was at two meetings—one at Ferrisburgh, and the other at Vergennes (which is near Lake Champlain). These were large and seasons of favor. At the last, near all the inhabitants attended, some of whom were priests, doctors, lawyers, judges of the court, etc. To those who were as leaders of the people, I had close doctrine to deliver, in a measure of Truth's authority, which I heard they spake well of. The next day we visited the priest, the doctors, lawyers, and fore rank of these people, to our comfort, and their satisfaction as far as it appeared—although this way of family visiting was strange to them. I had to advise them to endeavor to be as good way-marks, by precept and example, to the beautiful youth who were coming up, as well as to the other inhabitants. Some of these great men were tendered; and one Judge Strong, who I think was a general in the militia, said he wanted more of my company and to be informed of our principles. I lent him Fuller's Catechism, which, he returning the next day, said he liked it well. Whilst at this place, I visited some of the poor in their small cottages, to their comfort; and though the manner of such a visit was strange to them, they blessed me, and said, they wished my journey might be prosperous. Some, I thought, were sincere and honest enquirers, though others might be formal. But the priest appeared to be light-spirited, and unfit for a preacher. I also visited a family of black people, where a number of French men, women and children came in, who seemed to behave solidly.

10th.—From Vergennes I went to Ferrisburgh, in order to be at their Monthly Meeting the next day; which I attended, to some satisfaction. A committee was here appointed to confer with us in relation to our journey farther on, and one of their members kindly gave up to be our pilot.

We having concluded to go by water to St. Johns, had to wait for a boat at Vergennes, and so went thither. Whilst I was there, a person came to inquire of me how it would answer for a Friend to accept a gift of the Government in consequence of having served as a soldier in the

last war, whose service had entitled him to draw a tract of land in the back parts, in addition to what pay he received before. I told him it was not consistent with our principles to accept any gift or compensation for such services done. He queried whether the right might not be assigned to another person. I let him know I should not account myself to have any right to land coming through that channel. He then queried how we reconciled paying duties towards defraying the expenses of war which were laid upon goods imported, etc. My answer (or the reasons hereinafter related), when he heard of my not using such goods, at first seemed strange to him, being a military man; yet he appeared to unite with my answers, and we parted friendly. I had satisfaction in thus bearing my testimony to him. The number of families (chiefly of the upper rank,) which we visited, was about twelve at Vergennes.

14th.—On First-day, before we left the place, we had two meetings—one of them was at the house of our Friend T. Robinson, not far from Vergennes; and the other at a school-house in the town. They were both large; and I believe the Truth had dominion over opposers, of which number I had to believe there were several in this place, not of low rank. With some of these I had dealt plainly; and some I thought could scarcely bear my doctrine; though the most of them seemed well satisfied, and gave me their blessing. Perhaps the priest, whose name was Saunders, was a little fretted, as several of the people supposed he had lost credit. The days we spent here were to my satisfaction, as well as it was to many others.

On the 15th, we went on board a ——— for St. Johns, with my horse and carriage, after taking leave in much near affection of my kind Friends and many others of this town; and being well supplied with provisions for our passage (supposed to be a hundred miles by water). The wind not favoring, we went slowly down the creek, and the captain not thinking best to go out into Lake Champlain that night, came to an anchor near the place where dwelt a few inhabitants; and feeling a draught in my mind to see them come together, there was one on board who was willing to give them notice; so that we had a favored opportunity together that evening. One of them invited me to his house, and showed himself willing to manifest great kindness. It appeared that these people were ignorant of us as a people, and never had been at any of our meetings.

16th.—We went on board again next morning, putting out into the lake, but the wind not favoring, the men got weary of using the oars, and we of the vessel, fearing we were the cause of their difficulty; on pondering the matter, believed it might be best to leave the boat, and try to get on shore again. The captain being told of our proposal, manifested a regard for us, and for our service, so assisted us; and with difficulty (the wind being strong against us), we got to land with our horses. Then, it was so, that we had but one saddle for three of us, and near thirty miles to ride to reach a settlement of Friends, unto which we had now proposed to go. But, going forward, we pretty soon came to a place where a number of families dwelt (though not of our Society), remote from other inhabitants. On-proposing a meeting there, it appeared to be agreeable to the people; and notice thereof being spread, we had one which was solid and satisfactory; after which, we rode about twenty miles to a place called Perue, where our Friends (namely, about ten families),

dwelt—with whom we had a solid opportunity early in the forenoon, and a public meeting afterwards, which was large and satisfactory.

17th.—Remarkable was the kindness of my Divine Master in furnishing me with a capacity on this occasion to administer suitably to the condition of those amongst whom we were; a sense hereof was tenderly expressed by an elderly woman after meeting. We took leave of them in near love, travelled about twenty-five miles, and crossed the lake (about three mile wide), to the Grand Isle—so called.

[Some thoughts had occurred to me respecting endeavors to have a meeting at Plattsburgh; but, as I did not find my mind sufficiently qualified then for such a service amongst strangers, I left it, craving that I might be preserved from running unsest.]

18th.—It being concluded that my companion should take our horses to St. Johns, and that I, with our guide, stay and visit the people up and down the lake—we had two favored meetings: one of which was at the Grand Isle, and the other at Plattsburgh (the way opening more clearly now for that than before). This is a little town about seven miles from the Grand Isle. We went back thither to lodge. My heart was humbled under a thankful sense of the marvellous wisdom of the Lord, in directing our steps, and opening the way to proceed, in a manner human contrivance could not have done. We had a second meeting at the Grand Isle. At the first, rawness appeared among some of the people. One man of some note said, pretty early in the sitting, "he believed the people were mostly come, and I might proceed" (or to this effect). It was then hinted, "Our manner was to endeavor for stillness," thought he was in some measure abashed, and went out a little while; but, coming in again, sat quiet. The last meeting at this place rather exceeded the first.

20th.—After having a solid conference with the few who lived here of our fellow-members, we took leave in near affection, they expressing satisfaction with the visit, as the tears trickled from their eyes. I crave only to love and serve my Saviour, and that I may cause no reproach to his Truth and testimony during the days of my sojourning here.

21st.—From hence we went to a small place in Lake Champlain, called the Isle of Malt, where we had a small meeting, in measure satisfactory. The other was on the mainland, in the afternoon, and but a dull season.

22nd.—We then crossed the lake to Sharsay, on the west side, and had a meeting which, in the main, was solid and satisfactory. Here are two families of our Friends. A man who served as a priest among the people here, while meeting sat, queried if it would be any offence to sing a hymn. He was calmly told, it was not our custom. But the creaturely part in him desiring to be active, he stood up awhile after and mentioned some texts of Scripture, and then sat quiet. I informed them respecting our manner of worship; and, at the proper season, the meeting ended under solemnity. We likewise had a satisfactory season with the few Friends who resided here. I had occasion to think, whilst here, the necessity there is for those who remove to new countries and distant places, to wait for proper clearness, and take suitable advice, and not to be led out from lucrative motives principally. Some of those we found, came from England, and the women especially meet with trials in new places.

(To be continued.)

FOR "THE FRIEND."

Hugh Davids,—Soldier and Quaker.

At the period of the American Revolution, Hugh Davids was a member of Philadelphia Monthly Meeting of Friends for the Northern District. He favored the Royalist cause, and when the British occupied Philadelphia, manifested a disposition to enter the military service on that side. Against this he was repeatedly cautioned and warned by Friends, but he finally accepted a commission in the British army, and when the king's troops evacuated the city, in 1778, he went with them. For his deviation from our religious and well known peaceable principles, he was disowned on the 30th of the Sixth Month of that year.

Thirteen years afterwards Hugh Davids attended the Monthly Meeting, and offered a paper condemning his course in joining in arms with one of the contending parties in the then late war, and expressing his great concern and anxiety for what he had done. His offering was received with much love and tenderness by Friends, and a committee was appointed to visit him.

The following month the committee reported that the case was one of more than usual weight, and that they believed his offering proceeded from a just sense of his deviations and a sincere desire for future preservation in the straight and narrow way which leads to peace. The meeting fully united in accepting the acknowledgment, and records that it was not doubted that as he was preserved in steady attention to the manifestation of the Divine will, his peace would be increased.

It also appears that he had filed with the king's counsel a document by which he surrendered his commission and pay. This paper was as follows:

"I, Hugh Davids, the subscriber, having for some years past held a commission as cornet of horse, under the king of Great Britain, and being now favored through the Lord's mercy to see the inconsistency of war with the Christian religion, have believed it to be required of me, as a religious duty, to give up and surrender the commission I received of the king unto him again; and also all the arrearsages of my pay which may remain due to me at the war-office in London, and likewise some money which I have heretofore received on account of my pay, which I now have in hand, finding I cannot make use of it with peace in my own mind. I do, therefore, by these presents, after due consideration, voluntarily and from conscientious motives freely give up and surrender to the king of Great Britain, all my right and interest in the said commission above mentioned, and likewise all my claim or right in the arrearsages of wages which may appear due to me thereon. And I have also paid into the hands of Phineas Bond the king's consul in this city, one hundred and sixty-five Spanish dollars, which I heretofore received on account of my pay, to be remitted to the proper office from which I received it. I may further certify that I have not acted in this matter from political or disrespectful motives, but from those of a religious and conscientious nature only."

Whilst the foregoing account is chiefly valuable as presenting a remarkable case of attention to conscientious convictions, it is further interesting as tending to disprove the assertion which has been made by some, that Friends in the time of the revolutionary struggle disowned for taking up arms on that occasion, only such as acted with the Colonial forces. Whilst the

sympathies of Friends of that day may have been in great measure with the crown, they were do doubt perfectly impartial in dealing with those who took up arms, regardless of which side they were engaged upon. G. V.

BAYS MAW, Fifth Mo. 19th, 1890.

Peculiarities of Friends.

[In the *British Friend* of Fifth Mo. 1st, we find the following article on the "Peculiarities of Friends," containing information respecting the use of the pronouns "Thou" and "Thee," which, we believe, will be of interest to many of our readers.—EDITOR.]

PLAINNESS OF SPEECH.

The plain language of Friends, like their plain dress, has also been of much use in preserving them from the follies and temptations of the world. The character of Friends as a society is well known, and it is also well known that they regard as wrong a great many actions that people generally look upon as harmless; and so it happens that the mere fact of a person being known as a Friend often prevents him from being tempted to do things which otherwise he would be expected and asked to do. In the same way, a man who is known to be a member of a total abstinence society, will seldom be pressed to drink intoxicating liquor.

Good habits are a safeguard against evil; so are good companions and good associations. It is right for us to form as many good habits as we can, to seek good companions, and to go to places where we shall see and hear what is good. By so doing, we may become peculiar; that is, peculiarly good, and our peculiarities may come to act as a safeguard against other forms of temptation. Not that it is right to become peculiar merely for the sake of distinguishing ourselves. Peculiarity may be, and often is, the consequence of acting rightly, but it is not a worthy motive in itself. Those who have no better reason for their peculiarities than to distinguish themselves, act from a selfish and wrong motive, and so feed their vanity instead of starving it.

The use of the pronouns "thee" and "thou," in ordinary speech, is a peculiarity of Friends; but it is not peculiar to them alone, although, perhaps few people, if any, have, like the Friends, looked upon it as springing from religious principle, and therefore have not attached so much importance to it. But, "probably few people are aware," wrote the foreign correspondent of one of our newspapers a few months ago, "that all members of the Hungarian Parliament must address one another as 'thou.' This rule was promulgated by Francis Deak, who looked upon it as the only way of abolishing caste prejudices in Hungary. One of the Hungarian noblemen got into serious trouble last year through writing a letter to a colleague in which he addressed him as 'you' instead of 'thou.'" You see, that here the Hungarian Parliament are striving to do, from political motives, exactly what the early Friends did from religious motives. In Hungary, and I believe in most countries in Europe, if not in them all, "thee" and "thou" are used only in addressing people of a lower worldly rank, or of familiar friends. This used to be the custom in Great Britain also, and is to some extent even yet, especially in remote country districts. The Highlanders, in speaking Gaelic, make the same distinction, and so do our far-away Shetland countrymen in speaking English. In Brazil they do the same; and I was interested not long ago to read in a letter from that

country, giving a short account of the recently deposed Emperor, that it was the delight of that most civilized of monarchs, to retire for days into the country with one of his favorite ministers, where, in the simplicity of a private gentleman, and free from the cares and ceremonies of state, he loved to wander with his friend through the woods and lanes conversing on things literary, scientific, and social—they all the while "theeing" and "thouing" each other, like very brothers.

Those of you who have read the touching story of Evangeline, as told by the poet Longfellow, will also remember how, in the course of her wanderings in search of her beloved Gabriel, she arrives at

"— that delightful land which is washed by the Delaware's waters:—
Guarding in sylvan shade the name of Penn the apostle."

and that there

— her ear was pleased with the "thee" and "thou" of the Quakers.
For it recalled the past, the old Aesolian country.
Where all the men were equal, and all were brothers and sisters.

Poets have been partial to the use of "thee" and "thou" on account of their literary beauty, purity, and expressiveness. The American author, Dr. F. H. Underwood, who has recently settled in our country, in his biography of the poet Whittier, describes them as "the soft 'thee' and 'thou' for which the speech of the great world has no equivalent." Other writers, such as Carlyle, have used and commended them for their strength and directness; and others, again, like the scholar Erasmus and his friends, at the time of the Revival of Learning in England, at the close of the 15th century, have pleaded for them on account of their grammatical correctness and propriety when addressing a single person. But neither poets, nor philosophers, nor scholars, with all their imagination and wisdom and learning, were able to preserve "thee" and "thou" alive, and it is doubtful whether the whole power of the Hungarian Parliament will have more effect. In our islands the only shelter and protection these beautiful words get are to be found in the language of devotion and the language of Friends. The world has retained them in its religious speech, and our religious Society has retained them in its ordinary speech, so that in both cases it has been the power of religion that has preserved them alive. Happily, in these days, they have lost almost all the contemptuous meaning which they were supposed to have at one time; so that, except in prayer, "thee" and "thou" are seldom heard in ordinary circles of society.

We should not expect to find in our school grammars a note, such as I have seen in an old book of that description, to the effect that the "second personal pronoun" was never used in the singular number except when addressing the *Divine Being* or expressing contemplation. Yet this at one time was actually the case in common society. A striking instance of it is narrated by Thomas Ellwood, in his intensely interesting autobiography. He joined Friends in his youth, very much against the will of his father, who persecuted him sorely for adopting the Quakers' unfashionable and impolite peculiarities, such as refusing to take off his hat in his father's presence, and addressing him as "thou." Poor Tom got all his hats torn off his head by his enraged parent, and had to go about bareheaded; and after his hats were all gone, and it became impossible for him to offend more in that way, he

LIFE'S EVENING.

I see Time's shadow falling
Around Life's pathway now,
I hear a voice still calling
"Change is written on thy brow."

I see Death's hand uplifted
To beckon me away,
And a voice within is pleading
His mandate to delay.

I see upon Life's dial
The shadows fainter grow,
As sunbeams in the twilight
Wax faint before thy go.

I see Life's sun declining,
His noonday splendor gone:
His rays are faintly shining,
And the night is drawing on.

Life's rugged path behind me
In retrospect I view,
The thorns and briars around me,
Of the spot whereon they grew.

And I gaze with clearer vision,
On the path that lies before—
Where the murky clouds of even
Can obscure it never more.

No lion's whelp has trodden
On that path whereon I gaze,
No host of petty jukes by it
Or on its boldly strays.

I know the blasts of Autumn
Cannot fade the flowers that grow
On that path whereon I'm gazing
If my faith would have it so.

As I stand beneath the summit
Of the hill so steep and high,
Up which I've climbed in weakness
With many a smile and sigh,

I pause and look around me
In wonder and amazement,
On Life's mighty panorama
On which I seem to gaze.

I turn and look behind me
And but a little way,
Ere I shall reach the summit
My steps may have to stray.

I know not what awaits me,
I need not care to know,
But Faith shall guide my footsteps
The higher up I go.

And ere night's curtain closes
This transient scene from me,
I'll look from off Life's hill-top
The other side to see.

EDHRAIM ALLEN.

Walking with God.

The Lord said to Abram, "I am the Lord thy God; walk before me, and be thou perfect." Now walking seems to signify a moving forward. And if we would be perfect spiritually, we must move forward spiritually, and walk with God in spirit that we may be changed and go on to perfection from glory to glory, or step by step, even as by the Spirit of the Lord. Noah walked with God and became a preacher of righteousness. And being warned of God he prepared an ark to the saving of his race from the flood which came upon the ungodly. And does not the enemy now come in like a flood upon the ungodly? And do we not need an ark of safety to flee to when warned of God through the preachers of righteousness? And how may we expect to have it prepared for us only by Him who is the way the truth and the life? And who leads us to a consistent inward walk with God, until we become, through faith, as preachers of righteousness.

C. S. COPE.

I said; and I pulled my hat over my eyes, so I could see nothing but the spot where my hoe had to dig. In course of time I had gone over the whole field, looking only at the hill in hand, and my work was done. I learned a lesson tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder and discourage myself by looking off at the things I haven't come to. I have been working ever since that summer at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."—Anon.

FOR "THE FRIEND."

The Divine life and power manifested in the heart of man is the root and foundation of all true religion. When through unwatchfulness or unfaithfulness, this decays in any (either individuals or meetings) a great loss is sustained; and unless there is a returning to this Power, withering will take place, and formality and outwardness be substituted for the inward experience of the operations of God's Spirit.

In this lapsed condition, no amount of zeal, or vehemence in praying or preaching in man's own will and time, can promote the spread of the Lord's kingdom in the hearts of men.

FOR "THE FRIEND."

THE TWO MOTTOES.

AS SEEN FROM A NEIGHBOR'S PARLOR.

High over the ample casement
In flowery letters stood,
Deep wrought in fess and zephyr,
These words, "Remember God."

As I stood in contemplation
I could but there remark
Its contrast with creation
In nature's handy-work.

Before me rolled a wide expanse,
All clothed in living green,
Whilst singing birds and bursting flowers
Around adorn the scene.

Here broad effect and detail lend
Their charms to every eye,
And light and shade their colors blend
In perfect harmony.

On apple and on cherry tree
Deep drifts of bloom were coming,
The maple shone in rich array,
The larch had donned his trimming,

The crystal dews had gemmed the flowers
The blooming houghs among,
And sweetly from his green-wood hovers
The orchard oriole sung.

The thrush his beams and scantling framed
In his peculiar way,
The robin built his warm abode
Of freshly tempered clay.

The sun had shed his morning ray
O'er woodland, field, and flood,
As Eden in virginity
All glorious, nature stood.

The beauties of the opening spring
To pencil are unknown,
The change from winter's reign thy bring
On canvas never shown.

And this poor, weak memorial
Sank into utter scorn
As I beheld rich nature pay
Her tribute to that morn.

For thus I thought, as round I gazed
On all his works abroad,
How wide creation's lauder praise
Proclaims, "Remember God."

WEST CHESTER, Fifth Mo. 15th, 1890.

was hardly a bit better off, for he could not speak to his father without offending him. "I durst not," writes Thomas, "say YOU to him, but THOU or THEE, as the occasion required, and then would he be sure to fall on me with his fists. At one of these times, I remember, when he had beaten me in that manner, he commanded me, as he commonly did at such times, to go to my chamber, which I did, and he followed me to the bottom of the stairs. Being come thither, he gave me a parting blow, and, in a very angry tone, said, 'Sirrah, if ever I hear you say 'thou' or 'thee' to me again, I'll strike your teeth down your throat!' I was greatly grieved to hear him say so. And feeling a word rise in my heart unto him, I turned again and calmly said unto him, 'Would it not be just if God should serve thee so when thou sayest THOU or THEE to Him?' Though his hand was up, I saw it sink, and his countenance fall, and he turned away and left me standing there."

To us who live now-a-days, it seems strange that people should get so ill tempered and angry for such a trivial reason. We cannot help wondering how the use of "thou" was such a "sore cut to proud flesh," and can hardly believe that the language men used to God in their own prayers was considered so offensive when used to themselves that they would at once get into a passion and even strike the person who spoke to them. History, however, gives us many examples of this, both where those who used "thou" and "thee" did so civilly and respectfully, and also where these simple, inoffensive words were used for the purpose of expressing reproach and contempt. Instances of the former are to be found in abundance in the writings of Friends; and of the latter we have instances in our national history, and in narratives of the lives of men; and it is also well illustrated by references which occur in the literature of the period when such things were common. * * * At the trial of Sir Walter Raleigh, the lawyer who conducted the prosecution against him ("thou'ed" him in a very bitter speech, saying in the course of it, "I thou thee, thou traitor."

One Thing at a Time.—"Early in life," relates a gentleman who has now spent many decades in the service of God and his fellow-man, "I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me. When I was between twelve and fourteen years old, my father broke up a new field on his farm, and planted it with potatoes; and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was hard to till; it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point it seemed to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further with it then. Just that minute I happened to look down at the hill nearest my feet. The grass didn't seem just quite as thick there, and I said to myself, 'I can hoe this one well enough.' When it was done, another thought came to help me: I shan't have to hoe but one hill at a time, at any rate. And so I went to the next and next. But here I stopped again to look over the field. That gave me another thought, too. I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible. 'I won't look at it!'

These are they who have gone on to perfection; and by walking in the light, have been made partakers of the inheritance of the saints in light; and become as pillars in the temple of our God that shall go no more out. These are they which follow the light and walk by it withersover it leads them; and no longer walk in darkness for they have the light of life; while those who walk in darkness are liable to stumble and fall. So while we have the light we must mind the light and walk in it, that we may become the children of light. For we have great need to be able to discern between that which serveth God and that which serveth Him not. And if I can see right, evil men and seducers are now walking the earth as wolves in sheep's clothing, to draw away disciples after them; and many are following their pernicious ways, and causing the ways of truth to be evil spoken of. For filthy lucre's sake, and through high swelling works of vanity, and the deceivableness of unrighteousness, they are making merchandize of the Scriptures, and of the deep things of God, saying in effect, thus saith the Lord, when the Lord has not spoken through them.

So we of the different religious denominations who are professing to be of the true Israel of God, and to walk with Him in newness of life, have rebellious children amongst us, to whom the same language might apply that was used by God, through the prophet, to the rebellious children of old, where he says, "Woe to the rebellious children that take counsel, but not of me, and that cover with a covering but not of my Spirit, that they may add sin to sin; that walk to go down to Egypt and have not asked at my mouth, to strengthen in the strength of Pharaoh, and to trust in the shadow of Egypt, therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion."

Have we not many now amongst us who are taking counsel, but not of the Lord, and covering themselves with a covering but not of his Spirit, and thus adding sin to sin; and walking to go down to spiritual Egypt, and have not asked at the Lord's mouth, but are strengthening themselves in the strength of Pharaoh, the very king of Egyptian darkness, instead of the living substance of the King of Zion. Therefore the strength of Pharaoh has become their shame, and the trust in the shadow of Egypt their confusion.

So let us quit the king of Babylon and ask the way to Zion, with our faces and steps thitherward; saying, like the returning Jews did, let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten. For it might be said of many now, like it was of some of old, "your goodness is as a morning cloud and as the early dew, it goeth away."

We must have faith like Enoch had,
And walk with God like Noah did,
So we may walk and miss the road
If our walk is not with God.
And we must walk in Christ the light,
Or our walk may not be right.
For we may stumble and may fall,
And by our blunders lose our all.
So we in holiness should go
In all our movements here below.

D. II.

DUBLIN, IND., Fifth Mo. 12th, 1890.

Gellert, the father of modern German poetry, whose religious hymns are yet admired, once composed a number of plays for the moral improvement of the German stage. He wanted "to make the devil pious," as Luther says, but did not succeed.—*Wm. G. Schaaffner.*

FOR "THE FRIEND."

Excursion Near Haddonfield.

On the 14th of the Fifth Month, I accepted the kind invitation of a young Friend to accompany him on a visit to a large tract of woodland lying about two miles from Haddonfield, N. J., in the vicinity of Cooper's Creek. It was our intention to reach the creek, and to explore its borders; but, while wandering through the woods, we took a route which led us away from its waters, so that we did not get a sight of it or of the plants and birds along its shores. Yet, we found much of interest, especially among the birds. My friend had devoted so much time to the study of our feathered visitors, that a faint chirp or note, scarcely audible to my ears, or a mere glimpse of one through the bushes, at once revealed to him the presence of a bird, and told him the species as certainly as if he had the opportunity of leisurely examining it.

While several of the smaller birds that raise their broods in our vicinity, prefer the neighborhood of man, and build their nests in the orchards, or among the shrubbery and trees that surround his dwellings, yet, there are many others which haunt, in preference, the larger tracts of woodland, either from a greater feeling of security, or because these furnish a more abundant supply of food. It was not surprising, therefore, when we entered the woods, to hear the notes of various birds in different directions. A peculiar whistle at some distance from us, my companion told me came from the broad-winged hawk (*Falco Pennsylvanicus*). Nuttall speaks of it as a "very rare species." Wilson, the ornithologist, obtained a specimen near Philadelphia, which he saw in the act of feeding on a meadow mouse.

Other notes were recognized as coming from the crested titmouse, different species of vireo, a warbling flycatcher, the Maryland yellowthroat—which frequents bushy thickets near water, etc. The golden-crowned thrush, often called the Oven-bird, from the peculiar shaped nest it builds on the ground among the leaves, arched over so as to resemble an old-fashioned oven, seemed quite abundant. Its peculiar note (tse, tse, tse), rapidly repeated several times, was heard in many parts of the forest.

As we penetrated into the deeper recesses of the forest, the rising of a turkey-buzzard from the ground suggested to my friend the idea that it might have a nest in that vicinity. They do not build much of a nest; but deposit their eggs in swampy solitudes, in the stump of a hollow tree or log, or on the fragments of rotten wood. Some search was made, but nothing appeared to prove that our suspicion was correct. A visit to the same spot, paid a few days later, revealed a nest, with a fresh egg in it, under some black-berry bushes. Several others of these large birds were seen, but this was not surprising, as they feed on decaying flesh; and into the recesses of this wood several dead bodies of horses and cows had been drawn, as a convenient way of disposing of them. The turkey-buzzard is abundant in the Southern States, in many of which it is protected by law for its services as a scavenger in removing carrion, which would otherwise prove deleterious. They become very tame in the cities of the South, where they run about like turkeys, picking up offal, especially around the meat markets. This bird does not frequent the New England States, although, in the interior of the Continent, they range to a high northern latitude. Those in the Middle States mostly go South on the approach of cold weather. One of the most interesting things connected

with these birds is their habit of soaring. As Nuttall describes it, "They assume themselves on fine, clear days, by soaring in companies slowly and majestically, into the higher regions of the atmosphere; rising gently, but rapidly, in vast spiral circles, they sometimes disappear beyond the thinnest clouds. They practice this lofty flight particularly before the commencement of thunder-storms; when, elevated above the war of elements, they float anxiously in the ethereal space with outstretched wings, making no other apparent effort than the light balloon, only now and then steadying their sailing pinions as they spread them to the fanning breeze."

A sudden and loud outcry, from a flock of crows arrested our attention. It was evident that something had caused an unusual excitement among them. My friend, eager to investigate the cause of the commotion, followed the sounds, and was amply rewarded by finding a pair of the great-horned owls, which he had never before seen in that locality. It is probable that the crows had good reason to be alarmed at the presence of these noble birds; for they feed on animals and birds of various kinds, and young crows may have formed part of their bill of fare. Nuttall mentions that one of his friends at Millidgeville, Georgia, saw a great-horned owl carry off in his talons, a cat that was sleeping on the roof of a single house; but, finding it a dangerous prize, soon dropped it. Their favorite resort is dark and impenetrable swampy forests. The female, which is rather larger than the male, is about two feet in length. The so-called horns are ear-like tufts of feathers, about three inches in height.

We did not interfere in the domestic quarrels of the birds, but we felt that it must be very annoying to the owls to be pestered by the cries and motions of their excited enemies.

On our return to Haddonfield we saw a somewhat similar case: a blue-jay—and these birds are sad thieves of the eggs and young of the smaller birds—was flying across a field, vigorously pursued by a king-bird, who recognized him as an enemy to be relentlessly driven away. Though much smaller, the king-bird was swifter in its motions, and soon overtook the jay, on which it pounced from above. Nuttall says, "This pugnacious disposition is principally manifested during the season when he has his young to defend." He then becomes so tenacious of his rights as readily to commence the attack against all his feathered enemies; and he passes several months of a summer in a scene of almost perpetual contest. Eagles, hawks, crows, jays, and, in short, every bird which exists by rapaciousity, are attacked with skill and success. He dives upon the heads and necks of the larger intruders, who become so annoyed and tormented as willingly to make a precipitate retreat. He pursues his foes sometimes for a mile."

Among the other birds observed, were the beautiful scarlet tanager, the red-bird (*Cardinalis*), the indigo-bird, a goldfinch, and several warblers—small birds, which spend the winter in the South and breed in more northern latitudes, and pass through these parts in the spring and fall on their way North and South. But I cannot enumerate them all, for they are observed during the day contained between 70 and 80 species!

Although the birds attracted much of our attention, yet our walk was not unproductive of flowers. The beautiful purple lady-slipper (*Cypripedium acaule*), was abundant in the woods.

This is a member of the curious and interesting *Orchis* family—comparatively rare in temperate climates, but more abundant in damp forests in tropical countries, where many species grow on the bark of trees. The flowers are often very showy, and singular in shape, resembling insects of various kinds, as flies, butterflies, etc. One of the petals, or colored leaves, forming part of the flower, is called the *lip*, and assumes various shapes in different species. In the *Cypripedium* it forms a large inflated sac or bag, which has some resemblance to a slipper or moccasin. There is an allied species with a yellow flower, which is often found in Chester County, Pa., and probably more abundantly to the northward, which is popularly called "Noah's Ark" and "Moccasin-flower," from the shape of the lip.

In most of the members of the *Orchis* family the pollen masses are of such a consistence and so situated, that they cannot come into contact with the pistil, and so fertilize the seed, without help from outside. This is effected by the aid of insects, which, in entering the lip of the flower in pursuit of nectar, come into contact with the pollen, which adheres to them, and is thus brushed against the sticky surface of the summit of the pistil, which detains a part of it.

In a wooded ravine near Haddonfield, we found another plant of this family, the beautiful little "priest in the pulpit" (*Orchis spectabilis*).

J. W.

SELECTED.

Concerning Prayer.

Prayer is the breath of the living child to the Father of life, in that Spirit which quickened it, which giveth it the right sense of its wants, and suitable cries proportionable to its state, in the proper season thereof. So that mark: Prayer is wholly out of the will of the creature, wholly out of the time of the creature, wholly out of the power of the creature, in the Spirit of the Father, who is the fountain of life, and giveth forth breathings of life to his child at his pleasure.—*Isaac Penington*.

Natural History, Science, etc.

Light in the Sick Room.—Dr. B. W. Richardson, in the course of a lecture on "Disease, and How to Combat It," remarks as follows:

"Still a custom prevails, despite all our sanitary teachings, that the occupant of the sick-room in the private house should be kept at all hours in a darkened room. Not one time in ten do we enter a sick-room in the day-time to find it blessed with the light of the sun. Almost invariably, before we can get a look at the face of the patient, we are obliged to request that the blinds may be drawn up, in order that the rays of a much greater healer than the most able physician can ever hope to be may be admitted. Too often the compliance with this request reveals a condition of the room which, in a state of darkness, is almost inevitably one of disorder—where there: foods, medicines, furniture, bedding misplaced—dust and stray levings in all directions.

In brief, there is nothing so bad as a dark sick-room; it is as if the attendants were anticipating the death of the patient; and, if the reason for it be asked, the answer is as inconsistent as the act. The reason usually offered is, that the patient cannot bear the light: as though the light could not be cut off from the patient by a curtain or screen, and as though to darken one part of the room, it were necessary to darken the whole of it. The real reason is an old super-

stitious practice, which once prevailed so intensely that the sick, suffering from the most terrible diseases—small-pox, for instance—were shut up in darkness, their beds surrounded with red curtains, during the whole of their illness. The red curtains are now pretty nearly given up, but the darkness is still accredited with some mysterious curative virtue.

A more injurious practice really could not be maintained than that of darkness in the sick-room. It is not only that dirt and disorder are the results of darkness—a great remedy is lost. Sunlight is the remedy lost; and the loss is momentous. Sunlight diffused through a room warms and clarifies the air. It has a direct influence on the minute organic poisons, a distinctive influence which is most precious, and it has a cheerful effect upon the mind. The sick should never be gloomy, and in the presence of the light the shadows of gloom fly away. Happily the hospital ward, notwithstanding its many defects, and it has many, is so far favored that it is blessed with the light of the sun whenever the sun shines. In private practice, the same remedy ought to be extended to the patients of the household, and the first words of the physician or surgeon on entering the dark sick-room should be the dying words of Goethe: "more light—more light!"—*The Sanitarian*.

The Oil Plant (*Brassica chinensis*), is in seed, and ready to be taken from the ground, in the beginning of May. This plant is extensively grown in this part of China, both in the province of Chekiang and also in Kiangsoo—and there is a great demand for the oil which is pressed from its seeds. For the information of readers not acquainted with botany, I may state that this plant is a species of cabbage, producing flower-stems three or four feet high, with yellow flowers and long pods of seeds, like all the cabbage tribe. In April, when the fields are in bloom, the whole country seems tinged with gold, and the fragrance which fills the air, particularly after an April shower, is delightful.—*Fortune's Travels in China*.

Bark Cloth.—Wherever we go, we find the women busy in preparing native cloth from the bark of the paper mulberry tree, which they take off in long strips and steep in water to make the fibre separate from the green outer bark, which is scraped off with a sharp shell. Then the fibre is laid on a wooden board and beaten with a mallet, which is grooved longitudinally. A strip two inches wide can be beaten out to upwards of a foot in width, when it becomes gauze-like, and is used for festal attire; or else, dyed in burnt sugar and smoke-dried, it is a much valued covering for the hair. But for general use, two strips of the wet fibre are beaten together, their own gluten causing them to adhere to one another; or, if very strong cloth is required, three or even four thicknesses may be used. A number of such pieces are then neatly joined together with a glue made from the *baro*, or from arrowroot, and thus a piece can be made of any size or length required. Sometimes a great roll, a couple of hundred yards long, is prepared for presentation to a chief—or else, a double-square, twenty feet wide by perhaps thirty or forty feet in length, to be hung up as mosquito curtains.—*C. F. Gordon Cummings*, "At Home in Fiji."

Lighting Fires Automatically.—An invention has been patented for automatically lighting fires at any desired point of time. The apparatus is attached to any ordinary alarm clock in such a manner that when the alarm is set off, an

arm carrying a match is made to revolve. The match is lighted by friction on a scratch block, and then swings to the grate, and sets fire to the shavings or other inflammable material in it.

Yellow Fever in Havana.—A communication in the *Sanitarian*, says that the situation of Havana is one that should make it healthy, but owing to a defective sewerage system, there are nearly always present some cases of Yellow Fever. The harbor is bottle shaped with a narrow entrance of about 500 feet wide, and then widening to a mile and a half. In consequence of this there is little flow of tide, and no means of washing out the sewage which accumulates in the harbor. To these sources of disease is added the filthy condition of the streets, especially those about the markets, where piles of rotten refuse accumulate.

Wire Roofing.—Used as a roofing material, wire is woven into a coarse-meshed fabric, the interstices of which are filled with a preparation which adheres firmly, and makes a surface without crack or seam.

Spontaneous Ignition of Coal.—Coal has the power of absorbing a certain portion of oxygen gas from the air, and this process is attended with heating, which has frequently led to ignition, where large bodies of it are crowded together as in the holds of steam ships.

To prevent the breaking out of fire from this cause, it has been suggested that cylinders containing carbonic acid gas condensed into a liquid state be placed at intervals on the coal when stored. The outlet of the cylinders to be closed when an alloy of tin, lead, bismuth and cadmium, which can be made so as to melt at 200°. If the coal commences to heat, the stoppers will be melted on arriving at this temperature, and the carbonic acid gas, released from pressure, will assume a gaseous form, causing an intense degree of cold, and at the same time covering the coal near it and thus preventing any further danger.

Endurance of the Odor of Musk.—"In 1850, at Brussels, three small volumes were presented to us. They were bound in red cloth, and enclosed in a green card-board case. In this case a very minute quantity of a musk mixture from a sachet, was placed in order to scent the volumes. Since the year 1850, these three little red volumes, in their green card-board case, have been constantly exposed to the air, on the shelves of a library, as well as to daylight. They have been in constant, almost daily use (for they are standard works of reference); yet at the present moment, after a period of 40 years, and being exposed to many kinds of climates, those little books retain their odor of musk, which is as powerful, especially on warm days, as it was in 1850, when the volumes were received."—*Monthly Magazine*.

Window Plants.—Soak a large piece of coarse sponge in water, squeeze half dry, and sprinkle in the openings red clover seed, millet, barley, grass, rice and oats; and hang in the window, where the sun shines a portion of the day; and sprinkle daily with water. It will soon form a mass of living green.—*Sci. American*.

Bower Birds.—Near Westwood, a little town about thirty miles from Rockhampton, I found for the first time the so-called bower-birds (*Chlamydera maculata*), a family that has become celebrated on account of the bowers which they build for their amusement.

These bowers, which must not be confounded with nests, are used, as is well known, exclusively for amusement. They are always found

in small brushwood, never in the open field, and in their immediate vicinity the bird collects a mass of different kinds of objects, especially small shells, which are laid in two heaps, one at each entrance, the one being much larger than the other. There are frequently hundreds of shells, about three hundred in one heap and fifty in the other. There is also usually a handful of green berries partly inside and partly outside of the bower; but like the empty shells and the other things collected, they are simply for amusement. Besides, these birds doubtless have the sense of beauty, as is indicated by the variegated and glittering objects gathered. This bower-bird has another remarkable quality, in its wonderful power of imitating sounds. When it visits the farms, where it commits great depredations in the gardens, it soon learns to mew like a cat or to crow like a cock.—*Lunholtz's Travels in Australia.*

A Plague of Ants.—These ants, originally introduced into the West India Islands from Africa, in the slave-ships, multiplied with such marvellous rapidity that in a short time they completely overran some parts of the country, destroying the crops and devouring every living green thing. Bryan Edwards says of the incalculable damage worked by them in Grenada:

"I have seen the roads colored by them for miles together; they destroyed nearly every sugar plantation on the island; and were particularly destructive of the lime, lemon and orange trees. They did not indeed feed upon the trees or the cane, but the damage was done by their boring around the roots of the vegetation. They fed on the carcasses of dead animals, fish and birds; they attacked the poultry and small stock. All attempts to exterminate them, or even check their ravages were useless, although a reward of £20,000 was offered to the discoverer of any practical method of destroying them. The planters, in despair, had been almost driven into abandoning the cultivation of sugar-cane, and the people of the island were reduced to great distress, when this calamity was removed by a frightful hurricane. The deluge of rain by which this tempest was accompanied, flooded the fields and valleys, and thus, it is imagined, the principal destruction of these ants must have been effected."—*Paton's Carribee.*

Items.

The Chinese Opium Trade.—Renewed attention seems to be drawn, in British circles, towards the evils flowing from the trade in opium, manufactured in British India and sent to China. The Representative Meeting of Friends in Great Britain recently sent an address on this subject to the Missionary Conference in China, encouraging its members to do what they could towards stopping this trade.

The Chinese Christians of Canton have also addressed the English Churches, referring to the evils caused by the use of opium in their land, and begging them to unite their efforts to procure the abolition of the trade. It appears that the time fixed for the revision of the treaty on this subject between England and China, is near at hand; and this probably stimulates philanthropists to take advantage of the opportunity thus afforded for remedying the wrong inflicted on the Chinese.

Law and Order Society of Philadelphia.—The 9th Annual Meeting of this body was held in Third Month last. The object of this association is the enforcement of existing laws, especially of those designed to restrict the evils of the liquor traffic. As said by one of the speakers at the meeting—"If we would have peace and quiet and good order, it is indispensable that there should be a rigid and impartial enforcement of existing laws."

Indian Education.—The number of Indians of school age in the United States, not including those in the State of New York, or the five civilized tribes, is estimated to be 26,000, of whom about 25,000 are unprovided for. The Indian Commissioner asks an increase of \$80,000 in the appropriations for his department, so as to enable him to provide education for a portion of this number.

College Secret Societies.—The *Christian Opuscular* says that Rutgers College, in New Brunswick, N. J., shelters secret societies. At the "Sixth Annual initiation" of the Theta Nu Epsilon Society, 15 young men who were candidates were seized in their rooms about 11 o'clock at night, bound and blindfolded, tied in pairs and marched through the streets through mud and small streams, and then rolled down embankments through brush and brambles. On their way across the river, on the bridge, a rope was tied around their bodies and they were let down into the river. They were afterwards taken to a hall, where other "mystic" rites were performed.

OUR pest of duty is never in more than one place at the same time. For the time being, we always belong to one place, and in one place only. If we recognize this truth, we shall never have reason to fear that we ought, perhaps, to be somewhere else than just where we are, when we are in a place where our present duty lies; and we never have a right to be anywhere, even for a moment, where it is not our duty to be. There is no such thing as a choice between duties; the choice is always between duty and its shirking. We ought always to be where we belong; and it would be wrong for us not to be there.

THE FRIEND.

FIFTH MONTH 31, 1850.

When some years ago, our attention was called to the effort to restrain the free use of spirituous liquors as a drink, by requiring those who sold them to pay to the government a large sum of money for the privilege of so selling, we were favorably impressed with the proposal—regarding it as a restrictive measure, calculated to lessen the evils which flow from intemperance.

As time has passed on, and we have noted the practical working of the scheme of High License, and listened to the discussions on the subject, we have become more and more settled in the belief that the influence of this system is evil.

The State by receiving the license fee makes itself in some measure a partner in the traffic; and thus, if the saloon is a source of sin and misery, the public is involved in the guilt, and in the evil consequences which flow from it. In the administration of the Brooks High License law, by the Judges in Philadelphia, much satisfaction was felt and expressed by the public papers, at the care exercised by those Judges in refusing licenses to unworthy applicants, and thus lessening the number of saloons in the city; and many praises were bestowed on the law, which gave them this authority. But the same good results would have followed, if the law had simply required the consent of the Judge, without exacting any fee. The fee itself tends to blind the eyes of the community to the evils of the saloon, by making the public a sharer in the profits; and thus acts as a powerful support to the business of liquor dealing. So conscious of this, have been the shrewd members of the liquor trade, that they have looked with favor upon the exaction of a license fee, as tending to

fortify their position, and shield them from the attacks of those who would altogether abolish the traffic.

If the liquor saloon is an institution which deserves the encouragement and support of the State, it is unreasonable to make it pay for the privilege of existence. If it is a source of moral evil, it is wrong for the State to share in profits derived from it. This may be made clearer to some minds, by extending the application of the principle to another case. The lottery carried on under authority of the State of Louisiana, is now approaching the end of the time for which it was chartered. The company controlling it offers to the State a gratuity *in lieu* of \$1,000,000 per annum for the renewal of the privilege. The press of the U. S. loudly protests against the sanctioning of this monstrous gambling establishment; and would unsparingly condemn the legislature which would accept the bribe, and permit it to defraud and demoralize the people by the sale of lottery tickets. But certainly it would be difficult to find a valid reason for licensing liquor saloons, which would not apply also to licensing lottery offices.

In the Divine ordering, it is one of the duties of civil government to restrain that which is evil—Paul says, the magistrate "is the minister of God, a revenger to execute wrath upon him that doeth evil." In accord with this sentiment, it is not unreasonable for those who are impressed with a sense of the evils which flow from the use of intoxicating drinks, and from the enticements spread before the weak in the modern saloon, to invoke the aid of the law to close up those places of temptation; although we should never lose sight of the importance of all persons being brought under the government of the "spirit of Christ—the only panacea for all moral evil—the only remedy which applies to every condition, place, and person.

SUMMARY OF EVENTS.

UNITED STATES.—The Supreme Court of the United States has decided in a writ of error, in the case of William Knicker, the murderer confined in Auburn Prison, New York, under sentence of death by means of electricity. The opinion was by Chief Justice Fuller.

Senator Fuller has introduced in the Senate a joint resolution providing an amendment to the constitution, providing that neither the United States nor any State shall pass any law authorizing the establishment or maintenance of any lottery or distribution of prizes by chance. Section 2 of the resolution provides that Congress shall have power to enforce this article by appropriate legislation.

A substitute has been reported by the Judiciary Committee for the "Original Package Bill," now before the Senate, providing that intoxicating liquors transported from one State to another shall be considered to have ceased to be the subject of inter-State commerce when the actual and continuous transportation of the same shall have terminated, and shall then be subject to the respective powers of the State or Territory in respect of all public regulations of prohibition, regulation or taxation.

In the 24th inst. the Tariff bill was reported from the Committee of the Whole, the previous question was ordered, and, after a few amendments had been adopted, the bill was passed by a strict party vote, only one Republican, a German, of Louisiana, voting against it.

On the 26th, the Senate adopted an amended resolution of Senator Plumb, instructing the Finance Committee to prepare and report, in connection with the Tariff bill, a statement in parallel columns showing the duties levied under existing laws, the duties as they would be under the existing law, the duties under the bill to be reported by the committee, and especially if the committee should recommend new duties, or the increase or reduction of existing duties, the reasons, in each case, for such addition or increase. Also to require, in cases of compound duties specific

and ad valorem) a column showing the equivalent and ad valorem amount of the duty.

Judge Hinderman, in his charge to the Grand Jury, in the District Court, in Nevada, Iowa, on the 21st instant, took the ground that, notwithstanding the late decision of the United States Supreme Court, no person has a right, in that State, to keep a place for the sale of intoxicating liquors of any kind, either in original packages or otherwise, and that it was the sworn duty of the jurors to report to the Court, by indictment, any person engaged in the sale of such liquors, and that without regard as to where such liquor came from. He maintained that inter-State commerce has nothing to do with the question, and that the keeping of a place for the sale of liquors is a nuisance, no matter how they are dealt out.

Original packages of liquors have been opened in Lewiston, Maine; Mason City, Iowa; Yankton, South Dakota, and Leeburg, Penna. The last named town has been dry for many years, and the citizens are greatly excited.

The Secretary of the State of Illinois, on the 26th instant, licensed the Chicago Olinthus Tower and Construction Company at Chicago, Capital stock \$2,000,000.

In the General Conference of the Methodist Episcopal Church in St. Louis, on the 20th instant, the Committee on Revision made a report, in which they defined the position of the Church in relation to temperance, and give the result of extensive inquiries of the various Conferences throughout the country as to the attitude of the churches and their members in regard to the use of intoxicating beverages in the manner of the prohibition Church. Among other things the committee say: "We are convinced that if any more advanced position is possible to take than the one which the Methodist Episcopal Church South occupies to-day upon the question of temperance, our membership should yet be of original position. We are emphatically a Prohibition Church. We stand out squarely for the complete suppression of the liquor traffic. We offer no compromise to, and seek no terms from a sin of this heinous quality." The report was unanimously adopted.

The Presbyterian General Assembly at Saratoga, New York, the whole subject of Revision has been left in the hands of a committee of fifteen ministers and elders. This Committee of Twenty-five on Revision is instructed to meet at an early day, not later than the 15th of May. We are emphatically to consider the suggestions made by the Presbyteries in their answers to the questions as have been recited, and formulate and report to the General Assembly of 1891, such alterations and amendments to the Confession of Faith as in their judgment may be desirable; but these must not in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith.

The Georgia and Carolina Melon Exchange was organized on the 26th inst., in Atlanta. The exchange contemplates the purchase of the entire melon crop, in both States, in the North. This year's crop is estimated in value at \$500,000.

Deaths in this city last week numbered 337, 28 less than during the previous week, and 2 less than during the corresponding period last year. Of the foregoing 61 were males and 276 females; 44 of age of consumption; 34 of diseases of the heart; 27 of pneumonia; 18 of inflammation of the brain; 15 of convulsions; 14 of marasmus; 11 old age; 10 diphtheria; 9 of croup; 8 of bronchitis; 8 of apoplexy and 8 of typhoid fever.

Markets, etc.—U. S. 4½'s, reg., 102½; coupon, 103½; 4½'s, 121; Treasury 6's, 119.

WOTON was quiet but firm, at 112½ cts. per pound for middling uplands.

FEED.—Winter barn, choice, 116½ cts.; do, fair to prime, 115.50 a 116.00; spring barn, 115.00 a 115.25.

FLOUR.—Western and Pennsylvania super, \$2.50 a \$2.75; do, do, extra, \$2.75 a \$3.35; No. 2 winter family, \$3.50 a \$3.75; Pennsylvania family, roller process, 18.00 a 18.75; Western 1st family, clear, \$4.00 a \$4.50; do, do, straight, \$4.65 a \$5.00; winter patent, \$5.10 a \$5.50; Minnesota, clear, \$3.75 a \$4.25; do, straight, \$4.50 a \$5.10; do, patent, \$5.20 a \$5.65; do, do, favorite brands, higher. Rye flour was sold in a similar way at \$3.25 a \$3.30 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 92 a 92½ cts.
No. 2 white oats, 35½ a 36½ cts.
No. 2 mixed corn, 40½ a 41 cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4 a 4½ cts.;

medium, 4 a 4½ cts.; fair, 4½ a 4¾ cts.; common, 4 a 4½ cts.; culls, 3½ a 3¾ cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra, 5½ a 5¾ cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; common, 3½ a 4½ cts.; culls, 3 a 3½ cts.

LAMBS.—Lambs in fair demand at 6 a 9 cts. for spring.

HOGS.—Western, 6 a 6½ cts.; State, 5½ a 5¾ cts.
MILCH COWS.—Inactive, at \$25 a \$50.

FOREIGN.—W. E. Gladstone, in a letter on the occasion of his visit to this country, in connection with the introduction in Parliament of the License bill, which provides for compensation for loss of licenses, has already increased the value of publican's property by nearly £5,000,000. The measure, he says, is the heaviest blow ever struck at the cause of temperance.

The London correspondent of the New York Sun, in his despatches of the 24th instant, says:

"The Church of England Temperance Society has split over the question of compensating dispossessed publicans. The officers thought getting rid of the publicans upon any terms was a great thing for temperance. A strong minority of the society protested against these sinners receiving any of the rate-payers money. This schism has now gone so far that several prominent members have withdrawn from the society, and they intend taking part in the great demonstration against compensation in the Haymarket. A special platform will be allotted to them, from which several Church dignitaries will speak, who, under ordinary circumstances, would scorn to take part in an outdoor demonstration. The affair is being organized with an enthusiasm which makes its success assured. The Wesleyan and other Nonconformist churches have appointed special committees to assist it, and labor societies, as well as distinctly temperance bodies, are working hard to the same end."

The report of the Panama Canal Committee on the geological character of the route of the canal, just received, states that the water in the reservoirs is stored through impervious soil, and that the water in the reservoirs is not subject to diminution. The surveys, it is further stated, proved that precautions could be taken to counteract the evil effects of earthquakes.

The Budget committee of the German Reichstag is continuing its consideration of Army bills to be ready to Vernon, Minister of War, explained to the Committee, that the bill aimed to give a military training to all men fit for service. After the bill was passed, 37,000 additional men would be available. It was not intended to increase the number of existing cadres, but to strengthen them.

The Village of St. Mahlen, near Hildesheim, has been visited recently by severe hail-storms, which have done a great deal of damage. On the 22nd instant the people gathered in a place of worship to pray for a cessation of the storm. While the services were in progress, a thunder storm came up and the church was struck by lightning. Four persons were killed and twenty injured, four being rendered completely blind. The people were panic-stricken, and in the mad rush for the doors, two children were crushed to death.

The coroner's inquest on the German Embassy in Berlin, in his despatches of the 24th instant, sent the following interesting account of German affairs:

"The negotiations with England concerning territory in Africa, had almost reached the point of an execution of a protocol, proposing to Germany a sphere of influence extending from the East Coast of the Congo Free States, when Lord Salisbury, the British Prime Minister, sent his Envoy, Sir Percy Anderson, emphatic orders to suspend communications and await instructions. Since then, Sir Edward Malet, the British Ambassador in Germany, has been engaged in negotiations which are not resumed on the basis of a recognition by Germany of English rights on the West Coast of Lake Tanganyika and the territories north of Tanganyika, including Uganda."

The late Governor of the Province named Muller, of the Jesuit's College of Mangalore, India, claims to have cured several lepers by Count Mattei's system. A native of Calcutta has had similar success, it is said.

The telegraph line connecting Tonquin and China was destroyed by an earthquake in the Province of the same name, north of Yunnan, capital of the province of the same name, on the 17th of the 4th month.

It is reported from Japan, that about one hundred earthquakes were felt on Miyake Island, in the Izu group, from the 17th to the 19th of Fourth Month. There were landslides in various parts of the Island, and many houses were destroyed.

The Parliament of Victoria was opened at Melbourne on the 22nd instant, by the Earl of Hopetoun, Governor of the colony. He congratulated Parliament upon the prosperity of the country and upon the rapid

strides towards federation, which, he said, was near. This proved the growth of the feeling of a common Australian nationality.

NOTICES.

CORRECTION.—In the obituary notice of Wilson Hall, published in No. 41, it was stated that he was for a time Superintendent of the Boarding School at Stillwater. It should have said, at Mr. Pleasant, for during the time he acted in that capacity the Yearly Meeting School was located at the latter place.

TEACHERS WANTED.—A second, and an assistant teacher at Moorestown Academy, Moorestown, N. J. Commencing with the Fall term of the present year.

Apply to Samuel L. Allen, 1107 Market St., Phila., or Elizabeth H. Richie, Moorestown, N. J.

WANTED.—A competent teacher to fill one of the positions in the Primary Department of Friends' Select School. To enter upon duty Ninth Mo. 15th.

Apply to ANNA W. LIPPINCOTT, 460 North Seventh St., Philadelphia; or MARY M. LEEDS, 3216 North Sixteenth St., Phila.

WANTED.—A teacher to fill the position of Principal in Ainswell School. To enter on duty Ninth Month 1st, 1890.

Apply to SARAH S. CARTEE, Moorestown, Burlington Co., N. J.; or JANE J. WETHERELL, 3435 Lancaster Ave., Philadelphia.

A teacher of experience, acquainted with "Quincy Methods," and modes of instruction now generally approved, desires a position in Primary Department of a Friends' School. She could enter upon duties at any time in Ninth Month.

Address E. B. M., Germantown, Philadelphia.

Pleasant 2nd-story rooms, with good table-board, can be had at moderate rates in a Friend's family.

Address, N Box 164, Media, Pa.

FOR RENT.—A Friend in West Chester, Pa., having more house room than is needed, desires to rent for the summer, furnished, all of a new house, excepting two rooms.—Apply 433 West Miner St.

A few boarders can be accommodated in a Friend family at No. 480 North Fifth Street, Phila.

Fifth Mo. 1890. EDITH SHARPLESS.

MARRIED, Fifth Month 7th, 1890, at Friends' Meeting, Media, Pa., J. ALBEN THOMP, son of James and Jane Y. Thom, to ELIZABETH H. SMEDLEY, daughter of William P. and Jane G. Smedley, all of Delaware Co., Pa.

DEATH, Second Month 2d, 1890, at his residence near Easton, CLAYTON H. HLAND, in the 70th year of his age, a member of Freshman Monthly Meeting, N. J. Being of a quiet, unassuming disposition, he said but little about his religious experience; but from expressions made during his last illness; (which was permitted to be lingering) his friends feel that, through redeeming love, his name has been written in the Lamb's book of life.

—, at his residence in Germantown, Pa., Third Month 3d, 1890, SARAH P. JOHNSON, in her 77th year. A consistent member of Germantown Preparative and Frandford Monthly Meeting of Friends. When able, a most constant attender of meeting. Her life from her earliest years was dedicated to the service of her dear Redeemer in the most conscientious manner; always feeling that it was not by works of righteousness alone, she would be saved, but by the cleansing power of his most precious blood. That faith enabled her with her last breath to say, "I feel the everlasting Arns around about me; Jesus is near; death hath no sting, the grave no victory over me." "Precious in the sight of the Lord is the death of his saints."

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SIXTH MONTH 7, 1890.

No. 45.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 226.

HOW TO DEAL WITH A QUARRELSOME
NEIGHBOR.

In the summer of 1887, being at the house of an aged friend, he related an interesting illustration of the proverb, "A soft answer turneth away wrath," which happened to himself years before.

At that time animals of various kinds were allowed to run the roads unattended, and were often very troublesome. At the house of my friend, the lane or lawn leading to the public road was very wide, and furnished a supply of grass which was tempting to the wandering cattle. He had an unusually valuable dog, which he had trained to drive out any stray animals which might enter the lane. This the dog usually did very judiciously, and without injuring them. But one day, when the fences were down from some cause, it so happened that the oxen of a near neighbor trespassed, and when the dog as usual attempted to eject them, one resisted, and attacked the dog. This probably roused the anger of the guardian of the premises, and he seized the offending ox near the tip of the tail, and in the struggle bit off a small piece.

When his owner returned home towards evening and learned what had taken place, he was much concerned; and next day called on the owner of the injured animal, who received him rather coldly. However, after a little general conversation, my friend spoke of the accident, when his neighbor exclaimed in an excited manner, "I will kill the dog within a week," and repeated the same threat. He was a resolute man, who generally carried out whatever he had determined upon.

My friend mildly reasoned with him, and said the dog was a very valuable one, which he should be sorry to lose; that the dog was not to blame, for he had trained him to do that very thing—keep stragglers away; that, therefore, the blame must rest on himself, and he queried with his neighbor whether he would kill him. "No," said the man, "I will not kill you." Well, said my friend, I will make thee a proposition, I have in my barn-yard twenty or more head of cattle, fully as good as thine which has been injured. Thou may drive thy animal to my yard, and take in exchange for it, any one of mine

thou may select." "No," was the reply, "I won't do that."

"Well, then, I'll make another proposition. Fix thy own price on the ox; and whatever thou sayst it is worth, I will pay thee."

"No, I won't do that."

"Then I will make a third proposition, say how much injury thou thinks the dog has done to thy beast,—I will leave it altogether to thee to determine—and I will pay for the damage."

The anger of the neighbor by this time had abated; he saw that it was one of those accidents which happen without any bad intention, and he refused to receive any compensation, and they parted in friendship. Thus an incident, which easily might have led to permanent alienation and disturbance of the peace of the neighborhood, really tended to strengthen the bonds of friendship and good will.

The following incident, translated from the German, furnishes another illustration of the effect produced on unreasonable men by patient forbearance and friendly remonstrance.

A Christian peasant was greatly tried by the unkindness of a neighbor. They had formerly been good friends, but since the one had found the Saviour, the other had left nothing untried to exhaust the patience of the Christian, and in every way to torment and trouble him. But in vain. Our friend, through God's help, kept his eyes fixed on the footsteps of his Master, of whom we read in 1 Peter ii. 2:23; but the more patient he was the more he had to endure. Just before the cutting of the "after-grass," the unkind neighbor had driven through the still un-mown fields of our poor friend. There was no necessity for him to drive that way, and when he was entreated in a friendly way to do so no more, the short answer was returned: "I shall drive through your meadows as often as it pleases me; if you wish, you can summon me."

Our friend went quietly home and laid the matter before Him who judgeth righteously. At the next hay harvest the man mowed a large piece in the meadow belonging to his believing neighbor. Again the Christian went in all friendliness to him, and asked him why he acted thus, could he not see the boundary stones?

"Yes, certainly I can see them," said the other; "but it pleases me to do this. If you like, you can summon me; if I am convicted, I will pay. But your meadow I am deterred to mow."

This was almost more than our poor friend could bear, but he looked to his crucified Saviour, and his heart became still.

The time of the "after-grass" came on again. When our brother rose one morning, he found his whole meadow mowed by his neighbor, who was beginning to dry the grass for himself. "I cannot keep silence any longer; it is too much," thought our friend; "there is no course left to me but to go to law." Early the next morning he got ready to go to the neighboring town and see the magistrate. His neighbor saw him and called after him:

"Are you going to summon me? You can go for all I care, if you have got the courage."

Our friend went silently on. He arrived too early at the town, and went to spend the waiting time with a true friend and brother, who was a cobbler. "Why here so early?" asked his friend, as he appeared.

"I am going to the magistrate," answered the poor man, rather hesitatingly (1 Cor. vi. 1, 4, 7).

"To the magistrate? What business have you with him?" asked the cobbler.

Our friend told him all his trouble; how his unkind neighbor had treated him, and how he had at last decided to make an end of the affair.

"I; it not trying?" said he, in conclusion.

"Yes, it is trying, that I must allow," answered the cobbler; "but tell me, is the meadow your property?"

"Yes, certainly! I inherited it from my father, and he from his father, who bought it. I have the title-deeds at home; I am certain it is my lawful possession."

"If it is your property, then you are at liberty to summon your neighbor," replied the cobbler, with some emphasis.

After a pause he again said: "But are you sure it is your own?"

"Of course; haven't I told you? I had it from my father, who had it from his father, who bought it. I could show you the title-deeds if I had them here."

"Well, if it really is your own, then you must summon your neighbor," replied the cobbler, for the second time, in the same tone.

Again after a pause, for the third time he asked: "Is the meadow truly your property?" and he said the last words with such an emphasis that his friend was startled, and remained in silent thought for some seconds; then suddenly his countenance cleared, and with a loud voice he cried: "No, no, you are right, the meadow does not belong to me; house and land, and all I am and have, belong, not to me, but to my Saviour."

"Then leave them all to Him to take care of," was the cobbler's simple answer.

Our friend pressed his hand, and thanked him for his advice, and returned home without visiting the magistrate.

His neighbor saw him coming. "Well, have you summoned me?" he called out.

"No, I have not," answered the other quietly.

"Your courage failed you, eh?" sneered the neighbor.

Our friend by this time was close to him.

"Listen, I want to tell you something," said he. "I have remembered that the meadow is not mine; it belongs, with all I have and am, to my Saviour, and as long as He does not prevent you from mowing it, I shall not do so," and with that he moved away.

The other sprang after him, seized his hand, and said with deep feeling:

"Now I see that you are a real Christian; I never would believe it. Tell me, can you forgive me all my unkindness? I will never put foot in your meadow again, and what I have

spoiled I will repay to the last penny. And—may I come this evening, so that you may tell me how you have become what you are? I must be different, too; I cannot remain as I am."

We need scarcely say what joy our friend felt at these words, and what he answered. The Lord gave a blessing on what was said that evening. A thorough change took place in the neighbor, and from that night they were of one heart and one mind.—*Living Waters.*

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 348.)

1795. Sixth Mo. 23rd.—Taking leave in true love of our friends at Sharsey, we went by water to St. Johns; and had a meeting there that afternoon, wherein a solemnity was perceived which seemed to bind down all loose spirits. To the praise of the Lord let it be ascribed. We had several conferences with the people, who desired to be informed of our principles, for which they expressed satisfaction; and supposing it might be useful to us, they gave us recommendations to some of their friends. We left them in an enquiring state; which, if continued in, may produce fruits to their own benefit and the honor of Him whose mercy is great.

We then travelled to a small town on the River St. Lawrence, below the falls, called Tipperary. Here I felt as though my faith would almost fail me. The people were of a strange language, of the popish religion, and, I thought, were more wicked than any I had met with. I was afraid it would be in vain to labor in this dark place. Laying down to rest myself and to wait for my strength to be renewed in the Lord, he did not leave me in the needful time. Concluding to dine here, we afterwards went to a small Indian town of a tribe called Cochawagos. This river here running nearly east, and about a mile and a-half wide—the town is about ten miles up, and on the south side. The name of the Indian chief was Cap'n Thomas, a sensible man, who could not speak English. In order to be informed of our business, he got an interpreter; my certificate was then read to him, and my errand told, with the cause why I had left my wife and children to come so far. He replied: "It is good," and bid me welcome. He said I could speak to him now, but would soon leave him, and then he might forget what I said; therefore he desired I would leave him something in writing, to think of when I was gone, which he should take kind, as he had never before heard of such a people as we were. He spoke about the priest not allowing them to have the Scriptures, and asked my opinion concerning that matter; which I answered on this wise: "Perhaps the priest thought that if they knew the Scriptures, they would learn from them better principles than he taught." This man appeared solid, and assented to what I said by several times saying *youh*. The opportunity we had with him seemed refreshing to my drooping mind. These Indians were (I understood) two or three hundred in number here; and seemed to live pretty well. The said chief told me they raised wheat and corn. They appeared to be a well-behaved people; their dress in the Indian manner; and the town commodiously situated on the bank of the river. I wrote a few lines according to his desire, which I left with him; also gave him some books I had with me. Thus taking leave, he appeared well satisfied and thankful for the visit.

25th.—Not hiding myself clear of the people

at Tipperary, before hinted, we returned thither, and after quietly waiting for inward counsel, I found freedom to propose a meeting in that town, however strange it might seem. The landlord here we put up our horses allowing the liberty of his house for the purpose, notice was given to meet there at three in the afternoon, and a meeting was held, unto which a considerable number of the people of the town came; and considering their rough appearance, their behavior in quiet sitting was much beyond our expectation. I believe the Lord's power was near, owning us in this undertaking, and came into dominion before the meeting's conclusion. To Him be the praise of all.

26th.—After having solid sittings in two families, we passed on to Montreal; and having to cross a branch of the river, the bridge being gone, we floated our carriage over on hewed logs, and swam the horses. Getting safe over, we travelled down the river side about ten miles; then we crossed it, and about a mile farther down we came to the town of Montreal; where the people received us with the appearance of kindness, according to their way. We took lodging at an inn near the market, and had a room to ourselves.

27th.—The way opening for us to have a religious meeting here, the place proposed for holding it was in a meeting-house of the Presbyterians. The number was pretty large that attended this meeting; but being unacquainted with silent waiting, divers of the people went out, causing some unsettlement. At length, I allowed my certificate to be read, which increased a solemnity and gained their attention, appearing to give general satisfaction; so that, on the whole, I believe the good cause did not suffer by our holding such a meeting—it being the first ever held here. Several of the inhabitants expressed their satisfaction, and showed a remarkable kindness towards us. We found here several tender-hearted people, who took us to their houses; and there appeared more openness in the Town of Montreal than I looked for. I thought I felt that a measure of the savor of Truth would be left behind us. May the Lord of the harvest send forth more to labor amongst them, to preach the necessity of repentance, because of the abomination which at this time prevails.

I thought that great indeed is the wickedness in the Canada country, that prevails in a too general way. The sacred name of the Most High is commonly taken in vain in the mouths of both sexes! Even old and gray-headed people are guilty herein, as though they thought it an ornament to conversation! The popish religion prevails among the greater part of the inhabitants; and by the craft of their clergy it appears that great ignorance predominates.

As I was waiting in silence, alone, for safe direction, feeling the Divine presence near, I thought it opened to me in the light, that as my prospect of Nova Scotia remained weighty, my best way was to take a passage by water from this place, if I could obtain it. I knew not that this was likely to be had. But, going to the door soon after it was presented to my view, a man came to me and queried from whence I came, and whither I was going. I told him I came from near Philadelphia and was going to Dartmouth, if I could get there; and I had been told by a person here that the distance was computed 950 miles—and the road almost impassable, either on foot or horseback; therefore, I had been advised to go by water; yet knew not how to get a passage. He then informed

me of a vessel bound for that place, which was to sail to-morrow. My companion was then walked out; but the same man being willing to go with me to see the captain of that vessel, I went; and when we found him, he readily agreed to take us, if we chose to go with him. Upon this, I went to speak with my companion, and he uniting with the proposal, we soon agreed for a passage, the price of which was five guineas each. The matter being thus concluded, the other friend who came with us agreed to take back the carriage and our horses.

28th.—We then put our goods and clothes on board the vessel. Travelling by water has been very unpleasant to me, yet at this time, as I had resigned to what I believed was a clear opening for my proceeding on the errand I was engaged in, it seemed more easy; and I gave myself up into the hand of the Lord for protection; and could bless his holy Name, in a sense of his Divine presence being near. We had to anchor the first night against Montreal; next day, the wind favorable, we proceeded down the river. The cabin being engaged and taken up by a man and his wife who were going to Quebec, made me fare not so well. We got on our way about seventy miles, and into the lake called St. Peters, which I am told is about twenty-five miles long and seventeen wide. Here we anchored the second night. The day following the wind was ahead; we made but little progress, and at night, the watch falling asleep, we were in danger of rocks, the current being strong; the anchor was dragged, and our vessel did strike one, but received no damage. It was an awful season; and this circumstance brought me to view the danger of a spiritual slumber, in which, if they continue, the souls of unwatchful mortals hazard an eternal wreck. My mind was favored with quiet resignation; although, as a man, a prison would have been as agreeable as my prospect now of confinement in a vessel upon rough water, where a strong current made the appearance awful.

Seventh Mo. 3rd.—We have had to lay at anchor near two days, the vessel sometimes driving. I observed the country towards Quebec was level and thickly settled, chiefly by French people. This morning, the wind favoring, we soon came against Quebec, about 200 miles from Montreal. This town consists of two parts, the upper and lower; the upper stands on a mountain and high point of land—the lower near the water, having one street. Between the two is a very steep ascent.

The captain and sailors went on shore here; and the sailors having drunk to excess, and returning before the captain, a quarrel arose among them, of a dangerous nature, as they struck with clubs and handspikes; using profane and dreadful language. I found it best for me to retire and keep in the cabin, with my mind turned inward to the Lord, who filleth not in mercy to those who put their trust in Him. The captain was a man who endeavored to maintain his authority; and when he returned, it gave me some relief. I leave the reader to judge of our situation and my exercise, thus pent up among disagreeable company, and the far greater part of our voyage yet behind. After being about a week on the water, I began to perceive my health affected with the motion of the vessel. I had no way to flee in this situation, but to Him who regardeth the sparrows and who sustains my mind in patient submission to his will.

(To be continued.)

FOR "THE FRIEND."

Elizabeth Drinker.

A friend having placed in our hands a MSS. letter, addressed to Elizabeth Drinker when in England, by her brother in Philadelphia, it seems proper to preface it by some brief account of the Friend to whom it was addressed.

The *Testimony* of the Monthly Meeting of Friends of Philadelphia for the Southern District, of which she was a member, says that she was born in that city in 1737. "An inclination to piety and religious circumspection being apparent in her early youth, as she grew in years, through submission to the refining baptism of the Holy Spirit she was gradually prepared for usefulness in the church, and about the year 1776, came forth in public ministry among us. Being in a good degree faithful to the gift received, it was evidently enlarged, wherein she was qualified to fill more extensively that dignified station; and was likewise serviceable in the exercise and support of our Christian discipline.

"Through the drawings of Gospel love, she was frequently engaged in visiting the meetings of Friends in this and several of the adjacent Governments; being peculiarly fitted to speak with precision to the states of individuals, both in families and more public opportunities, and deeply concerned to excite in the minds of those in membership with us, a close adherence to the guidance of the holy Spirit of Light and Grace; that Zion might indeed more conspicuously shine, put on her beautiful garments, and those who were asking the way thither, not to stumble through the unfaithfulness of such who profess to be inhabitants thereof; but that her righteousness might go forth as brightness, and her salvation as a lamp that burneth.

"Being for a considerable length of time under a religious concern to visit the churches in Great Britain, though under much weakness through infirmity of body, she was not easy to omit endeavoring after a full improvement of the talent received. After a season of deep probation, having the unity and sympathy of Friends, and obtaining the requisite certificates, she embarked from hence, in the Sixth Month, 1793, and arrived in England the month following.

"For an account of her travels and services in that nation, whilst health permitted, and also of her peaceful close, at the city of London, we refer to the following testimony from Grace Church Street Monthly Meeting concerning her.

Testimony from Grace Church Street Monthly Meeting, concerning ELIZABETH DRINKER.

"As it has pleased Infinite Wisdom to remove from works to rewards, our dear friend Elizabeth Drinker of Philadelphia, whilst on a religious visit to this nation, we are engaged to give this testimony concerning her.

"She arrived here in the Seventh Month, 1793, and after visiting the meetings of Friends in and about this city, proceeded into Kent, Sussex, and the western counties, as far as Falmouth, returning through Bristol to London; and though frequently tried with indisposition of body, she was strengthened in her Gospel labors, and though through the comfort and edification of many. Being concerned to wait for and move under the fresh arising of Divine life, her ministry was sound and weighty, and her conduct and conversation consistent therewith.

"The Fourth Month following, though in a declining state of health, she visited the meetings of Friends in Hertfordshire, &c., but her coun-

plaints increasing, she stopped at Straines near six weeks; at which place she expressed to a Friend an apprehension that her time would not be long in mutability; and at the same time mentioned, that as she sat in the meeting on First-day morning, though she had nothing to communicate to others, and part of the time felt low and discouraged; yet towards the close, her mind was comforted in the fresh revival of those expressions of the prophet Habakkuk: 'Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation.'

"She attended several meetings under great bodily weakness. Her last public testimony was at Westminster, where she stood up with this passage of Scripture, 'Precious in the sight of the Lord is the death of his saints;' on which she enlarged instructively and encouragingly.

"She was also led to speak instructively to those about her; at one time nearly in these words: 'To look back, the world appears trifling and vanity; and if fresh trials come, and the storm be permitted to beat as against the wall, it is good to trust in the Lord, who in gloomy seasons is the protector of those that fear Him;' and after encouraging those present to greater dedication, said, 'The highest anthem that could be sung was, "Thy will be done."' At another time, she said she believed it was right that she had given up all, and left home, whether for life or death, she must leave.

"The last few days of her life she was much engaged in supplication, dropping many broken sentences; which, though not fully gathered, were comfortably expressive of the state of her mind, breathing the language of consolation and praise.

"When near the close, her spirit seemed measurably [raised] above the last conflict; and with an animated countenance she expressed, 'O, the beauty! the excellent beauty! the beautiful prospect in view!' Then lifting up thy hands, appeared for some time in sweet, though silent adoration; after which she spoke, but little, and with difficulty; yet appeared sensible: and in the evening of the 10th of the Eighth Month, 1794, expired so quietly, that it was scarcely known when she breathed her last."

The letter referred to follows:—

Philadelphia, Second Mo. 23d, 1794.

Beloved Sister:—I make bold to address thee by letter, having understood by thy beloved daughter Abigail, that it would be acceptable to thee and would not be attended with expense to thee. It gives me no small pleasure to hear by different ways that boundless goodness, which I believe put thee forth in this thy Gospel labor, condescends to go before and enable thee to speak to the conditions of the people as one having authority and not as the scribes; my prayer for thee is that thou mayst continue humble and faithful, for without faith it is impossible to please God, by faith the mountains skip like rams, and the little hills like lambs; for who is he that can harm us if we be followers of that which is good; therefore let us put on the whole armor of Light, and as good soldiers in the Lamb's warfare, fight the good fight for whom the Apostle testifies is laid up a crown of righteousness.

I am much pleased with the young man, Peter Barker, whom thy dear daughter keeps

company with,—he appears to be a diligent, modest young man and a hopeful plant, and I have no doubt if he keeps a single eye to that Divine hand that hath so remarkably visited him he will become in due time a dignified member in the Church.

Alas, dear sister, how deeply it affected some of us on this side the water, when we heard of the death of that choice dear friend and brother and eminently gifted minister of the Gospel of peace, Job Scott, although we most surely believe he is gone to everlasting peace; yet to the church militant the loss is great, but nevertheless the will of the Lord be done, which, as one fitly said was one of the highest anthems sung in Heaven. However let us pray the Lord of the harvest to send forth more faithful laborers into his vineyard.

I must now tell thee a little how it was with us in that awful humbling time in this city, last summer, when the pestilence marched up our streets like a strong man armed; few to be seen in our streets but black men moving on in a quiet solemn manner with the hearse, from 60 to 100 per day went to their long homes, and scarcely a relation or near friend tosse them put in the ground—a searching time indeed it was. I am afraid many who made confessions and vows at that time have forsaken their sure mercy and turned again to lying vanities; it was a searching time to me, for my poor mind was for days and nights tossed as with a mighty tempest; but I never knew the advantage of resignation to the Divine will as at that time, for my mind was serene and quiet, and indeed my conduct with so much prudence and firmness, having her 3 daughters Polly, Sally and Phila, one after the other to nurse in the disorder, but all died. Indeed I have looked at things with admiration that so many of our relations stayed in the city and so few of them died, only Edward Brooks' wife and William Drinker, son of John our uncle. My son George, he is settled in Alexandria, Virginia, deals chiefly in ironware, and promises fair to succeed; his sister Mary keeps the house he left, and hath taken Abigail West for a partner, and are like to do pretty well in shopkeeping and bonnet and cloak making. Our daughter Phila is a kind of housekeeper or companion for neighbor Shoemaker. Jacob's widow, our daughter, Susan Smith and husband and three children, are tolerable well, they none of them had the yellow fever; but our troubles about our daughters Janney and Sarah continue at times, although tolerable well at present, but tribulation we must expect in this world. Beloved Rebecca Jones was much favored on this subject in our North Meeting, quoting the prophet, "I have refined thee but not with silver; I have chosen thee in the furnace of affliction," which had a good reach on Friends, and was a tendering opportunity. I find by thy letter to Margaret Hart, thou had a remarkable sense of something uncommon happening to us last summer in this city, this was sympathy with a witness. I hope thy weak frame will get better reconciled to the damp dripping weather in Old England, we shall be glad to hear from thee by every convenient opportunity. In God's Gospel love I salute thee, wishing thee health and salvation.

Farewell, this from thy friend and brother I hope in every sense of the word.

JOSEPH DRINKER.

Dear sister Elizabeth, I often think of thee, and of the solemn and weighty work thou art

engaged in, with fervent desires for thy preservation every way, my love is to thee, and if thou hast opportunity I desire to be remembered to our esteemed friend Samuel Emlen.

From thy sister,
HANNAH DRINKER.

Dear Elizabeth, I unite with my sister Hannah in addressing thee with much affection and love. From thy cousin,
SARAH HARTT.

Dear sister Elizabeth Drinker, I desire if thou should have opportunity, to tell our esteemed friends Sarah Harrison, Samuel Emlen, George Dilwin and his dear Sally, I at times think of them, and wish that grace, mercy and peace may continue to be their and thy portion, sayeth Joseph Drinker.

The Testimony and the Letter are instructive as showing the nature of that religious concern under which all who go forth as "ambassadors for Christ" ought to travel in the work of the ministry—not merely a belief that there is much spiritual ignorance and moral evil in the world, and a hope that we can do something to lessen it. This alone is insufficient; and there should be added to this a conviction, that we are acting under the guidance of the Head of the Church, and laboring in the ability which He gives. For it is his prerogative to choose, prepare and commission his own instruments.

It is not difficult to suggest innumerable qualifications and methods by which the efficiency of the Church might be improved; but, after all, is not the chief requisite the indwelling of the Holy Spirit? The Apostles were instructed not to leave Jerusalem until "endued with power from on high." "Without me" says Christ, "ye can do nothing." "I can do all things," says Paul, through Christ who strengtheneth me." He also speaks of Christ working in him mightily. It was the outpouring of the Spirit upon the Apostles on the day of Pentecost which endowed them with power; and we know how mightily this wrought in them to the saving of souls. Undoubtedly the great need of the Church at the present time is a deeper baptism of the Spirit. This, and this alone, will enable it to meet its solemn responsibilities. For this, as on the day of Pentecost, prayer, with one accord and without ceasing, should be made, until the baptism comes.—*F. Merriek in The Independent.*

"SEE THIS GREAT THING."—Samuel, in withdrawing from his office to make way for the king whom God had given them, while upbraiding the nation for their waywardness and ingratitude, invokes a phenomenon, which all accepted as an evidence of the sanction of Jehovah to his prophet's last words of warning. The sign is a thunder-storm in the midst of wheat-harvest. In our northern and more variable climate a thunder-storm in harvest-time would certainly be no prodigy; in England, at least, it is the very season of thunder-storms. Not so on the eastern shores of the Mediterranean. Wheat-harvest would be from the beginning of May to the middle of June. I have seen wheat reaped in the Jordan Valley early in April. In Judea the season is a month later, and in upper Galilee and under Hermon about another fortnight later. From April to October, rain very rarely falls, and the season of thunder-storms is from December to February. Throughout the summer the sky is cloudless. This is owing to the uniformity of the wind. It is only the west winds that bring clouds, and these winds usually prevail from

October to April. The east wind, which is hot, dry, and parching, from the desert, is uncertain, and seldom lasts long. During the summer, the winds generally blow up or down the valleys and the coasts, either from the north or the south, more generally the latter, and are never charged with moisture. But a sudden breeze from the west brings up the clouds, and these, when they meet the heated atmosphere over the parched soil, soon become surcharged with electricity, and burst into a thunder-storm. During four summer seasons in Syria I only once encountered such a shower; and this was under Lebanon, when the wind, suddenly shifting from north to south, brought up for an hour the moisture from the Mediterranean, and dispersed it over the land with a few thunder-claps.—*The College, Durham, England.*

THE PILOT.

I hope to meet my Pilot face to face,
When I have crossed the bar.—TENNYSON.

BY MARGARET J. PRESTON.

Who is the Pilot, into whose sure hand,
Waiting the summons, as the day grows dark,
Upon the border of this earthly strand,
We may commit our bark?

Can Reason rule the deck, and firmly steer
Through depths where swirling maelstroms rave
and roar,
And madly threaten to overwhelm us, ere
We reach the thither shore?

Has calm Philosophy, whose lore unrolls
The axioms of the ages, ever found
A perfect chart, to map what rocks and shoals
Beset the outward bound?

Can Science guide, who, with exploring glass,
Sweeps the horizon of the restless tide,
And questions, 'mid the mists that so harass,
"Is there a father side?"

Dare old Tradition set its untrammelled light
Upon the prow, and hope to show the way,
Through gulphing troughs that blinder make the night,
Out into perfect day?

Nay,—none of these are strong to mount the deck,
And, with authority assured free,
Guide onward, fearless of the loss and wreck
That crowd this soundless sea.

O ye who watch the ebbing tide! what saith
The wisdom that through ages hath sufficed
For questioning souls? The only chart is faith,
The only pilot, Christ!

SELECTED.

"If any man will do His will, he shall know
of the doctrine."—*John vi. 17.*

Amid the schoolmen's wordy strife
I bend my pained and wearied ear,
With all its quickened sense attent,
Some snerer, safer voice to hear.

My unskilled hand seeks not to wield
The critic's scalpel, keen and cold—
To touch unbid the jostling ark—
Nor yet the scales of judgment hold.

I dare not mark my brother's path—
I know not what his work may be—
Enough to hear the Saviour's call—
Come thou, leave all and follow me."

And so I take His gracious word;
I trust for all I may not see;
Thro' every dark and stormy way,
I know His hand is holding me.

In learned tomes I've sought for light,
And found myself in cloudland still—
The shorter way I fain would take,
And do from day to day His will.

J. E. P.

Lynn, Mass., Ninth Mo. 1889.

POEMS OF SPRING.

THE JOY OF THE SEASON.

The swift is wheeling and gleaming,
The brook is brown in its bed,
Rain from the cloud is streaming;
And the bow bends overhead.
The charm of the winter is broken!
The last of the spell is said!

The eel in the pond is quickening,
The grayling leaps in the stream;
What if the clouds are thickening?
See how the meadows gleam!
The spell of the winter is shaken!
The world awakes from a dream!

The fir puts out green fingers,
The pear-tree green softly blows,
The rose in her dark bowen lingers
But her curtains will soon unclose;
The lilac will shake her ringlets
Over the blush of the rose.

The swift is wheeling and gleaming,
The woods are beginning to ring,
Rain from the cloud is streaming;
There, where the bow doth cling,
Summer is smiling afar off,
Over the shoulder of Spring!
—*Robert Buchanan.*

FOR "THE FRIEND."

Breathlessness.

Having derived much instruction from the perusal of a recent essay on breathlessness, published in his "Physiology of Bodily Exercise," by Dr. Fernand Lagrange, I have thought a concise summary of his views on the subject would be acceptable to many readers of THE FRIEND. E. M.

Have you ever found yourself within sight of the station and been afraid of missing the train? You have a quarter of a mile to traverse, and you see from your watch that you have only two minutes. You will have to run, and for years you have been accustomed to the measured pace of the man who walks when he has plenty of time, and takes a cab when he has not. But you want to catch that train, and plucking up courage you set off as hard as you can run. Your legs are strong, and it does not hurt them when you run. However, after a few seconds, a peculiar distress seizes you. Your breathing is embarrassed, a weight seems to press you down, and a bar to be fixed on your chest. Your respiratory movements become jerky and irregular. With each step, distress increases and becomes more general. Your temples throb violently, an insupportable heat rises to your brain, an iron band seems tied around your forehead. Then comes on a singing in your ears, a disturbance of sight; you become pale and dishevelled.

You reach your goal and sink on the seat, but the distress continues, and for some minutes you are out of breath, and the hurried movements of the chest make you resemble a man seized with a violent attack of asthma. Why is it, that while your legs have done the exercise, the lungs are fatigued? A man running or going up-stairs, is forced to stop, not to rest his legs, but to take breath. Dumb-bell exercises, or holding out weights at arms' length, quickly fatigue the limbs, without causing any marked disturbance in the respiratory functions. When we are obliged to stop these exercises, it is not because we are short of breath, but because our muscular force is expended.

Why is a horse more out of breath after a gallop than after a trot? Our first idea would attribute the more prompt breathlessness to greater swiftness. But we can slow down the gallop of a horse until it falls behind another horse that is trotting; and however slow a gallop may be, it will more quickly make a horse out of breath than an equally rapid trot.

In a horse running, it is not inspiration which is difficult, it is expiration. In this exercise we experience no difficulty in getting air into the chest; it is on the contrary, the exit of air which is difficult and incomplete. The observations of a friend of the writer, shows that inspiration—that is taking in air—is free, easy, deep and three times as long as expiration—that is throwing air out of the lungs. We will find that in every muscular exercise, the intensity of breathlessness is in direct ratio to the quantity of force expended in a given time.

Respiration has to defend us from a very pressing danger, by eliminating carbonic acid from the blood, the accumulation of which, in the body, can cause death in a few minutes. This gas is constantly forming in the body of animals, and its poisonous effects are diverted by the action of the lungs, which eliminate it from the blood. The presence of an excess of carbonic acid in the blood, is the cause of the sensation, which instinctively urges us sometimes, even against our will, to render more active the respiratory apparatus. Several causes may bring about an accumulation of carbonic acid in the body.—1st. The emanations from a brewing vat may introduce the poison from without into the air-passages. 2d. A child dies of croup because the poison is not eliminated in sufficient quantity through the obstructed air-passages. 3d. The accumulation of carbonic acid in the blood may come through excessive production, and is what occurs in violent exercise.

Breathlessness occurs whenever muscular work produces, in a given time, more carbonic acid in the blood than the lungs can eliminate in the same time.

One of the first effects of exercise is to increase the frequency of the heart-beat, and consequently to quicken the blood-current. The lungs, like the other organs, become the seat of a more active circulation, owing simply to the increased frequency of the heart. Again, blood charged with carbonic acid, through a reflex mechanism, is driven more energetically towards the organ which will free it from this gas. From these two causes, there results an unusually large flow of blood, an active congestion of the lungs. As a consequence, the heart, notwithstanding the increased frequency of its beat, does not give the blood so powerful an impulse as in ordinary circumstances, and the blood-pressure falls. The current of blood being slowed, there is a kind of stagnation in the lungs, and passive congestion follows. The venous blood can no longer reach the air cells, in order to get rid of its carbonic acid, and there is a reflux to the heart. If relief is not now obtained by rest, the heart will stop beating and death will ensue.

PROFESSOR DELITSCH was most economical in his use of time; and while he was very approachable and always ready to receive a student he once made this remark, after somebody had made rather a long ceremonious call: "I never care to see any one unless I can get some good or do some good."

The Mystery of the Sphinx.

BY CHARLES S. ROBINSON.

At the foot of the pyramids of Ghizeh, immediately below one who is sitting up on the ledges, there rises out of the veridulous sands, confronting the observer like a statue which looks toward him but not at him, one of the most singular creatures that ever the art of sculpture has given to the ages. A fantastic imagination of some forgotten artist has planted there in the desert an image with one of the oddest heads and one of the awkwardest bodies that can be conceived.

This is what has been known as the Great Sphinx. It is massively constructed, and carved with admirable ingenuity, but no line of any style of beauty has it anywhere to exhibit. The ears are enormous, and indisputably long; the nose is gone beyond criticism; the mouth is now ragged, thick-lipped, and uncouth; the beard is boorish; the open eyes stare blankly into space; the wig bags flatly and flaringly out on either side; the chin has lost half of its stony hair and all of its ancient semblance of dignity; the face was formerly painted, but the red color has been washed off by the sand-showers on the weather side. Altogether the structure seems pretty much gone under the effects of age and decrepitude, and has quite the look of a used-up beathen idol.

And still all tourists agree that there remains a tranquil majesty in the mien of it, which every one would recognize the moment his eyes caught a glimpse of the forehead alight in the air. Even the fastidious Dan Stanley appears to have considered it a "giant representative of royalty." And he further pronounces that "it fitly guards the greatest of royal sepulchres." So finally he offers his testimony that "with its half-human, half-animal form, it is the best welcome and the best farewell to the history and to the religion of Egypt."

There it stands very quietly; and everybody must be allowed, with due charity, to cherish his own opinion. Coarse in its construction as a work of art, stiff and clumsy in every lineament, it is yet able, as the note-books of a thousand visitors testify, to impress the souls of Eastern travellers with the vague sense of its greatness. It is better seen from below. The first sight of it, when caught as a part of that matchless landscape displayed from the top of the Great Pyramid, inevitably belittles and dwarfs its proportions. It looks grandest of all from the long and winding approach of the old path. Most persons know that the general figure is of a colossal form, sculptured roughly from the cliff on which it reclines; indeed, it is a lofty rock cut into a symbolic shape representing a lion lying down, with the face of a human being, erect above the forepaws,—a brute's body with a man's head and neck. The body seems to lie reclining at length in the sand; the head is poised finely, with noble features; the figure stands more than fifty feet high, and once had a royal helmet above; the stone is nummulate, full of millions of minute marine shells, thus showing that years ago this part of the plain lay under the waters of the distant sea.

The entire effect is much lowered because of the overpowering achievement of size in the pyramids close by. Harriet Martineau has an amusing account of her eager anticipation as she went forth upon these excursions around Cairo. Always she said to herself, "Whatever

else my eyes will see, they will see the Sphinx." But when she rode up toward the Great Pyramid she was so absorbed that she missed the sight altogether of this idol, and thought afterwards it had been only a heap of rock piled up there amid the interminable sands of the desert. But an attentive contemplation of it subsequently enabled her to reach, and even retain, her former enthusiasm. She says it made her half afraid of it. She noticed particularly that they had placed a man "sitting in a fold of the Sphinx's neck, as if a fly might settle on a horse's mane; in that crasse he reposed, while far over his head extended the vast post-house of the jaw, and above that the dressed hair upon either side of the face, each bunch of it a mass of stone which might crush a dwelling-house; so life-like, so huge, so monstrous,—it is really fearful. The full gaze and stony calm of its attitude almost turn one to stone."

It is likely, however, that the Sphinx owes much of its singular impressiveness to the sense of mystery which for generations surrounded it.

There is no necessity now, certainly, for further keeping up the sense of mystery which has had so much to do with the fame of this image. The sand, which covered all the front of the idol, has been excavated; something looking like a temple or votive chapel was found just between the paws the lion extends along the face of the rock; statues of King Khafra, three in number, one of which is now in the Bulak Museum, were standing quietly waiting to be dug up and to tell their story. The making of this rock into a figure of a deity was begun by Cheops; it was finished under the direction of King Chébron; and it was dedicated to Harmachis, the God of the Living Sun. This is learned from a large tablet covered with hieroglyphics which was found fixed upon the breast of the animal down beneath the sands of the ages. There used to be an altar in one of the chambers, and this was so located that the sweet savor of a sacrifice might most easily be supposed to reach the god's nostrils.

That is to say, there is no longer any mystery of the Sphinx; it represents a transformation of the deity Horus, so an inscription discovered lately at Edfu relates; the god, in order to vanquish Typhon, the evil spirit, took the shape of a human-headed lion, thus he arose upon the imagination of those ancient idolaters in the remote past for their worship. Hence the Sphinx was the colossal embodiment of Egyptian idolatry at its highest power and basest degradation. The son-god was not equal to his own defenses, and the structure lies in ruins. A strange sort of beauty must once have graced it as a thing of art; but the Mamelukes used the big head for a target when they practised their artillery in shooting. That was what broke the nose and tore fragment after fragment out of the wig and the beard and the chin. Then the open desert invited the winds to come and bury the enclosure below; and so the old battered creature gazes out across the ages, lonely and lost in its vain attempt to summon its friends for rescue, with the far-off look of a deserted monarch. And so Egypt stands crownless to-day; the obelisks, the pyramids, the sphinxes—all are desolate. They lingeringly proclaim their own humiliation before their conqueror. And that was what the Lord said by his prophet in his Word: "He shall break the images of Bethshemish that is in the land of Egypt; and the houses of the gods of the Egyptians shall He burn with fire." This was what the sad Jeremiah wrote while he was an exile in that coun-

try; his eyes had to bear the pains of sights he saw, but he hoped on and kept the faith.—*The Sunday School Times.*

FROM "THE SUNDAY SCHOOL TIMES."
Original Lesson-Lights.

BY H. B. TRISTRAM, CANON OF DURHAM.

"*A Sower Went Out to Sow.*"—Just at the beginning of the year we arrived at the plain of Gennesaret, only about three miles in extent, enclosed north and south by ranges of steep hills, and westward by a mighty basaltic dyke, once a stream of molten rock which has poured down and encroached on the plain. The whole plain is strewn with huge black blocks and stones of smaller size which have become detached, and, either through earthquakes or other causes, have been scattered over the surface of the lower ground. The plain is, and probably always was, unfenced, and at this time, freshly plowed in its whole extent, it was simply one level dark brown expanse, with no tree to relieve the monotony, which was broken only by narrow lines of green oleanders, overshadowing the three rivulets which intersect it. Footpaths, fresh trodden on the plowed fallow, intersected it in all directions. The plowing and the rude brush-harrowing being completed, the sower was beginning to sow. He had literally come forth to sow; for he came from the village of Irbid, several miles off, on the hills to the south. His basket of seed slung under his left arm, with steady measured pace he marched up and down his portion of the open field, jerking his handful of corn before him at each step. Two narrow paths intersected his corn-patch. These necessarily recurred their share of seed, where it did not long remain; for a few jacksaws and some little flocks of larks and buntings followed the sower, and soon swept the pathways clean.

"*Other Fell on the Rock.*"—The seed on the rich light soil was soon brushed in by a lad with a bunch of twigs used as a rake. But much of this must come to nought. We spoke just now of the rocks and stones with which the plain is strewn. Most of these boulders have sunk into the black earth, but only far enough to be covered with a sprinkling of soil by the harrow. Now all the surface is moist, and the seed will germinate, very soon to be burned up by the scorching sun, like grass on the house-top. Every here and there we may see small stalks protruding. They are the stumps of the most noxious weed of Gennesaret, a sort of astragalus, with roots penetrating, as we found by experiment, several feet deep, and which the fellahin are too indolent to dig up and extirpate, contenting themselves by chopping down the year's growth with their mattock. Close alongside of these boulders and rock clumps are patches of the richest soil the earth produces, the whole consisting of decomposed basalt, from the stones which strew the surface. In good seasons, when there has been abundant "latter rain," a hundred fook is not an unusual crop in this fertile nook. We were here witnessing even to its minutest details the scene that was before the eye of our Lord and his hearers, as he sat in the bows of a fishing-boat drawn up close to shore in front of the plain.

Spring in Gennesaret.—I have returned in early spring to find the black winter mantle of Gennesaret transformed into a brilliant green carpet, spangled with flowers of every hue, scar-

let and pink predominating, anemone, ranunculus, iris, poppies, and gladioli. Here and there brown-burned patches, where on the rock was no depth of earth; and still more frequently the tough young shoots of the astragalus thorn, casting their long pinnate leaves over the tender blade of young corn, which they will soon strangle. The oleanders in long sinuous lines, by the shore and little streams (the willows by the watercourses), were simply clad in a mantle of pink, and in the early morning were resonant with the music of song-birds, while the call-notes of quail and francolin echoed from every corn-patch. It was a lovely picture of the lavish beauty of nature and of the bounty of nature's God. Again I have returned in the end of May, when the reapers were beginning to ply the sickle. The shallow rock patches were hardly observable; the prickly weeds and giant thistles had asserted their claim to nearly one-third of the surface, but the crop elsewhere was rich and abundant, and may have yielded its hundred-fold.—*The College, Durham, England.*

MAY I close these words by an illustration thrown from the lips of a rough, sea-faring man, one of the few survivors of a great wreck which took place some years ago, when a crowded steamship foundered in the stormy waters of the Bay of Biscay? As soon as those who had escaped from the sinking vessel found themselves in a small boat on the raging sea, they discovered that their chief danger came not from the massive sweep of the waters, but from the angry, breaking waves which descended upon them from time to time, and against which every eye and ear had to watch, with unabated attention. As the shades of evening drew on, the survivor who told me the story, said that his heart sank at the thought that in the darkness of the night it would be impossible to see those insidious breakers, and that sooner or later, the boat would be engulfed by them. But with the darkness there came a corresponding safety. Every one of those dangerous waves, as it rolled towards them, was crested with phosphoric light which showed its coming afar off and enabled the seamen to guard against it as carefully as if it had been full daylight. The spirits of the little company revived, and though from time to time the cowards or the desperadoes among them were for turning back, or driving an oar through the frail boat's side, the consorcations guided them through the night, and they did at last, in the early dawn, catch a view of the distant vessel, by which they were saved.

That crest of phosphoric light on the top of those breaking billows was as the light of Divine Grace, the compensating force of Providence in the darkness of this mortal night, and on the waves of this troublesome world. The perplexity, the danger, the grief, often brings with it its own remedy. On each bursting wave of disappointment and vexation, there is a crown of heavenly light which reveals the peril, and shows the way and guides us through the roaring storm. Out of doubt comes faith, out of grief comes hope; and "to the upright there ariseth up light in the darkness." With each new temptation comes a way to escape; with each new difficulty comes some new explanation. ***

He who has guided us through the day, may guide us through the night also. The pillar of darkness often turns into a pillar of fire. Let us hold on, though the land be miles away; let us hold on till the morning break. ***—*Dean Stanley.*

FOR "THE FRIEND."

The title of the article published on pages 315, 323 and 331 of the present volume of THE FRIEND, should have been printed as "*The Overseers of the Public Schools founded by Charter in the Town and County of Philadelphia in Pennsylvania,*" etc. The printer was furnished with the correct title, but omitted the first three words in all three sections of the article. The error was not noticed until too late to correct it in any of them. The first section cannot be fully understood without this explanation.

G. V.

Fifth Month, 1890.

Give Them a Chance.—Boys very early manifest the peculiar traits of character which determine the course of their whole lives. When John Beach came to America, a boy of about fifteen, he was penniless and found no friend on the continent who could help him, his uncle whom he expected to meet having gone to the South. He applied to the foreman of a manufacturing establishment for permission to learn a trade. The foreman turned him away saying: "We require a boy whom we undertake to teach a trade to deposit fifty dollars as security that he will remain until his apprenticeship expires, and you have no money. The young man went away disappointed, but not discouraged. He went to a brick-yard and carried bricks for 50 cents a day until he had saved fifty dollars, and returning to the foreman said: "Now I have the money and am ready to deposit it with you if you will allow me to learn a trade." Again the foreman repulsed him because he thought so ungenerally a youth could never be a mechanic.

The young man was again disappointed and chagrined, but not cast down. He went to the proprietor and told his story. The proprietor of the establishment was sure that a boy who would make such sacrifices and persist so long in his purpose to learn a trade ought, at least, to have a chance, and going to the foreman he ordered him to take the young man and give him a trial. He did learn a trade, and by industry and perseverance rose until he became the leading ship-builder in America.—*Exchange.*

Stick to One Thing.

"Unstable as water, thou shalt not excel," is the language of the Bible. Whoever expects to succeed in any undertaking, must enter into it with a hearty and earnest will to do his best. When a trade or profession is chosen, no obstacles, be they large or small, must be allowed to stand in the way of mastering that trade or profession. However much we may appreciate the old-time custom of indenturing apprentices, the system, in its practical results, operated almost always for the lasting good of the apprentice. Generally it insured to him a good trade and a wholesome discipline that fitted him for success in business. At the present time very many young men undertake to acquire a trade, and after a brief time abandon it, because there are unpleasant duties to be performed and obstacles to be overcome. They consider themselves accountable to no one, and go and come at the bidding of caprice, or an unsettled, easy mind. The result of this is to send into the world young men who have not half learned their trades, of unstable character, who drift from post to pillar, and who succeed in nothing but the wrecks of the highways of life, melancholy wrecks of men. We would earnestly entreat every young man, after he has chosen his vocation to stick to it; don't leave it because hard blows are to be

struck or disagreeable work performed. The men who have worked their way up to wealth and usefulness, do not belong to the shiftless and unstable class, but may be reckoned among those who took off their coats, rolled up their sleeves, conquered their prejudice against labor, and manfully bore the heat and burden of the day. Whether upon the old, worn-out farm, where our fathers toiled diligently, striving to bring back the soil to productiveness, in the machine shop or factory, or in the thousand other business places that invite honest toil and skill, let the motto ever be—"Perseverance and industry." The baby training of the nursery was good enough in its place, but it won't answer all the demands of an active life. This is not a baby world. We must expect to be knocked and jostled about in the stern conflict, and get run over, if we are not on the lookout and prepared to meet the duties of life with a purpose not to shrink from but to fulfill them. A young man with a good trade or honorable profession, as he goes forth into the world, with his mind made up to stick to his trade or profession, is not obliged to ask for many favors. He will hew his way to success, while the unstable and shiftless will grow tired, despair and fall.—*Selected.*

Natural History, Science, etc.

The United States Department of Agriculture has issued a number of the Journal of Mycology, having special reference to those forms of fungi which affect the farmer. Among these are the *Road Fungus of New Zealand*, which is described by R. Allan Wight, of Alaska, New Zealand. He says:

"This fungus attacks a great variety of tree roots, amongst the most conspicuous of which are the apple, pear, peach, and all other common orchard trees. The white thorn is also very subject to its attacks, as well as a great many *Abies* and several of the native trees and plants. It also attacks the cabbage, the potato, docks, sorrel, fern, and in fact is almost omnivorous, which is a marked peculiarity. The only plants I have ever known to resist it are resinous pines and roses; the former suffer at first and the leaves turn yellow, but they ultimately recover, and I never knew one to succumb, whereas the contrary is the case with all other plants attacked."

"In hedges of white thorn, where roses have been planted at intervals, the thorns are killed and the roses remain intact and quite uninjured. In an orchard it will appear in patches, killing the fern and sorrel and spreading until it reaches a fruit tree; it then attacks the bark round the stem just under the ground, which speedily rots, presenting the appearance of having been cooked, and has an offensive smell; it then proceeds along the roots and the tree soon shows withered leaves, which drop off, leaving it bare, and finally it falls over and lies on the ground. Its movements are uncertain; sometimes a tree here and there dies; sometimes a whole row, and very often acres are swept off. Many entire orchards of fine trees are killed in a few years. This fungus is never found in clay or other damp soils, but always in dry, friable lands. ***

"The pest is most plentiful on the skirts of the primeval forests and on fern lands adjoining where no cultivation has ever been resorted to. Whole crops of potatoes are destroyed on such lands, and on dry lands where native tree stumps remain it is very prevalent.

"My own opinion is, that it is a fungus native

to and probably peculiar to New Zealand (in the North Island only). All my experiments with sulphur and lime have failed. Kerosene-oil, used in winter, has alone been of any use, and that has been used pure in winter without killing the tree. The fungi of New Zealand are legion and very destructive, but this is the worst, and particularly as it is confined to dry soils. Where I am now writing, 500 trees have been killed within the last two years, and all remedies tried have failed."

Byron O. Halsted writes of a fungus that was found at New Brunswick, N. J., growing on cucumber leaves. It was also found to attack squash and pumpkin leaves. In some cases large fields of cucumbers were almost ruined by this plant.

The potato rot has been unusually abundant in New Jersey during the past season. The cultivated sweet scented violet has also suffered from a fungus, entailing considerable loss on some growers.

The Black rot of the grape is due to a parasitic fungus; and to prevent access to the fruit of the spores of this plant, the practice of enclosing the bunches in paper bags has been resorted to. To be fully effectual this ought to be done soon after the flowers have expanded. Spraying the fruit with a solution containing 6 lbs. of sulphate of copper and 4 lbs. of lime to 22 gallons of water, has also proved useful.

Apple scab is another fungus disease, which has been treated by spraying the trees with different chemical solutions, capable of destroying the fungous growth. These applications should be made almost as soon as the buds begin to swell.

A correspondent from Bermuda Islands wrote that on the 28th of Eleventh Month, his section was visited by a very heavy fog, and a few days later his crop of six-weeks beans was badly mildewed. He gave the plants a thorough dusting with flowers of sulphur, and within a week the fungus had entirely disappeared.

Disappearance of a Butterfly.—We were sauntering through a firwood in Surrey, when suddenly this insect, to us then quite unknown, came sailing by. The red underwing has an expanse of wing of some three inches, and derives its name from the deep red, almost approaching crimson, of the lower wings. A broad band of black runs across the centre of the red, so it will easily be imagined that so gay an insect would be very conspicuous. All at once, to our exceeding bewilderment, it disappeared, reappeared almost directly, and was then gone again. After this sort of thing had gone on for some little time, we were at length able to track it to its temporary resting-place on one of the fir-trunks. Its upper wings, mottled and barred with various shades of brown and gray, were so exactly the tint of the bark, and so effectually hid the brilliancy of the lower wings, that the mystery of its occasional disappearance was thoroughly cleared up and explained.—*Hulme's Wayside Sketches.*

Black and Green Teas.—Among the mountains, and at a height of 2,000 and 3,000 feet above the level of the sea, I found the black-tea district, which I was anxious to see, and the existence of which had been denied by my affectionate friends the mandarins. Having been in several green-tea countries further north, I was desirous to ascertain clearly whether the plant was the same species in both places, or whether, as generally believed, they were different. I was now fortunate enough not only to find an

extensive tea district, but also to be present when the natives were picking and preparing the leaves; and I not only procured specimens for my herbarium, but also a living plant, which I afterwards took to the green-tea hills of the north, and found, on minute comparison, that it was identical with the *Thea viridis*. In other words, the black and green teas which generally come to England from the northern provinces of China are made from the same species; and the difference of color, flavor, &c., is solely the result of the different modes of preparation.—*Fortune's Travels in China.*

THE FRIEND.

SIXTH MONTH 7, 1896.

We have received from Kezan-Paul, Trench, Truber & Co., of London, a copy of *The Pilgrims; an Allegory of the Soul's Progress from the Earthly to the Heavenly State*, by Charles Fox.

The allegorical method of enforcing truth is one that has often been used, and by no one more successfully than by John Bunyan, whose *Pilgrim's Progress* is one of the best books of 200 years ago, which still retains popularity.

There is a general similarity in the plan of the present volume and that of Bunyan, but much difference in the details. Charles Fox has not wrought into his story so many of the striking incidents which attract the reader of the older *Pilgrim's Progress*—such as the wicket-gate, the scenes in the house of the Interpreter, the fight with Apollyon, the imprisonment in Doubting Castle, &c. It may be supposed, that the stormy period of English history in which Bunyan lived, suggested to him martial illustrations of the path he was trying to depict; but that Charles Fox, as a member of the peaceful Society of Friends, would more naturally describe the path of his pilgrim in a less warlike style. He represents him as an inhabitant of the city "Dewit," before he set out on his pilgrimage. In the course of his journey he met with many persons, some of whom became fellow-pilgrims, and others endeavoring to discourage him, or to turn him back to the city of Dewit.

We have not examined the book with sufficient care to form a decided judgment as to the correctness of some of the attempts to represent spiritual experiences by outward incidents—still less to endorse every expression contained in it—but it contains many suggestive passages calculated to give a profitable direction to the thoughts of the reader.

We have received a copy of a brief printed Address to its members, issued by New Bedford Monthly Meeting, Mass., dated Third Mo. 27th.

Although short, it contains some paragraphs which are encouraging, and seem to show, on the part of those who prepared it, an appreciation of the true ground of useful religious labor. Such are the following passages:

"It is by yielding to the gentle influences of the Holy Spirit in each heart, that we are or can be prepared for the work of the Lord, especially in this day of upheaval and general confusion of religious belief; when nothing short of the pure witness for Truth in the heart and conscience will satisfy the earnest inquirer.

The great object of all religious effort should be to bring mankind to that foundation which is sure, even Christ Jesus the Lord—who is "the way, the

truth and the life,"—that they may know a growth and establishment in Him, in whom their strength and labor for the gathering and upbuilding of the Church must consist.

For He says, "Without me ye can do nothing," and again, "He that gathereth not with me scattereth." Even our Christian activities must be directed by the Divine Hand.

Comparing the past of our Society with the present, we must see the great loss sustained by us in substituting methods, and making changes in various ways, seeking to conform more nearly to other societies in their belief and manner of worship, so opening the way for our younger members to accept and embrace views and practices not in accordance with our well-known order and usages.

We know very little about the recently past history or the present condition of New Bedford Monthly Meeting, as to how far the changes which it warns against have affected its members, but we should rejoice to see in it, and in every other part of the Society of Friends, a revival in primitive doctrines and faithfulness, so that their members might experience "a growth and establishment in Christ."

SUMMARY OF EVENTS.

UNITED STATES.—The decrease in the public debt for the Fifth Month amounted to \$6,061,871. Total amount of cash in the Treasury, \$638,362,175. The President has sent to Congress a message, with attached the Secretary of War's report, in reference to the recommendation of the Pan-American Congress for the establishment of an International American Bank. The draft of a bill to authorize the incorporation of the bank accompanies the message.

On the 2d instant the Senate adopted the conference report on the Army Appropriation bill, retaining the clause providing for the sale of liquor in canteens. Only 8 Senators voted against the bill—5 Republicans and 3 Democrats—including those faithful champions of temperance, Colquitt and Blair. The latter remarked that the Secretary of War's report of our Government officers of the army would be allowed to sell liquor to the soldiers.

The ten principal breweries in San Francisco have been sold to an English syndicate for \$7,500,000.

A despatch from Guthrie, Indian Territory, says that the Iowa Indians have formally accepted the offer of the Government, made through the Cherokee Commission, to sell their lands to the United States for \$1.25 per acre, they having reserved in severity 80 acres per capita. The Iowa reservation is composed of 228,418 acres of land. After the Indians have been allotted their lands, the territory there will remain 221,615 acres to become public domain.

In 100 years the United States has spent \$93,000,000 on lighthouses, says *The Globe-Democrat*. This year the amount expended will be \$3,500,000.

In Chicago, on the 21st ultimo, on complaint of the Deputy a party of constables, armed with axes and crowbars, broke into the gambling house of George Hawkins and carted away all the gambling implements in the place. There were about two tons of these implements, and their uses being proved, they were destroyed by order of the Mayor of Chicago. That is the second raid of the kind made by the *Nos*. "This course is taken for the purpose of demonstrating that gambling is going on in the city in spite of the claim made by the city administration that, in obedience to orders, the police have closed all of the gambling houses."

The Iowa State Congregational Association, recently in session in Des Moines, decided to take up the fight for public schools and against the Catholics.

On the 30th ultimo, a passenger train ran through an Iowa bridge, and out a third of the way. The engine, with its tender and first car, which was filled with passengers, plunged into San Antonio Creek. The weight of the engine and the first car broke the couplings, and left the other two cars of the train standing on the track. The bridge was struck and the weight was sufficient to break open the front and many passengers were thrown into the water. It is thought that thirteen persons were drowned.

The deaths in this city last week numbered 304.33 less than during the previous week, and 89 less than during the corresponding period last year. Of the

foregoing, 149 were males and 155 females; 43 died of consumption; 33 of diseases of the heart; 20 of pneumonia; 17 of inflammation of the brain; 10 of cancer; 10 of diphtheria; 10 of convulsions; 9 of inflammation of the stomach and bowels; 8 of marasmus and 8 of old age.

Markets.—W.—U. S. 4½, 116 a reg, 102½; coupon, 103½; 4½, 120½; currency 6¼, 116 a 120.

COTTON was quiet on a basis of 12½ cts. per pound for middling uplands, a decline of 4c.

FEED.—Winter bran, choice, \$16.00; do, fair to prime, \$15.12½; \$15.97½ winter, super, \$15.00. W.—Western and Pennsylvania super, \$2.50 a \$2.75; do, do., extra, \$2.75 a \$3.35; No. 2 winter family, \$3.50 a \$3.75; Pennsylvania family, roller process, \$4.00 a \$4.50; Western winter, clear, \$4.25 a \$4.50; do., do., straight, \$4.65 a \$5.00; winter patent, \$5.00 a \$5.15; Minnesota, clear, \$3.75 a \$4.25; do., straight, \$4.50 a \$5.10; do., patent, \$5.25 a \$5.65. Rye flour sold in a small way at \$3.25 per barrel for choice.

GRAIN.—No. 2 red wheat, 90½ a 91½ cts. No. 2 mixed corn, 33½ a 40 cts. No. 2 white oats, 35 a 35½ cts.

BEEF CATTLE.—Extra, 5¼ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 4¼ a 4½ cts.; common, 4¼ a 4½ cts.; culls, 3½ a 4 cts.; fat cows, 2½ a 3½ cts.

SHEEP.—Extra, 5¼ a 6 cts.; good, 5¼ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.

LAMBS.—Lamb, 7 cts. HOGS.—Good Western, 6 a 6½ cts.; common, do., 5½ a 5½ cts.; State, 5¼ a 5½ cts.

FOREIGN.—W. E. Gladstone, speaking at Howarden, on the 27th of Fifth Month, predicted an early general election. He denounced the present system of publicans, and said that the publicans may be deprived of their licenses. The whole content of the license system, he said, ought to be vested in local elective bodies. It would add £300,000,000 to the National debt to purchase publicans' licenses. The working people, knowing as they do the social origin of the liquor traffic, ought to protest en masse against the Government's immoral licensing plans.

The London *Past*, discussing the fisheries question, says it thinks that France, having no territorial rights in Newfoundland, ought not to ask for territorial compensation. It says that the rights on the coast of Labrador being given instead, and says further, that France is not justified in ignoring Newfoundland, because, if the latter should carry out the present threat, to quit the empire, England would no longer be concerned in the matter.

The London *Standard*, dated the 2nd instant, says: There is great speculation going on at present in the shares of the Kentucky and Tennessee Land Companies. In some cases the shares have rapidly risen, until they now bring from 250 to 300 per cent. premium. The London *Standard* says that the Government is being greatly overdone, and predicts that the present inflated prices cannot be maintained.

An appalling famine prevails in the Noudan. People are eating dogs, cats, rats and snakes to keep from starving. Hundreds are dying daily.

A French treaty, which is to apply to one from the Queen of Denmark, is published. In his letter the Czar promises a strict inquiry into Siberian scandals, and says he will punish heavily excesses of severity on the part of officials. Lastly, he promises to instruct his Ministers to draft measures of amelioration.

The Village of Raphanie, in Armenia, has been destroyed by an earthquake. A number of mineral springs spouted from the crevices made in the earth by the shocks, and the flow of water was so great that the adjacent fields were flooded. The earthquake was preceded by rumblings, which caused the inhabitants to flee from the village, and they thus escaped death from the falling houses. No lives were lost whatever.

Petitions to the Powers are being circulated for signature in Crete, demanding that the Governor almost exclusively of the Cretan people, that all fiscal revenues be ceded to the Cretan Administration; that the decisions of the Cretan Assembly be submitted to the Governor for sanction, without reference to the Porte; that the native police be re-established; that the Turkish troops be withdrawn, and that the tributes be abolished.

The northern part of the City of Sophia has been wrecked by a hurricane. The loss of life is considerable. Among the soldiers the killed and injured number eleven. The loss among the inhabitants has not yet been ascertained. The damage to the palace amounts to \$300,000.

A telegram from Lima, Peru, reports that the ac-

verest earthquake known there for many years, occurred about ten minutes before two o'clock on the morning of the 2nd instant. It was followed by two other shocks, which, though milder than the first, were of more than the average severity.

The project of a railway to Alaska is about to take definite shape. Application will be made to Parliament for incorporating the Vancouver, Northern and Alaska Railway and Navigation Company.

NOTICES.

Invitation is hereby extended to all the graduates of Friends' Select School and their teachers, whether other notices reach them or not, to join in a Social Reunion in the school building, at 140 North 16th St., Philadelphia, on Sixth-day, Sixth Mo. 20th, 1890, at 8 p. m. It is proposed also to consider the question of forming a permanent Alumni Association.

SOCIETY FOR HOME CULTURE.—The annual public meeting of the Society for Home Culture, will be held at Friends' Institute, 1305 Arch St., Seventh-day Sixth Mo. 14th, 1890, at 2 p. m.

SARAH ELY PAXSON, Sec.

A young woman Friend, with experience, wishes a position as companion, and willing to assist in light household duties.

TEACHERS WANTED.—A second, and an assistant teacher at Moorestown Academy, Moorestown, N. J. Commencing with the Fall term of the present year.

Apply to Samuel L. Allen, 1107 Market St., Philadelphia, or Elizabeth H. Richie, Moorestown, N. J.

A teacher of experience, acquainted with "Quincy Methods," and modes of instruction now generally approved, desires a position in Primary Department of a Friends' School. She could enter upon duties at any time in Ninth Month. Address E. B. M., Germantown, Philadelphia.

Pleasant 2nd-story rooms, with good table-board, can be had at moderate rates in a Friend's family house. Address, N Box 164, Media, Pa.

A few boarders can be accommodated in a Friend's family at No. 480 North Fifth Street, Phila. Fifth Mo. 1890. EDITH SHARPLESS.

DIED, at her residence in Germantown, Fourth Mo. 18th, 1890, MARGARET G. SHEPPARD, widow of John E. Sheppard, aged 81 years, a beloved member and elder of Frankford Monthly Meeting, Pa. This dear Friend yielded in early life to the vision of our Lord, and in the path of self-denial, her intellectual gifts were sanctified by Divine Grace, and used by her Master for his service in the Church. It was evident to those who were with her through a suffering illness of some duration, that the support on which she leaned was not in the path of self-denial, her intellectual gifts were sanctified by Divine Grace, and used by her Master for his service in the Church. It was evident to those who were with her through a suffering illness of some duration, that the support on which she leaned was not

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THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SIXTH MONTH 14, 1890.

No. 46.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 227.

DARKNESS AND LIGHT.

Stephen Grellet was brought up in France among those of the Roman Catholic religion, but after removing to America and coming under the power of Divine Grace, he was convinced of the spiritual nature of true religion, and of the worthlessness of mere ceremonies and rites. In his subsequent travels over Europe as a minister of the Gospel, he had many opportunities of witnessing the darkness and superstition which prevailed among them, especially in Roman Catholic communities.

Being at Naples in 1819, he says: "A pious priest came to see me; he laments the general ignorance of real religion that prevails among people and priests; gross superstition is substituted. He said that very little liberality towards the relief of the indigent is to be met with, but gifts for the liberation of souls out of purgatory abound. This is a very favorite topic for priests and monks to preach upon. In Naples only, he says, above \$40,000 are annually given by beggars in half-cent pieces, for that purpose; all this goes to the priests to say mass. At nearly every door of their places of worship I see notifications posted, that indulgences and pardons for sins will be obtained by entering the church, performing certain ceremonies, or paying so much money."

A few days after, he makes this note in his journal:—"Since I came to Naples, I am frequently much annoyed by friars, who introduce themselves into my chamber, and are sturdy beggars; they beg for masses to be said, and prayers to be made, as they say, for souls in purgatory; they beg also for their own convents, for tapers to burn before the images of their saints, and of the Virgin Mary, to adorn their altars, &c. They have their indulgences for sale, various relics, little images, &c., to all which they attribute great efficacy, such as to preserve the wearers of them from the hands of robbers, from sickness, from evil spirits, and many other things. I find it difficult to get rid of them; and some finding they cannot obtain their purpose, become very passionate; and yet a willingness has appeared in others to hear what I had to say against their superstitions and idolatrous practices."

At Stutgard in Germany, Stephen Grellet

says: "We have been in company with a pious young lawyer, just returned from Vienna. He was sent there to transact some business of importance for a banking house in Switzerland. About the same time, three other pious young men also came to Austria, in the pursuit of their trades. They loved to mingle with those who love the Lord Jesus. One of these young men, being in company with a Roman Catholic whom he believed to be of that description, spoke freely to him of the love of God, and salvation by Christ; but he informed his priest of it, on which the young man was reported to the police, arrested, and sent to prison. His papers were taken and examined. It was found that he corresponded with the two other young men, and the young lawyer. These were also arrested and their papers searched. It was found that they entertained principles contrary to Popery, for they were Protestants. The three young men were sent to distant prisons, and the young lawyer was carried under an escort of police to the frontiers of Bavaria, with orders not to return to Austria under severe penalties. No wonder that, whilst we were in Vienna, we felt ourselves so encompassed with the spirit of darkness, and were sensible that an evil eye was upon us; but the Lord did not suffer us to fall into the hands of unrighteous men, and in his mercy restrained them. Blessed and praised be his name for ever!"

When at Valencia in Spain, a physician who had acted as an interpreter told Stephen Grellet, "that about a year since, he was sent for into a nunnery, to visit, as a medical man, a female who was ill. As he stood by her, she appeared to wish to speak to him, but not to be able to raise her voice above a whisper: he put his ear to her mouth; she placed a paper in his hands, unobserved by those that were near, and whispered in his ear, 'I have no bodily disease but distress of mind.' The contents of the paper were to entreat him to devise some means to rescue her from that horrible place. She was a young woman of fortune in Italy; and, after her father's decease, her brother contrived to get possession of her estate, and through the agency of some priests, to have her removed to Spain and shut up in this convent. Very soon after this, and before anything could be done for her rescue, the physician was himself imprisoned, and he has not been able to hear anything of her since."

Amid the darkness and superstition which abounded, it was cheering to our friend to meet with those who had been enlightened by that Divine Light which is offered to all mankind. At this very town of Valencia he mentions meeting with a young priest who was fully convinced "that the Church of Rome is Babylon the great." And also with an aged man, eminent as a lawyer, who had seen the great evils that have resulted from the many and gross superstitions of that body; and lamented over the depravity and wickedness of many of the priests and monks. "Some time since he wrote boldly to the Pope, to the Archbishop of Toledo and to

the King. To the latter he represented how many of his best subjects were, under his name, brought into cruel sufferings, that others were put to death, and multitudes were shut up in noisome prisons. Upon which that wicked and cruel man who was then the king's prime minister, sent orders to have him arrested, and that sentence should immediately be passed upon him; but the judge, who was his intimate friend, devised means to save his life, by representing him to be a madman, and sent him to one of the cells among the insane, and extended kind treatment to him there. He remained six months in that cell, and thus narrowly escaped death. He was released on the change in the government. This aged man appears to be well acquainted with several of our Christian testimonies, especially as regards the influences of the Spirit. He knows a number of persons convinced of the same important truths, who reside in various parts of Spain."

When visiting at Rome, Stephen Grellet says, "I found much religious sensibility among some monks and nuns. I preached to them the Lord Jesus Christ the only hope of salvation, and described to them what the Christian cross is, and where it is to be borne." "It is marvellous that though these religious services bring me into contact with so many priests, monks and nuns, where they hear doctrines so new to them, which also strike at the root of popery, no one has yet made an objection; but, on my taking leave of them, they treat me with kindness."

The visitations of Divine Grace are not limited to any rank or condition of life, but are extended to the King of Wurtemberg, whom he found in a tender state of mind. He says: "I felt the love of the blessed Redeemer towards him, and endeavored to encourage him to a faithful adherence to the dictates of the Divine Spirit, and day by day to wait upon the Lord, that he may receive renewed strength to perform the vows that he had made in the days of his distress. He would follow me to the outer door of the palace; and, on parting, desired to continue to have a place in my remembrance and prayers; and that if at any time he could serve me, I would let him know. This is a time of gracious visitation to his soul. May the Lord prosper his work with him!"

"I am greatly bowed down before the Lord whilst contemplating his power, love and mercy. I behold the efficacy of it in poor-houses and in palaces, among all classes of men of every nation or religious denomination."

J. W.

THE storms of the sea touch but its surface. Beneath the waves that wreck the strongest ships there is a depth where the soft-flowered mollusc palpitates, and the delicate shell and tinted blossoms float in perfect repose. Time is the surface of the ocean, eternity the depth; and even now eternity may begin in the soul amid the tempests of time. Letting the anchor down into it gives a share in its calm.—J. Ker.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 354.)

1795. Seventh Mo. 7th.—We have passed a mountainous country on one side, and on the other we could not see land, as the river grew very wide; and when we came to the Gulf of St. Lawrence (deemed 350 miles from Quebec), we were quite out of sight of the land. As the wind blew fresh, my sickness increased so much that I thought the sea must be my grave. It was about three days before the land came in sight again, and then the weather appeared stormy—so that the captain thought best to put out to sea to avoid danger one night; and this put us out of our course. In this trying season I was led to closely examine my steps, and my prayers to the Lord were fervent, that He would condescend to be my stay and staff—who did not leave me without an inward evidence that I had given up in obedience to what I believed He required of me; and also I was favored with a well-grounded hope it would be well with my soul, if I was never permitted to see the land more.

12th.—After a hard gale of wind, we were in danger of rocks and shoals between the Island of Cape Breton and Nova Scotia. About noon we entered that which is called the Gut of Canso, in a very favorable time. Our passage through this place was so wonderful, the captain confessed it was of the Lord. This gut is a narrow passage between the mainland and Cape Breton, about twenty miles in length and a mile wide, and saves, as is supposed, three or four hundred miles sailing. An awful sense of the Lord's goodness impressed my mind this night, as we lay near Cape Canso. After passing through grievous seasickness, and various difficulties, occasioned by contrary winds, fogs, and rough weather, we were favored to land safe at our desired port of Dartmouth, on the 17th, and were kindly received by our Friend Seth Coleman. The next day I felt myself weak, and did not go about much; but my tongue cannot describe the feelings I had of the Lord's loving kindness, which had been extended, and was still continued towards all who are given up to serve Him in humble sincerity.

19th.—On First-day we attended the meeting at Dartmouth; it was large for this place; which proved a heart-tendering, favored opportunity. Then went about four miles out to our Friend Thomas Green's. The next day visited three families, to good satisfaction. These Friends have had their trials; others, removing away when they had not freedom to go. Our visit was very acceptable, as coming in a needful time, which some of them expressed. We visited six other families, who seemed tender and well contented.

Dartmouth lays on the east side of Jebuta [Chebucto] Bay. It contains between 50 and 100 houses. The town of Halifax, containing about 500 houses, lays nearly opposite, on the west side.

23rd.—We were at three meetings, one of which was for worship, one a meeting of conference, and at the third hour was held their Preparative Meeting—in which those are allowed, who incline to marry, to declare their intentions, on account of their remote situation from any Monthly Meeting.

These were opportunities of favor, remarkable I thought; and their business well conducted. On the next day we had a solemn parting meeting, which was a favored time; and the next day (27th) we took our leave of Dartmouth,

Many Friends and others coming together, we had a solemn session before we left them.

Our prospect now was, to go towards Digby, Beaver Harbor, and farther on in Nova Scotia.

Proceeding up the bay, as the soldiers occupied the ferry-boat, we had to swim our horses over, which was about half a mile wide. That day we rode about thirty miles, and lodged at a public house. I was unwell and the weather wet the next day; so that we tarried here. Poverty of spirit was my portion, yet I was humbly quiet in mind, praised be the Lord. The people were kind to us.

29th.—We set forward this morning a little refreshed, and rode near forty miles through a mountainous country. The people seem to live well, and appear open-hearted to receive Friends; many being weary of their teachers. As I was very weak in body, we hired a chair to ease me in travelling, and reached to our Friend Samuel Moor's, the 30th, being about forty miles. My weary body and mind seemed to experience much comfort.

Eighth Mo. 3rd.—We had two meetings here, one of which was held in S. M.'s house; large and satisfactory; and the other on a mountain not far off. I marvelled at the kindness of the people, and their openness to receive. On the 4th we set forward for Annapolis, and that afternoon had a meeting at Randolph; and though very rainy, it was large and very satisfactory. The next day had a meeting in a Baptist Meeting-house near; and another about ten miles off; both were favored seasons, and the people open-hearted and kind.

5th.—This day we reached to Annapolis, and from thence went to Edward Thorr's, who kindly took us in his boat to Digby, about nine miles. This is a small town, of about a hundred houses, standing on the Basin, so called, at the mouth of Annapolis River, where that empties through a narrow passage into the Bay of Fundy. Here the tide, it is said, riseth twenty feet.

7th.—A large room in the tavern where we lodged was freely offered to hold meetings in; which was this day occupied, and a large meeting held there to good satisfaction, to the tendering of some hearts. We were requested to stay longer, and to have more meetings; but intending to cross the bay in a vessel which was to sail that afternoon for New Brunswick, we thought it best to take leave of them, and go on board. We were on the water all night, which was to me very trying, as the motion of the vessel caused me to be very sick. In about twenty-two hours we landed.

8th.—It is called about forty miles from Digby to this place. One who was called a bishop of the Church of England, was with us on board of this vessel. The man was respectful, and desired to see my certificate. On its being shown to him, he commended it, and the order settled among Friends; saying: It well agreed with his sentiments. After this, his kindness towards me increased, for he came frequently to inquire how I was, saying, "Friend Evans, are you any better?" And when we parted, he gave me his blessing, as also divers others did, in their way.

9th.—At New Brunswick we had two large and favored meetings, to the tendering of many hearts, and bringing honor, as I thought, to the cause of Truth. Many expressed their satisfaction, and I admired their solid sitting; as there was long silence, and a number of them never before at any of our meetings. It was the Lord's mercy, blessed be his great Name; I am but as a worm, and no man.

Many of the people hereaway have had an

education amongst Friends, and are friendly; but appear to be as sheep without a shepherd. I felt love flowing towards them; and I thought great openness appeared in this town towards the doctrine of Truth; a number expressing their tenderness by the flowing of their tears.

On the other side of this Bay of Fundy there was no anything oppressed my mind with more sadness than the manner the former French inhabitants of the place (which were called *Neutrals*), were forced away from their improved farms and estates, in this part of Nova Scotia, by those acting under British authority; and British subjects coming in to inherit the fruits of their labor. I mentioned my sentiments freely concerning such injustice taking place, and I am willing to leave it.

10th.—As we had to wait for a passage from here to Beaver Harbor, visited a few families here, being kindly received by the people where we came.

11th.—This morning we went on board of a boat with four oars, and came about twenty miles to Dipper Harbor. Here we lodged at one French's, who entertained us kindly and refused taking pay for it. Being yet only half way to Beaver Harbor, we went on board early next morning, and coming thither, had a meeting in that place in the afternoon, which was a solid season. Likewise, the next day, we had another meeting, also solid.

14th.—We proceeded then about twenty miles to Passamaquoddy, at the mouth of the River Saint Croix; and from thence, the next day, also by water, to Machias, in the Province of Maine. Here, although no members of our Society resided in the place, we had two large and satisfactory meetings. They desired us to stay longer, and have more. But I have found it safest to leave the people hungering, rather than to stay to make additions. I wish all who travel on Truth's account to guard against the activity of the creature, lest a good savor be not left among strangers.

17th.—Being kindly supplied with horses, and a man to take them back, we went on to Pleasant River, about twenty miles towards Penobscot. As heretofore hinted, there appears to be much openness amongst the inhabitants of this eastern country towards Friends. I thought it looked as though "the fields were white unto harvest," and that many seemed weary of their teachers. We had a small, solid meeting here the next day; after which, we crossed the river to Richard Coffin's.

(To be continued.)

FOR "THE FRIEND."

Christ's Sermon on the Mount.

The most important and instructive collection of doctrines and exhortations uttered by the Redeemer and Saviour of mankind, was proclaimed from the mountain top, alike to the listening multitudes and to the children of men, down through all succeeding generations.

Notwithstanding, precious truths are herein set forth, so plainly and so forcibly, yet I fear that many of them are disregarded, even by those who profess to be followers of Him by whom these truths were uttered. I will notice briefly a few points.

Swear not at all.—The solemn oaths as administered in our courts of justice, often are connected with attempts to evade the truth: if the fountain is pure the stream will be pure, and if the heart is pure and true, the words proceeding therefrom will be true and *vice versa*, independent of any form of oath that may be

administered. Let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.

Resist not evil.—All mankind are brethren. Do unto others as ye would that they should do unto you. As professed followers of the Prince of Peace, avoid strife. Avoid church and neighborhood and family quarrels. Go not to law with thy neighbor; but if he sue thee and take away thy coat, let him have thy cloak also. Take not up arms against thy fellow-man. Peradventure he may be in the right and thyself in the wrong. Fourteen billions of human beings have already been slain because of strife and hatred and jealousy; and wilt thou add to the number?

Love your enemies.—Have charity toward all men, and forgive them as thou holpest to be forgiven. Cultivate the Spirit of Him who, while expiring on the cross, prayed, "Father forgive them for they know not what they do." Restore with a spirit of meekness, the erring and sinful. If ye have not the Spirit of Christ, ye are none of his. If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespass. Remember the great commandment, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." God is love.

Be ye therefore perfect.—Not perfect as was Adam, or as angels, or as God, but perfect Christians. Seek for holiness, for purity of heart, and let sin no longer have dominion over thee, either in word, thought or deed. The grace of our Lord is sufficient for all these things, to save thee to the uttermost, and to keep thee to the end. His blood cleanseth from all sin, washes whiter than snow. Walk in the light; seek for oneness, for soul-union with the Holy Spirit, and He shall guide thee into all truth. Hearken not to the voice of the tempter, that thou cast not be wholly freed from sin, and thereby limit the power of an Omnipotent God to save and to keep; and thus find in this refuge of lies an excuse for thy sins and transgressions. The Lord looks upon sin with no degree of allowance, but commands, "Be ye holy for I am holy; and He gives no commands impossible for thee to obey; and is no respecter of persons, but has sufficient grace for thee to perfect thee in his holiness, even as He had for Noah, or Abraham, or Enoch, or Job." In the language of the inspired Paul, I would say to all the dear readers of THE FRIEND, "The very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Build upon the rock.—Even the rock Christ Jesus, and not on the sandy foundations of the evil one. Like unto the wise man, both hear and do the sayings of your Lord and Master, and thus with thy hopes founded upon the rock, thou shalt have an everlasting refuge despite the storms and tempests of earth, and waves of sorrow and affliction that may beat against thee. Unto thee will I cry, O Lord, my rock.

"On Christ, the solid rock, I stand,
All other ground is sinking sand."

O. A. P.

North Pharsalia, N. Y.

We ask for one blessing, and only one; that we may be faithful unto death."—William G. Schaffler.

Heart-Peace Before Ministry.

Peace in the heart is one of the conditions of good spiritual work. Indeed, this qualification is unnecessary, for the same is true of all kinds of work. We cannot do our best in anything if we are fretted and anxious. A feverish heart makes an inflamed brain, a clouded eye, and an unsteady hand. The people who really accomplish the most and achieve the best results are those of calm, self-controlled spirit. Those who are nervous and excited may be always busy, and always under pressure of haste; but in the end they do far less work than if they wrought calmly and steadily, and were never in a hurry. Nervous haste is always hindering haste; it does faulty work, and does but little of it in the end. Really rapid workers are always deliberate in their movements, never appearing to be in any hurry whatever; and yet they pass swiftly from task to task, doing each one well because they are calm and unflustered, and, with their wits about them, work with clear eye, steady nerve, and skillful hand. The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives; they never crowd another out, nor ever compels hurried and therefore imperfect doing. The calm spirit works methodically, doing one thing at a time, and doing it well, and therefore works swiftly, though never appearing to be in haste. "Unhasting yet auringst" is the motto of quick and abundant achievement. Haste spoils work, and yet one dare not pause, for duty presses.

"Haste not! let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not; years can ne'er atone
For one reckless action done.

"Rest not: life is sweeping by,
Do and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have passed away."

It is especially true in spiritual work that we must know the secret of peace before we can minister either swiftly or effectively to others in our Master's name. Feverishness of spirit makes the hand unskillful in delicate duty. A troubled heart cannot give comfort to other troubled hearts; it must first become calm and quiet. It is often said that one who has suffered is prepared to help others in suffering; but this is true only when one has suffered victoriously, and has passed up out of the deep, dark valley of pain and tears to the radiant mountain-tops of peace. An uncomfortable mourner cannot be a messenger of consolation to another in grief. One whose heart is still vexed and uncalmed cannot be a physician to hearts with bleeding wounds. We must first have been comforted of God ourselves before we can comfort others in their tribulations.

The same is true of all spiritual ministry. We need a steady hand to touch the work of Christ's kingdom. One of our Lord's earlier miracles furnishes an illustration of this truth. Jesus was called to heal a woman who lay sick of a great fever. One of the Gospels describes the cure in these striking words: "He touched her hand and the fever left her; and she arose, and ministered unto them." We readily understand this record, as it refers to the physical cure that was wrought by our Lord. We know, of course, that the woman could not minister to others while the fever was on her. When sore sickness comes,

the busiest, fallest hands must drop their tasks. No matter how important the work may be, how essential it may appear, it must be laid down when painful illness seizes us. We must be healed of our fever before we can minister.

But there are other fevers besides those which burn in men's bosoms. There are heart fevers which may rage within us, even when our bodies are in perfect health. We find people with feverish spirits—unhappy, discontented, fretted, worried, perhaps insubmissive and rebellious. Or they may be in a fever of fear or dread. These inward fevers are worse evils than mere bodily illnesses. It is better in sickness to have our heart's fever depart, even though we must longer keep our pain, than to recover our physical health, while we keep our fretfulness and impatience uncorrected.

We cannot minister while heart-fever of any kind is on us. We may still go on with our work, but we cannot do it well; and there will be little blessing in it. Discontent hinders any life's usefulness. Jesus loved Martha, and accepted her service because He knew she loved Him; but He told her that her feverishness was not beautiful, and that it detracted from the worth and the full acceptableness of the good work she did; and He pointed her to Mary's quiet peace as a better way of living and serving. Anxiety of any kind unites us in some degree for work. It is only when Christ comes and lays his cool hand upon our heart, and cures its fever, that we are ready for ministering in his name in the most efficient way.

There is a little story of a busy woman's life which illustrates this lesson. She was the mother of a large family, and, being in plain circumstances, was required to do her own work. Sometimes, in the multitude of her tasks and cares, she lost the sweetness of her peace, and, like Martha, became troubled or worried with her much serving. One morning she had been unusually hurried, and things had not gone smoothly. She had breakfast to get for her family, her husband to care for as he hastened away early to his work, and her children to make ready for school. There were other household duties which filled the poor, weak woman's hands, until her strength was well-nigh utterly exhausted. And she had not gone through it all that morning in a sweet, peaceful way. She had allowed herself to lose her patience, and to grow fretful, vexed, and unhappy. She had spoken quick, hasty, petulant words to her husband and her children. Her heart had been in a fever of irritation and disquiet all the morning.

When the children were gone, and the pressing tasks were finished, and the house was all quiet, the tired woman crept upstairs to her own room. She was greatly disheartened. She felt that her morning had been a most unsatisfactory one; that she had sadly failed in her duty; that she had grieved her Master by her want of patience and gentleness, and had hurt her children's lives by her fretfulness and her ill-tempered words. Shutting her door, she took up her Bible and read the story of the healing of the sick woman: "He touched her hand, and the fever left her; and she arose, and ministered unto them."

"Ah," she said, "if I could have had that touch before I began my morning's work, the fever would have left me, and I should then have been prepared to minister sweetly and peacefully to my family." She had learned that she needed the touch of Christ to make her ready for beautiful and gentle service.

There are many busy mothers to whom this

lesson might be almost a revelation. No hands are fuller of tasks, no heart is fuller of cares, than the hands and the heart of a mother of a large family of young children. It is little wonder if sometimes they lose their sweetness of spirit. But here is the lesson: Let them wait each morning, before they begin their work, for the touch of Christ's hand upon their heart. Then the fever will leave them, and they can enter with calm peace on the work of the long, hard day.

The lesson, however, is for us all. We should begin each new day at the Master's feet, and get his cooling, quieting touch upon our hot hand. Then, and not till then, shall we be ready for good service in his name.—*S. S. Times.*

FOR "THE FRIEND."

A Few Questions.

In the face of common sense and common observation, we know there is right and left. Do we also know there is a dividing line, separating one from the other? Do we know that true judgment belongs to that line? Do we know that failing to observe it, a clear vision is withheld? And that when clearness of vision is withheld righteousness and judgment fail to meet? Then, how great is the importance in religious matters of seeking to obtain a certain knowledge of things regarding right and wrong. To keep this constantly in view is worthy the employ of every one who desires the fulfilment of prophecy—"mercy and truth have met together, righteousness and peace have kissed each other." King Solomon said, "Be not overmuch righteous, neither overmuch wicked." Does not this mean that to be over zealous in a good cause hinders the progress of that cause, and that the abundance of wickedness brings condemnation upon sinners beyond their power to control? How great is the need of observing a proper medium between thing and thing—neither too fast nor too slow. This is not an easy matter. But natural inclination leading to excess, creates a necessity for humble-mindedness. "In humility and the fear of the Lord there is safety." "Happy is the man that feareth always." "Behold, happy is the man whom God correcteth; therefore despose not thou the chastening of the Almighty."—Job 5th chap. 17th verse.

P. R. GIFFORD.

PROVIDENCE, Fifth Mo. 26th, 1850.

Too Much Sugar in It.—"Simply trusting, sweetly resting, is all very well so far as it goes, but if the man thus trusting and resting contents himself with that; if he lives very much as he did before; if he loiters in bowers of ease instead of going forth to battle; if he is conforming to this world instead of being transformed by the renewing of his mind—then his trust is gross presumption, and his rest is carnal security, from which he is destined to be rudely roused when God's righteous judgment shall overtake him.

"We have had, perhaps, enough of the sunfiel, sunny, festive side of the religious life set before our Sunday-school scholars; let us not shun to declare the whole counsel of God, and let us give them unmistakably to understand that religion means the renunciation of a thousand things to which mere worldlings are devoted, and the serious and unselfish devotion of the life to heroic, Christian service.

"If any of them be unwilling to undertake such a life, then let them abide where they are, rather than be encouraged to take upon them the name of Christ only to disgrace it."—*Selected.*

THE CHARGE OF THE AMBULANCE.

BY GEORGE LANSING TAYLOR.

I.

Ting!—Ting!—Ting!—
A steel gong's ear-stinging sound,
'Mid the rush and roar of the city street,
Where the surging sounds of a Babel meet,
That keen note pierces your bones!
And a furious gallop of steel shoe feet,
And a sound of wheels, like a whirlwind fleet,
Come clanging over the stones!

Ting!—Ting!—Ting!—

'Tis the startling ambulance bell!
There's haste in its sharp imperative ring!
There's agony, shriek, and wait and yell!
One moment lost, and it may be a knell!
And blood and nerve leap up with a spring,
Ready to dart, like the shaft from the string,
At the tale those swift strokes tell!

III.

Ting!—Ting!—Ting!—

"Ambulance! Clear the way!"
And the coach-and-four, with its blazoned door,
And the tawring van, and the groaning dray,
And the rumbling truck, and the phantom gay,
And the junk-cart, drawn by "Old Dog Tray,"
And even the mail-wagon, turn, or stay,
That swift-winged Mercy may rush to the fore!

IV.

Ting!—Ting!—Ting!—

For a lightning word has been said,
That tells of the fall of a blazing wall!—
Of brave men crushed and mangled and gashed!
Of womanly woe in nature's throes!—
A sunstroke!—or worse, the assassin's curse,
And his gory victim pistoled or slashed,
And life ebbing fast, while the red blood flows!

V.

Ting!—Ting!—Ting!—

The street is cleared as by magic!
And a powerful steed, at his topmost speed,
Well trained to his errand tragic,
Needing no touch of spur or thong,
Whose clarion summons is that shrill gong,
Whirls the swift ambulance along,
At the cry of humanity's need!

VI.

Ting!—Ting!—Ting!—

Clear the Ambulance's Course!
A limb, or a life, is the stake of the strife!
God bless bold driver and glorious horse!
God bless strap and buckle and axle and wheel!
Each hickory spoke and each tire of steel!
Their makers were honest, they'll all hold fast!
Fire the ambulance through to the last!

VII.

Ting!—Ting!—Ting!—

From hoofs and tires and rick sparkling fires,
And the stanch wheels quiver and whirl and bound,
And the pavement rings like an anvil's sound,
But driver and engine stand firm at their posts,
As they dash down the street like madcap ghosts,
With a clang like a battle's sound,
And a bang and tremor that shake the ground!

VIII.

Ting!—Ting!—Ting!—

It dies on the car afar;
But our hearts still leap at that headlong sweep,
And thrill at its nerve and fire and jar,—
At the disciplined, splendid strength that hurls
That life-delivering car,
With the hospital's name in gold on its side,
A legend of more than heraldic pride!

IX.

God bless that surgeon, in uniform bright—
A more than knightly badge on his breast—
Who stands as a rock 'mid that whirlwind flight,
Grasping life and ease and his medicine-chest!
Never a knight down war's red line
Charged to a conflict more divine,
A battle where science and skill, in a breath,
May tip the balance 'twixt life and death!

X.

Ting!—Ting!—Ting!—

A dash through the hospital door!
One sure, swift touch! "There is pulse! there is life!"
"Ho! doctors and nurses—Ho! mother or wife!"
Or if a stranger, or outcast, or poor,

No questions are asked—all alike, all one—
All's free, and for all, as God's rain and his sun,
And shall be, while pain and anguish endure.

XI.

God bless the noble and Christ-like hands
That rear the hospital's hallowed gate,
Where harnessed forever the ambulance stands,
Where Science and heaven-taught Charity wait,
Armed for the battle with Death and the Grave,
Ready by day and ready by night,
Ready in tempest or sunshine bright,
Ready to fly, to rescue and save.

XII.

Pile then the hospital, noble and strong,
A house of Mercy, a house of God;
And honor the names with blessing and song—
To live while perish the triumphs of wrong—
Whose gifts have flowed where the HEALER once
trod;
The touch of whose hand wrought healing of old,
But now He heals through Philanthropy's gold,
In millions outpoured at the beck of his nod.

XIII.

Ting!—Ting!—Ting!—

Then let the ambulance fly!
A messenger swift to the fallen and the lift!
An angel of mercy forever nigh!
Good doctors, speed wherever there's need,
And rescue our brother—our brother-man!
Here's my prayer, and my pay; I may need you some
day,
So I'll do my part now—while I can!

XIV.

And when the great reckoning day shall shine,
With the universe thronging to see,
And the King shall say, from his throne benign,
"Inasmuch as ye did it to the least of mine,
Ye have done it all unto me!"
Ah! then, what anthems shall tell how blest
Are they who succor their brethren distressed,
And thus, O Lord, succor These!

—The Christian Advocate.

SELECTED.

A VICTORIOUS FAITH.

Oh for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe—

That will not murmur or complain
Beneath the chastening rod,
But in the hour of grief or pain,
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage without;
That when in danger moves no fear,
In darkness feels no doubt.

That bears unmoved the world's dread frown,
Nor heeds its scornful smile;
That sees of truth and cannot doubt,
Or Satan's arts beguile.

A faith that keeps the narrow way
Thru life's last hour is fled,
And with a pure and heavenly ray,
Illumes a dying bed.

Lord, give us such a faith as this,
And then, we need no army come,
Will taste e'en here the hallowed bliss
Of an eternal home.

—Bathurst.

'Tis But.—"A young man with a good salary married a wife and set up a home. Instead of living within his income and laying up money, as he had hoped to do, he found himself in a short time in debt. A friend of his, to whom he related his circumstances, advised him thus: "Whenever you are tempted to purchase an article because it is to be had at a bargain, and find yourself saying, 'Tis but' so' and so, put the money it would cost in a 'Tis but' box, and see what it will amount to."

The advice was taken, and in a short time the "Tis but" box contained a thousand dollars.—*Exchange.*

FOR "THE FRIEND."

Godliness and Ungodliness.

Godliness with content is said to be great gain; for it is profitable unto all things, having the promise of the life that now is, and of that which is to come. But "the wrath of God is revealed from Heaven against all ungodliness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them, so they are without excuse." So if the way of the transgressor is hard, the fault is their own, for He hath shown thee, O man! what is good; and if the righteous scarcely are saved, where shall the sinner and ungodly appear?

Godliness and righteousness are from the Spirit of God, while ungodliness and unrighteousness are from the world, and from the spirit of the world which lies in wickedness; and these two spirits are contrary the one to the other. So if any man love the world, or the things of the world, the love of the Father is not in him. Whatsoever we place our greatest love and affections upon, it becomes our idol, and we worship the creature more than the Creator. If we have not the Spirit of Christ we are none of his, and cannot worship Him in spirit and in truth, nor in the beauty of holiness. But if we have the Spirit of Christ or of Godliness, it enables us to suffer long, and to be kindly affectioned one towards another, and to deny ourselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, so as to be prepared, when the conflicts of this ungodly world are over, to enter one of the many mansions where the ungodly cease from troubling, and where the weary soul will forever rest with God.

But we, Christians, as fellow-travellers from time to eternity, are placed here in the midst of a crooked and perverse generation of ungodly men, having a mixture of good and evil before us, with the privilege and power of choice as to which we will follow; and we become servants to whichever we yield ourselves as servants to obey: whether godliness or ungodliness.

"We all are moral agents acting free; And not compelled by fate or by decree,
But each has power to stand, or power to fall,
To keep God's high commands or break them all."

But all who will live godly in Christ Jesus shall suffer persecution. For Christ himself says, "In this world ye shall have tribulation." So I believe it is one of God's appointed means for our sanctification and salvation. And "if ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you. But if ye will fast the profession of our faith without wavering, and join not with the ungodly ways of the world, the balance of the saying from the lips of Truth, will apply to us, "be of good cheer, I have overcome the world." And the apostles also tell us that it is through much tribulation that we enter the kingdom of heaven. For whom the Lord loveth He chasteneth, and scourgeth every one whom He reproveth. So well might the Psalmist exclaim, "thy rod and thy staff they comfort me." For if the righteous scarcely are saved through all their tribulations and trials, where shall the sinner and the ungodly, who are living at ease in Zion, appear.

But the Lord makes use of a variety of ways, and different kinds of rods as we might call them; and none of them at first seem joyous but grievous. Nevertheless, afterwards, they yield the peaceable fruits of righteousness to them that are rightly exercised thereby.

Paul, as godly a man as he was, seemed to

need something that he compared to a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure at the abundant revelations which he had received. But he was abundantly tried and persecuted, both by sea and by land, and by false brethren; yet he found God's grace was sufficient for him. So he could say that none of these things move me, neither count I my life dear to myself, so that I can finish my course with joy. And he had evidence granted that he did finish his course with joy; for he saw beforehand that a crown of righteousness was laid up for him; and not for him only, but for all who love the Lord's appearing. And the grace of our Lord Jesus Christ is sufficient to save us from the sins of an ungodly world, as it was to save Paul. For it is still by grace we are saved, through faith, and that not of ourselves, for all that pertains to salvation is the gift of God through Jesus Christ; not of ourselves lest any man should boast.

D. H.

DUBLIN, IRE., FIFTH MO. 29th, 1850.

SELECTED.

"Fastidious hearers of the Gospel admonished," is the title of a sermon preached by W. G. Schaffner. It is a graphic and faithful reproof of all pretended worshippers who talk, after Divine services, of the fine style, the select expressions, the beautiful and novel illustrations, the rolling or mellow voice, the agreeable manners, and the impressive and solemn looks of the preacher, "rather than on the message brought by him from God,"—hearers who are not satisfied unless "the sword of the Spirit is blunted and rests under the soft and fragrant and dewy flowers of poetry and fine writing. But these hearers say, "Surely the Gospel cannot be preached in too fine and graceful a style." To this I reply, "Yes, it can, I have heard a sermon to which I had no other objection except this (and a mighty one it was), that it was too beautifully written and too gracefully delivered. Everybody talked about the beauties of the sermon, while the important subject of it was forgotten." The fault was, that the proportion of beauty to truth was vastly too great; the effects of the medicine were wholly prevented by the immense quantity of sugar mixed with it."

EXTRACT of a letter from John Chipchase to Leonard Snowdon, dated Third Month 4th, 1810. The following letter from a young Friend to his uncle, I cannot resist the inclination to transcribe:

Dear Uncle:—It was with great concern I inform thee that Deborah Darby died yesterday evening about 10 o'clock; her health had been in a declining state for many months, arising, it is supposed, from her very great exertions in the service of Truth, particularly her visit to America, it is thought by most to have been a material injury to her constitution. She was confined several weeks, about twelve months ago, but got much better about the time of Yearly Meeting, and entertained the hope of being able to attend it; but was prevented by a relapse which confined her a few weeks; since which time she has attended her own meeting pretty regularly, till she was taken ill about two months ago. I was at the Dale Meeting the last time she was there, when she appeared in a very remarkable manner, making a solemn appeal, similar to that of the prophet Samuel, for the integrity, faithfulness and obedience, with which she had devoted her days to the service of the Most High!

It had been her great care to follow attentively the paintings of Divine Godliness, and she could not express the thankfulness and satisfaction she felt in firmly believing she had left nothing undone which had been pointed out as her duty to do; and concluded by expressing her resignation to leave her near connections in life whenever it might please the Author of her being to call her hence. The most awful solemnity overspread the meeting from a belief that she had a clear view, her labors were drawing to a conclusion, which proved to be the case. Her loss will be most sincerely felt by every of every religious persuasion in her own neighborhood, as well as by her relations and particular friends, she being universally esteemed and venerated; her life and conversation so completely agreeing with her ministry, all were convinced it proceeded from a Divine Source.

GEORGE WORTHY,
Ninth Month 9th, 1813.

FROM "THE FRIEND."

Plainness of Dress.

The principle objection to fashionable clothing is that the fashions are usually vain and foolish. Those who follow them are easily led into pride of dress, and in order to satisfy their vanity and pride, it becomes necessary for them to change their style of dress with every change that fashion undergoes, however extravagant or foolish it may be. Most of you may have played at the game of *Follow my Leader*, and when following your leader, have probably done many ridiculous things, and perhaps some rude things also. Boys, when playing this game, usually run into forbidden and sometimes into dangerous places. Wherever their leader goes, and whatever he does, they follow. If he turns a somersault they do the same, and if he goes limping round the market place, they go limping after him; or if, in a generous mood, he gives a penny to a beggar, or delves a neighbor's garden, his followers all do likewise. The last time I saw the game played, I was walking by a river side, when a band of boys following their leader passed down the middle of the stream, wading knee deep, with their shoes and stockings on. Well, this is pretty much the manner in which fashionable people follow fashion. The leader of fashion puts on a cap of a particular shape, or an embroidered vest, or a new style of coat, or pulls her hair down over her eyes, and all the fashionable folk in Europe, according to their sex, do the same thing, and try to do it better than their leader. If shoe-buckles become fashionable, the fashion might be led by a simple steel ornament, but if followed as keenly as many fashions are, the steel would be changed for silver, and the silver for gold, and the gold for diamonds, and then the fashion itself would change, because there was nothing further to follow in that line, and the fashion-makers would think of something else for their followers to run after. It looks very ridiculous to those who do not join in the race to see men and women striving to excel each other in the pattern and coarseness of their shoe-buckle. There is no sense in it, nor is there any fun like that which boys and girls often have in following their leaders. It is a foolish rivalry, a rivalry in folly. Even fashion-following people themselves grant this by laughing at every fashion after it changes. One generation of fashion-followers always ridicules the fashions of preceding generations, and gets its own fashions laughed at in turn.

Has it ever struck any of you that all per-

sonal attire, except the plainest and simplest, when viewed at a time when it is not in fashion, looks ridiculous and extravagant, if not even barbarous? It is not necessary to go far back to find some of the strangest cases. Not many years ago the ladies of this country padded their heads with hair and other materials to such an extent that their heads seemed about twice their natural size. They used their own hair chiefly for wrapping round these materials, and then tied the whole bundle at the back of their heads in a net, and away out on the top of this bundle they perched their hats. Had the same head-dress been seen on an African or South Sea Islander it would have been condemned as shockingly barbarous, and yet it was worn a few years ago by the ladies of Great Britain, and probably would be worn again, if properly introduced by the makers of fashion.

Fashion is ever changing, and unless we have a standard by which to judge it, we shall change with it. In the Scriptures we are instructed to adorn the doctrine of God our Saviour in all things, and women are exhorted to adorn themselves in modest apparel, not with braided hair and gold or pearls or costly raiment. It is our duty to follow these advices, and to seek for the aid of the Holy Spirit to enable us to do so. As we are obedient to their teaching, the vain and envious mind will be kept under, and we shall in all things become patterns of Christian simplicity and moderation. Perhaps I cannot do better in concluding this paper than repeat what William Penn wrote to his children on the subject of dress. In advising them to an exemplary plainness in apparel, he says—"Choose your clothes for their usefulness, not the fashion, and for covering and not finery, or to please a vain mind in rouselves and others. They are fallen souls that think clothes can give beauty to a man. Bound your desires, learn your will subjection, take Christ for your example as well as guide."

WILLIAM.

Natural History, Science, &c.

Electric Shocks.—Genuine electricity is of greater interest than a make-believe toy, and we think we are living in a wonderful age when we look at our telegraphs, telephones, phonographs, and motors; but some of the fish families of the sea have been using electricity for thousands of years. It is stored in some mysterious way in their bodies, and is a powerful means of protection, as some of them can give shocks strong enough to kill a man or a horse. The following is a pleasant account of the way a young man tried to lift one of these electric fishes.

"Some years ago a young man, in all the glory of his first knickerbockers, found himself in a small fishing village on the New England coast, and, liking the location, determined to spend the season there. The morning following his arrival he ran down to the beach, where he found a crowd of red-shirted men gathered around a flat fish about three feet in length.

"'We're tryin' to get some one to lift it,' said an old sea-dog in answer to a question.

"'Lift it! why, a child could do that,' remarked the young man from the city.

"'P'raps he could,' replied the fisherman; 'but if you kin lug that fish from here to the dory, over yonder, you kin earn five dollars.'

"'You're a fine lot of men,' said the city youth, with a laugh; 'can't lift a fish of that size! Why, I can throw it that far.'

"The fishermen were very anxious to see him

try, and finally the young man approached, thrust his fingers into the eyes of the fish, and—if it had been any other fish we might have said prepared to throw—but, as it was, the moment his hands touched the fish a strange look of surprise came over his face, and those near by might have seen a certain rigidity of the muscles. He retained the same position for several moments, then, with a grimace, asked to be relieved, and amid roars of laughter the fish was pulled from his hands. When the young man had recovered his equanimity, he confessed that it was the heaviest fish that he had ever attempted to lift.

"The fish was the Ray, known popularly as the torpedo (*torpedo marmoratus*), and one of the most powerful of the marine electricians. The moment it was touched the shock was so severe as to completely disarm the victim. These Rays are often struck by fishermen in mistake, and the shock is immediately felt, passing up the handle or line of the spear. An acquaintance of the writer was disabled for several days by a shock received in this way, which will convey some idea of the power of these fishes."

But who ever heard of an electric pig? "In front of a butcher's shop in St. Paul, a half-pig, nicely prepared and of appetizing appearance, was hanging on an iron hook a few days ago. A dog came running up the street, and happening to see the little pig, went up to it and longingly sniffed around it. Hardly had he put his nose on the pig, when he uttered a cry of pain and ran howling away.

"A second cur soon appeared and fared no better; he ran away howling as if a ghost had laid his hand on him. Gradually as a third and fourth dog had shared the same fate, a crowd gathered, and every one looked with distrust at the porker.

"One of the owners of the shop, who wanted to find out the cause of the trouble, at last went up to the pig, touched it, and also flew back as though a tarantula had stung him; he had received an electrical shock. An investigation proved that an electric light wire had come in contact with the hook on which the meat hung, and thus the pig was completely filled with electricity."

Experience of an Earthquake.—During the few days of my stay in Shanghai, I experienced for the first time in my life the shake of an earthquake—a phenomenon which is not unusual in this part of the world. It was about eleven o'clock at night, one of those beautiful nights which one finds only in the sunny lands of the East. The stars were shining brightly in the sky, but a slight haze seemed to spread itself over the ground and the river; and the atmosphere, although perfectly calm, was warmer than is usual at this early period of the spring. I had been dining out, and had just returned home, and was sitting with — Beale at the drawing-room fire. In an instant I experienced an extraordinary and unaccountable sensation, which was perfectly new, and which I could neither understand nor explain. At the same moment the pheasants in the aviary began to scream, and the chandelier, which hung from the ceiling swung slowly from side to side.

"It is an earthquake," said — Beale; "let us go out on the lawn in front of the house."

"I confess I did not require a second bidding, but rushed out of the house forthwith, — Beale, who seemed to have become accustomed to such things, quietly went to look for his hat in the lobby, and then followed me. In the meantime, his excellency Sir George Bonham, her

majesty's Plenipotentiary and Governor of Hong-kong, who was staying at this time with — Beale, came down stairs, and all the other gentlemen in the house, and their appearance also—most of them in their night-dresses—as they had retired to rest before the occurrence took place. All this happened in much less time than I take to write it. When we reached the lawn the ground seemed moving and swaying to and fro under our feet, and I experienced a slight, sickening sensation not unlike sea-sickness. At the same time the whole scene was rendered more striking by the ringing of bells in the adjoining houses, the screams of birds, and the crash of a falling house, as we thought, but which turned out afterwards to be a slimy built wall. The first shock lasted for a few minutes only, but several were felt afterwards, although less severe than the first.—*Fortune's Travels in China.*

Anecdote of a Jack-Daw.—A striking example of the attachment of birds came under our own knowledge. A relative of ours, who was at the time staying with us, had one of these birds, and he was a great lover of animals, the jack-daw received nothing but the kindest treatment. It is a curious fact that young jack-daws in captivity have an inveterate tendency to commit suicide by drowning, if they possibly can; and of the two young birds that he brought home from the forest, one of them speedily accomplished this end, and was found in the river a day or two afterwards. The wings of our jack-daw were not clipped, and it followed its master everywhere, unless shut up—a misery that it generally avoided by going up into a tree when it saw any signs that were suggestive, and from this coign of vantage it would calmly watch the course of events. Even if captured and shut up, it would often manage to escape and find out, in some mysterious way, the whereabouts of its master, suddenly alighting on his shoulder, its favorite resting-place, when he thought it safely shut up a mile or more away. One afternoon, on visiting a friend, he was not aware that the bird had followed him until he was actually at the house, fully three miles from home. The jack-daw, however, waited in a tree in the garden for more than an hour, the duration of the visit, and then gravely returned with him. Perhaps, however, the most remarkable feat of the kind he ever performed was under the following severely trying conditions. His master, desirous of visiting a large gathering for athletic sports—a gathering attended by some hundreds of people—was very careful to slip away quietly, as he thought; partly because he feared that the bird might come to some harm; partly because, as this gathering was held in an open space in the forest, he feared that the love of liberty might prove too strong, and that he might lose his little feathered friend. The spot, some miles away, was duly reached, and the bird forgotten, when presently a general movement of curiosity, when he found that it was caused by the jack-daw! The people, unaware of the facts, took it for a wild one—and very naturally, for there were hundreds of such in the forest adjoining—and were throwing up sticks and clods of dirt. It had already found out its master in the midst of this dense crowd, though it was afraid to descend. On his going, however, a little way out of the press, it at once settled on his shoulder, and rode home triumphantly with him on his bicycle. Other jack-daws used often to fly about our house, but though he would often go short flights with them, he was never tempted to desert his old friend for new ones.

Jack-daws appear to have considerable sense of humor; and the one of which we have been writing seemed never tired of having practical jokes with our pigeons. For some reason he was very objectionable to them, and they evidently regarded him as being a wee bit uncanny; and he would often, when they were all perched in a long row along the ridge of a roof, alight near the end of the row, and gradually slide along, driving off one after another, until he had worked his way to the other end and disposed of them all. At other times he would suddenly descend, with a hoarse croak, right in their midst, and scatter them in all directions. As his master was afterwards obliged to move up to London, he parted from him with great regret, banding him over to our care. The spell was, however, broken, and he soon disappeared—a fact as honorable to him as his past allegiance, as it showed that he was not disposed lightly to transfer his affections from one master to another, while the prompt assertion of his natural instincts demonstrated how real the tie must have been that bound him, in spite of them, to his old friend.—*Hulme's Wayward Sketches.*

Items.

Selfishness of the Lodge.—In one of the speeches at a recent convention, as reported in the *Christian Cynosure*, the essentially selfish character of Masonic benevolence was dwelt upon. The speaker said: "The whole drift and tendency of every sort of lodge, as I have known it, has been selfish, and is thoroughly selfish. If that is true that is an antagonism, squarely, with the doctrine of the [Bible.] In all these benevolent lodges the proposed way of carrying out the spirit, in every one of these different orders, is simply and purely for the benefit of the particular order or circle concerned. That is not the Bible; that is not the Gospel of Jesus Christ, by any manner of means. That Gospel does not know any Jew, nor Gentile, nor barbarian. It goes down alongside of every man and woman and child and throws its arm around them and says, You belong to us, if you will come in the best fellowship. You are to be an heir with us in the Kingdom of the Lord Jesus Christ. You are to share all we receive, and you are to labor with us in the spreading of this Gospel that seeks to make every man, black or white, rich or poor, a prince and a pillar in the kingdom."

"I asked a man once, a very intense secret-society man, whose wife was a member of my church in Ohio, and who was telling me—I think he did it with an oath—that his secret order was good enough religion for anybody—at least I heard more oaths from him than I did any quotations from the Scripture, what would he do if there were no other religion, but his own, or otherwise, in respect of anything else should belong to his order and one should not? He said, 'Why, of course, he that gave me the signal of distress I should save.'"

"'Well,' said I, 'suppose he was not a Christian man and the other was?'"

"'Well,' he said, 'I would save him, of course—bound to.'"

"'Well,' said I, 'suppose he had no family, and the other man had half a dozen children depending upon him?'"

"'Why,' he said, 'I would save him; looking astonished at me to think I should ask such a question as that. He was bound to do it; that was his principle, to save his brother in the circle of his religion, but not in respect of anything else.' Now, I insist upon it, that that sort of thing is anti-Scriptural and anti-Christian."

Working for a Living Necessary.—In the historical development of the industrial organization there have been in the forms and modes of laboring and of combining ourselves for greater power in supplying human wants, changes in status and relation; but the necessity of working for a living has been one and a half from which there is no escape. The century which has seen slavery as an institution cease to exist almost throughout the whole

human race, has easily come to believe in an ideal state of things in which existence should cost no pain or self-denial at all. Emancipation provided that a man should only work for himself. It is very evident that many are enraged, and declare liberty all a delusion, because they had persuaded themselves that liberty meant emancipation from the need of working at all, or emancipation from all the hardships of the struggle for existence. Hence the denunciations of "wages-slavery." But liberty is not, and never can be, anything but an affair of social institutions, limited by their scope, and never reaching into any field of poetry or enthusiasm. It can never make toil cease to be painful, or sacrifice cease to be irksome. It can never be authorized above contracts, as a regulator of the relations which are necessitated by the social organization, because it is on the same plane with contracts and exists only by and in connection with them. There could never have been any abolition of slavery and serfdom but by capital. The rise and development of capital have forced higher and more stringent organization. This means new and in some respects more irksome restraints on individual liberty, in order to acquire greater power and win more ample sustenance for society. The socialist program consists in resolving that we demand the liberty we dreamed of, and the easy security we used to have, and all the new capital and wealth, which we declare that we will work only eight hours a day for, and will not study for it at all.—*Prof. Sumner in The Independent.*

FOR "THE FRIEND."

The undersigned has much satisfaction in announcing that his little Fund for providing some school education for the 25 children of Friends in one locality in North Carolina, who else would be destitute of it, now amount to one hundred and fifteen dollars, so that it may be safe now to engage the teacher, provide some suitable books, and prepare for opening the school in early autumn.

GEORGE W. TAYLOR.

Sixth Mo. 9th, 1890.

THE FRIEND.

SIXTH MONTH 14, 1890.

The thoughtful reader of the writings of the early members of the Society of Friends, can scarcely fail to be impressed with the fulness of the testimony they bear to the internal work of Christ on the hearts of men, showing them the evil of their ways, leading them to repentance and forsaking of sin, and through submission to his transforming power, bringing them to a practical knowledge of redemption and salvation.

In an epistle to the reader, prefixed to the collected works of Edward Burroughs, the writer says, that from a child of a few years old, he set his face to seek and find the Saviour.—"And after our long seeking, the Lord appeared to us, and gave us of his Spirit. He brought us to know and understand that God had given to every one of us a Light from himself, shining in our hearts and consciences, which Light Christ, his Son, the Saviour of the world, had lighted every man withal. By which Light, we came to know good from evil, right from wrong. And we found this Light to be a sufficient teacher to lead us to Christ, from whence this Light came; and thereby it gave us to receive Christ and to witness Him to dwell in us, and through it, the new covenant, we came to enter in, and to be made heirs of life and salvation; and in all things we found the Light which we were enlightened withal (which is Christ), to be alone and only sufficient to bring to life and eternal salvation."

In "A Description of the State and Condition of all Mankind on the Face of the Earth," after showing how man has fallen into a state of alienation from God, Edward Burroughs says, the same Power by which man was made, is man's Restorer and Deliverer, and He-builder and Saviour; "and this Power works out salvation and deliverance by slaying the enmity, and condemning iniquity, and removing the cursed ground out of man's heart." "This Power in you must you own, and believe in and follow, and be guided by it, and bear its condemnation and judgment upon all that is contrary to it, if ever you be restored to the blessed state."

In another tract, after defining salvation to be "a saving, keeping and preserving from sin and death and disobedience; and also a saving from wrath and misery and condemnation, which are the effects thereof," E. B. states, that all this is wrought by Christ Jesus, the Son of God; and restoration, redemption, and salvation are only in Him; and they are the free gift of the Father unto the sons of men, no way purchased by the works of the creature, or desert of him, but freely given through the Power and wisdom of the Creator, and only by Jesus Christ, the Son of God.

The prominence given by our early Friends to the doctrine, that practical redemption from the dominion of sin, and from the curses attached to it, comes through the Divine Power of Christ operating on the heart; and that without experiencing this redemption, there is no escape from condemnation hereafter; led some of their adversaries to charge them with a rejection of Christ as He appeared in the prepared body in Judea. This charge they unhesitatingly denied. In reply to an anabaptist writer, who had made such an assertion, E. Burroughs says, "We are true witnesses, that salvation is alone in that same Christ which was crucified at Jerusalem, and whom God hath raised from the dead."

And again—"That Christ which died at Jerusalem, which suffered by the chief priests and elders of the people: He was and is the true Christ."

And, in reply to a book written by John Bunyan, he says: "We prize the Lord Jesus Christ, God-man, to be precious unto us, and unto all that do believe, and have owned Him alone to be the Foundation, whom God hath laid for salvation unto the ends of the earth, and in his Light are we saved."

Very similar are the sentiments expressed by John Banks, another of those "sons of the morning" in our 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."

It is evident from what has been here quoted, that the expression "faith in Christ," means far more to a Friend than mere belief in the record of his outward coming and sufferings. It includes also the acceptance of his internal appearance, as a Guide, Teacher, and Sanctifier.

SUMMARY OF EVENTS.

UNITED STATES.—In the House on the 7th instant, the Silver bill was considered, and some amendments were adopted. A motion by Representative Bond of Missouri, that the bill be recommitted with instructions to report a free coinage measure, was defeated—yeas 118, nays 140. The bill was then passed—yeas 135, nays 119.

On the 5th instant, Representative Darlington reported to the House from the Committee on Public Buildings and Grounds, the bill providing for the purchase of a site and the erection of a building for the use of the United States Mint, at Philadelphia, at a cost

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SIXTH MONTH 21, 1890.

No. 47.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FORTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 228.

PLAIN DEALING.

It requires considerable moral courage at times to declare the truth fully and unreservedly, especially where it strikes at practices which many indulge in. Yet if it is done in obedience to the requisitions of duty, and a loving spirit is maintained, the Lord often opens the way for its reception beyond what the instrument would expect. An illustration of this is given by Stephen Grellet, in his account of a visit to Naples. He says, under date of Eleventh Mo. 22d, 1819: "To-day I visited the foundling hospital, which is a very large establishment. About 80 nuns have the principal charge of it. In one part there are about 400 girls, most of whom have attained the age of young women. It is a kind of convent. As I was going through a long corridor, accompanied by several of the nuns and priests attached to this extensive institution, we passed the door of their chapel which was open. I saw the girls, with several nuns, on their knees before a large Madonna, or representation of the Virgin Mary, very richly and finely dressed. Wax candles were burning before it. They were singing to the image, but at the same time their faces were towards us, laughing. My soul was sorrowful on beholding them, and their superstition and idolatry. The chief of the priests who were with me asked if I did not wish to go into the church to see the girls at their devotions. I told him I should like to do so if it were proper. I felt a strong inclination to go in, but, as from religious principle I do not uncover my head in any place as if it was holy ground, I was unwilling to give offence to anybody by going in. The nuns said, nobody here would be offended at it. The priests also said, 'We have on our heads our ossacks'; your hat is to you no more than these are to us, especially as it is from religious principle that you act." Then I told them I would go in on condition, that, if apprehended anything to be of me by the Lord to communicate anything to the young women thus assembled, he, the chief priest, who spoke good French, would interpret for me. He very readily agreed to do so. We all went in. Besides the girls, most of the nuns were in the room at their great Madonna. When they had concluded singing their hymn, I told them how greatly my heart had been

pained, as I passed by, on seeing the lightness of their conduct whilst engaged in what they call a devotional act; that I could not however be surprised at it, if they truly looked on that image before them as what it really is,—nothing but a piece of wood, carved by man's device, which can neither hear nor see, neither do good nor evil to any; our devotion, I said, is to be to Him who sees the secret of our hearts, hears not our words only, but knoweth our every thought; from Him we have everything to fear if we do not serve, obey and honor Him; and the richest blessings to hope for if we love, fear and serve Him; the worship acceptable to Him is to be performed in spirit and in truth, from the very heart; this is the temple in which He is to be found, and in which He revealeth himself. Here, at noonday, they have lighted tapers which cannot enable them to discover the sinfulness of the heart, but the light of Christ, which enlightens every man that cometh into the world, and by which every thing with which He has a controversy is made manifest, sheweth us our sins, that we may look upon Him whom by our sins, we have pierced: He is the Saviour of all those who come to Him in faith and true repentance.

"Then I proceeded to proclaim to them the Lord Jesus Christ, as the only Saviour of sinners, the only hope of salvation, the way, the truth and the life, without whom no man can come to God the Father; all that pretend to enter by any other way than by Him, the door, are accounted as thieves and robbers. The priest interpreted faithfully into Italian, of which I could judge. The nuns and the other priests said several times, 'This is the truth,' or 'it is so.' The countenances of the girls had much altered; they hung down their heads, and tears flowed from some of their eyes. Thus did my blessed Master enable his poor servant in a popish church, assisted by priests, to bear testimony to his blessed truth, and against the superstitious worship that those poor girls were offering to a carved piece of wood.

"After we came out, some more of the nuns collected about us, and in answering some of their questions, I further unfolded to them what acceptable worship to God consisted in, and also what is the only hope of salvation. No man can save his brother, or give to God a ransom for his soul; that, therefore, it is great presumption for any to attempt to take upon themselves to pronounce absolution from sin on a sinner. After opportunities of this sort, I sometimes marvel that they do not lay hands upon me; but here, on the contrary, they parted from me in tenderness, and with expressions of satisfaction with my visit. Surely this is the Lord's doing; blessed and revered is His Name."

"In 1829, Stephen Grellet had an interview with the Pope at Rome, in which he used a similar plainness of speech. "I represented to him what I had beheld in many places in Europe and the West Indies, of the depravity and vices of many priests and monks, what a reproach they are to Christianity, and what corruption they are the

means of spreading widely over the mass of the people. I then stated what is the sacred office of a minister of the Lord Jesus Christ, a priest of God; what the qualifications for that office should be, and who alone can bestow them. As I was speaking on these and other subjects connected therewith, the Pope said several times, on looking at the priest present, 'These things are true'; and the priest's answer was, 'They are so.' Other subjects were treated upon, as the kingdom of God, the government of Christ in his Church, to whom alone the rule and dominion belongs; that He is the only door, the only Saviour, and that those who attempt to enter in by any other door but Him, are accounted as thieves and robbers. Finally, as I felt the love of Christ flowing in my heart towards him, I particularly addressed him; and queried whether his days were not lengthened out to enable him to glorify God, and exalt the name of the Lord our Redeemer, Jesus Christ, as the only Head of the church." &c.

"In 1824, Stephen Grellet had a meeting in Frederickburg, Va., of which he says: "The prospect of having a meeting at that place, where I have repeatedly seen the poor slaves treated with great cruelty, felt awful to me. But the dear Master helped his poor servant to do the work required. I was enlarged in setting forth the love of Him who has loved us whilst sinners, and has commanded us to love one another as He has loved us. His love is to all men, He has died for all, and we must love all, and do to others as we would they should do to us. Were this the case, could men oppress one another? Could they wage war against one another? Could they hold their fellow-men, of any color or nation, in bondage? The Lord's power came over the meeting in such a manner as to bring conviction to the minds of the people, and seriousness prevailed over all."

"It probably required as much faithfulness to the convictions of duty, thus to proclaim the gospel of freedom in a slave-holding community, as it had before done, to preach the spiritual nature of religion and worship among the priests and officials of the papal church. The same honesty was shown in a meeting held at Lynchburg, Va., about two months afterwards. He says of it: "The Lord was near and good, He strengthened me to proclaim his Gospel. In his love and mercy, the Redeemer has come to deliver us from the bondage of sin, and has commanded us to love one another as He has loved us. Can we say that we love our fellow-men, if we act towards them contrary to what we would they should do towards us? Should we think that those who are now held under the galling yoke of bondage, acted justly towards us, were they to rivet the same heavy chains upon us that they are now laden with? The slaves, equally with us are the children of the same Almighty Father. Much seriousness was over the assembly, and none made any opposition, though I fully set before them the unrighteousness of slavery, and the guilt of slaveholders."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 362.)

1795. Eighth Mo. 19th.—Hiring horses and a man to take them back, we came about thirty miles to Frenchman's Bay, and the next day we reached the house of Paul Dudley, who was a very kind man. He offered his boat and hands to take us near thirty miles; but it being rainy, we tarried here till the day following, and then were taken down Frenchman's Bay to the Blue Hills.

21st.—On the way to Penobscot we had a pleasant passage; and I had to admire the goodness of the Lord, in opening and preparing my way. Blessed be his excellent Name, both my soul say, tremblingly, in awful fear and love!

The next day we hired horses to cross a neck of land about six miles, and then went by water to Penobscot. Feeling poor in mind, and hearing of an opportunity to go on farther by water, we had liked to have gone; but perceiving an opening unexpectedly for a meeting here next day, we concluded to tarry—having one in the morning, and also another in the afternoon—solid and profitable, I hope. The people's behavior was commendable. I was comforted, and some benefit, perhaps, was received by individuals among them.

24th.—After leaving Penobscot, we crossed the bay, about fourteen miles to Ducktrap, and had a small, solid meeting among the people there that afternoon; they behaved well. The next day we hired a man and horses to take us to Camden, on Penobscot Bay; and on the day following had a small meeting there, which I thought was favored. Here I bought a horse, bridle and saddle, and rode to Broad Bay, where (27th) we had a satisfactory meeting at the widow Chapman's house; in which deep impressions were made on some minds, and we were brought near to each other, although outwardly strangers. In the afternoon we proceeded about fifteen miles to the widow Kennedy's, near Sheepscut Ferry; and on the day following, reached to our Friend Jeremiah Hacker's, at Durham.

29th.—From hence, proceeding to Falmouth, in company of several Friends, on First-day we met at meeting there, which was, as I thought, poor and dull. The weather was warm, and riding thus on horseback was trying to my shattered condition; yet I am favored. All praise belongs to the Lord: I have been fully convinced in this my pilgrim-like journey for the good of souls, that nothing belongs to man, nor the contrivance of men, in putting forward the Lord's work.

Ninth Mo. 2nd.—From Falmouth we came to Sandwich, where we had two meetings, one of which was public; the other with our Friends, selected. These were exercising, but I believe they ended well. Hard labor and much poverty seem to be my allotment; but let me not murmur. The Lord has hitherto helped me.

3rd.—From hence we are to journey to Co-hoes, in Vermont; at which place we arrived on the 4th. I was much weary. We had two meetings the day following, being First-day. One of them was held in a school-house, in a good degree solid; the other in a Baptist Meeting-house, large, but interrupted by the people's going out and in. It is often so when we consent to hold meetings in the houses which belong to people of other societies. I believe we ought carefully to feel our way, even when their houses are offered freely. Here I met with my Friend Henry Hull, from Nine Partners.

7th.—I had a meeting in Sharon, near Bassett's, which was large; but I suffered loss by a Friend speaking rather too much about his own conviction. My mind was distressed hereby; and my desires are that Friends of the Ministry may be well guarded against branching out improperly when silence might be more useful near a meeting's conclusion.

9th.—We now set out for Danby, through a mountainous country, which we reached the next day. My journey since I left my habitation, I think, amounts to near two thousand miles by land and water, till I came to this place; and I am thankful that I feel in a good measure comfortable, after the fatigue which has attended such a long travel.

10th.—At Danby we had a meeting that was large, and exercising. I thought the people's minds were too much outward, and not attentive to the true foundation. The next day had a favored meeting at Mount Holly, on the Green Mountain in Vermont, where no meeting of Friends was ever held before. The people sat commendably. Several of them invited us to their houses; but believing myself clear, I chose rather to leave them in the hand of the Lord.

12th.—Next at Walling's Valley, a little village, we had a large and good meeting, where there had not been any held by Friends before. A Baptist minister was present, who seemed to be tendered. The height of the mountain here seemed awful, exceeding any that I had seen. Some people suppose that much more rain and snow fall on them than doth in a level country. Oh! the sympathy I have received from those who dwell in these rough places; many of them in poor cottages covered with bark or straw.

13th.—I was at Danby Meeting again, it being the first of the week, and seemed to be a dull season; yet some ability to labor amongst them was afforded. Several things opened in my mind concerning the free use of distilled spirits, and tobacco; and I had to tell them I was apprehensive these things were not introduced amongst us by the dictates of Truth; but that they rather came in by stealth, as a thief in the night, and stand behind the curtain of custom, as many other evils do; causing weakness among us as a people; yet, that I believed the Lord's refining work would go forward, and prevail over all opposition, but gradually; and that a reformation is begun. Therefore let not the little ones be discouraged. For though the first who step forth to change evil customs may meet with exercise and sore conflicts, yet as they stand single and keep humbly resigned to the Lord's disposal, their reward will be sure.

14th.—Leaving Danby, I came to Easton; and on the 16th crossed the North River, to the week-day meeting at Saratoga; which was a trying season. The day following, I went back to their Monthly Meeting at Easton; at the close whereof the shutters were opened at my request, and I was exercised in close labor with Friends of both sexes on the subject of a reformation, having to touch on the particular things which, as above, were mentioned at Danby; also on the harm arising from extensive trade; advising that children be brought up to industry, &c.

18th.—Travelling to White Creek, the following day I had a large and solid meeting there; after which, an aged man came to me and said, he "had thought much of being a Quaker, yet had been afraid to join them; but this day the Truth had been declared to his comfort;" and at parting he expressed his wish that the Lord might prosper his work in my hand.

20th.—The following (First-day), I was at

Pittstown Meeting—the first which was held in their new meeting-house, being a large gathering, I believe the Truth was in dominion among us; and it seemed marvellous to see such a mixed multitude sit so still and solid.

23rd.—The next meeting was among Friends of Coeyman's Patent; large, and solid. At the close of the public sitting, I had an opportunity with Friends by themselves. Here way opened for close labor respecting the necessity of reformation, as things amongst them were much out of order, and too much lukewarmness prevailed. I was also at their Monthly Meeting next day, where I was engaged to labor with both sexes on the necessity of reformation; and had to touch on the same subjects as in other places, concerning foreign trade, rum, tobacco, &c., exhorting to that of more true moderation, temperance, &c.; with the use of our own country produce.

26th.—After that, I had a meeting at Clincy-kills; a solid, favored season—said to be the largest known to be in that place. A hope was expressed by some that the Lord would bless my labors.

27th.—The next was at New Britain—a large and solid meeting; and another at Steven-town, in the afternoon; where power was given to labor fervently for the good of souls.

I am this day sixty-four years old; and am at times deeply humbled in beholding how my way has been opened, and every kindness necessary have I witnessed from all sorts of people; with a capacity to undergo hard travelling through scenes and places where to human view it seemed impossible. In the arm of the Lord is all strength and sufficiency.

(To be continued.)

Laura Bridgman.

Here was a human being that in girlhood was powerless to see, speak or hear. Her sense of smell was destroyed, and that of taste impaired. Only the sense of touch was left.

Cut off from all intercourse with the world, shut out from communication with a living creature, from all interchange of affection and human sympathy, her being was imprisoned in a darkness that seemed to be forever impenetrable. Mind and soul were apparently entombed where no ray of light or knowledge could reach.

Such was Laura Bridgman when Dr. Samuel G. Howe first saw her. His self-imposed task was to let light into her mind, to enable her to communicate with the world, to rescue her intellect from the darkness in which it was enveloped.

To others the task seemed hopeless. The great philanthropist, realizing its difficulties, undertook it with serene confidence and resolution. By a patience that was simply sublime and a skill which he alone possessed, he achieved a success that has been the wonder and admiration of the world.

In 1873 the teacher wrote of the pupil:

"She enjoys life quite as much, more probably, than most persons do. She reads whatever book she finds in raised print, but especially the Bible. She makes much of her own clothing, and can run a sewing-machine. She seems happiest when she can find some person who knows the finger alphabet and can sit and gossip with her about acquaintances, the news and general matters. Her moral sense is well developed."

It is a beautiful lesson, that with all her afflictions, Laura Bridgman lived a long life of usefulness and happiness.—*New York Herald*.

FOR "THE FOREIGN."

A Visit to Westerly, R. I.

I left home on the 31st of Fifth Month, to attend the funeral of a valued Friend, at Westerly, Rhode Island.

The ride along the Sound from New York to Stonington was interesting. The various public buildings about New York City and harbor, the Battery at the south end of Manhattan Island, the beautiful bridge from the city to Brooklyn (under which we passed), the narrow strait or gate which separates Long Island from the State of New York, where the rocks formerly made the passage dangerous to vessels, until removed by extensive mining and blasting a few years since—all added to the interest of the voyage.

It was a beautiful evening, and we greatly enjoyed the quiet and smoothness of our passage, the glory of the setting sun and the shining of the full moon on the waters. On reaching Stonington, where the boat stops, we remained quietly in our berths, until it was time to prepare for the morning train to Westerly. On the platform at Westerly we were accosted by a hackman, who said he had directions to take us to the house of Charles Perry, the Friend whose funeral we had come to attend. We found the front door unfastened and went in, and took seats in the sitting-room, until some of the family came to welcome us.

In the forenoon we attended their meeting for worship, which Friends keep up at that place. There were some 45 persons present at it, which we were told is about the usual number. It was a good meeting, in which a degree of religious exercise was felt. There are some valuable elderly Friends belonging to this Meeting, and some thoughtful and seriously-minded ones of middle age, who feel in measure the responsibility of rightly training their young children. But in regard to the younger branches of the Society, it seemed evident, that they had felt the effect of being brought up in a community where the number of members was few, and where they had not had the strength to be derived from the example and companionship of those of their own age of the same religious persuasion, and holding the same testimony.

A desire was early felt, and it continued and increased during our tarriance with this interesting group, not only for their own growth in that heavenly knowledge which is permitted to everlasting life, and which is received through submission to the working of Divine Grace in the heart; but that they might be increasingly concerned to uphold the principles and practices and testimonies of the Society of Friends, from a conviction that these are among the fruits of that Spirit of Christ which operates on man for his redemption from sin and evil.

A tender spirit was manifested by some of these dear Friends, especially at the time of the funeral, Second-day afternoon (Sixth Mo. 2d), where we were favored with a very solemn opportunity.

A visitor to this section of country can scarcely fail to be impressed with the multitude of boulders of rock, some of them many feet in diameter, which thickly strew the surface of the ground, and are more or less deeply imbedded in it. In many places one cannot dig far below the surface without striking upon similar boulders. On the farms much of the loose stone has been built into massive walls which enclose the fields. The fields are made small and the walls thick, and thus much of the material is utilized. But some of the fields still retain so many rocks that ploughing them must be a very difficult, if

not impracticable undertaking—so that they are reserved for pasture.

These boulders belong to the *Drift* formation, a term used by geologists to include the gravel, sand and stones which are spread over the surface of some parts of the Continent, without being sorted and deposited in layers by the agency of rivers or waters.

The *Drift* occurs over nearly all Canada, New England, Long Island, and the Western States of the same latitude. It is supposed that in a former period, the northern part of the Continent of America was covered with an immense sheet of ice, or glaciers, and that this in its progress southward carried with it the enormous mass of rocks and other material, which now constitute the drift—just as the glaciers in the Alps and other places are seen to do at the present time. Near the termination of these glaciers, at the place where the melting of the ice equals its onward motion, so that a stop is put to its encroachment on the valleys, there is always to be found a pile or ridge of rocky boulders, which the ice had carried with it, and there deposited as it melted. These piles are called moraines, and mark the limit of the glacier's motion.

Watch Hill, a considerable eminence at the mouth of the Pawtucket River, and a few miles south of Westerly, is believed to be a mass of moraine.

Some of the boulders that have been transported in this way are of a great size. Dana, in his Geology, speaks of one in Bradford, Mass., which is thirty feet every way and weighs not less than 41 millions of pounds.

The material composing the drift is derived from the rocks to the north of where it now lies. This is shown by comparing them with the native rocks of the country. Thus the boulders in Southern New England have been traced to their original beds lying further north. Boulders of iron ore, derived from the iron-ore bed of Cumberland, R. I. have been distributed over the country to the distance of thirty-five miles southward—but none are found to the northward.

The glacial motion to which the formation of the *Drift* is ascribed, must have made considerable changes in the surface of the land, planing off the top of ridges, scooping out deep valleys, in some places, and depositing in others great masses of earth and stone. In this way, I suppose, was formed a pond which I saw on the farm of a Friend in the neighborhood. It was fed by the surface waters and by springs from the surrounding higher grounds; but had no outlet. Such ponds are frequently met with in some parts of the country. A deposit of moraine material had closed up the outlet of a previously-existing valley or depression, and this converted what would otherwise have been the bed of a rivulet into a still receptacle of water. The carrying action of the ice has been aided by water-floods preceded by its melting, or by other causes.

These remarkable changes, no doubt, were effected long ages ago, before the historic period, and very probably before man was an inhabitant of the earth; so that the evidence on which we believe that they must have taken place is traverler to that which would satisfy the mind of a traveller who, on penetrating into a newly discovered country, should find the walls and other remains of a house. He would feel sure that some human being had preceded him, because he could in no other way account for the building of the walls he had found.

In the higher grounds around Westerly, we came to ledges of gneiss—the prevailing rock of Southern and Western Rhode Island. In these ledges are situated the quarries of granite, which have been extensively worked, and have largely contributed to the financial prosperity of the town. Both of these rocks are composed of the same materials (quartz, felspar and mica); but in the gneiss these are arranged in layers, which allows the rock to be readily split into slabs. This slaty structure is wanting in the granite.—So that, in quarrying and in the subsequent shaping of the blocks, resort is had to the expedient of drilling numerous holes a few inches apart, into which wedges are driven, and thus a crack is made, which determines the shape of the resulting block.

Some of the granites have a reddish tinge, caused by the felspar being of a flesh color. The white granite is considered the most beautiful, and that varies in shades of color as there is more or less of the black mica in its composition.

The circumstances under which this visit was paid rendered it improper to give much time or thought to the examination. If the plants which are natural to that region. In crossing a field to the place of meeting, I noticed the presence of some of the weeds common in my own section of country—such as the butter-cup, mallow-ear, chickweed, and the narrow-leaved plantain; but saw nothing new. In riding along the road, we passed a number of wild cherry trees, completely despoiled of leaves by the caterpillars. It reminded me of the remark made by Dr. Darlington, in his botany of Chester County, Pa., that the leaves of this plant are a favorite food of caterpillars. It would have been a matter of interest to have learned somewhat more of the habits of these destructive insects; but it was not the right time for such studies.

J. W.

EXTREMISER is a good thing, but it sometimes gets one into trouble. He who undertakes giving a special exhibition of it ought to be master of his surroundings before venturing too far; especially should he be acquainted with the religious customs of the people among whom he operates, as it is somewhat perilous to work "the smart game" among a set of fanatics. By his ignorance or indifference in these respects a German photographer lately came to grief. Having an eye to his own advantage, he sought to secure the likeness of the Sultan. But he counted not the cost. According to the Koran no one is allowed in any way to reproduce the face or figure of a human being. But the enterprising artist, either not knowing or disregarding this prohibition, selected a suitable place for obtaining a view of his Majesty during one of his regular Friday visits to the mosque, and upon a certain day succeeded in getting a fine negative of him. As he was rejoicing over his success and was folding up his instrument, he was unfortunately "discovered" by an officer of the palace, who had accompanied the Sultan. At once the officer gave vent to his fury and indignation at the sacrilegious act, and as a protest against the Christian barbarism which paid no regard to Islamic law he destroyed the vile instrument by which the wicked deed had been committed, effaced every trace of the picture, and placed the offender under arrest. It looked ominous for the prisoner, as he was tried and sentenced to death. Nothing but his German citizenship saved his life. He appealed to the Ambassador

of Germany, who secured a mitigation of his sentence so that he was let off with a month's imprisonment and banishment from Turkish soil. Turkey is evidently a poor place for the photographic art. Those old Mohammedans don't believe in any nineteenth century descriptions. He who wants to be enterprising among them must find some other trade, or experiment upon some less important and sacred subject than the Sultan, or at least keep out of the reach of his vigilant officers.—Selected.

SELECTED.

An Indian Village in Mexico.

BY W. F. MALLALEU.

There are a multitude of such villages, for there are more than four million of Indians in the Republic of Mexico. They are not wild, roving, murderous red men like some of those who supply from time to time the troops in the United States with brief military employment. In Mexico the native population, or rather the Indian population, is manifestly superior to his savage brother of the North. It seems to be an established fact that the Latin races, especially the French and the Spanish, have a way of fraternizing with savages that the Saxon has never learned. The Saxon exterminates, or crowds out, or subjugates all wild people. He will not fraternize with them, and if he mixes his blood he has ordinarily no special love for his offspring, and this fact accounts for the habit of many Virginia planters selling their own children to the slave-drivers for the distant South. There seems to be more humanity if not more Gospel in the Latin method than in that of the Saxon. The former accounts for the present existence of so many millions of Indians in this country.

It is a most remarkable fact that two of the foremost men of recent times in the military and civil affairs of this country have been full-blooded Indians. Juarez, the reformer and reorganizer of the republic, and President Diaz, now at the head of the Government, are the men just referred to. And it is to be noticed that among the educated Indians there is a certain race pride that is quite as pronounced as that among those who trace their ancestry to a pure Spanish origin.

The question of color does not seem to trouble the people in this country. The people of Spanish origin have usually a dark skin and black hair and eyes. The Indians are much darker. The average color will be about the same as that of the Negroes in the South who have one-fourth white blood in their veins. These Indians are not Caucasian. If they are the descendants of the "lost tribes" of the Chinese or Japanese, they are of the tribe of Shem rather than of Japheth. Some of them are very dark, almost as dark as Negroes; but color is no bar to promotion in Church or State.

We leave Orizaba in a hack, or something like it—that is, we started to leave—but before we had gone twenty rods one of the springs broke short off and the body of the vehicle dropped on to the forward axle. It looked like a long delay or a complete break up of our excursion. But not so, for soon a stick was applied as a lever to the body of the hack, the wheel was used for the fulcrum, the spring was brought into position, a cord was produced and wound about the spring, tied tightly, and in ten minutes we were off again.

On examination we saw that cords had been already applied to the other springs, with the

exception of a single point, and so with more confidence in the cords than in the springs we rattled away as fast as four ill-disposed mules saw fit to take us over rough ways and through gullies and deep sands. It took us almost two hours to go six miles, and then we were landed in the Grand Plaza of the Indian village of Atzacan. The coach draws up before the door of the Mayor's office. He is not at home, but his secretary is at his post, and as we alight he receives us with the utmost cordiality. He is a man about forty years of age, nearly bald, slight and trim built, and has a very pleasant and gentlemanly way. He is not an Indian, he is the son of a captain in the navy of Spain, but has come after much wandering to make his home in Mexico. His office is rude and very plain—a coarse brick floor, a plain chair and benches, a large square table; but as we cross the broad piazza and enter the room, the renewed greeting is so cordial that we feel quite at home. After the fashion of a genuine Spaniard, he assures us that he and his whole house and the servant are at our disposal, presses us to have a lunch or a cup of coffee, which being declined, we spend ten minutes in conversation concerning Mexico, the United States, and our mission work in Mexico.

We are to hold service in the village, and having a few moments to spare we set out to explore the village. Remember this village is in the tropics, and as you walk along the vegetation on either hand tells the story. There are various tropical fruits that are not familiar, but we see fig and lemon and orange and coffee. The orange trees are especially beautiful; they are full of buds and rich with fragrant blossoms, and at the same time here and there amid the dark green leaves are the golden globes resplendent in the warm, bright sunshine. But where are the houses of the two thousand people who are said to live in this village? We do not see more than fifty or sixty houses besides those which surround the Plaza. We walk along the streets—unpaved but well trodden and very narrow streets—but the houses of the people are not visible. We need to look more closely, for these groves of coffee and fruit trees come to the very edge of the street, and as we stop and peer in through the branches we see the humble dwellings of the people. They are small and rude and cheap, but they have four walls and a roof, and so afford shelter, and it may be, with Christ as an abiding guest, they hold more of real comfort than the palaces of the rich. This village, with its embowered homes, is more tropical, ideally and really, than any other yet visited.

It is only two years, or thereabouts, that our Mission was planted here; we have now about forty members in full and probationers. A year ago an attempt was made to murder all who were then connected with us. They were assembled for worship in a private house. It was at night. A mob came around the house, fired more than a hundred shots at the house or the people in it; but, strange to tell, not one was hurt.

Thanks to the Government, several of the mob were arrested and punished, and now we have peace. And our friend, the secretary, on whom we called, would protect our people at the peril of his own life.

We have here a small church house, about 20 by 30, neat and plain. It was well filled with neatly-dressed Indians to hear the Gospel. And whether sitting on the floor, or on chairs or benches, they were good listeners, and very helpful to the preacher, who, though unable to reach

them except by an interpreter, still felt that the word of God was having its accustomed power on their willing hearts. We have a school for boys and girls.

After the sermon and other services we repaired to the Mayor's office to take our formal leave. Again we were urged to take refreshments, at least a little soup, but time being short, we resumed our seats in the rickety hack and started back to Orizaba, thanking God in our hearts that in this Indian village the pure Gospel is preached, and the long oppressed people can now worship God without fear of molestation.—*Christian Advocate.*

FOR "THE FRIEND."

[Letter from Thomas Kite to Susanna Lightfoot, then a teacher at Westtown Boarding School.]

Philadelphia, Second Mo. 1st, 1840.

SUSANNA LIGHTFOOT, Dear Friend: * * * Jacob Green is again in the city for the purpose of attending our Quarterly Meeting. He is a sweet spirited Friend, and has been a messenger of glad tidings to many mourners in Zion.

I would willingly enlarge, but time will scarcely admit of it. I feel for thee, as I have long felt, affectionate desires for thy advancement in the path of righteousness; that you may steadfastly adhere to the secret discoveries of the Light of Christ, faithfully follow its holy leadings, and patiently endure those spiritual baptisms by which the great Head of the Church prepares his servants for his own work. Every vessel in his house is to bear the inscription of "Holiness to the Lord!"

With love I remain thy friend,
THOMAS KITE.

SELECTED.

THE CHICKEN'S MISTAKE.

BY PHEBE CARY.

A little chick one day

Asked leave to go on the water,
Where she saw a duck with her brood at play,
Swimming and splashing about her.

"Indeed," she began to peep and cry,
When her mother wouldn't let her,
"If the ducks can swim there, why can't I?
Are they any bigger or better?"

Then the old hen answered, "Listen to me
And hush your foolish talking;
Just look at your feet, and you will see
They were only made for walking."

But chickie wistfully eyed the brook,
And didn't half believe her,
For she seemed to say by a knowing look
Such stories couldn't deceive her.

And, as her mother was scratching the ground,
She muttered, lower and lower,
"I know I can go there and not be drowned,
And so I think I'll show her."

Then she made a plunge where the stream was deep,
And saw too late her blunder,
For she hadn't hardly time to peep,
When her foolish head went under.

And now I hope her fate will show
The child my story reading
That those who are older sometimes know
What you will do well for heeding:

That each content in his place should dwell,
Is just as his brother;
And any part that is acted well
Is just as good as another.

For we all have our proper sphere below,
And this is a truth worth knowing;
You will come to grief if you try to go
Where you were never made for going.

—Songs and Rhymes for the Little One.

THE CHANGED CROSS.

SELECTED.

There is a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these, as given to me,
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to his might
Who says, "We walk by faith, and not by sight,"
Doubting, and almost yielding to despair,
The thought arose—My cross I cannot bear:

Far heavier its weight must surely be
Than those of others which I daily see,
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beamed full upon my wondering, raptured sight,
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

Then One, more fair than all the rest to see—
To one whom all the others bowed the knee—
Came gently to me as I trembling lay,
And "Follow me!" he said; "I am the Way."

Then, speaking thus, He led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was, most beauteous to behold,
A little one, with jewels set in gold.
Ah! this one, methought, I can with comfort wear;
For it will be an easy one to bear:

And so the little cross I quickly took;
But, all at once, my frame beneath it shook.
The sparkling jewels fair were there to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again,
To see if there was any here could ease my pain;
But, one by one, I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined,
Wondering, I gazed; and still I wondered more
To think so many should have passed it o'er.

But oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
There lay beneath those flowers and colors fair!
Sorrowing, I said; "This cross I may not bear."

And so it was with each and all around—
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said; "No cross, no crown!"

At length, to Him I raised my saddened heart;
He knew its sorrows, bid its doubts depart.
"Be not afraid," He said, "but trust in me—
My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet,
Again I turned, my earthly cross to meet,
With forward foot-steps, turning not aside,
For fear some hidden evil might betide;

And there—in the prepared appointed way,
Listening to hear, and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there
That I could feel was good for me to bear.

And, while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And, as I bent, my burden to sustain,
I recognized my own old cross again.

But oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Al! no! I henceforth in my own desire shall be,
That He who knows me best should choose for me
And so, what'er his love sees good to send,
I'll trust it's best, because He knows the end.

SHEPHERD.

Beloved Friend: My mind is often affected as I pass along under a sense of the state of many poor people who sit under that sort of ministry which requires much outward labor to support it; and the loving kindness of our Heavenly Father in opening a pure Gospel ministry in this nation has often raised thankfulness in my heart to Him. I often remember the conflicts of the faithful under persecution, and now look at the free exercise of the pure gift, uninterrupted by outward laws, as a trust committed to us which requires our deepest gratitude and most careful attention. I feel a tender concern that the work of reformation so prosperously carried on in this and within a few years past, may go forward and spread among the nations, and may not go backward through dust gathering on our garments, who have been called to a work so great and so precious. * * * I look at the precious gift bestowed on thee with awfulness before Him who gave it, and feel a desire that we may be so separated to the Gospel of Christ that those things which proceed from the spirit of this world may have no place among us.

Thy friend, JOHN WOOLMAN.

Physical Training in Education.

Extracts from an Address Tenth Mo. 28th, 1886, by James Mac Allister, Superintendent of Public Schools, Philadelphia.

Any statement of the scope and purpose of education worthy of consideration must include the whole being of man. It must be made to cover the development and training of his bodily powers, his intellectual powers, and his moral powers. Education fails to accomplish its end of fitting man to be a useful member of society if it neglects any one of these parts of his nature. We do not want a mere athlete, we do not want an intellectual prodigy with a weak and sickly frame, we do not want a narrow ascetic who looks with contempt alike upon a well-developed body and a cultivated mind. What the great, living, moving world in which we have to play our part demands is a man, strong in bones and muscles and nerves, active in the play of every intellectual faculty, and free in the exercise of sovereign will—a whole man, fitted to think, to do, and to endure, in all the duties and responsibilities which may fall to his lot in life.

While this fundamental principle of human education is self-evident to every thinking mind, yet strange to say it is very far from securing that recognition in the management of schools to which it is entitled. The elaborate schemes of instruction in operation in public and private schools, pay little or no attention to the physical education of the pupils. Everything is done which can possibly stimulate the mind into abnormal activity, while the bodily training upon which the free and healthy play of the mental powers absolutely depends, is almost wholly neglected.

It is to our German-American fellow citizens that the United States owes the original impetus from which the interest taken in gymnastic training in this country was derived. About

half a century ago the best teachers began to feel that the eagerness with which young men pursued their studies in college must be counterbalanced by some kind of physical exercise. Manual labor was first proposed, and to some extent introduced in a most objectionable form. As might have been expected, the results were more injurious than beneficial. But the Germans who had come to make their home in America began to establish their gymnastic societies. They set forth their object to be "the rearing of a people strong in both mind and body," and gymnasia were erected in all the large cities, dedicated to the realization of this great principle.

Under the influence of the German societies the colleges took up the subject, and gradually gymnastic exercises found their way into them, until now at our chief centres of higher education, there are buildings equal to the best in the world, for the physical training of the students.

It is extremely gratifying to be able to state that in the recent movement for the higher education of woman, great pains have been taken to provide for the physical culture of the students. All this is very encouraging; but it is painful to be under the necessity of stating, that while so much has been done in schools of higher grade, the common schools have been but slightly influenced by the general movement. It is true that in all good schools, catholic exercises of some kind are practiced; but regular, systematic, physical training as a necessary part of the education of every child, has yet found no place in the schools where the great mass of our children are educated. Indeed, in many cases what is done is productive of more harm than good, on account of the unsound principles on which it is based and the manner in which it is conducted. The exercises are long too infrequently, and are continued too long at a time; they are not varied enough, and in most cases, no apparatus of any kind is employed. Care is not taken to note the physique or health of the boys and girls, with a view to regulating the kind and amount of training to be given.

It is often said that gymnastic exercises are only a form of recreation, and that there is no time for play in our schools. I beg to express the opinion that a great deal can be used in behalf of putting gymnastics into our schools just because it affords a means of recreation. A good many schools are sadly in need of something to relieve the pressure put upon the minds of their pupils. The harm done to children by mental strain is enormous; and if parents could be made to realize this, they would not set so high a value upon the averages which are used to set up standards of scholarship for the pupils. Any distinction gained by a boy or girl at the cost of sound health is dearly bought.

To be physically strong so far as lies within his power, is not only a duty which every man owes to himself, but it is an obligation which he owes to his family, to society and to the State.

But the strongest argument for physical culture is the relation which it holds to mental and moral power. The old maxim, "a sound mind in a sound body," rests upon a broader basis of fact now than ever before. The intense activity of life in the United States at the present time results in an amount of nervous waste and injury that is unknown in any other civilized country. The absorption of so many men in their business and professional interests, leads them to neglect the care and rest which the body demands, and

must have, at the peril of mental decay and impotence. Hardly a day passes without an instance of a "break-down" from excessive strain of some kind. It is almost always laid to overmental exertion, but it would be quite as correct to charge it to that abuse of the body which deprives it of a sufficient amount of exercise, and the opportunity for recuperating its exhausted energies. If this is the case with adults, much more so is it true of the young during the period of growth. There can be no right development of the mental powers without the coordinate development of the bodily powers. This is the inexorable law of nature, and it cannot be violated without incurring the penalty. The highest exercise of mental power depends upon physical conditions. To seek to cultivate the mind at the expense of the body is to frustrate the very object for which you are striving. A momentary advantage may be obtained, but there can be no permanent gain.

HUMAN responses to human requests are more likely to fall short of the request than to exceed it. But God's responses to human prayers are more likely to exceed the request than to come short of it. There is, perhaps, no time when God in his answers more truly exceeds the bounds of our requests than when he sends us a peculiar affliction. And yet there is no time when we are more likely than just then to look upon our experience as something quite apart from anything that we have asked for, or hoped to receive. We are seeking "light in the dispersion of the cloud," when all the time the "light is in the cloud." We are asking God for an explanation of our darkness, and are "expecting an answer from all quarters but one—the darkness itself." We pray for deeper knowledge "for broader experience, for higher spiritual realizations; but when the best means for obtaining those blessings are brought to our door, we fail to recognize them as the very things for which we have been pleading and hoping. One thing that a Christian may well desire and pray for, is the spirit and power to recognize an answer to prayer when it does come, though it may come in a way as much better and fuller as God's ways are above man's ways, and God's thoughts above man's thoughts.—*Selected.*

Natural History, Science, etc.

Strength and Elasticity of Spiders' Webs.—General O. M. Mitchell, in an edition of his lectures, describes the manner in which he caused a clock to record its beats telegraphically. The required makes and breaks in the battery were effected by means of a cross of delicate wire and a mercury cup. The great difficulty was to procure a fibre sufficiently minute and elastic to connect the top stem of the cross with the clock pendulum. The very finest human hair that could be obtained was too coarse and stiff. Its want of pliancy and elasticity gave the minute wire-cross an irregular motion. After many fruitless attempts, the assistance of the spider was invoked; and his web proved to be exactly the thing required. He says: "In proof of this remark, I need only state the fact that one single spider's web has fulfilled the delicate duty of moving the wire cross, lifting it, and again permitting it to dip into the mercury every second of time for a period of more than three years. How much longer it might have faithfully performed the same service I know not, as it then became

necessary to break this admirable bond, to make some changes in the clock." Here it will be seen that the same web was expanded and contracted each second during the whole period, and yet never, so far as could be observed, lost any portion of its elasticity.—*H. G. McCook.*

Artificial Honey.—An article in the *Popular Science Monthly* speaks of the assertion, that an imitation of honey is made by filling combs with glucose, as a false statement which has no foundation in fact.

Measles in the Fiji Islands.—The terrible scourge was brought here in an English man-of-war (H. M. S. Dido), in which, last January, Taikombau and his sons returned from Sydney, where they had gone to visit Sir Hercules Robinson, and so prove their implicit confidence in their near friends and protectors. At Sydney, Ratu Joe and Ratu Timothy, and the king's younger sons, took measles of a mild type, as did also two servants; and on the return voyage the old chief was slightly unwell—so slightly, that the question of quarantine was never even suggested; and on reaching Levuka, he was allowed at once to go ashore. Vassals and kindred came from all parts of the group to receive him, and, according to custom, frequently sniffed his hands or his face, thereby, alas! breathing the unsuspected poison. A few days later, Mr. Layard held a meeting on the Rewa, to which came chiefs from all parts of the interior of Vitu Levu, representing the mountain tribes, there were about a thousand people present. To this meeting went some from Levuka, who had already caught the measles, without being as yet unwell. The infection spread, and the seeds of the disease were thus carried by the mountain chiefs to their respective districts, where it rapidly extended, proving fatal to a vast number of the people, and to nearly all the chiefs who had been present at the meeting with the white chief (—Layard). Of course it was only natural that they should attribute this to poison, or witchcraft; and that the tribes who had only recently accepted Christianity, or were on the eve of doing so, should conclude that this was a Heaven-sent punishment for forsaking the gods of their fathers, and giving up their lands to the white men. So they retreated to their mountain strongholds, banishing their teachers, returned to heathenism, and only repudiated the recently accepted British rule.

We heard of an instance in which one of the teachers having died, even the Christian villages deemed it expedient so far to return to their old customs as to bury his wife and children in the same grave with him, as a propitiation to the spirit of the murrain. But, as a rule, the Christians stood their ground firmly, and the marvel is that so very few should have relapsed. Among the first victims was a very good man, Ratu Savanatha, one of the most able and intelligent of the chiefs, and who had done all in his power to explain to the Kai Tholos (i. e. people of the mountains) the advantages of English rule.

So, from every corner of the group, came tidings that the plague was raging. Whole villages were stricken down—young men and maidens, old men and children—lay dead or dying. The handful of white people, as a rule, did their utmost to help, and gave all the food and medicine they possessed; but their own laborers and their own children were stricken, and needed more care than they could give; nor were there lacking bad white men who went about telling the natives that the disease had been purposely introduced to kill them and get

their lands. So that the plain medical directions which were at once published were ignored, and the white man's medicine too often refused, from a conviction that it would cause certain death. Native medicines, and bad, ill-cooked food, made matters worse. Of course anything like isolation of the sick was impossible; nor could they be prevented from rubbing to the nearest water to cool their burning fever. How could men who are continually bathing and swimming be persuaded that this could harm them? So the rash was thrown in, and congestion of the lungs and dysentery of the most malignant type were brought on in thousands of cases.

Apart from this irresistible craving to lie down in cool streams, it would have been a hard task for the poor sufferers to keep themselves dry, for an unparalleled rainfall converted whole districts into dreary swamps, where dysentery and starvation completed the work of death. The people were too weak to go to their gardens (which are often far away on some steep hill-side), and so there were none to carry food; besides, a cold, wretched walk through the long wet roads was almost certain doom. At last, the few who were well began to herd together, forsaking the sick, and scarcely exerting themselves to give them a drink of water, or prepare such food as they had. In some districts, as in the Isle of Ono, the people were literally starving, digging up wild roots, and eating old cocoanuts only fit for making oil. Then they lay down, all alike stricken, for the most part awaiting the fate they deemed inevitable, with that strange apathetic calm which characterises a race wholly indifferent to life. At last the living were unable to bury the dead, and there was good cause to dread lest a worse pestilence, in the form of typhus, should be produced by the horrible putrefaction which poisoned the air.

On the king's little Island of Bau (the special home of the nobles, and which is small and overcrowded), all were ill at once. Canoes bearing the dead were ceaselessly crossing to the mainland, where the graveyards lie, the cries of mourners and the death-drums resounded day and night. Then, too, the people were starving; they had no strength to go ashore to the mainland for food. Many of the finest chiefs and teachers died.

At the Missionary Institute all the students were down; but thanks to an unwearied nursing day and night, most of them recovered.

Of course all the native constabulary were seized; but, thanks to the devoted care of Lieutenant Olive, late of the Royal Marines, comparatively few died. He turned Nasova into a great hospital, and distributed his 150 patients all over it, appointing those who were less ill, guards over the very sick, to prevent their yielding to the fatal impulse to rush into the cool blue sea, which lay so temptingly at their very door. By dint of indefatigable exertions, and a generosity that spared not the utmost expenditure of his private means, on comforts; and, indeed, necessities for his sick men, he had the unspeakable satisfaction of saving all but ten, and these fell victims to their own craving for the cool waters. They managed to escape from their guards, and lay down in the sea, thus sealing their own doom.

It appears that the measles, which we consider such a simple and infantile complaint, invariably assumes a character more like the plague when first introduced into one of these South Sea Isles. In 1860 it was unfortunately taken to the Mare Loyalty group, and one-fifth

of the population died. The Dido unfortunately put three persons ashore on Norfolk Island, on her way up to Fiji; they also carried the measles, which spread to the whole community. Afterwards she landed some time-expired laborers at the Isle Malicolo, and there too it is reported that many have died.—*C. F. Gordon Cummings* "At Home in Fiji."

Items.

Divine Power the Source of Spiritual Efforts.—An article on this subject, by Jo. Peck, in the *Christian Advocate*, in commenting on the expression, "The Church needs more power, not more machinery," he says:—

"Approach reverently the Son of God and make inquest for the secret of his influence that shook Judea and undermined philosophers and religions. Power everywhere! Means were everywhere at a minimum and power at a maximum. His words were almost wholly the machinery. But what power with those words! Men stood astonished at his marvellous words. Why? They were the same vocabularies as other men used, but they were surcharged with a power that never yielded. "It is a word," "This is a word," cried. Entrocydon is hushed to rest by that word, and at his bidding the tumultuous sea sleeps! No machinery. If He anoints the blind eyes with clay, moistened with spittle, it is the power in the words, "Receive thy sight," that pours a ravishing vision of beauty on those sightless eye-balls. If He touch the ear of the deaf, it was the power of the word "Ephraim, that opens a whispering gallery of sweet sounds in that aral tomb of silence. It was power in the words that healed lepers and raised the dead. Machinery has little function in Christ's ministry. Divine power is supreme, and when He commissions and sends forth the Apostles to the organized extension of the Church, He continues this philosophy of power, not machinery. "The secret which is the supreme teaching of Christ to those nearest to Him as to the secret of unflinching success in the Gospel? Is there a word about careful attention to organization and ecclesiastical machinery? Organization must be, machinery would develop, but He refers only casually to these.

"Everywhere the recurring idea. The 'secret' was the power of script and wallet and baggage, but were clothed with power over diseases and devils and poisonous reptiles. And as He neared the hour of his departure, leaving his followers to do greater works than He had done, what was the confidential disclosure as to the means of their glorious success? Perfect your machinery, invent new instruments? Not a syllable of this, until ye be endued with power from on high."

"And the early Christians went forth, 'turning the world upside down,' because they had power to do it. They had little machinery, but tremendous power. Poor in all else, they were rich in power. They had not arms to give a crippled beggar, but they had power in Christ, who said to the lame, 'Rise up and walk.' The shadow of an apostle falling on the sick and impotent had more power of healing than all the machinery of modern church organization.

"The disciples had little but the words of Jesus for instrumentality, but they had power after the Holy Ghost came upon them. They were committees and invited no organizations to do the work of Christ, but, individually empowered, proceeded to accomplish his mission.

"That heroic period, which Xander beautifully names the 'time of the planting and training of the Church,' when self-sacrifice was the psalm of life, and martyrdom its coronation; when the gait, wisdom and strength were not used in the primitive work, but in the assaults of Jewish learning and intolerance; to foil the subtleties of Greek philosophy; to live in defiance of imperial persecutions and the universal hatred of barbaric hordes, reveals the least of ecclesiastical machinery, and the presence of tremendous energies of Divine power. When, however, in a few centuries this sacred truth had conquered the Roman world; had admitted

into membership vast hordes of baptized barbarians had become drunk with intoxicating ambitions and lusts of worldly power, and had largely lost the infallible evidences of Divine power, then was machinery invented and multiplied as never in the nineteen centuries. Myths were made dogmas, baseless inventions of priestcraft were foisted into canons of faith; pagan superstitions were organized into Christian verities.

"The era of the least Divine power in the Church was the period of her greatest invention and dependence on machinery; and is not this statement true, that in all ages, and in all denominations the period of the Church's maximum power, as a spiritual body, has been characterized by the minimum of machinery? Has not every genuine reformation in the history of God's Church at large broken up and discarded a vast amount of the complicated machinery which a corrupted period invented? Did not the Reformations of the sixteenth century in Germany and England smash into fragments large quantities of old Romish machinery? And did not those very Reformations fail of realizing the full expectations and promises of efficient and thorough reform, because they retained too much of the worn-out and worthless machinery of Rome? Have not these elaborately organized ecclesiasticisms, with stately forms, imposing cathedrals, and polished machinery, always tended to formalism and feebleness of spiritual power? Has not the machinery of baptismal regeneration, sacramentarianism; ritualism and churchism largely displaced the simple salutary dependence on the power of God in the Holy Ghost?"

Spurious Documents.—A work composed of reputed letters and reports and records of Pontius Pilate in connection with the trial and crucifixion of Jesus, was in circulation, in the early Christian centuries, under the title of *Acta Pilati*.—"The Acts of Pilate." The "documents" given in that work are deemed spurious by scholars generally; yet such as they are, they have been always available as the Apocryphal Gospels, and any claim to have newly discovered them would seem to be based upon ignorance or cupidity. Again, there is a spurious letter from Publius Lentulus to the Roman Senate, giving a description of the person of Jesus, that dates from about the twelfth century. These two "documents" are periculously brought forward as "fresh disclosures of history."—*N. & Times.*

FOR "THE FRIEND."

Weather report for Fifth Month, observed at Westtown, Chester County, Pa., by William F. Wickersham:

Mean Barometer,	29.981 on 22nd
Highest "	30.268 " 5th
Lowest "	29.591 "
Mean Temperature,	51.5 on 1st
Highest "	36 " 9th
Lowest "	30.5 " 9th
Greatest daily range,	11.5 " 11th & 27th.
Least "	5.0 inches.
Total rainfall,	5.90 inches.
Number of frost days,	10.
Number of fair days,	13.
Number of cloudy days,	10.
Prevailing direction of wind	W. & S. W.

THE FRIEND.

SIXTH MONTH 21, 1890.

The *Churchman* complains that the members of the Episcopal Church manifest "a growing disregard of Lent," and do not practice to the same extent as formerly the abstinence from feasting and social gaiety, which their Church enjoins.

If this were the result of a growing conviction of the spirituality of the Christian religion, and of the importance of heeding the Apostle Paul's caution against the observance of "days and months and times and years," it would furnish

no just cause for regret. But far different should be our feelings, if we believe that it flows from a decline of vital religion, and an unshrinking to reform, even for a brief period, those indulgences to which the unregenerate heart is prone. In commenting on this subject, *The Presbyterian*, of Philadelphia, makes the following suggestive remarks:

"May we not, however, regard the definition which the *Churchman* laments as simply a symptom of a wide-spread disease in all Church life which threatens to work greater evils and, therefore, merit the attention of all thoughtful Christians. That form of spiritual decline which for want of a better word, we call 'worldliness,' infects, more or less, all communions. It spreads like a plague, silently but constantly. It taints all our best services, and tends continually to convert churches which ideally, at least, should be thronged by a worshipping company of Christ's followers, into 'negation-houses,' where worship must first of all be made oppressive and attractive, and win the attention of the children of this world by its outward form and fashion.

"We need no longer defend the Christian faith, as seen in the lives of its representatives, from the charge of austerity. The men of God are needed, but the attention of all thoughtful Christians to those men, whose marked illustrations of the Christian virtues of self-denial and cross-bearing have made the Church in our age glorious, these graces have been manifest in individuals—saints and daughters of the Lord Christ. Upon the great mass a breath, soft, but enervating, seems to be steadily blowing, a healthy testimony to his Christ and sacrifice for his dear name, are thought to be singular—rarely certainly held to be by many not 'good forms.' The intangible, but real and powerful thing called 'society,' touches the Church on every side, and its touch cannot be said to be a tonic. It does not cure a weak faith, or re-inforce and invigorate our Christian resolutions.

"The influence of anything new in saving all this. A quarter of a century ago, and more, Dr. James W. Alexander wrote with great demonstration of influence then at work. He said 'The door at which those influences enter which counteract parental instruction and example, I am persuaded is yielding to the work of the world, and the forces behind the counterpane, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand by a kind but determined opposition to the fashions of the world, breasting the waves like the Edomites against loose. And I have found nothing yet which requires more decidedly above the par of the religious world around us.

"If this was true in his day it must be acknowledged to be more undeniably and sadly true in our own time. The incursions of alien influences and customs upon the sacred territory of the Church has since been earnestly resisted. The *American* editor's rebuke is saying that the disregard of Lent, furnishes an occasion for 'plain and faithful words' and for consistent and unimpeachable example. Ought not such 'words' and such 'examples'—example be the token of many other deflections by which the 'energy and purity of its disciples of God' are sadly weakened and defiled?"

Alas, is there not reason to fear that the leaven of worldliness is working in our own beloved Society, and gradually wakening its power to bear a living testimony to the self-denying religion of Christ?

Some may seek to excuse their self-indulgence by the plea, that the circumstances in which they are placed are so different from those that surrounded our early Friends, that the same strictness of life is no longer requisite. But the doctrine is immutably and everlastingly true, that there is no salvation except through the opening of the heart to the indwelling of Christ, and experiencing his Light there to lead out of sin and

into purity and righteousness. It is as necessary now, as it was in the days of Edward Burrough to feel the voice of the Lord in our hearts to burn up and beat down all that is contrary to God; to follow the motions of the Lord's pure Spirit, and deny all that stands in the way before us and the Lord.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate during the past week the Silver bill was discussed. Up to the 17th instant no vote had been taken upon the bill. On the 16th instant the Deficiency Appropriation bill for pensions and the census was passed.

Superintendent of the Census, Porter has been informed by Wiley, the Supervisor of the Fifth District of Pennsylvania, that his enumerators have notified him that Hungarians and Poles and many Italians in Lackawanna, Luzerne and Carbon counties have refused to give any census information, even to interpreters. Many of these men, he says, are designated by their employers by number, and many wearing his number on his person and answering to it. The Supervisor says that, if so instructed, he will direct his enumerators to take account of such employes by numbers, in this way securing nativity, age and occupation, which, in his opinion, would be better than no information at all.

In his reply Superintendent Porter informs the Supervisor that it is impossible that the Census Office should help to perpetuate such a state of affairs as reported when large numbers of laborers are treated more like beasts of burden than men, and known only by numbers.

Superintendent Porter gives him positive instructions to employ a sufficient number of enumerators and interpreters to thoroughly canvass these people and elicit from them the information called for by the schedule.

In the Conference of the Presbyterian Synod, in session in New York, on the 11th inst., the report of the Committee on Temperance, in which it was asserted that Vice President Morton derived a profit from the sale of liquors in the property which he owns or controls, was read. "It derives a profit indirectly from the sale of liquors."

In an "original package" injunction case in Mason City, Iowa, Judge Sherman has decided that beer can be sold by the bottle, though shipped in cases. He also ruled that the right to drink that liquor on the premises where sold.

Charles Silverman, a dealer in "original packages," in Leechburg, Pa., was tried in Kittanning on a charge of violating State and County liquor laws. He was acquitted on charges of selling without a license and to minors, but was found guilty of selling to persons of known intemperate habits. Silverman is an agent for an Ohio brewing company. This decision, if sustained, will destroy all license, high and low; all local option and prohibition, in every part of the United States.

The exploring expedition sent to Yucatan and Mexico by the U. S. Geol. Surv., under the command of Professor Hailprin, has returned, having made, it is believed, many valuable additions to the various departments of natural history, and important discoveries concerning the formation of those regions.

The exploring expedition sent to the West Indies by the U. S. Geol. Surv., under the command of Prof. Hailprin, has returned, having made, it is believed, many valuable additions to the various departments of natural history, and important discoveries concerning the formation of those regions.

An explosion of fire damp occurred in the Hill Farm Mine at Dunbar, Penna., on the morning of the 16th instant. There were fifty-two men in the mine at the time, and thirty-two are missing. The explosion was caused by the naked light of a miner who went to warn his comrades of their danger from a flow of water in the mine.

The deaths in this city last week numbered 482, 17 more than during the previous week, and 87 more than during the corresponding period last year. Of the foregoing 225 were males and 257 females. 46 died of cholera infantum; 38 of consumption; 35 of heart diseases; 33 of convulsions; 24 of pneumonia; 24 of inflammation of the stomach and bowels; 24 of marasmus; 22 of old age; 19 of inflammation of the brain; 12 of Bright's disease; 11 of typhoid fever; 11 of debility; 11 of paralysis, and 103 of diphtheria.

Markets.—U. S. 4½, 103½; 4's, reg, 121; coupon, 122; currency 6's, 113 a 123.

COTTON was quiet but steady on a basis of 12½ cts. per pound for middling uplands.

FEED.—Winter bran, choice, \$14.50; do, fair to prime, \$14.00 a \$14.25; spring bran, \$13.50 a \$14.

FLOUR.—Western and Pennsylvania super, \$22.5 a \$24.00; do, extra, \$22.75 a \$24.15; No. 2 winter family, \$20.25 a \$23.00; Pennsylvania family, roller process, \$27.5 a \$28.25; Western winter, clear, \$14.00 a \$14.25; do, do., straight, \$4.35 a \$4.65; winter patent, \$4.85 a \$5.25; Minnesota, clear, \$3.50 a \$4.00; do., straight, \$4.25 a \$4.75; do., patent, \$4.85 a \$5.25; Eye flour was unchanged at \$3.25 per barrel.

GRAIN.—White wheat, 34½ cts. No. 2 mixed corn, 41½ a 41 cts.

No. 2 white oats, 34½ a 35 cts.
BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4¼ a 4 cts.; medium, 4 a 4½ cts.; fair, 4¼ a 4 cts.; common, 4 a 4½ cts.; culls, 3½ a 3 cts.; fat cows, 2½ a 3 cts. **SWINE.**—With heavier receipts and only a fair demand prices declined 1¢ on the upper and 1¢ on the lower grades. Extra, 5¼ a 5 cts.; good, 4½ a 5 cts.; medium, 4¼ a 4 cts.; common, 3½ a 4 cts.; culls, 2½ a 3 cts.; lambs, 5 a 8 cts.

Wool.—Washed, 1½ a 1½¢, and with larger receipts, declined 1¢ per pound. Good light Western, 5¼ a 5½ cts.; common heavy, 5¼ a 5½ cts.

FOREIGN.—In the House of Commons, in the 10th inst., W. H. Smith, the Government leader, replying to a question by Gladstone, said it was the present intention of the Government to maintain the law with the licensing bill. An amendment proposed by James A. Pictou against purchasing the licenses was rejected by a vote of 254 to 190.

The debate on the licensing bill was continued in the House of Commons on the 13th inst. There was a motion for the adoption of a proposal to apply the compensation fund to education.

Gladstone said it had been asserted confidently and loudly that the bill did not sanction the principle of compensation. It was mainly on that ground that the Government had commended it to the House, while conceding that it had no right to insist on its approval, that the bill did establish the principle of compensation. He agreed with the latter. The opponents of the measure considered it a distinctly retrograde step in social reform. They looked upon it as an poison for the people, and demanded that the funds be applied toward education.

The vast investment by great proprietary firms in public houses was a monstrous evil, and entirely the growth of recent times. These firms had invested in public houses under some expectation of a renewal of public law, which would have maintained their rights declared, rested on no legal basis, as the license might under the present law be annulled without compensation. The bill would establish a principle that licenses might be bought up by money from the public taxes at prices virtually fixed by license holders. Was not the law applied to the owners of the houses?

After further debate, Acland's proposal was rejected under cloture—275 to 243.

John Dillon, William O'Brien and John Redmond have been appointed delegates to make a tour of continental Europe, autumn, in the interest of the Irish Nationalist movement.

Thirteen thousand dock laborers at Swansea have struck for higher wages. The shipping business of the place, with the exception of the coal trade, is at a standstill in consequence of the strike.

The *St. James Gazette*, in an article on the negotiations now being carried on by England and Germany relative to territory in Africa, says, it is probable that a settlement will be reached, by the terms of which the Germans will evacuate Witu and abandon their claims to the territory behind Witu. The *Gazette* further says: "The German claims in the district of Victoria Nyanza, one degree south of the equator, to the eastern boundary of the Congo State. All the disputed territory north of this line will be British, and all south of it German. The English will be entitled to construct a road from the Victoria Nyanza to Lake Tanganyika. The English will also be entitled to the territory of the Stevenson road from Lake Tanganyika to Lake Nyassa, and of the region round Lake Bangweulu and the Urungu territory. The action of the British and the treaties he has made with the native chiefs, the *Gazette* says, will be expressly disavowed at Berlin.

Henry M. Stanley has been tendered and has accepted the Governor-Generalship of the Congo Free State. He will not enter upon his duties until the beginning of next year, but he has been called upon to assume them earlier by King Leopold.

By his marriage, Stanley will proceed to the

United States, where he will remain until summoned to enter upon office.

Much alarm is occasioned by the continued spread of cholera at Puebla du Rugat, in Spain. Two-thirds of the inhabitants have fled from the town. The first cases appeared a month ago, the victims all being residents of a street which had been opened up for paving. Seven deaths have occurred at Mitechicola, a village near Puebla du Rugat, and seven fresh cases are reported there. The authorities are making strenuous efforts to stamp out the disease; but so far they have been unsuccessful, and new cases are reported daily. The doctors at Puebla du Rugat are greatly overworked, and the authorities have telegraphed to Valencia asking that physicians be sent from that city to aid them. The supply of drugs is running short, and the town officials have also telegraphed for a fresh supply from Valencia. The total number of cases thus far reported is 91. One of the persons who fled from the town for safety has died from the disease at Albaida. Dr. Candela, who is an expert, declares that the disease at Puebla du Rugat is true Asiatic cholera.

A dispatch from St. Petersburg states that reports have been received there of disastrous conflagrations and great loss of life and property in the mining districts of the Ural Mountains. The iron works at Ufalesk and Newjanck, a thousand dwelling houses, four school houses, three places of worship, the hospitals and magazines at Newjanck, and the barracks of 1000 persons were burned to death, and 18,000 were made homeless by the destruction of the towns.

St. Petersburg, Sixth Mo. 13th.—The Czarewicz will start on a tour of the world on Eighth Mo. 1st. He will return by way of the United States.

NOTICES.

WESTWON BOARDING SCHOOL.—The summer term of 1890 will end Seventh Mo. 1st. The fall and winter term of 1890-91 will begin Ninth Mo. 24, 1890.

Parents and others intending to send pupils to the school, will please make immediate application to

J. G. WILLIAMS, *Sup't.*

Westwton, Pa.

BOARDING, with good rooms, for a few persons on reasonable terms. Address, John S. Wright, M. D., Christiansa, Lancaster Co., Pa.

A teacher of experience, acquainted with "Quincy Methods," and modes of instruction now generally approved, desires a position in Primary Department of a Friends' School. She could enter upon duties at any time in this month.

Address E. B. M., Germantown, Philadelphia.

Two comfortable houses to rent at Lansdown, near meeting and near railroad station. Apply to

ANNA W. WILSON,

Lansdown, Delaware Co., Pa.

Board for two, in a Friend's family—high situation, shade and pleasant room. Ten minutes walk to the train.

Address S. G., No. 40, Port Deposit, Md.

TEACHERS WANTED.—A second, and an assistant teacher at Moorestown Academy, Moorestown, N. J. Commencing with the Fall term of the present year.

Apply to

Samuel L. Allen, 1107 Market St., Phila., or Elizabeth H. Richie, Moorestown, N. J.

Placed in two-story rooms, with good table-board, can be had at moderate rates in a Friend's family.

Address, N Box 164, Media, Pa.

EDITH SHARPLESS.

A few boarders can be accommodated in a Friend's family at No. 480 North Fifth Street, Phila.

Fifth Mo. 1890.

MARRIED, Sixth Month 4th, 1890, at Friends' Meeting, Haverford, Pa., RICHARD S. DEWEES, son of Aaron P. and Eunice Dewees, to MARY, daughter of the late Haydock and Sidney Garrigues.

DIED, at his residence, with his son-in-law, Elwood Bekson, in his 82d year, Fourth Month 9th, 1890, LEVI H. ATWATER, an elderly and venerable member of the Garden Monthly Meeting of Friends, aged 72 years. The active part of his business life was spent in Niagara County, N. Y. He was firmly attached to the ancient principles of the Society and a diligent student of meetings, adorning the truth by a quiet walk and consistent example.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SIXTH MONTH 28, 1850.

No. 48.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BERLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 229.

TESTIMONY-BEARING.

It is said of the late Sir Robert Peel, that he was at a dinner party in a fashionable part of London, where the conversation of the gentlemen present was dishonoring to Christ our Lord. He took no part in it, but presently asked that the bell might be rung. On the appearance of the servant he ordered his carriage, and with polished courtesy apologized to his host for his enforced departure, "for he was still a Christian."

An interesting incident is told of W. H. Milburn, who for several years acted as Chaplain of the House of Representatives at Washington.

"In the fall of 1845, he made his appearance in the Northern and Eastern States as an advocate for the cause of Education in the West, and was everywhere received with enthusiasm, not only on account of his intellectual qualities, but also for his amiable disposition and eminent social virtues. On his journey North, W. Milburn found himself on board of an Ohio River steamer, on which were three hundred passengers. From the numbers of days the passengers had been together, he had become pretty well informed of their character, and he found most prominent among the gentlemen were a number of members of Congress on their way to Washington. These gentlemen had attracted his attention on account of their exceptional habits. On the arrival of Sabbath morning, it was rumored through the boat that a minister was on board, and W. Milburn, who had up to this time attracted no attention, was hunted up and called upon to "give a discourse." He promptly consented, and in due time commenced a service. The members of Congress were among the congregation, and by common consent had possession of the chairs nearest to the preacher. W. Milburn gave an address suitable to the occasion, full of eloquence and pathos, and was listened to throughout with the most intense interest. At the conclusion he stopped short, and turning his face, now beaming with fervent zeal, towards the "honorable gentlemen," he said: "Among the passengers on this steamer are a number of members of Congress; from their position they should be exemplars of good morals and dignified conduct, but from what I have heard of them, they

are not so. The Union of these States, if dependent on such guardians, would be unsafe, and all the high hopes I have of the future of my country would be dashed to the ground. These gentlemen, for days past, have made the air heavy with profane conversation, have been constant patrons of the bar, and encouragers of intemperance; nay, more, the night, which should be devoted to rest, has been dedicated to the horrid vices of gambling, profanity, and drunkenness. And," continued W. Milburn, with the solemnity of a man who spoke as if by inspiration, "there is but one chance of salvation for these great sinners in high places, and that is, to humbly repent of their sins, call on the Saviour for forgiveness, and reform their lives."

"As might be supposed, language so bold from a delicate stripling, scarcely twenty-two years of age, had a startling effect. The audience separated, and the preacher returned to his stateroom to think upon what he had said. Conscious, after due reflection, that he had only done his duty, he determined at all hazards to maintain his position, even at the expense of being rudely assailed. While thus cogitating, a rap was heard at his stateroom door, a gentleman entered and stated that he came with a message from the members of Congress—that they had listened to his remarks, and in consideration of his boldness and his eloquence, they desired him to accept a purse of money which they had made up among themselves, and also their best wishes for his success and happiness through life.

"But this chivalrous feeling carried these gentlemen to more positive acts of kindness. Becoming acquainted with him, when they separated from him they offered the unexpected service of making him Chaplain to Congress—a promise which they not only fulfilled, but through long years that have passed away since that event, have cherished for the 'blind preacher' the warmest personal regard, and stand ever ready to support him by word and deed."

In the Life of the late William Allen, of London, it is related that owing to the strong testimony which he felt against the system of slavery, he early in life commenced refraining from the use of sugar, the product of slave-labor; and he continued this abstinence more than 40 years, until the British Government set free the slaves in the West India Islands under their control.

When G. W. Alexander visited Holland in 1844, to promote the abolition of slavery by the Dutch Government, P. Elout, a judge, and a person of high consideration, at the Hague, in conversation on the subject of slavery, said, "It is to William Allen I attribute all I have felt and done for the cause of the slave. When he was at the Hague many years since, I was invited, together with a number of serious individuals, to take tea with him. I was then quite a youth. He took no sugar with his tea, which surprised me. I was more surprised by the reason he gave for this. He told the company that he had long abstained from the use of it because he

could not, with peace of mind, partake of that as a gratification, for which thousands of innocent persons were compelled to labor in cruel and helpless bondage. I was struck with this example of self-denial by so great a man as I thought him to be in a thing so seemingly small in itself, and I was led to consider how great must be the evil of a system which could make so deep and so religious an impression upon his feelings. From that period my own sentiments have been engaged in the cause of the negro, and my efforts to procure their emancipation in the colonies of Holland."

On the necessity of bearing a faithful testimony, John Griffith remarks in his journal, "that I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up for peace and charity, and the maintenance of unity, and not to press any thing very closely, lest the peace of the Society should thereby be endangered; although, perhaps, the things urged cannot well be objected to up-on any other principle than groundless fears and a faint heart not yet quite upright to God, nor wholly redeemed from the praise of men; as there is an unwillingness to displease them, though in maintaining the Lord's cause: 'for if I yet pleased men,' said Paul, 'I should not be the servant of Christ.' What makes me take notice of this is, that I have seen a great snare in it, wrong things being suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty much quenched."

William Allen, who at the time was travelling in Russia as a companion to Stephen Grellet, mentions in his diary being at Tula in 1819. He says:—

"We went out to deliver our letters, and found the benefit of having been furnished, by Prince Alexander Galitzin, with introductions to the governor of the province, as we had a specimen of this morning of what we might expect if we had not been thus provided. Having learnt that the governor was not in the city, we went to the house of his deputy, but were informed that he was at the tribunal; thither we went, and being directed up stairs, entered a very long room where a great number of clerks were writing. There was a broad passage in the middle, and, on entering, we found several persons standing who could speak French. Coming in with our hats on occasioned a general bustle, and some of the clerks began to hiss. We very civilly inquired of a person, dressed like a gentleman, with an order at his button-hole, if the Governor was there; but he immediately asked why we did not pull off our hats. We gave him our reasons, and assured him that it was not from want of respect, but a matter of religious principle with us; he said we ought to respect the place, for there was the Emperor's picture. Stephen told him that the Emperor had permitted us to see him with our hats on; but one of them immediately said, he did not believe it; to this Stephen made no reply. The

place at the farther end of the room, where the Governor and others were sitting, was parted off with glass windows. We had by this time made our way to the door, where there was rather an elderly man who spoke French, and he was the only person who showed us anything like kindness. When Stephen told him that we were of the Society of Friends, called Quakers, this gentleman said that they were persons who, from principle, did not pull off their hats (from courtesy), and smilingly said, 'You are from Pennsylvania.' We at length prevailed upon them to take the letter into the inner room."

The ministers of the Gospel who are constrained to obey the command formerly given to Jonah—"preach the preaching that I bid thee"—often find themselves using great plainness of speech in their testimony against wrong things. Stephen Grellet mentions that in a religious opportunity at Moscow, in Russia, with some high in worldly station—"a portion of my religious communication to them was to reason with them of righteousness, temperance and judgment to come: I laid closely before them the importance of time,—the shortness of it, and the necessity rightly to improve it whilst we have it, calling upon them deeply to consider how trivial and how vain are the enjoyments, compared with the eternal woes that will attend us, if we have neglected that great salvation that comes by our Lord Jesus Christ. As I was speaking, the prince, inclining towards my dear friend, William Allen, whispered, "It is very seldom indeed that such plain and solid truths are proclaimed to us."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 370.)

1795. Ninth Mo. 28th.—This morning I visited a settlement of the people called Shakers, who seemed to receive me kindly, yet were much reserved. I informed them I had felt my mind drawn to visit them in love, and if they were free to sit down with us, if anything arose in any of our minds, we might speak freely; adding also, that I had often heard of them, but did not see any of their sort before now.—One of them then said, he expected some things reported of them might be true, and some false. He then leaving us, I suppose he went to consult with his brethren; but, soon returning, he asked if I was born in this country, and of what profession I was?—I told him I was one of the people called Quakers; and showed my certificate. After he read it, he asked if he might show it to some in the next room; which I allowed him to do. He then went in again, where, by that time, I suppose many were collected in council. I heard them read over my certificate, which after some time was brought back, and I was told they found I was an approved minister of that Society, and was on a long journey. I informed him I was on my return; and if he had freedom, I should be willing to know something of their principles. He then informed me they "believed in Jesus Christ, and in his second appearance, and endeavored to live up to the Scriptures, and to follow Christ; being members of his Church through the baptism of the Holy Ghost, and coming under the cross." This, he said, had crucified every fleshly lust, and given them power to resist the tempter. That also, they held it was not right to marry; but that the world was wrong, and laid in sin, etc. He seemed confident in supposing their tenets to be

right in respect to marriage, and that they take up the cross to lustful desires, and go beyond others in self-mortification, etc.

With respect to their worship, he informed me, they came together every evening, took a solid pause, and if the elders feel anything to arise with weight, they were permitted to speak. They also sing the Songs of Solomon, use dancing, etc. I informed him of our belief concerning the benefit of silence, and of spiritual worship; and advised him to beware of being overconfident in supposing they had witnessed greater attainments than others. He told me they believed George Fox to have been a good man, until he mixed with the world; that then he fell away, and there had been a falling away among us till this time; and we had lost our gift of discerning, and had in our Church many rotten or defected members. But they (the Shakers), he said, had that gift, and had sought out some of the most deep and hidden sins, etc. I let him know I feared they were mistaken, not being so whole as they thought themselves to be.

This man appeared to be sober and well behaved. He said they all lived in love, and in one family, and portioned out each one's labor, according to their ability. They have many mechanics, and some are appearing to inspect the work before it is sold—appearing to maintain credit by honest dealing, etc. They seem to be much united; do not act without consulting together, and move as in a body. This man told me farther, they didn't receive any as members if they had wronged any person, until they had returned four-fold; and when any one joined them, his property is put into public stock; and if he should leave them, he is to take out what he first put in, and no more. They appear to be a decent, industrious people; and on the whole, I thought better of them than before I went to see them.

I understood the women among these people were much by themselves. They spin, knit, sew, weave, and manage the household affairs.

29th.—Moving forward to East Husack, I was at a very large meeting there. This was almost held in silence, yet the people sat quiet and solid. I told them I much commended that, and wished them not to be discouraged; also that, as God was a Spirit, we believed He might be worshipped in Spirit and in Truth, even where no sound or vocal voice is to be heard.

It being a season of mortality here, I visited several sick persons and families, of which our valued Friend, Robert Nisbit's, was one, who deceased soon after. Many others also were called off here about that time.

Tenth Mo. 1st.—The Monthly Meeting at East Husack being held now, I attended it; being a large gathering and a favored season in the fore part. I sat with women Friends while they answered the queries; where a deep search was made into the state of things, to my comfort. I then sat with the men in the like exercise. But life seemed to be wanting; I thought there was a disposition to answer evasively; and unless they were more weighty in the business, the queries might become a snare to them.

2d.—At one place I was grieved at seeing so large preparations for making cider. Doth it not tend to promote excess in drinking? The next day had a small, dull meeting at a Friend's house; and to me, mournful. Then went on our way towards Tyringham.

3rd.—We visited another settlement of those called Shakers. After a solid conference, we were permitted to see the women, who appeared plain

and sober. One of them, an ancient woman, spake in a free and friendly way, asking several questions. She seemed well satisfied with my answers, and invited me to come again. Their head-dress was much in the uniform; and although I had some satisfaction in the visit, I feared they were too much unacquainted with the cross of Christ; yet they speak of living under the cross.

4th.—Had a large and satisfactory meeting at Tyringham; after which, I was in conference with a committee from East Husack Monthly Meeting, in respect to holding a meeting at that place, as the number is small, and the state of things but low. The next day travelled on a rough road through a mountainous country to Charles Richard's house, at Gosben; and on the day following (6th) a large and solemn meeting was held there.

It may be remarked, the people in those parts are long in gathering to assemblies for worship. C. Richards seems to be a singular man in almost all his conduct; and yet, in the main, I esteemed him honest-hearted.

The day following, in the afternoon, we had a dull, heavy meeting at a place called the Branch, and on the 8th, had one at New Milford, which was low in the fore part—until some gay people not of our persuasion came in; unto whom, I believe, the Lord had regard—for ability was received to extend Gospel labor for their benefit; as a lukewarm, drowsy spirit was to be felt before they came in. This was the Preparative Meeting day at New Milford; but matters appeared to be in a low state. At the close of the first meeting, I felt a desire to have a meeting with the inhabitants of New Milford next day; which was united with on being mentioned, at the time and place proposed, and those gay people above-mentioned proposed to spread the notice.

9th.—Agreeable to which proposal, a pretty large number assembled of those not of our Society, in a private house near the town, which was a favored season, not soon to be forgotten.

10th.—Going forward, I had a pretty large and satisfactory meeting at Friends' Meeting-house in the Valley, so called; and next day at Peach Pond, was at a small meeting, where poverty was felt; yet I had some labor.

12th.—Next, I attended the Monthly Meeting at Oblong, which was an exercising time. I feared barrenness prevailed; the crowding cars of the world and the deceitfulness of riches choking the good seed. I had some close labor, which appeared to be well taken. The day following, I attended the Select Meeting at the same place; which was dull and exercising.

14th.—From hence I went to Nine Partners, to their Monthly Meeting; which was very large and somewhat lively, I thought. I perceived some ability to labor satisfactorily. Next day I met with a committee on the subject of a boarding school at the same place. I thought I was led to see more clearly than ever before into the nature or right manner of educating children, which I mentioned, and left with them.

Next, I attended the Creek Monthly Meeting; which I thought was an exercising, poor time. The day following I had a large meeting, which was at my desire appointed for the young people, at the Creek Meeting-house. This was a season of Divine favor. The youth felt more pleasant to me separated from others. I fear the unlawful love of lawful things is a great snare, in which the enemy hath caught many, who have appeared to be well-disposed members of our Society, up and down in this land.

18th.—Had a meeting at Little Nine Partners, so large that the house could not contain all the people. It was exercising; yet, blessed be the God of all power, He gave ability to labor in his cause, to the tending of some hearts. Returning to Nine Partners, I was at a meeting appointed for the youth, at my desire; which was a solid, favored time. Some of these appeared to be of the naughty, rebellious ones. Oh! may the opportunity be as "bread cast upon the waters," to be found hereafter!

20th.—I had also at the same place a large and solid meeting with the parents and heads of families of the Monthly Meeting. I had to revive among them the sense of our primitive Friends respecting fine houses, rich furniture, a worldly spirit, etc.; also my sentiments concerning the free use of tobacco, and other things, heretofore mentioned, which (as it seems to me), have stolen in upon us as a thief in the night, and which in a measure occasion dimness and weakness with respect to a faithful support of the pure testimony of Truth.

21st.—And the next day at the Creek, or Stone-House, a meeting of the same kind was held, with heads of families, large, and owned by the Truth, as many Friends expressed; for many hearts were tendered, and many tears dropped. Here also the example and care of our predecessors for punctuality in dealings, true moderation in living, etc., was brought into view; and a weighty care urged in the education of children; also the ruinous effects of a neglect of that care was mentioned. The day following, I had a large and solid meeting at Stephen Dean's house; and one at Israel Titus's house in the afternoon; which was likewise satisfactory.

23rd.—At Swago also I had a pretty large meeting, which was thought to be favored. On my way the next day to Appoquone, I saw a shameful sight—a bull tied up and dogs allowed to worry him in that condition: those looking on who (no doubt) professed Christianity.

(To be continued.)

Stanley's Testimony.

You, who throughout your long and varied life have steadfastly believed in the Christian's God, and before me have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back in civilization, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before me. Silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress, I besought God to give me back my people. Nine hours later, we were exulting with a rapturous joy. In the full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column. * * *

Again: Between the confluence of the Ithru and the Dai Rivers, in December, 1888, one hundred and fifty of the best and strongest of our men had been despatched to forage for food. They had been absent for many days more than they ought to have been, and in the meantime 130 men, besides boys and women, were starving. They were supported each day with a cup of warm thin broth, made of buttermilk and water,

to keep death away as long as possible. When the provisions were so reduced that there were only sufficient for thirteen men for ten days, even of the thin broth, with four tiny biscuits each per day, it became necessary for me to hunt up the missing men. They might, being without a leader, have been reckless, and been besieged by an overwhelming force of vicious dwarfs.

My following consisted of 66 men, a few women and children, who, more active than the others, had assisted the thin fluid with the berries of the phrynum and ammonum, and such fungi as could be discovered in damp places, and therefore were possessed of some little strength, though the poor fellows were terribly emaciated; 51 men, besides boys and women, were so prostrated with debility and disease, that they would be hopelessly gone if within a few hours food did not arrive. My white comrades and thirteen men were assured of sufficient for ten days to protract the struggle against painful death. We, who were bound for the search, possessed nothing; we could feed on berries until we should arrive at a plantation. As we travelled that afternoon, we passed several dead bodies in various stages of decay, and the sight of doomed, dying, and dead produced on my nerves such a feeling of weakness that I was well-nigh overcome.

Every soul in that camp was paralyzed with sadness and suffering. Despair had made them all dumb. Not a sound was heard to disturb the deathly brooding. It was a mercy to me that I heard no murmur of reproach, no sign of rebuke. I felt the horror of the silence of the forest, and thought intensely. Sleep was impossible. My thoughts dwelt on the recurring disobediences, which caused so much misery and anxiety. Stiff-necked, rebellions, incorrigible human nature, ever showing its animalism and brutishness! Let the wretches be forever accursed! Their utter thoughtlessness and oblivious natures, and continual breach of promises kill more men and cause more anxiety than the poison of the dart, or herbs and points of the arrows. If I met them, I will — but, before the resolve was uttered, flashed to my memory the dead men on the road, the doomed in the camp, and the starving with me, and the thought that those 150 men were lost in the remorseless woods beyond recovery, or surrounded by savages without hope of escape. Then do you wonder that the natural hardness of the heart was softened, and that I again consigned my care to Him who could alone assist us?

The next morning, within half an hour of the start, we met the foragers, safe, sound, robust, loaded, bearing four tons of plantains. You can imagine what cries of joy these wild children of nature uttered; you can imagine how they flung themselves upon the fruit, and kindled the fires to roast and boil and bake, and how, after they were all filled, we strode back to the camp, to rejoice those unfortunates with Mr. Bonny.

As I mentally review the many grim episodes, and reflect on the marvellously narrow escapes from utter destruction to which we have been subjected during our various journeys to and fro through that immense and gloomy extent of primeval woods, I feel utterly unable to attribute our salvation to any other cause than to a gracious Providence, who, for some purpose of his own, preserved us. All the armies and armaments of Europe could not have lent us any aid in the dire extremity in which we found ourselves in that camp between the Dai and Ithru.

An army of explorers could not have traced our course to the scene of the last struggle, had we fallen; for deep, deep as utter oblivion had we been surely buried under the humus of the trackless wilds.

It is in this humble and grateful spirit that I commence this record of the progress of the expedition, from its inception by you to the date when, at our feet, the Indian Ocean burst into view, pure and blue as heaven, when we might justly exclaim, "It is ended!"—Henry M. Stanley, in *Scribner's Monthly*.

FROM "THE FRIEND"

Love and Glory of the World and of God.

We are Divinely commanded to love not the world, nor the things of the world; with the assurance that if any man love the world, the love of the Father is not in him; for we cannot love and serve God and manum at the same time. For "the friend-ship of the world is enmity with God; whosoever therefore will be a friend of the world, is the enemy of God." And here appears to be one of the greatest snares of the enemy; and has been ever since our Saviour was personally among men. That is, in trying to reconcile two discordant elements—the love of the Father and the love of the world.

It appears that the humanity of Jesus was subject to temptations like as we are. So the devil was permitted to take Him up into an exceeding high mountain, and to show Him all the kingdoms of the world, and the glory of them, with a delusive promise that all these things will I give thee if thou wilt fall down and worship me. But the answer was, get thee hence, Satan; for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve. And may not some of us testify, that when we have resisted the devil he has fled from us, and that angels will come and minister to us as a sweet reward for obedience? But is there not something of the same satanical nature still about some of us, inclining to exalt us above the simplicity of Truth? even as high up in the mountains of Gilboa, where even the Lord's anointed are slain, but where there is neither dew nor rain nor fields of offerings.

It is written that though the number of the children of Israel be as the sand of the sea, yet a remnant only shall be saved. How is it with us as a people? Did we not build upon the same foundation that the Israelitish church was built upon? and that the prophets and apostles built upon? Jesus Christ himself being the chief corner-stone. Did not God's grace teach us to deny ungodliness and worldly lusts, and that we should turn our backs upon Satan when he held up the glory of the world before us? saying, get thee hence, for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve. And do not the pride of life belong to the world, and to the glory of the world that lies in wickedness? All unrighteousness is sin, and the grace of God will teach us to deny ourselves of it, and that we should live soberly, righteously and godly in this present world. For the glory and love of the world are in opposition to the glory and love of God. So the glory of the world and the glory of God—have no fellowship one with the other, and hence cannot harmoniously unite in worship to the same living God, as one from Christ and the other from antichrist. For what fellowship has light with darkness? So discord and divisions abound, some saying, I am of Paul, and others, I am of Apollus. But is Christ divided? Doth a fountain send forth

at the same place sweet water and bitter? Can a fig tree bear olive berries? either a vine, figs? But we have the glory and love of God, and the glory and love of the world, very much in the mixture. Yet, blessed be God, we have in adorable mercy, the chance to have the lost favors restored to primitive purity, by accepting and co-operating in faith with Him who came to destroy the works of the devil, and to bring in an everlasting righteousness into every individual heart. But the government must be upon his shoulders before the lost harmony will be restored, and then our peace would flow as a river, and our righteousness as the waves of the sea.

When the enemy comes in like a flood, we have the promise that the Spirit of the Lord shall raise up a standard against him. And surely the enemy has, of late, come in upon us as a people, and also upon other religious denominations as far as I can learn; and where the Spirit of the Lord comes in the strongest, there the opposing power comes in the strongest also, to deceive with his counteracting influence, if it were possible, the very elect. But the foundation of God stands sure, having this seal the Lord knoweth them that are his; and we might remember his creative power, that He is able, even of those who appear as the hard stones around us, to raise us children unto Abraham. And I believe that out of every nation, kindred, tongue and people, they that fear God and work righteousness are accepted of Him. For vital, heart-changing Christianity such as every hungering and thirsting soul is seeking after, is the same wherever we find it.

"Though sects divide and subdivide again,
Like parting rivers seeking still the main,
The nice distinction lies but in the name,
For virtue, grace and goodness are the same!"

D. H.

DUBLIN, IND., Fifth Mo. 29th, 1890.

FOR "THE FRIEND."

The answers to the Annual Queries forwarded by Philadelphia Monthly Meeting, Northern District, to the Quarterly Meeting, under date of Seventh Mo. 28th, 1789, include the following testimonial to the character of Sarah Williams.

G. V.

"Also our minister, our beloved Friend, Sarah Williams (late Dickinson), wife of Charles Williams, who departed this life on the 18th day of the present month, in the 24th year of her age; a minister near seven years. Of whom we are free to add—she was a young woman of an innocent deportment, her ministry edifying and acceptable, and we believe carefully concerned to wait for the renewal of the holy anointing; and when exercised in public, solemn supplication appeared to be favored with near access to the throne of mercy. And although it has pleased Infinite Wisdom thus early to remove her from amongst us, our persuasion is, and hope is, that she died in peace with God and his people; and we desire that the remembrance of her early dedication to the Lord's service, her short continuance and sudden removal from time, may animate the youth and others amongst us, to all diligence in attention to their several callings in Christ Jesus our Lord, bearing in mind his own solemn expression, 'I must work the works of Him that sent me, while it is day; the night cometh when no man can work.'"

Richard Turner, a pious man who died in 1680, joyfully perceived the near approach of death, saying, "Now I have but a few steps to my father's house."

SIGNING THE FARM AWAY.

SELECTED.

Fine old farm for a hundred years
Kept in the family name;
Corn-fields rich in golden ears
Oft as the harvest came;
Crowded barn and crowded bin
And still the loads kept coming in—
Rolling in for a hundred years;
And the fourth in the family line appears.

Orchards covered the slopes of the hill;
Cider—forty barrels, they say,
Sure in season to come from the mill,
To be tasted round Thanksgiving day!
And they drank as they worked and ate,
Winter and Summer, early and late,
Counting it as a great mishap
To be found without a "barrel on tap."

But while the seasons crept along,
And passions into habits grew,
Their appetites became as strong
As ever a drunkard knew;
And they labored less and they squandered more,
Chiefly for rum at the village store,
Till called by the sheriff, one bitter day,
To sign the homestead farm away.

The father shattered and scented with rum;
The mother sick and pale and thin,
Under the weight of her sorrows dumb,
In debt for the bed she was lying in;
Oh! I saw the wrecked household around her stand,
And the justice lifted his trembling hand,
Helping her as in her bed she lay,
To sign the homestead farm away.

Ah, how she wept, and the flood of tears
Swart down her temples bare!
And the father, already bowed with years,
Bowed lower with despair,
Drink! Drink! It had ripened into woe
For them and all they loved below,
And forced them, poor and old and gray,
To sign the homestead farm away.

Oh, many scenes have I met in my life,
And many a call to pray;
But the saddest of all was the drunkard's wife
Signing the farm away
Home, once richest in all the town,
Home, in that fatal cup poured down,
Worse than fire or flood's dismay!
Drunkards signing the farm away!

—Congregationalist.

PRAYER ITS OWN ANSWER.

SELECTED.

(A translation, in "Eccloties," by James Freeman Clarke,

from *l'Allah-el-beh,*.)

"Allah, Allah!" cried the sick man, racked with pain
The long night through;
Till with prayer his heart was tender, till his lips like
honey grew.

But at morning came the Tempter, said, "Call louder,
child of pain!
See if Allah ever hear, or answer 'Here am I' again."
Like a stab, the cruel cavil through his brain
pulses went;
To his heart an icy coldness, to his brain a darkness,
sent.

Then before him stands Elias; says, "My child! why
thou art may?"
Dost repent thy former fervor? Is thy soul of prayer
afraid?"

"Ah!" he cried, "I've called so often; never heard
the 'Here am I'!
And I thought, God will not pity, will not turn on me
his eye."

Then the grave Elias answered, "God said, 'Rise,
Elias, go,—
Speak to him, the sorely tempted; lift him from his
gulf of woe."

"Tell him that his very longing is itself an answer-
ing cry;
That his prayer, 'Come, gracious Allah,' is my answer,
'Here am I'!"

"Every inmost aspiration is God's angel undefiled;
And in every 'O my Father' slumbers deep a 'Here,
my child!'"

MEMORY.

SELECTED.

O memory! The golden chain
That binds us to the past,
And leads us back to youth once more,
When shadows gather fast—
That brings again those balmy days,
With cloudless blue o'erhead,
When all our pathway seemed to be
With fragrant flowers spread.

Far back to those glad, sunny hours
How beautifully fair
The gorgeous castles that we built—
Those castles in the air—
Nor ever dreamed a storm should come
Or ruthless tempest rise
To crush them into nothingness
Before our wondering eyes!

SELECTED.

"On this visit to England I have felt some instructions sealed on my mind, which I am concerned to leave in writing for the use of such as are called to the station of a minister of Christ.

Christ being the Prince of Peace, and we being no more than ministers, it is necessary for us not only to feel a concern in our first going forth, but to experience the renewing thereof in the appointment of meetings. I felt a concern in America to prepare for this voyage, and being through the mercy of God brought safe hither, my heart was like a vessel that wanted vent. For several weeks after my arrival, when my mouth was opened in meetings, it was like the raising of a gate in a watercourse when a weight of water lay upon it. In these labors there was a fresh visitation to many, especially to the youth; but sometimes I felt poor and empty, and yet there appeared a necessity to appoint meetings. In this I was exercised to abide in the pure life of truth, and in all my labors to watch diligently against the motions of self in my own mind.

I have frequently found a necessity to stand up when the spring of the ministry was low, and to speak from the necessity in that which subjecteth the will of the creature; and herein I was united with the suffering seed, and found inward sweetness in these mortifying labors. As I have been preserved in a watchful attention to the Divine Leader, under these dispensations of enlightenment at times hath followed, and the emergence of truth hath arisen higher in some meetings than I ever knew it before through me. Thus I have been more and more instructed as to the necessity of depending, not upon a concern which I felt in America to come on a visit to England, but upon the daily instructions of Christ, the Prince of Peace.

Of late I have sometimes felt a stop in the appointment of meetings, not wholly, but in part; and I do not feel liberty to appoint them so quickly, one after another, as I have done heretofore. The work of the ministry being a work of Divine love, I feel that the openings thereof are to be waited for in all our appointments. O, how deep is Divine wisdom? Christ puts forth his ministers and goeth before them? and O, how great is the danger of departing from the pure feeling of that which leadeth safely! Christ knoweth the state of the people, and in the pure feeling of the Gospel ministry their state is opened to his servants. Christ knoweth when the fruit-bearing branches themselves have need of purging. O, that these lessons may be remembered by me! and that all who appoint meetings may proceed in the pure feeling of duty!

I have sometimes felt a necessity to stand up, but that spirit which is of the world hath so

much prevailed in many, and the pure life of Truth hath been so pressed down, that I have gone forward, not as one travelling in a road cast up and well prepared, but as a man walking through a miry place, in which are stones here and there safe to step on, but so situated that, one step being taken, time is necessary to see where to step next. Now I find that in a state of pure obedience the mind learns contentment in appearing weak and foolish to that wisdom which is of the world; and in these lowly labors, they who stand in a low place and are rightly exercised under the cross, will find nourishment. The gift is pure; and while the eye is single in attending thereto the understanding is preserved clear; self is kept out. We rejoice in filling up that which remains of the afflictions of Christ for his body's sake, which is the church.

The natural man loveth eloquence, and many love to hear eloquent orations, and if there be not a careful attention to the gift, men who have once labored in the pure Gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light, not of Christ, who is under suffering, but of that fire which they in departing from the gift have kindled, in order that those hearers who have left the meek, suffering state for worldly wisdom may be warned with this fire, and speak highly of their labors. That which is of God gathers to God, and that which is of the world is owned by the world.

In this journey a labor hath attended my mind, that the ministers among us may be preserved in the meek, feeling life of Truth, where we may have no desire but to follow Christ and to be with Him, that when He is under suffering, we may suffer with Him, and never desire to rise up in dominion, but as He, by the virtue of his own Spirit, may raise us.

1772. JOHN WOOLMAN.

"Grass which is Today in the Field."—The making of hay, and the storing of it as fodder, is not practiced in the East. The grass is cut daily, both for the stall-fed cattle, which are not numerous, the asses and the sheep, to prevent the waste which would be caused by their trampling down the rich herbage. But wood for fuel is very scarce, coal is unknown, and charcoal is only the luxury of the wealthy.

The coarser herbage, including the bright flowers, and especially the gladiolus, is left for a day's exposure to the sun, when it becomes perfectly dry, and is then put into the large, close, dome-shaped ovens, and kindled. As soon as it is consumed, the dough is put in among the hot embers, and the oven closed again. In travelling on the east of Jordan, sometimes for weeks we had no other fuel than the grass of the field, which our men gathered and burned in small heaps—for, of course, we had no oven—and then baked our barley meal and our game by spreading the dough upon the embers and heating the hot ashes over the birds, and then covering them with sods or stones, to retain the heat.

"Bags Which Was Not Old."—The ballantion was the strong leather purse which to this day every Arab carries hung round his neck beneath his clothing, to carry his signet ring, money and valuable tokens. It is so strong and carefully stitched that it would seem impossible it could wear out. It is as though our Lord had said, Provide a bag more imperishable than the imperishable, to hold a yet more imperishable treasure.—H. B. Tristram, in S. S. Times.

Anecdote of Dorothea Dix.—This anecdote of Dorothea Dix exemplifies the nature of the woman. "Dolly" Dix was perfectly fearless, and often travelled hundreds of miles entirely alone. Upon one occasion, she was journeying through a wild and lonely portion of the State of Missouri, which bore a bad name and was infested with outlaws and highwaymen. She rode in a primitive sort of wagon, and noticed that the young man who drove carried a pair of pistols in his belt. She inquired the reason why, and he informed her that sometimes travellers were "held up" by desperadoes, and that he intended to defend himself. After some persuasion he was induced to give the weapons up to her, and she placed them beneath the seat. Shortly afterward, at a turn of the road, the driver's fears were realized, as a rough-looking man jumped out and seized the horses by the bits, and demanded Dorothea's money. But Dolly Dix was a Boston girl; and, far from being frightened, she began to question the man. "Why would you take my money?" said she. "Do you need help, food, or clothing? It is my mission to help the unfortunate. Tell me what you wish, and I will give you all the aid within my power." The man's hands dropped to his side. He looked at her for a moment, and then ejaculating, "That voice!" stood aside to let her pass. It turned out that, while a convict in an Eastern prison years before, Dolly Dix had befriended him. He recognized her, and allowed her to pass unmolested.—E. E. Hale.

True beauty of face is less of feature than of expression; less of surface expression than of the exhibit of light from within. Regularity of feature, fineness of grain, and delicacy of complexion, cannot give beauty where there is no indication of mind and soul below the surface. But features that are unattractive may be so transfigured in the light that shines up through them from the innermost personal character, that they will glow with preternatural beauty. A stained glass window as seen from without is an ugly sight, so long as the light which falls on it comes only from outside. But when the building itself is lighted up, the dead patches of sombre hue on the ugly window take new color and brightness from the light within, and the poetic story of the maker's conception stands out all over it in surpassing beauty. So it is with the human face as the window of the soul; its truest beauty can never be seen from without, save as the soul itself is lighted up with spiritual light from within that streams through the features, and transfigures the entire countenance, showing in all its attractiveness of form and hue the plan of the Maker for this window of his Spirit's temple.—Selected.

The great learning which Moses had as an Egyptian Scholar, and his wisdom and understanding as a man, did not clothe him with authority as the leader of God's people; and he must put all these things off before he could receive the Divine commission. Paul was a wise student of Gamaliel, but all his wisdom and learning and zeal did not constitute a commission to be a leader of Israel—but the bright light must put out his eyes of human learning, so as to be ready to receive the revelation of Jesus Christ, as his commission to preach the Gospel, for he said he did not get his authority from man. God desires a no authority for engaging in the work of the ministry. Here some honest-hearted, well-disposed persons are

misled, and induced to "take upon themselves" the call to be teachers.—Selected.

In the days of the most colossal despotism under which the earth has ever groaned, when the pride of the Roman patrician succumbed to the detested tyrant, and the more towering pride of the Stoic philosopher, that was so brave behind Caesar's back, cringed and cowered in his presence—in Christ's school of self-abnegation, of self-distrust and reliance on another, of the unreserved surrender of the will, the soul, the life, to the government of a Lord and Master, were trained whole communities of meek and simple souls, the abject victims of the Roman domination, the disciplined soldiers of her armies, the diggers in her quarries, the slaves of her slaves, to such acts of personal independence, of the assertion of human rights in the face of all imaginable and unimaginable perils and tortures as the world of that time could not show besides—such as art and poetry and history have never since been able to forget. It is to the music of their martyr-songs that the world's long, weary march towards universal liberty and peace by righteousness has been keeping time from their day to ours. For the source from which they drew their inspirations of heroic courage has been flowing ever since. In our day, as it was in the beginning, the noble independence of the soul, its irrepresible aspirations after perfect freedom, are seen to spring out of its profoundest conscious self-distrust and willing dependence on a Saviour and Master.—S. S. Times.

I stood upon the beach looking off upon the sea; and there was a strong wind blowing, and I noticed that some of the vessels were going that way, and other vessels were going another way. I said to myself: "How is it that the same wind sends one vessel in one direction, and another vessel in another direction?" I found out by looking that it was the different way they had the sails set. And so does trouble come on this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends upon the way you have your sails set. All the Atlantic and Pacific oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—T. De Witt Talmage.

Natural History, Science, &c.

Affection in a Bird.—Not far from Niagara River, I overtook my travelling companion. In this region I shot two specimens of the beautiful parrot, *Platycercus pulcherrimus*, under the following remarkable circumstances. An hour before sunset I left the camp with my gun and soon caught sight of a pair of these parrots, a male and a female, that were walking near an ant-hill, eating grass-seed. After I had shot the male, the female flew up into a neighboring tree. I did not at once go to pick up the dead bird—the fine scarlet feathers of the lower part of its belly, which shone in the rays of the setting sun, could easily be seen in the distance.—Soon after, the female came flying down to her dead mate. With her beak she repeatedly lifted the dead head up from the ground, walked to and fro, over the body, as if she would bring it to life again; then she flew away, but immediately returned with some dry straws of grass in her beak, and laid them before the dead bird, evidently for the purpose of getting him to eat the seed. As this too was in vain, she began again to raise her mate's head and to trample on his body, and finally flew away to a tree just as darkness was coming on. I approached the

tree, and a shot put an end to the faithful animal's sorrow.—*Lusholtz's Travels in Australia.*

Poisonous Plants.—Fiji has traps for the unwary quite peculiar to itself. The commonest of these is the tree-nettle, which really is a large forest tree. Beautiful but treacherous are its large glossy leaves, veined with red or white, most attractive to the eye, but anguish to the touch; days will pass ere the pain of that burning sting subsides. However—"forewarned is forearmed"—and you are in no danger of accidentally touching these large showy trees, as you so often do the insignificant but obtrusive little nettle of our own woods.

There are, however, several other trees which are so intensely poisonous, that it is dangerous even to touch them accidentally. One of these is the *Kaukara*, or itch-plant, from which exudes a milky juice causing agony, especially if the tiniest drop should come even near the eye. Instances have occurred when a man has ignorantly selected this wood, either as timber from which to fashion his canoe, or a spar suitable for his mast, and incautiously sitting on the wood while carpentering, has discovered, when too late, that the subtle poison had entered by every pore, and that his whole body was rapidly breaking out in angry spots, causing an irritation utterly unbearable, and lasting for months, sometimes years.—*C. F. Gordon Cummings, "At Home in Fiji."*

Treatment of Lightning-Shock.—A report of a curious case of lightning-shock, with recovery, has been published by Dr. F. B. Paigé of Montreal, with remarks by Drs. Frank Buller and T. Wesley Mills. The subject, a young married woman, was struck by a flash, the intensity of which was shown by its effect on metallic objects to be very great. It passed from a bird-cage, hanging near her, to her head above the left eye, thence along the ear to the central line of the thorax, along the stocking suspender to the top of the stockings, leaving marks on both legs. Thence no trace of the current was detected till the foot was reached, whence it slipped, leaving large rents in the stocking and slipper, but no marks on the skin. The force of the shock was enough to throw the woman from the chair on which she was sitting, upon and across another some two or three feet distant. She was found completely unconscious, motionless, with muscles relaxed, left eye closed, right one open, face purple, pulse imperceptible, and neither heart-sounds nor respiratory murmur audible. Her clothes were loosened and artificial respiration was begun, and the first sign of life appeared about three minutes afterward. Breathing was greatly impeded, when respiration was first resumed, by accumulations of saliva, which were removed. Consciousness began to return, and the muscles of the arm to regain strength, in between half and three quarters of an hour. Sight was restored to the right eye, but it could not be moved. Though the subject could not speak, the paralysis passed away slowly, so that in about two weeks solid food could be swallowed. Twelve or fourteen hours after the accident, intense pain set in about the head, neck, arms, and chest, which did not pass away from the head for seven days, and occurred occasionally after that. At the end of four weeks the patient was able to return to her home. In six months complete recovery had taken place, except in the left eye. To the question whether the patient could have recovered without the assistance rendered just after the accident, Prof. Mills replies, that "consider-

ing that respiration was suspended, that the circulation, even with artificial respiration was so feeble that the temperature fell, that consciousness did not return for so long, it does not seem reasonable to believe in the possibility of spontaneous recovery. But the case does seem to teach, in the clearest way, the importance of using such means as those employed in this instance, promptly and perseveringly."—*Popular Science Monthly.*

Names of Plants.—Rushes are in some places called *seaves*, *si* being the Danish word for the rush. Buckwheat is from the German *Buchwäizen*, or "beechwheat," from the resemblance of its triangular seeds to the beech-nut, while their size is suggestive of wheat-corns. The dandelion is the French *dent-de-lion* ("lion's-tooth"), probably from the segments of the leaves bearing some resemblance to the fangs of the lion; and while the herb bennet is a corruption of the monkish *herba benedicta*.

A very troublesome grass to farmers, from its worthlessness and its extreme vitality—the smallest piece left in the ground being sufficient to start a new plant—is known as the couch-grass, or as scrutch, twitch, or quicken-grass.—These names are all variations from one source, the Anglo-Saxon *civic* ("living"), and clearly refer to the very troublesome and aggressive vitality of the plant. The word "quick" is still used in the English Prayer-book, as opposed to the dead, and a quickest hedge is one made of living hawthorn, instead of mere fence of dead timber or paling.

In former days many plants were associated with the Church, and either received their names from the fact of their flowering about the time of some Church festival, or were actually associated with some saint as an emblem, or in some legendary way. Numerous examples of these names might be given, but it will suffice to mention but a few; as, for instance, the numerous flowers associated with the Virgin Mary—the lady's bedstraw, lady's smock, lady's comb, lady's mantle, and others. Virgin's bower, and virgin's thistle are other examples. Then we get the St. John's-wort, St. James'-wort, St. Patrick's cabbage, and the Michaelmas daisy; while the snowdrop was called fair maid of February, in commemoration of the Feast of the Purification, of the second of February; the daffodils we also call Lent lilies—while one of the anemones is called the pasque-flower, from its association with Easter, the Paschal Feast.

A very large class of names is derived from the resemblance of the plant, or some portion of it, to some other object; though one is sometimes more impressed with the wonderful powers of imagination the early coiners of these names must have had, than with any sense of their appropriateness. Any elongated and fluffy, tail-like form would, of course, be easily discovered and seized upon as an aid to nomenclature; hence, we get the mouse-tail, the cat's-tail, the horse-tail—and others, crane's-bill, stork's-bill, ox-tongue, lamb's-tongue, coltsfoot, larkspur, are other examples of names based on more or less fanciful resemblances. Other names, as the throatwort and fever-fever refers to the medicinal uses of the plants bearing them.—*Hulme's Wayside Sketches.*

Items.

Dublin Yearly Meeting.—The London and British Friends for Sixth Month have arrived, bringing as usual detailed statements of the proceedings of Dublin and London Yearly Meetings.

The former of these commenced at Dublin on the

80th of Fourth Month. There were present at it Friends from London Yearly Meeting, and from several of those on this continent. Among these were our friends Samuel Morris and Thomas P. Cope, from Philadelphia; one of the members referred to their acceptable attendance and desired some recognition of their visit might be made by the Yearly Meeting. Others thought that the returning minute of unity from the Meeting of Ministers and Elders would be sufficient, and the subject was so settled. Samuel Morris concurring in the judgment that under existing circumstances this would be best.

The consideration of the state of Society was made in joint session of men and women Friends. Among the subjects that claimed attention were the opium traffic, the use of intoxicating liquors, and capital punishment.

A proposition was received from Kansas for the establishment of a *Conference*, in which the Yearly Meetings should be represented by delegates; such Conference to have authoritative power in doctrinal and disciplinary matters. No unity with this proposition was expressed.

The whole number of members was reported to be 2,687, showing a decrease of 16 since the previous year. Attention was called to the fact that the number of deaths had been 18 more than that of births. There had been but three marriages during the year in the two Southern Quarters; advice was given to the friends to brighten their lives and views as to the style of living, and to be contented with a humble way.

During the sittings one Friend spoke of the need of individual faithfulness, and referred to George Fox's declaration as to his mission:—"I was to direct men to the light, power and spirit of grace of Christ Jesus in their hearts, by which they might come to know Him to be their Teacher to open Divine mysteries in them; their Shepherd to feed them; and their Bishop to oversee them, &c."

Another thought that there ought to be more readiness to offer prayer and praise. A caution was extended by others against losing our faith in the excellence of silent worship—which is communion between our Heavenly Father and the souls of the worshippers. One speaker said, that (so far as he was concerned) he preferred to be a praying Christian, who have the courage to come together without any pre-arrangement, without minister or prepared service, or any appointment to speak or pray. In the disuse of all outward ordinances, we maintain a standard against all ritualism.

A Committee appointed the previous year to visit all the meetings, was continued.

The Committee on Home Missions was continued for another year; and the Quarterly and Monthly Meetings were recommended to consider whether the work could not satisfactorily be carried out by some other measures of a less elaborate character.

During the week conferences were held on the subjects of Peace and Foreign Missions.

Smoking Tobacco.—We heartily approve of smoking tobacco—when it is done in the right way. Such a case occurred not long ago with a steamer from a Southern port which ran short of fuel; and in order to reach port, the stokers, in place of coal, piled bales of tobacco into the furnace, and the way the tobacco-smoke came out of the steamer's big pipe would have made the ordinary puff of the cigar envious. The literary man who comes into our office once a week with a cigar, and who leaves behind him clouds and fumes, which it requires all the blasts which blow in through our windows and out through our doors to remove, could have taken a lesson in puffing by way of vesicating the lungs. The smoke was dense, and she could be smelled a hundred miles away. We suppose the fuel was expensive, but it was never put to so good use before, and nicotine is an oil which burns well, and we have no doubt that it raised the steam. We heartily wish that all the tobacco which comes to us from Cuba could be brought by way of vesicating the lungs, and that fuel might be so scarce on the Connecticut, Virginia and North Carolina farms where tobacco is raised, that the planters would have to make the same use of it that Kansas farmers sometimes do of their corn. At any rate, if some method

could be devised by which men with cigars in their mouths could be kept out of the society of respectable people, and office doors and parlor doors could be shut against them, we should rejoice.—*The Independent.*

Reformed Episcopal Church in Frankfort.—*The Episcopal Recorder* of Fifth Month, 1890, contains an account of the organization of a new congregation in fellowship with the Reformed Episcopalians at Frankfort, Philadelphia. It appears, from its statement, that a portion of the officers and members of the old Episcopal congregation there had progressed so far in the introduction of ritualistic practices, that the members have become much dissatisfied and determined to withdraw and connect themselves with the Reformed Episcopalians. At a meeting held to consider the subject, 159 persons stood up to be counted as members of the new organization.

Lotteries.—In an article on this subject, published in *The Christian Advocate* of New York, Anthony Comstock, the efficient agent of the Society for the Suppression of Vice, tells of the efforts that were necessary to suppress this evil in New York city.

While Superintendent of Gaming was at the head of the Police Department, lotteries seemed to have things their own way. Nine different lotteries advertised and carried on their unlawful business openly. The newspapers, down to 1877, when the New York Society for the Suppression of Vice took the matter in hand, had columns of advertisements daily of these lotteries. One morning journal had over 8,000 per day of advertising. In the Louisiana, the Kentucky, the Commonwealth Distribution Company, and six other lotteries had most of their head-quarters upon Broadway. At some of the larger offices uniformed policemen could be seen guarding the lines of ticket-buyers, to preserve order, while the managers of these offices violated both the Constitution and statutes of the State in their operations.

The agents of the Society for the Suppression of Vice raided the Louisiana head-quarters at No. 319 Broadway, and when we entered the place we found a policeman present, guarding the interests of these public plunderers. Although our society made numerous arrests from 1877 to 1880, yet so strong was the influence exerted by these lottery managers, that we could scarcely bring a single case to trial in the State Courts during all that time. We persisted in raiding these places. Our brave President, Samuel Colgate, issued orders for us to keep on raiding these places and piling up cases in the District Attorney's office. In 1879 we raided 212 Broadway, the Northern head-quarters of the national scourge—the Louisiana Lottery. We seized the books, papers, tickets, letters, &c., and finally compelled this agency to close its doors and the parties to leave the State. The books now in my possession disclosed the fact that the average daily receipts of this one office amounted to 1,760 letters and \$5,176 per day.

Through the efforts of the New York Society for the Suppression of Vice all the New York headquarters for the sale of lottery tickets in this State have been closed, the advertising in newspapers in New York city stopped, and the smaller and fraudulent lotteries entirely suppressed.

One of the counsel of this Louisiana monster came to our office, and with most plausible manners and speech proposed to contribute \$25,000 per year to the cause if we would only allow him to connect and reinstate itself in a public office upon Broadway, New York city. The offer was promptly declined. There are persons who sell these tickets on the sly, but these persons are arrested as promptly as we can secure evidence against them.

The New York Society for the Suppression of Vice has been in having secured 1,780,000 letters and tickets, 294,414 circulars, 1,522,294 pool tickets, and a vast amount of books, papers, devices, and paraphernalia for conducting lottery policy—one of the meanest forms of gambling."

Sorrow.—*The Christian's and the World's.*—In the Pitti Palace, at Florence, there are two pictures which hang side by side. One represents a stormy sea with its wild waves, and black

clouds, and fierce lightnings flashing across the sky. In the waters a human life is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea, tossed by as fierce a storm, with its dark clouds, but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of a rock are some tufts of grass and green herbage, with sweet flowers, and amid these a dove is seen sitting on her nest, quiet and undisturbed by the wild fury of the storm. The first picture fitly represents the sorrow of the world when all is helpless and despairing; and the other the sorrow of the Christian, no less severe, but in which he is kept in perfect peace, because he nestles in the bosom of God's unchanging love.—*Selected.*

THE FRIEND.

SIXTH MONTH 23, 1890.

Among the many letters which come to the editor of *THE FRIEND*, one, recently received, calls attention to an apparent inconsistency in the case of Abaziah, king of Judah, who it is stated in 2nd Chronicles, ch. 22, v. 2, was 42 years of age when he began to reign in the place of his father Jehoram. From the previous chapter, it appears that Jehoram was but 40 years of age at the time of his death.

On referring to the records of the Kings of Judah, as contained in the Book of Kings, our correspondent will find in 2 Kings, ch. 8, v. 26, that Abaziah was but 22 years of age at the time of his accession to the throne of Judah. The mistaken age of 42 years, probably arose either from an error in the records made use of by the person who compiled the historical narrative in the Book of Chronicles, or from a slip of the pen in some subsequent copies.

Those who have made a special study of the ancient manuscripts and other sources from which the canon of the Scriptures comes to us, tell us that there are many differences in the different copies, but these are generally unimportant in their character—so that they do not affect the general accuracy of the whole, or bring into question the great historical events, or the principles of religion set forth in them. The result of the most careful and exhaustive labor is to confirm our confidence in the Bible as a record of past events, as well as to convince us of the truth of the statement made by Paul to Timothy, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness," etc. (Rev. Version). But at the same time it has shown that the liability to err, which belongs to man, has existed among the transcribers of the sacred writings.

Another letter comes from a valued Friend, whose mind is often under exercise for the welfare of our Society—it says:

"It is the prerogative of Christ alone to call, qualify, and prepare vessels for use in his house. There are several who travel about and to whom staying at home becomes irksome, that have no better foundation than inclination. John Fothergill, in his journal, relates that on his return from a visit to this country, he resumed the occupation of farming, believing it best for ministers in our Society to have occupation, that they might not be in danger of a disposition to be too easily drawn into religious service without the sense of the

clear requirements of our everlasting High Priest. I verily believe the want of occupation at home, and not caring to leave it, has been a snare to several."

We insert the above wholesome caution, although we suppose it is more applicable to some whom it is probable, it will not reach, than to the usual readers of our journal.

A third letter, from a Friend in Dublin, contains the following information respecting the movements of our beloved Friends, S. Morris and T. P. Cope:—

"I have it on my mind to send thee a short account of the recent travels of the dear Friends from your Yearly Meeting, Samuel Morris and Thomas P. Cope, who are now in these countries. They came to Ireland in Third Month, attended the Quarterly Meeting for Ulster, Province of Limerick, and visited most of the meetings in the Province. Then to Leinster Quarterly Meeting, at Mountmelleck, on 30th of same month; taking some meetings afterwards on their way to Munster Quarterly Meeting at Cork, on the 13th of Fourth Month. They then came on towards Dublin, visiting meetings on their way. They were at our Yearly Meeting, and on conclusion of same went towards London, taking some meetings in South Wales. The labors of these beloved Friends in this Island appear now to be concluded, and their company and Gospel services amongst us have been greatly valued by Friends here.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate on the 17th instant, when the Silver bill was under consideration, Senator Plumb offered a motion providing that any owner of silver bullion may deposit the same at any mint to be coined into standard dollars for his benefit, provided the deposit is not more than \$100. This amendment was agreed to by a vote of 15 yeas to 24 nays. Several other amendments, equally in the line of free coinage, were adopted, and the bill, as amended, was passed by a vote of 42 to 25. The bill was sent to the House, and by that body it has been referred to its Committee on Coinage.

Colonel R. Bruce Bicketts, of Wilkesbarre, Penna., has closed negotiations with a party of capitalists of London, England, for the sale of 10,000 acres of timber land in Laramie, Wyoming and Sullivan counties. A company for cutting and milling the timber is to be formed, and it is understood that Colonel Bicketts will be the manager.

In the Louisiana House of Representatives, on the 18th instant, the Speaker received from Judge Newman, President of the New Orleans Stock Exchange, a proposition from Benjamin Newsom, of London, England, offering a million and a quarter of dollars yearly for the same lottery privileges applied for by John A. Morris, with the exception of Kansas for Missouri. The payment of the amount annually in the State.

Governor Waterman, of California, has called the attention of Attorney General Johnson to the prize fights in this State, and invokes his aid to have them stopped.

The Kansas (Chautauque) Assembly began a session at Ottawa, last week. When the Assembly had got into good running order then a liquor dealer opened an original package saloon. The prohibition people of Ottawa met on the night of the 21st instant, and formed a defence league. A fund of \$3000 was subscribed to pay the league's expenses, and a resolution was unanimously passed providing that "a committee should capture each original package dealer, tar and feather him and ship him back to Missouri." An original package from Kansas for Missouri.

The General Conference of Congregational Churches of Connecticut, in session in New Haven, last week, framed a petition to the Legislature advocating the passage of a bill providing for the exercise in the State of the same police powers in relation to lotteries brought in from other States, whether in original packages or

not, as may be exercised in relation to liquor within the limits of the State.

John Sharp, who gave her age to the census enumerator as 112 years, is believed to be Philadelphia's oldest inhabitant.

In this city there were 480 deaths reported last week, which is less than the previous week, and 80 more than the corresponding week last year. Of the whole number 244 were males and 236 females; 77 died of cholera infantum; 51 of consumption; 32 of marasmus; 26 of inflammation of the stomach and bowels; 25 of diseases of the heart; 22 of inflammation of the brain; 19 of convulsions; 14 of casualties; 12 of infatuation; 11 of cancer of the breast; 11 of pneumonia; 11 of cancer; 11 of debility and 11 of old age.

Markets.—*U. S.* 4½, 103; 4's, reg., 122; coupon, 123; currency 6's, 113 a 124.

COTTON was quiet but steady on a basis of 12½ cts. per pound for middling uplands.

Wool—Winter bran, choice, \$14.50; do., fair to good, \$14.00 a \$14.25; spring bran, \$13.50 a \$14.

FLOUR—Western and Pennsylvania super, \$2.25 a \$2.60; do., extra, \$2.75 a \$3.15; No. 2 winter family, \$3.25 a \$3.50; Pennsylvania, roller process, \$3.75 a \$4.25; Western, clear, \$4.00 a \$4.25; do., straight, \$4.35 a \$4.65; winter patent, \$4.85 a \$5.25; Minnesota, clear, \$3.50 a \$4.00; do., straight, \$4.25 a \$4.75; do., patent, \$4.85 a \$5.25. Rye flour was in limited request at \$3.25 per barrel for choice.

GRAIN—No. 2 red wheat, 89 a 90 cts.

No. 1 red wheat, 89 a 90 cts.

No. 2 white oats, \$4 a 4¼ cts.

BEEF CATTLE—Extra, 5 a 5½ cts.; good, 4¼ a 4½ cts.; medium, 4¼ a 4½ cts.; fair, 4¼ a 4½ cts.; common, 4¼ a 4½ cts.; culls, 3¼ a 3½ cts.; fat cows, 2¼ a 3¼ cts.

SHEEP—With light receipts and a fair demand the principal competition being really left unmet.

Medium, 4¼ a 4½ cts.; common, 3¼ a 4½ cts.; culls, 2¼ a 3¼ cts.; lambs, 5 a 8 cts.

HOGS were in fair request, and prices closed heavy. Good light Western, 5¼ a 5½ cts.; common heavy, 5 a 5½ cts.

FRENCH.—In the British House of Commons, on the 19th instant, a vote was taken of the licensing bill. The first section was adopted by a majority of four votes only, the Government being taken by surprise in the absence of many of its supporters. The other sections had more than fifty majority.

On the 22d inst., W. J. H. Sturt, the Government leader, announced that it would be impossible to pass the license clause of the local taxation bill in its entirety. They would, however, retain in the bill the provision, that a certain portion of the new taxation on spirits should be appropriated for the purpose of extinguishing licenses.

At a meeting of the temperance leaders, held on the 23d inst., a manifesto was adopted, which declares that the Government's scheme is worse than worthless. The plan proposed, it says, is entirely misleading, the principle compensation being really left unmet.

The party will continue its strenuous opposition to the measure, relying upon the country for support.

An agreement between Germany and England, on the African question has been reached. It is stated that Germany cedes Witu and Somaliland to England and England in turn cedes to Germany the territory of Heligoland. England will assist Germany to obtain the cession of the German coast line hitherto rented from the Sultan, on the payment of an equitable indemnity. England, considering Heligoland useless since the last Hanover will cede it to Germany, subject to the consent of Parliament.

The London correspondent of the *New York Press*, says: "The Anglo-German Convention, concerning the partition of Africa and the mutual concessions of the two powers, does not seem in favor with the House of Commons, with the British public, and German claims to any part of the African Hinterland will be pretty stoutly attacked in Parliament, and the cession of Heligoland to the Berlin Government will also be hotly contested. Several members of Parliament (including the Opposition) are expected to vote, and will shortly start for Heligoland, to take the votes of the islanders on the question of the cession of their home."

The French papers regard the proposed Anglo-German treaty about Africa as a diplomatic defeat for England. They are not satisfied with it, and they fail to see that but one outcome of the proposed treaty is very evident, and that is, that England never intends to give up Egypt. Germany surrenders the Witu country, which would impede access to Abyssinia from the Red Sea, and also, a great part of Africa and key of the Nile region and of Egyptian dependence.

England is building slowly but surely in Africa, and realizes the truth of Major Wisman's utterance, recently made at Cairo, that the whole of Central Africa is not worth a tenth part of Egypt.

The Hamburger *Nachrichten* declares that German commerce in East Africa will be ruined, but admits that the acquisition of Heligoland balances any loss that England might gain. The paper says, has done Germany a real service, to the disadvantage of France, which always requires to be closely watched.

The London *Chronicle's* Berlin correspondent says, that the Franco-Russian alliance has assumed a concrete form since the announcement of the Anglo-German agreement.

The Government of France has recognized the Brazilian Republic.

It is reported that yellow fever has broken out in Malaga, the germs of the disease having been brought in a cargo of cotton by a New Orleans steamer. The disease has also appeared at Valencia, Puebla de Rugat, and other places in Spain.

The London *Times* says: The Vice-Consul of Novorossisk, on the Black Sea, in his last report, says, it is expected that the Imperial Government will shortly sanction the construction of a railway between Tzaritzin, on the Volga, and Tichoreiskai, on the Rostoff-Vladikavkaz line, thus putting the river and its important tributaries in direct communication with the port of Novorossisk. Once the step is taken, the greater part of the Elgh grain produce, now sent by canal and rail to the Black ports and only reaching its destination in the summer of the following year would be taken to the Black Sea by the railway during the time the northern ports and inland canals are closed by ice. Novorossisk should also then become the head centre of import for goods destined for the Nile-Novgorod fair.

Thousands of people in Tokio and other large cities in Japan, are suffering for want of food, owing to the failure of the rice crop. One nobleman is feeding 1,000 people a day at his one expense.

NOTICES.

WESTWON BOARDING SCHOOL.—A Stated meeting of the Committee on Admissions will be held in the Committee-room, Fourth and Arch Sts., on Seventh-day the 5th of Seventh Month, at 10 A. M.

J. S. W. BIDDLE, Clerk.

A few Friends can have country board in a Friend's family—shade, one half mile north of the city.

R. H. THOMAS,

Toughkenamon, Chester Co., Pa.

Sixth Mo. 19th, 1890.

Two comfortable houses to rent at Lansdowne, near Friend's Meeting and near Railroad Station.

Apply to ANNA WOOLMAN,

Lansdowne, Delaware Co., Pa.

WANTED.—A teacher for West Grove Preparative Meeting School. Apply to

P. MORRIS JONES or MARGARET COOK,

West Grove, Pa.

NEW PUBLICATIONS.—The Tract Association of Friends have just reprinted the following Tracts from new plates:

A Visit to the Prisoners at Spandau, in Germany, by Thomas Shillito, 4 pages.

Thomas Shillito's Visit to the Drinking-houses of Ireland, 8 pages.

Popular Announcements, by Jonathan Dymond, 8 pages.

The True Christian's Rule of Life, 8 pages.

A Proper Use of Riches, exemplified in the life of Richard Reynolds, 8 pages.

WESTWON BOARDING SCHOOL.—The summer term of 1890 will end Seventh Mo. The fall and winter term of 1890-91 will begin Ninth Mo. 2d, 1890.

Parents and others intending to send pupils to the school, will please make immediate application to

J. G. WILLIAMS, *Sup't.*

Westwton, Pa.

A teacher of experience, acquainted with "Quincy Methods," and modes of instruction now generally approved, desires a position in Primary Department of a Friend's School. She could enter upon duties at any time in Westwton.

Address E. R. M., Germantown, Philadelphia.

MARRIED, on the 19th instant, at Friends' Meeting-house, Germantown, Dr. JOSEPH STOKES, of Moorestown, N. J., to MARY EMLEN, daughter of Samuel and Sarah Emlen.

DIED, on the 18th of Fourth Month, 1890, at the residence of his son-in-law, Ennior Hollingsworth, in Southwold, England, one of our oldest members, aged 73 years, 6 months and 11 days, a member of Pennsylvania Monthly and Particular Meeting. For several months previous to his decease he experienced great suffering at seasons, which he was enabled to bear patiently; and several times expressed his resignation to the Divine will, and his faith in the merits of God in Christ Jesus. His friends and relatives felt a comfortable hope that he has been gathered into rest and peace.

—, at her residence near Clayton, Indiana, Fifth Month 27, 1890, JANE W. SMITH, wife of Aaron Shaw, a daughter of Eleazar and Ann Bales, aged 63 years, 5 months and 8 days. She was a valuable member and elder of Mill Creek Monthly and Particular Meeting. For about two years she bore a suffering illness with Christian patience and resignation; during which she was afflicted with a painful rheumatism, which she overcame. Her life was one of self-denial, and in her youthful days she gave evidence of her attachment to the Society of Friends, which she maintained unto the end. Before her close she took a solemn leave of the family and those around her, and with a cheerful and a peaceful spirit, she quietly released from his suffering tabernacle, was admitted, we reverently believe, into everlasting rest.

—, Sixth Month 7th, 1890, at his residence in Chesterfield, Morgan Co., Ohio, ELLWOOD DEAN, a minister and member of Chesterfield Monthly Meeting of Friends, aged about 74 years. The Head of the Unitarian Church in this city, and a member of the ministry, the exercise of which during many years had endeared him to many in his native State, and in other parts of the Union where he had travelled. About 16 months before his decease he was prostrated by an attack of paralysis, and continued in a weak, suffering and remaining situation during the remainder of his life. This he bore with great patience and resignation—although it was aggravated by the fears with which he was assailed, and which were probably the result of his weak condition—that, after all his long service in the cause of Christ, he might finally fail to obtain the crown which had been the great object of his life—an entrance into the rest and peace of Heaven. His experience is an affecting illustration of the Scripture query—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" This sense of spiritual weakness was keenly felt by our beloved subject, when he exclaimed, "My God, my God, why hast thou forsaken me!" and it is no marvel if his dear children have at times to drink of the same cup. Through all, he manifested an unabated interest in the welfare and preservation of our beloved Society, and that all our members should be animated by the same spirit, remained inviolate. His family and friends are comforted in the belief that he is now released from all his sufferings, and has been safely gathered into the fold of everlasting rest and peace.

—, at the residence of her great-nephew, Richard T. Cadbury, near Swarthmore, Delaware Co., Pennsylvania, on the 7th inst. of Seventh Month, 1890, one of the 91st year of her age, a member of the Monthly Meeting of Friends of Philadelphia.

—, at his residence, in Jackson Township, Henry County, Iowa, of paralysis, EPHRAIM B. RATLIFF, in the 75th year of his age, a beloved member and minister of Salem Monthly Meeting of Friends, in this State, who was a devoted Christian, and a faithful upholder of the principles and practices of early Friends. His health for several months previous to his decease had been gradually failing, and we believe he was conscious to be found ready for the change on the 7th inst. of his 75th year, and he was gathered to his rest suddenly from our midst, his family and friends have the comforting assurance that, through redeeming mercy, he has been gathered into the garner of everlasting rest and peace.

—, suddenly in Philadelphia, PASCHALL MOON, in the 78th year of his age, a member of Sadsbury Monthly and Particular Meeting. He was an affectionate husband, and a loving and tender parent. Although the summons was, as it were, in a moment's time, we reverently trust that, through redeeming love and mercy, his spirit has been gathered to those who stand prepared for the righteous of all generations.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SEVENTH MONTH 5, 1890.

No. 40.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 230.

THE WORK OF GRACE.

John Gillie, in his "Illustrations of the Success of the Gospel" relates the following incident.

Old Mr. Studly was a lawyer in Kent, of about £400 a year. He was a great enemy to the power of religion, and a hater of those who were then called Puritans. His son, in his youth, seemed to follow in the same steps, till the Lord called him home, which was as follows. The young man was at London, and being drunk in some company, and going in the night towards his lodging, fell into a cellar, and in the fall was seized with horror, and thought he fell into hell at that time. It pleased God he took little harm by the fall, but lay there some hours in a drunken drowse; his body being heated with what he drank, and his soul awakened, he thought he was actually in hell. After that he was come to himself, he was got home into Kent; he fell into melancholy, betook himself to read and study the Scriptures, and to much prayer, which at length his father perceived, and fearing he would turn Puritan, was troubled, and dealt roughly with him, made him dress his horses, which he humbly and willingly submitted to; and when at that time his father perceived he sat up late at night, reading in his Bible, he denied him candlelight; but being allowed a fire in his chamber he told Mr. Knight he was wont to lie alone and read by the fire-light, and said that while he was dressing his father's horses in his frock, and in that time of reading by the fire, he had those comforts from the Lord, and joys, that he had scarce experienced since.

His father, seeing these means ineffectual, resolved to send him into France, that by the airiness of that country his melancholy might be cured. He went, and being at his own dispose, by the Lord's guiding him he placed himself in the house of a godly Protestant minister; and between them, after they were acquainted—and such is the cognition of saving grace in divers subjects, that a little time will serve for Christians to be acquainted—there grew great endearment. Great progress he made in speaking the language; and his father expecting an account from the gentleman with whom he sojourned to

his proficiency in speaking French, he sent it to him; but soon after he had orders to return home, and the father directing it or he entreating it, the landlord with whom he had sojourned came into England with him, and both were made very welcome at his father's house, he not knowing that he was a minister. At last the father took the French gentleman and his son at prayers together, and was angry, paid him what was due to him, and sent him away.

Then his father, having an interest in a person of honor, a great lady at Whitehall, and his son by his now past education accomplished for such an employ, prevailed with that lady to take his son as her gentleman, to wait upon her in her coach. He thought by a court life to drive away his melancholy (as he called his son's seriousness in religion). The lady had many servants, some given to swearing and rudeness, whom this young gentleman would take upon him to reprove, with that prudence and gravity that sin fell down before him. And if any of the servants had been ill-employed, and they had heard him coming, they would say, Let us cease, or be gone, Mr. Studly is coming. After a year's time his father waits upon the lady, to inquire of his son's gladness. She answered as it was; that she was glad she had seen his son's face, he had wrought a mighty reformation in her family; she, that had formerly been troubled with unruly servants, by his prudent carriage was now as quiet in her house as if she had lived in a private family in the country. After this the father stormed: What! will he make Puritans in Whitehall? told the lady that was no place for her; he would take him with him; which, to her trouble, he did.

When he had him home in Kent, as his last refuge he thought of marrying him; and to that end found out a match fit for his ends—to stifle that work of religion in his son. He bade him one night put on his clothes in the morning; and ordered his servant to make ready their horses in the morning, and himself to wait upon them. When they were riding on the way he bade the man ride before, and spake to his son to this purpose: "Son, you have been matter of great grief to me; and having used much means to reclaim you from this way you are in, to no purpose, I have one more remedy to apply, in which, if you comply with me, I shall settle my estate upon you; else you shall never enjoy a groat of it: I am riding to such a gentleman's house, to whose daughter I intend to marry you." The son said little, knowing that family to be profane, but went with his father, who before had made way there. They were entertained nobly. He had a sight of the young lady, a great beauty; and the young man fell much in love with her. When they had taken their leaves, on his way his father asked him what he thought of her. He answered, "No man living but must be taken with such an one; he feared she would not take him." The father was glad it had taken, bid him care no more for that. The wooing was not long; at three weeks' end they both came to London to buy things for the wedding. The

father had charged that in the time of wooing in that gentleman's house, there should be no swearing or debauchery, lest his son should be discouraged. Wedding clothes were bought. At the day come, the young couple married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths and swearing among their cups, and amongst the others the bride swore an oath. At which the bridegroom, as a man amazed, took occasion to rise from the table, stepped forth, and went to the stable, took a horse, none observing, all were busy within; he mounted, and rode away, not knowing what to do. He bewailed himself as he rode along, as undone, and deservingly; for that he had been so taken in love, and the business so hurried on in design; he said at that time he had restrained prayer, and slackened his communion with God, when, as in that grand affair of his life he should have been doubly and trebly serious; and so might thank himself that he was utterly undone. He sometimes thought of riding quite away. At last, being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and betook himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer; which was now for the conversion of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope of being heard.

At the bride's house was hurry enough, horse and man (after they missed the bridegroom) sent every way. No news of him; he was wrestling as Jacob once at Peniel. In the evening he returned home, and inquiring where his bride was, went up to her, and found her in her chamber penitence enough; she asked him, "If he had done well to expose her to scorn and derision all the day," he entreated her to sit down on a couch there by him, and he would give her an account of his doing; what he had then done, and tell her the story of his whole life and what the Lord, through grace, had done for him. He went over the story here above mentioned, with many beautiful particulars; not without great affection and tears, the flood-gates of which had been opened in the wood; and ever and anon in the discourse would say, "Through grace God did so and so for me." When he had told her his story over (and by the way this was the Apostle Paul's method, by which many were converted, to tell over the story of his conversion she asked him what he meant by that word, so often used in the relation of his life, "through grace," so ignorantly had she been educated, and asked him if he thought there was no grace in God for her, who was so wretched a stranger to God. "Yes, my dear," said he, "there is grace for thee; and that I have been praying for this day in the wood; and God hath heard my prayer, and seen my tears, and let us now go together to Him about it." Then did they kneel down by the couch side, and he prayed; and such weeping and supplication there was on both

sides that when they were called down to supper they had hardly eyes to see with, so swelled were they with weeping. At supper the bride's father, according to his custom, swore. The bride immediately said, "Father, I beseech you, swear not," at which the bridegroom's father, in a great rage rose from the table. "What," says he, "is the devil in him? hath he been his wife a Puritan already?" and swore bitterly that he would rather set fire with his own hands, to the four corners of his fair built house than ever he should enjoy it." And accordingly he acted, made his will, gave his son, when he should die, ten pounds, to cut off his claim; and gave the estate to some others, of whom Dr. Reeves was one; and not long after died. Dr. Reeves went for the gentleman, paid him his ten pounds, and told him he had been a rebellious son and disobliged his father, and might thank himself. He received the ten pounds, and meekly departed. His wife—the match was so huddled up—had no portion promised, at least that he knew of, who relied on his father; so that she was also deserted by her friends, and having two hundred pounds in her own hands, that had been given her by her grandmother, with that they took and stocked a farm in Sussex, where Mr. Knight hath often been and seen her who had been highly bred, in her red waistcoat, and milking her cows, and was now become the great comforter and encourager of her husband exceeding cheerfully. "God," saith she, hath had mercy on me, and my painstaking is pleasant to me." There they lived some years with much comfort, and had the blessing of marriage, divers children. After some three years he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord. "Alas," said he, "I am none of your landlords." "Yes, you are," said he: "I know more than you do of the settlement; your father, though a cunning lawyer, with all his wit could not alienate the estate from you, whom he had made joint purchaser: myself and some other tenants knew it, and have refused to pay any money to Dr. Reeves. I have sixteen pounds ready for you in my hands, which I will pay to your acquaintance, and that will serve you to wage law with them." He was amazed at this wonderful providence, received the money, sued for his estate, and in a term or two recovered it. "He that loath his life for my sake and the Gospel's shall find it."

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 379.)

1795. Tenth Mo. 25th.—Attending Appoquage Meeting on First-day, it was so large the house was too small for the people; but too many of them seemed to be of a bad sort; yet they sat commendably for such a mixed number, and I was concerned to lay things close, and scarcely got relieved in the meeting. In the afternoon I had but little strength to hold up my head, believing this a poor place and the faithful number but few.

I went from hence to Oblong again, through a rough mountainous country. A Friend who was educated in the Presbyterian profession informed me that he was convinced of the Truth, on hearing some little children using the plain language of thee, to one another; and they appearing so lamb-like, he believed it was Truth's language. I thought from this instance, how much effect simple plainness hath, even when observable in children; and how much more if grown people and parents were properly concerned to live

up to the pure inward promptings of Truth!—We should then be teachers instead of stumbling-blocks to honest inquirers; and like the salt of the earth, the savor whereof would be perceived for miles around, in a neighborhood where it was retained.

28th.—I attended the Quarterly Meeting at Oblong. It was very large, and comfortable to my mind. Gospel Truths were declared to the tendering of many hearts. The next day, the youths' meeting was said to be the largest known in this place—a solid and favored season, I believe. The people sat quiet, although crowded; and I sat in silence, being comforted in Christ our Lord.

The day following, I travelled towards Nine Partners again (their Quarterly Meeting being near); and on the way stopped at the Ridge Meeting, held the 1st of Eleventh Month, which was very large, solemnity prevailing, though many had to stand up for want of seats. The day before, I stayed at a Friend's house, whose wife was in a weak state of health. She appeared to be of an innocent spirit, and expressed much satisfaction in the visit.

2nd.—This morning, considering how well I fared among my Friends, I feared the danger of forgetting the Lord, who had so remarkably favored and prepared my way. Let him have the praise of his own works, who is alone worthy, forever!

I had a solid opportunity with a naughty young man, the only son of his father; I entreated him to forsake evil company, and in so doing he would be likely to find comfort; otherwise he would not, either here or hereafter;—using much freedom with him, as one who resembled the prodigal son in the parable. He appeared to take it well, and said, he hoped he should not forget my advice.

3rd.—Being at the Select Quarterly Meeting at Nine Partners, I was led to mention my sense of there being no necessity for much school learning for a Gospel minister—that the knowledge of Latin, Greek and Hebrew, is more likely to hinder than to help a Gospel minister—Truth being a simple thing, not needing learned languages to explain it, etc.

The Quarterly Meeting for business, the next day, was very large; and I thought was favored with power from on high to labor for the good cause in a way that is uncommon. I felt my mind impressed with concern to sit with both men Friends and the women, first in one meeting and then in the other, whilst the business of reading the queries, and the answers to them, is attended to; which being mentioned, my request was united with by both men and women Friends. It was a season of favor, as I had an opportunity in both meetings to clear myself respecting the trust which I apprehended the Lord reposed in me, to the satisfaction of myself and my friends. Many hearts were tendered, and openly confessed;—so that we parted in near Love, a sense of which I hope will not soon be forgotten. Let the name of the Lord be blessed!

The day following was a public meeting at the same place, larger than the meeting-house could contain, in which a good degree of solidity prevailed; yet I thought the meeting was hurt by too much preaching. It is necessary a deep travail of spirit should take place, for the arising of that *Spirit and Life* which gives victory over lightness and airy dispositions—without which preaching is in vain.

6th.—Inclining now to go towards Hartford, in Connecticut, I travelled about twenty miles,

and in the afternoon had a meeting near Goshen, in a Baptist Meeting-house. It was remarked that the meeting was solid and quiet.

8th.—Coming to East Hartford, where a number dwell who by conviction have of late been joined to our Society, I attended their meeting on First-day forenoon; also in the afternoon, when notice was further spread; we had a large and favored meeting, but it was somewhat injured by the public appearance of one towards whom care was extended.

In the evening also;—we had the largest meeting ever seen at this place; and though the crowding of the people was some hindrance to its settlement in quietude, yet the seasoning virtue of Truth was perceived by many; inasmuch that near a hundred persons, after the meeting concluded, were loth to depart from the house. I felt my mind engaged in exercise on their account; but went to lie down, that I might rest a little. After they had conferred together, a solid young man came, and told me they desired another opportunity, as the evening meeting was so crowded. This proved to be a time of much favor. To show them that I was no impostor, I caused my certificate to be read near the close. This [meeting] lasted till near midnight—such a solemnity prevailed—that it seemed not easy to separate. I did believe the Truth came into dominion this evening. May the Lord be praised, who is alone worthy, saith you soul!

9th.—Feeling a draught in my mind to go and visit a clergyman named Perkins, in West Hartford, who had shown some bitterness towards Friends, and although some thought it was likely he would treat me with contempt, was most easy to go, being accompanied by two Friends: When we went to him, he treated us friendly beyond our expectation, saying he had attended at one meeting, and was well satisfied with what I said. I replied, if thou wouldst lay aside forms and ceremonies, I think we shall be likely to agree in the parts which are essential. He then said, he believed the Scriptures to be the only rule of faith and practice, and that revelation had ceased. I endeavored to open my sentiments to him in freedom. That the Scriptures appeared to be a sealed book and the true meaning of many parts not to be obtained, except through the assistance of the same Spirit which gave them forth. That the Divine principle of Light and Grace which we preach up, and testify unto, is that, which if attended to, brings to the knowledge of God. That the Spirit of Wisdom which inspired the penmen who wrote the Scriptures, is surely to be preferred before that which was written under its influence, etc.; although he said he believed in free grace, yet he continued to urge the Scriptures being the only rule. Other conversation followed, yet it appeared he was loth to yield to any sentiment differed from what he had been accustomed to endeavor to uphold, according to their creed. I let him know before I parted, that I thought he knew better than he spoke.

10th.—The next day, I had a meeting with Friends of Hartford by themselves, to my comfort and theirs. I saw there was great need of care in this place, as they are but newly converted, and their number small. They hold meetings under the care of Oblong Monthly Meeting, in the Government of New York.—This (viz: Hartford) appears to have been a dark place of formal professors of religion.

12th.—Leaving Hartford, and returning westward about forty miles, I had a solid and satisfactory meeting at Goshen; where some at-

tended that never had been at one of our meetings before; with one of whom I had solid conversation. She was in a tender state, and expressed herself not satisfied with their hiring teachers, believing they ought to work for something towards their own maintenance, without spending their time from week to week in an idle way, etc.

14th.—I went from hence to see a settlement of Indians at Scatecock, about thirty in number, with whom I had a meeting; and afterwards visited them in their families, in which I had satisfaction.

The next day I was at that called the Branch Meeting, being First-day, which was dull and exercising.

16th.—At the Monthly Meeting at Oblong, I also attended, and had a solid session both among men and women; many of the young people were present, to whom, as well as to parents and others, I endeavored to discharge myself honestly, reminding them of the Indians above mentioned, for whom I was concerned, as much of the land had been obtained from that people under value, and some of it very unfairly. That it was now right, kindness towards them should be remembered. Friends uniting with my concern, a committee was appointed to visit the Indians, and administer to their help, if needful. This day's exercise and labor yielded me comfort, and I believe tended to the glory of God. Blessed be his great Name: He is the helper of his people.

17th.—Travelling homewards about thirty miles, I had in the evening, at a Friend's house, some edifying conversation. I fear it is too often otherwise, and that the cause of Truth is, at times, hurt, and perhaps honest enquirers stumbled, and Friends weakened, when they come together, by light conversation on worldly or trifling subjects. Had a meeting at Robert Raudel's house, which was thought to be solid and comforting, as well as pretty large.

19th.—Next, at Ammawock, had a large meeting in the forenoon, which was exercising; and in the afternoon another, at Colebath. This was a comfortable, heart-tendering season, wherein many eyes dropped tears. Blessed be the name of the Lord, who helpeth.

20th.—I likewise had a pretty large meeting in the forenoon, at Shappiqua, where Life was not permitted to rise high; and another in the afternoon, at Isaac Quinby's, which was more satisfactory.

22nd.—Coming on to New York, I was on First-day, fore and afternoon, at meeting with my Friends there, which I thought were the most affecting meetings I had sat in for some time. It was near the close of a season of mortality, wherewith that city had been visited; which should have produced humility, turning people's minds from the pursuit of earthly riches to that treasure which is durable. But, to my grief, I was afraid the inhabitants (when the rod was withdrawn), too many, were turning, like the sow, to that of wallowing in the mire again.

23rd.—Next day, I visited a few families in the city, and had close conversation with a formalist, whose eyes, I thought, were blinded by the god of this world. I told him, in substance, nearly on this wise, that it grieved me to think that while a remnant were trying to prevail with young people and others to come into the practice of more plainness and true moderation, consistent with the simplicity of our profession, consistent with the simplicity of our profession, should those in high station for worldly interest, should those be keeping and holding up articles and things

for sale as a temptation to others to branch out in purchasing, to deck themselves with superfluities, etc.

26th.—In about three days after this time, I reached to my own habitation again, after a journey which took up near eight months; and in which I had to travel about 4,000 miles; and have now cause to praise and magnify the name of the Lord, who in a marvellous manner prepared my way and carried me through; and now vouchsafeth the sense of a reward which is sufficient for all my trials and labors. That of finding my wife and near connexions alive and in pretty good health, was esteemed by me an additional cause for humble thanksgiving.

(To be continued.)

For "THE FRIEND."

In the Swamps.

Business rather than pleasure required us to wend our way through the woods along a railroad during the middle of Fifth Month.

The day was a fine one, and flowers plentiful, so we eagerly availed ourselves of the opportunity to combine pleasure and business.

The first part of our way led through a grassy expanse, from which the trees had been cut. Nature had liberally adorned this otherwise unattractive spot with numerous spikes of white flowers, among which I noticed the *aletris farinosa*, or star grass. *Aletris*, from the Greek, means a female slave that grinds corn; thus referring to the mealy appearance of the tiny star-like blossoms.

An orchid, *spiranthes gracilis*, ladies' tresses, whose flowers viewed near seem as if sparkling with dew, might, by its general appearance, be easily taken for the star-grass, if scanned from a distance. Another orchid, larger and lovelier than this, was the *catopogon pulchellus*, with delicate pink flowers of peculiar shape. I also noticed a smaller specimen of *catopogon*, almost white, which I think must be a distinct species. The name comes from a Greek word, meaning a beautiful beard; this refers to the bearded lip of the flower.

Soon we were in the woods, filling our hands with trophies of our walk, but still mindful to leave enough flowers behind us for seed for the following years.

The blossoms of the low blueberry *vacinium racillans* (called hereabouts, large huckle-berry), were nearly gone; as was also the beautiful *azalia nudiflora*, falsely named honey-suckle.

We were familiar with every step of the two or three miles we had to travel. Before us, on either side, stretch'd forests almost unlimited, it seemed, with a dense undergrowth of bushes—huckleberry, gall-berry, clethra, and many others. What hidden possibilities in the shape of wild animals and reptiles the depths concealed, we neither knew nor cared to know.

The *andromeda ligustrina*, and the *tea virginica* we found in the thickly wooded parts. There was also an evergreen shrub with pink blossoms, varying from bell-shaped to cylinder-shaped, and crowded into a one-sided spike. The perfume from this was almost overpoweringly sweet; but its name I could not discover, though I spent some time in studying the structure of the wax-like blossoms. It is probably one of the Ericaceae.

Another flower, a little yellow orchis which grows in the water, refused to be classified with the flowers of the Northern States.

Near our journey's end, we had to pass through dense swamps. At one side of our road the water flowed sluggishly onward, and from

its green, slimy depths, numerous water-lilies—the well-known *nymphea colorata*—sprang to deck it with verdure and to gladden the eye of the passer-by; were he but on the alert to discover nature's beauties. Here we found the delicate and pink-tinted orchid, *pogonia ophioglossoides*. The larger *pogonia divaricata* we had passed in the grass behind us.

There are not many flowers in the shades beyond, for the sunshine never rests there; the green branches overhead shut out all but a glimpse of sky; and beneath, though flowers are lacking, numerous ferns and lovely mosses spring up in the moist verdure and fill the air with a woody odor. Perhaps the pestilent may suggest—miasma, malaria, and their attendant evils, chills and fever; but having lived long in this neighborhood, and having had no personal experience with such unpleasant diseases, I prefer to dwell on the brighter side. Not on the innumerable obnoxious insects, not on the snakes or the bears which occasionally carry away a pig, or which, more rarely, frighten the poor wayfarer nearly out of his wits; oh, no: I would close my eyes, if possible, to these disagreeable features, and open them to Nature's all-pervading beauty, her oft told but ever new powers to soothe.

Into these swamps several wooden tramways penetrate, on which the lumber from the interior is hauled to the railway by means of mules and trucks. One recently made runs through the swamps for about two or three miles, and on it nearly a year ago, I had an opportunity of observing something of the life of the "swampers," as the men are called who hew and remove the timber. The "boss," a white man, kindly gave us a ride into the woods on an empty returning truck. There in the dense swamps the men cook, sleep, and work day after day, till First-day releases them, for the day after their labor. Their mode of living is very primitive. The shanties they sleep in are simple in structure—open to the south, and roofed and sided with bark from the cedar trees—and just large enough to allow one or two men to lie comfortably, or otherwise, side by side. The roof slants downwards towards the north; at the south side the fire burns, and the men stretch themselves with their feet towards the blaze. Some of the cabins are formed on a different plan. An enclosure, large enough for three or four men to turn around in, is roofed over at one end, and at the other the fire is built. A small hole in the side answers the purpose of a door.

The cooking, too, is exceedingly simple.—While we were there one colored man (these were all colored) was cooking corn bread for his dinner, the dough being merely corn meal, water and salt. This he put in a frying pan, the handle of which was pushed straight into the ground, so that the cake was almost perpendicular in front of the fire. A large dog near by was licking one of the pans; this, the "boss" said, was probably the only cleansing it would receive!

In spite of their many disadvantages, these sons of toil seemed quite contented and happy, making the woods ring with their shouts. All around us, trees were falling, and the sound of the axe was heard on all sides.

But I have wandered far from what was intended to be merely an account of one short walk.

On our return journey, we gathered some of the last blossoms of the sheep lark, *kalnia angustifolia*, sometimes called lamb-kill, from the belief that it is poisonous to lambs.

The partridge-berry, *mitchella repens*, we discovered beneath the bushes, with its lovely almond-scented flowers, which grow in pairs, the two seed vessels being united into one.

So, with our mission accomplished, and with pleasure as well as profit gained, we turned our steps homeward.

NORTH CAROLINA, Sixth Month.

Alaska Indians.

During the summer of 1889, Isabel S. Shepard obtained permission to accompany her husband who was in command of a U. S. Revenue steamer to the Aleutian Islands, where the vessel was ordered, to prevent the killing of fur seals by unauthorized parties. She has written an account of her observations and experiences. In speaking of the Alaska Indians, she says:—

"The fondness the Alutes have for raw fish is ineradicable. They are not an intelligent race, and the quantity they eat of this article disproves the theory that 'fish makes brains.' The flesh and blubber of the seal, sea-otter, and parts of whales are bread and meat to them. They are epicures, preferring the flesh when 'gamey.' They also eat the sea-urchin and other shell-fish, as we do our raw oysters. The octopus, or devil fish, is considered a great delicacy; certain parts only are eaten. Jelly-fish are in demand, perhaps for desert.

"The Alutes are fond of fat of any kind, and greedily devour candles. Our chief engineer told me he knew an Indian to drink the lard-oil used about the machinery in the engine room. This fondness for fat is universal among the tribes of Alaska, including the Eskimos.

"Even after living some time among white people, they will return to their old habits. The following incident was told me by a lady, who lived on one of the Aleutian Islands for several months: 'A white man had a native wife, who became a very good cook under his instructions, for he was a man of cultivated taste, having known plenty. She would cook his meals and set the table nicely with cloth and dishes of various kinds. However, she could not be induced to sit at table and eat with him, but would wait till he was through and had gone away; then calling her friends, they would seat themselves on the floor, rejecting the well-cooked viands, and munch raw salmon with the greatest satisfaction.' They retain these tastes all through life. Eating raw fish is a custom of other more southern islands of the Pacific. A similar incident was related to me of a woman who was a native of the Sandwich Islands."

"During the rule of the Russians, the natives were utterly cowed and subdued. They scarce dared to look into their masters' faces when addressed—the lash was kept in such constant use. On the transfer of Alaska to the Americans, the Indians, little understanding their happy reverse, continued for some time to deport themselves in the old way to their new masters. Mr. D— told me, that twenty years ago, on visiting any of the islands, he was received with more deference and servility than if he had been an admiral. Emulating the example of Sir Walter Raleigh, they would spread their garments or whatever was at hand over the mud, that he might walk over it dry shod. Or, again, he would be lifted on their shoulders, and in this triumphant manner be carried long distances. It was not many years, however, before they realized their independence. Now the motto is with them, as everywhere else through-

out our broad land, 'Liberty, equality, fraternity.'

"The old chief of the Onalaska tribe is a pensioner of the company, and in remembrance of his past services they are all very kind to him. The old fellow often speaks of the good times now, as compared with the 'Russian time,' as he calls it, and shakes his head as if wishing to cast out some unpleasant remembrance of days gone by. He seldom becomes confidential except when under the influence of a goodly allowance of 'quass,' when he will tell how one of the agents of the olden time used to hold him accountable for the good conduct of the other employes of the company, and would take him to the 'big house' and whip him when any of them neglected their work.

"The event of his life, however, was a visit to San Francisco. On his return, he described the cable cars as being propelled by horses underneath the ground. He was ever after of much more importance in the eyes of his tribe.

"I will relate here an anecdote from the 'Thinker tribe.' Another Indian killed a white man, for which he was taken to Sitka, tried, found guilty and sent to San Quentin, a States' prison, near San Francisco, for two years. On his return he expatiated, for the benefit of his brother Indians, on the wonders he had seen. Whereupon, one of the Indians, seeking similar fame and wanting to see the world, attempted to kill another white man. He was prevented, however, and on inquiring of him what 'he wanted to kill him for,' he replied: 'He wanted to go to San Quentin, too.'"

FOR "THE FRIEND."

COME TO THE SEASONS' FEAST.

"For me when I forget the darling theme,
Whether the Blossoms bloom, the Summer-rays
Russets the plain, inspiring Autumn gleams,
Or Winter rises in the blackening east,
Be my tongue mute, my fancy paint no more
And dead to joy forget my heart to bore."

—Thomson.

"Even now my eyes with smiles of rapture glow,
As I wander through the scenes of morn,
Where the fresh flowers in living lustre bloom,
Where thousand pearls the dewy lawns adorn,
A thousand notes of joy in every breeze is borne."

—Beattie.

Hail! tho' balmy breath of morning,

Stealing in thy starry flight

Through a misty maze of blossoms,

And the crystal dew of night;

Freshness from the fields of clover,

Fragrance from each blooming flower,

From ambrosial woodbine arbor,

Luscious grove and grape-vine bower.

Yes, that court unneeded stumber

In your chamber's fetid air;

Come with me and try the savor

Of a morning pure and clear;

Come with me and join the chorus

Floating round where e'er we rove;

Ever auspicious breath vibrating—

Vocal with the voice of love.

Lungs long fed on dusty ration

Can enjoy the odoriferous breeze;

Filtered in the finest fashion

Through the grain-fields, grass and trees.

Standing 'neath the broad celestial

Boundless arch of nature's dome,

Bow to hear the deep orchestral

Waves of living music come

From ten thousand differing voices

Detached in one harmonious choir,

As the soul of song rejoices.

On the chords of nature's lyre.

All ye comrades mute or vocal,

Each in his peculiar sphere,

Come and join in high hosanna

To the Ruler of the year.

C. S. COPE.

WEST CHESTER, Fifth Mo. 27th, 1890.

FOR "THE FRIEND."
LESSONS OF AFFLICTION.

ISAIAH XXX, 29, 31.

Loved ones, who trod the ways of life beside us,
At the dear Master's call, are gathered home,
The "shadowed valley," which doth now divide us
Thro' our yearning love, seems narrower grown.

The home eternal draws a little nearer,
Its golden portals, faith beholds ajar;
And longing hearts regard with vision clearer
The joys of Heaven, where their dear ones are.

When faithful watchmen cease, men cry in pity
O'er Zion's feeble hosts, which here remain,
Forgetting—"tis for the Lord, that keeps the city,"
Sustaining Grace for these, is just the same.

He sees, beyond our narrow human living,
Knows every heart, what best will help to save
A faithful life, here faithful service giving,
Or garnered sheaves, and here, a new made grave.

To spoken truths, we sometimes list unheeding:—
When lips that spoke them lie so still and cold,
On memory's page, they have more faithful reading,
We come to prize what was so kindly told.

"Men see not now the bright light which is shining
Within the clouds." They hang so dark and low
That feeble faith notes not their golden lining,
But stronger grows, hereafter, each shall know.

God's ways we may not doubt. More trustful feeling
Closes close his hand, lest we should find reproach:
At Marah's fount, await his branch of healing
In Achor's Vale, the opening door of hope.

In his own time, shall come complete revealing,
Each child his wisdom then shall clearly know,
And praise Him most, and call most tender deaing
E'en what we often thought severe below.

He would not have us bowed with grief o'er evening,
But asked to learn each lesson He has set,
And to our lives apply their holier meaning:
More fruitful eternal, seek to bear Him yet.

More watchful be:—Upon his errands running,
Or, if He bid, wait humbly at his side,—
Then brighter far, will be our own re-coming,
That glad reunion with our glorified. Y. N. T.

Fourth Month, 1890.

FOR "THE FRIEND."
THE DAILY CROSS.

Each day as it comes brings a trial or loss,
Which must be endured, or where is the need
Of being exhorted to take up the cross
And daily to watch and give earnest heed?

Adam and Eve, they failed in the trial,
Which all have to have, and all must endure,
And walk in the path of true self-denial,
Until we are purged and made inwardly pure.

For we must abide the day of his coming
When He comes as a refiner and fuller with soap,
And remain in the fire which burns as an oven,
Before we receive the fruits of our hope.

So blessed is he that endureth temptation,
For when he is tried he will surely receive
A crown of rejoicing, of life and salvation,
Which God in his goodness and mercy will give.

But while we are here, we shall have tribulation,
But Christ overcome, so be of good cheer,
If our trust is in Him we shall have preservation
And a crown of glory, when He shall appear. D. H.

Third Mo. 8th, 1890.

As the devil spurned against the Light, and is cast out of the Light and is reserved under chains of darkness eternally; even so do they that are his, who kick against the Light of Jesus Christ in the conscience, which convinceth of sin and evil; who will not have this man to reign over them; who love the darkness rather than the light, because their deeds are evil; endeavoring to blind the eyes of others, to the end that the Light of the Gospel of the glory of Christ should not shine unto them.—G. Foz.

FOR "THE FRIEND."

A Visit to New England Yearly Meeting, held at Westerly, Rhode Island.

Having felt a desire to visit this company of Friends for some time past, the right time to do so seemed to open, and on Seventh-day the 14th of Sixth Month, we left our home and reached Westerly at about 5 p. m. Here we were met by kind friends, who conveyed us to their spacious and old-fashioned farm house, where a cordial welcome awaited us. For the week of the Yearly Meeting, this was our home; and as fellow guests we found a large company of Friends—aged, middle-aged and children. Among these were not a few who gave evidence that they were not strangers to the restraints of the cross. But while our home was with these Friends, others were solicitous of our company at their houses, and we found ourselves daily recipients of hospitality from our dear friends of Westerly and its neighborhood.

The Yearly Meeting commenced its sessions with two meetings for worship on First-day. That in the morning was attended by about seventy—in the afternoon, by between eighty and ninety. The Gospel was preached on both occasions, and the Throne of Grace supplicated. A covering of solemnity was felt to our comfort.

Meetings for business commenced on Second-day; two sessions being held. The queries are ten in number, eight of them similar to those we answer in the Second Month Quarterly Meetings. We observed that one of our queries, which embraces several subjects, is still more amplified in theirs, and no doubt ours was originally identical therewith. Some exceptions in the answers were occasion of exercise to concerned Friends.

Epistles were read from the Conservative Yearly Meetings with which New England corresponds, including one of much weight from Canada, in reply to that sent a year ago, for the first time. A letter from a concerned Friend of another Yearly Meeting, was also read to satisfaction.

A concern was introduced to issue an epistle to all Friends in New England and elsewhere, who in sincerity believe in the principles of Fox, Barclay, Penn and Pennington; and an essay approved by the Committee on Epistles was referred to the Meeting for Sufferings for its action.

A proposition for the appointment of a Book and Tract Committee was favorably considered, and a joint committee of men and women was appointed to produce a future sitting the names of suitable Friends to compose it. This committee subsequently reported the names of eight men and nine women Friends, who were approved and appointed to the service. They represent the four States of Massachusetts, Rhode Island, Connecticut and Florida.

A new nomination of members of the Meeting for Sufferings was made, upon which women have been placed for several years, to good satisfaction.

The closing session of the business meeting was held on Third-day afternoon. At this time replies were read and adopted to the epistles received on Second-day. They seemed savory and suitable; that to Western Yearly Meeting was especially touching.

On Fourth-day morning a meeting for worship, appointed to be held by the Yearly Meeting, was well attended, and at its conclusion, Friends separated to return to their several homes.

The impression left upon our minds in our in-

is that their situation calls for the sympathy of all who value our religious principles and testimonies. Because their number is small, is no proper reason that this sympathy should be withheld; but on the contrary that it should be given. For twenty years they were cut off from all bodies of organized Friends, and few individuals came to sit with them. But they "kept the faith," and have been preserved from the agitations of the other and more progressive body, respecting singing in meeting, a paid ministry and the outward ordinances, so-called. This year two of the members of the larger meeting, were accorded the privilege of attending their Meetings for Discipline—a courtesy of which we were glad. The coming together of those who are disaffected with the departures from true Quakerism in their several localities, must tend to bring them closer together. May this disposition be cherished in New England and elsewhere, so that there may be a reunion on the right foundation, of all believers in our primitive principles.

Our visit has left a pleasant feeling in our minds. Iron sharpeneth iron; the social and religious mingling with those of the same faith, is mutually strengthening and encouraging. May the blessing of preservation be vouchsafed to all those with whom we were permitted to associate. May they be faithful to our profession, and thus be as lights to others, who seeing their good works, may glorify our Father who is in heaven.

E. M.

Memorial of the Monthly Meetings of Philadelphia Relative to the Visitation of Yellow Fever in 1793.

Among the many calls and warnings from one time to another, extended to the inhabitants of this city by the Almighty Creator and Ruler of the Universe, in order to draw the attention of the people to himself, and awaken them to diligence in the momentous work of their soul's salvation, may with great propriety be kept in remembrance the late awful visitation by a pestilential disease which hath carried off the stage of time many of our friends and fellow citizens; and we judge it expedient to preserve some account thereof on record, that so future generations may be informed and led to commemorate the judgments and mercies which have been manifested towards us, more especially as there were included among the many who have been summoned from time to eternity in and near this city, a considerable number of our brethren and sisters whom we loved and esteemed for the uprightness and innocency of their lives, and their labors in the cause of truth and righteousness; those as well as the pious and religious of other denominations we hope are removed from the perils and dangers of this probationary state to a place of rest and peace in the heavenly kingdom.

The sickness made its first appearance about the beginning of the Eighth Month, last year. Opinions are various as to the manner of its introduction, whether it was brought from abroad or originated in this city; this enquiry may not appear material to such who have been enabled to look to the great First cause. "Shall there be evil in a city and the Lord hath not done it," saith the prophet. These were led to believe it was the Divine hand, put forth for the humiliation of the people, who in times of ease and prosperity had too much forgotten the great Author of their blessings, and departed in heart and

For the progress and nature of the disease was such, as to confound the researches of human wisdom, making its advances against the skill of the physician and the power of medicine, carrying off numbers of various ranks and ages, notwithstanding all endeavors for their help.

That the disorder was pestilential and contagious there was no reason to doubt, as several families were mostly removed by it, the infection spreading from house to house; and, by reason of the dread and terror which accompanied it, necessary assistance could scarcely be procured for many of the sufferers. It increased gradually through the Eighth and Ninth months, till near the middle of the Tenth Month, when it appeared to be at the height, about one hundred dying of a day for several days. Many of the inhabitants had removed out of the city, a few of whom deceased, but in general the disorder spread but little in country places.

Truly awful and afflicting was the situation of those who remained in the city. Owing to various causes very little intercourse was had between the families of the sick or others, so that needful assistance was hardly attainable. The infected were in some instances almost deserted in their departing moments, even by their nearest relatives, and interments were hurried in an unusual manner for prudential motives.

Business of most kinds was much suspended. These and other reasons not easy to be enumerated, concurred to render the calamity distressing beyond expression, and had a tendency to humble the loftiest minds, inasmuch as there seemed no security for any from present danger. Notwithstanding what is before mentioned as to the deficiency in attention to the infected in general, there were many instances wherein the force of friendship and filial and paternal love prevailed over every discouragement, and the assistance and sympathy which Christian charity demands were afforded; in some of which cases preservation was eminently experienced; divers of those who deceased were remarkably favored in their solemn closing moments with calmness and humble resignation to the Divine will, to the comfort of beholders.

The Yearly Meeting was held at the usual time, and attended by a number of Friends from various parts of the country, and was a time of solid instruction. Our several religious meetings were regularly maintained by a small number of Friends, and were often solemn, heart-searching opportunities. The different Monthly Meetings appointed committees to enquire into and extend relief to those in distress and necessity. Our brethren in New York also liberally contributed on this affecting occasion, donations were likewise received from some of our country meetings.

As this trying dispensation was permitted by Almighty power, so his gracious interposition was evidently conspicuous in the abatement of it when human means proved ineffectual: as in the case of Israel in the time of David, the Divine command went forth to the destroying angel, "It is enough, stay now thy hand," so we humbly trust that He who still delights in mercy graciously interposed for our deliverance, in this day of our affliction.

Towards the end of the Tenth Month, the disorder had considerably abated; in the forefront of the Eleventh Month it subsided, and in the course of the said month and that following, the inhabitants who had removed, mostly returned to their dwellings, many of them, together with those who had remained at their homes,

Lord's doing, and marvellous in the eyes of the people in general.

During the continuance of the sickness, great exertions were made by a public committee for the relief and burial of the poor and destitute. An hospital being provided at Bush Hill, near the city, where a great number were taken care of and supplied with medical aid, several citizens hazarded their lives from benevolent motives for the help and benefit of the infected; very considerable sums of money were given by our citizens and other charitably disposed persons in the neighboring governments, for the humane purpose of relieving the distresses of their fellow creatures.

When the disorder first made its appearance, the city and suburbs were supposed to contain about fifty thousand inhabitants; it is thought one-third or more removed into the country. Upwards of four thousand deceased, and a very considerable proportion of those remaining in town were more or less afflicted with the disorder but recovered, so that the effects of this awful visitation were generally experienced in most families, either by the disease or sickness of some of them, their relations or near friends.

Upon the whole it is our duty to acknowledge that great mercy evidently accompanied this sore judgment, which demands reverent thankfulness from us, both as individuals and as a Society to the Almighty preserver of men, to whom belongs power and glory forever.

PHILADELPHIA, 20th of First Month, 1794.

FOR "THE FRIEND."

Fungus on the Ash Tree.

A Friend in Chester County, Pa., sent to us some leaves of the ash tree, which had been attacked by an orange-colored fungus. He says, some of the ashes in his neighborhood have been entirely stripped of their leaves by this pest.

J. B. Ellis, of Newfield, N. J., who is a reliable authority on such matters, says that this fungus is not an uncommon species, and that its name is *Zedidum Frazini*.

On placing an infected portion of the leaf under the microscope, there are shown a multitude of minute, orange-colored, round grains, connected together by fine threads. These are the spores which, in the fungi, take the place of seeds in the higher plants. They differ from seeds in being simply cells, which have the power of growth in favorable circumstances. True seeds are more complex in their organization, containing germs which develop and form the new plants.

Lindley says the genus *Zedidum* comprises a large number of parasites which grow upon the living parts of plants. The reproductive organs or spores are nearly globose, arranged in little necklaces, which radiate from a thin cellular base; and, as they easily break off, form a little dust-like heap, which is white, yellow, orange, etc., according to the species. They grow on the leaves, petioles, fruit, or young shoots; sometimes producing but little constitutional derangement, but occasionally causing the adjacent parts to swell, or producing great distortion. Where the plant is only partially affected, the general health is not much impaired, but where the parasite is very vigorous, death may ultimately ensue.

Since receiving those ash leaves, we met with a similar looking fungus on the leaves of one of the wild blackberries—bright orange-colored patches overspreading the leaves. On handling them, a fine orange-colored powder was sepa-

rated from the leaf; and under the microscope this was seen to be composed of minute spores connected by fine threads—as in the ash fungus. This fungus is not uncommon, and we have frequently met with it during the past spring and early summer.

J. W.

FOR "THE FRIEND."

Either for or Against the Truth.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." This is in accordance with our Lord's teaching. He taught that "Every scribe which is instructed unto the Kingdom of Heaven, is like unto an Householder which bringeth forth out of his treasury things new and old." There are many Religions; and many Religionists in the world, who, by their example are not gathering unto Christ. Minds awakened by the Holy Spirit inquire, "Who will show us any good? Unless these inquiries are rightly directed they tend not to profit. But when seeking unto the Lord for right direction—praying in spirit, "Lord lift thou up the Light of thy countenance upon me"—the believer may take courage in believing that the Lord hath undertaken to rescue such from the pit of destruction, from which fallen nature, if left to itself, fails to find deliverance. It is not safe to stand on neutral ground, indifferent to the issues of Life which are in the Divine Hand. The cause of Christ, which embraces the welfare of immortal souls, demands earnest inquiry after that which is good. But, touching this matter great caution should be observed, lest, being deceived, the wrong way instead of the right be chosen, when, under cover of Religion great harm may be done by the substitution of a spurious faith and a spurious zeal, which, being purely at work betrays the innocent Life wherever found.

The Society of Friends as a Religious Organization makes profession of Spiritual-mindedness beyond that of other Religious Bodies. With this profession a serious mistake may be made, by taking the emotional feelings for the moving of God's Holy Spirit. The human mind may be compared to a floating island, carried forward, subject to both wind and tide; therefore liable to dangers of some kind. "The High and Lofty One who inhabiteth Eternity and whose name is holy—hath declared—I dwell also with the humble in spirit to reveal the hearts of the humble and contrite ones." Blessed be his name! He reveals himself by his Spirit to the humble in heart—they worship and adore Him in tenderness of Spirit—having respect to the commandment which is pure, enlightening the eyes—Eyes to see where is the Boundary Line between Truth and Error—between the voice of God speaking in the conscience and the voice which belongs to the imagination, producing emotional feelings, which may induce Ministers to say—"Thus saith the Lord," when albeit He hath not spoken. Thus false ministers are found sowing false seed, which scattereth from Christ. "To be carnally minded is death—but to be spiritually minded is life and peace." Scriptural Truth, when rightly interpreted "is profitable for doctrine, for reproof and for instruction in Righteousness that the man of God may be perfectly thoroughly furnished unto all good works."

P. R. GIFFORD.

PROVIDENCE, Sixth Month 19, '90.

Natural History, Science, etc.

An Australian Spider.—Another spider (*Lathrodectus scabellus*), which is very common here and every where in Queensland, is very dangerous

even to men. It is a small black animal, of the size of our house-spider, with a brilliant scarlet mark on its back. A friend of mine was bitten in the leg by one of these dangerous spiders, which is feared like a snake. The pain was violent, and was followed by paralysis, which lasted for three days. He was able to feel the venom work its way up the leg, pass through the bowels, and descend down the other leg, whereupon it ascended to the breast. But on the third day he had a cold perspiration and recovered.—*Luntholl's Travels in Australia.*

Sagacity of a Mule.—There was a mule at Ounga, which at first nearly frightened the natives to death. It was used at a mine near by. After they found out it was nothing supernatural, they lost some of their awe, at least enough to employ themselves hitting it, and throwing things at it, whereas at first they had run from it in fear and trembling. After a while the sagacious beast seemed to realize the dread it inspired and began to chase its tormentors the moment they appeared in sight, which soon had the desired effect, and it was allowed to roam in peace. Its acuteness in distinguishing an Aleute from a white man was remarkable. With his white owners he was the most docile animal in the world.—"The Cruise of the *Rush*."

The Distribution of Plants.—The influence of animals, and especially of birds and of man, has been very great in the distribution of plants. In the case of the human agency, it has been sometimes deliberate and intentional, but probably quite as often accidental. It will be remembered, probably, how the weeping-willow was thus accidentally introduced into England, a small cutting, found in a box of Turkey figs, being planted, and becoming the parent of all its numerous successors, and there are now no less than two hundred and twenty plants which have been casually introduced into the United States from foreign countries, and chiefly from England. The introduction of the thistle into Australia is another example, as we may probably doubt the commonly accepted story that some enthusiastic Scot deliberately introduced it. A chance thistle seed or two clinging to the old plaid, or floating into some package while the packing at the old home was going on, would be quite sufficient to account for its abundant and unwelcome presence in the new home at the Antipodes.

A curious little incident bearing upon this involuntary distribution came within our own observation. A plant common enough in South Europe, and occurring on chalky soils here and there in England, but absolutely unknown in our own district, came up in one of our garden-beds. We had never till then seen it growing. How could it possibly have got there puzzled us, until we presently remembered that we had the year before had a quantity of flower-seeds from a man a hundred and fifty miles or so away, and this wilding had doubtless come amongst them.

A neighbor of botanical tastes expressed a great wish to have it for his choice collection of dried plants, as it was an altogether new locality for it to be found in England. On our return, the plant was missing; we had omitted to tell our gardener to spare it, and the ruthless hoe had evidently been at work. Knowing where all such *debris* would be put, we turned the heap over, and presently found our plant in two portions. We at once bore it off to the collector, to his great delight. As he had occasion to go out suddenly, he placed it on the mantel-piece. On his return, he found that a similar attack of neatness had seized his domestic, and this time

no after-searching restored it to the sorrowing owner. Thus did an adverse fate contend with us, thus did our choice plant, the delight of two lovers of natural history, suffer at the hands of these two scrupulously neat people, first decapitation, and then annihilation.—*Hulme's Wayside Sketches.*

Items.

London Yearly Meeting.—At the Meeting on Ministry and Oversight, Mary Elizabeth Beck laid before it a proposition to reside for some months in Philadelphia Yearly Meeting and the City of Philadelphia, not with the definite purpose of holding special meetings, but to engage in any service in which way might open to the Lord's guidance.

Isaac Sharp proposed to make another circuit of the globe, visiting Friends in the South of France, Constantinople, Syria, India and Japan; and then, if life and health permitted, to undertake such service as might open before him whilst crossing the American Continent on his return. As I. Sharp is not a member of the Society, his views were expressed as to the propriety of his undertaking so extensive a journey. But both he and M. E. Beck were liberated.

The general Yearly Meeting opened on Fifth Mo. 21st. After the epistle from Iowa Yearly Meeting (the larger body) had been read, uneasiness was expressed with the continuance of correspondence with a body which supported a paid ministry.

Information was given that there were 800 members scattered through Australasia, and it was concluded to address an epistle to them.

A petition to Parliament was agreed upon, protesting against the proposition to make compensation to publicans, whose licenses were not renewed.

The number of members were reported to be 15,386, an increase of 261 during the year.

Henry S. Newman was called upon to give some account of his travels in America. In the course of his remarks on the different Yearly Meetings in this country, he said that when he went to Philadelphia Yearly Meeting, he remembered the counsel "Be swift to hear and slow to speak." "As he sat down," he said, "he felt as if he were under a deep instruction. It was like holy ground, and he enjoyed it much. There was a blessing on that Yearly Meeting to-day, and he did not want any Friends, however Progressive, to suppose that Philadelphia Yearly Meeting was dead or dying."

A proposition from Kansas Yearly Meeting to organize a united meeting of Friends throughout the world, as a delegate body, with ultimate authority of appeal on all matters of faith and practice, was not adopted.

A proposal to appoint a committee to visit the subordinate meetings did not prevail.

At different times several Friends were liberated to visit the Women's Meeting, among them Samuel H. Smith, who was appointed on a visit to be received from a woman Friend, Caroline F. Stephen, who was under a concern that some meetings should be held in the west end of London, where the wealthier part of the community reside. In opening this matter she referred to her own experience before she became a member, and she believed there were many now who felt the same spiritual needs that she herself felt, and who might be helped if she had been by Friends' Meetings. She called upon Friends to consider whether the spirit of worship was so alive within them, that they were holding up a pure testimony to the true worship which was made known to us.

Temperance, Peace, Capital Punishment, Education, and Foreign Missions, the anti-pium-traffic and Slave-trade, were among the subjects which claimed the attention of the meeting.

A suggestion to make an effort to recommence correspondence with Philadelphia Yearly Meeting, was united with by several, but others doubted the wisdom of such a step at the present time—and the Clerk declared that there was not the requisite unanimity which should prevail in taking so important a step.

Gambling.—The *Presbyterian* publishes the following notice of an effort to check the practice of gambling on the continent of Europe.

"Geneva is awakening to the enormity of the plague of gambling, which has so long reigned in this cosmopolitan city. A recent dispatch states that its authorities have succeeded in closing all establishments of this kind. This the first practical demonstration of the moral force which is being enlisted in Europe against gambling houses. Twenty years ago Germany led in a move to close them and succeed. In 1836, the Convention of Baden-Baden, the Kursaal at Hanburg, and other noted resorts of a like character. It was then thought that the impulse given to so worthy an object would result in the entire removal of these pests from European cities. But instead the vile resorts were merely transferred from one place to another. M. Blanc, who had managed the games at Baden-Baden, started the anti-gambling attractions and security in the principality of Monaco at Monte Carlo, which now enjoys the unenviable reputation of having the most famous and successful gambling casino in the world. Hopes were entertained last November upon the death of Charles, the blind Prince of Monaco, and upon the reversion of the Monte Carlo property to Prince Albert, that this den of iniquity would be abolished. The reasons for this expectation were, first, that he was a man of letters, and held in repute for honesty of character and purpose; and, second, that he had married a most refined and charming woman, the Duchess Richelieu. But neither his scholarship and reputed honesty, nor the influence of a noble womanhood, have brought about the anticipated great attractions 'roulette' in his realm. Some have sought to make some allowance for his failure to act in the matter upon the existence of a contract which guaranteed to M. Blanc and his heirs the use of the casino until the year 1913, but this excuse is offset by the consideration that by the provisions of the civil code the acts which are 'upon immoral causes are not validly binding.' He does nothing and allows of the same and voidly paying concern to go on, to his pecuniary profit, and that of all connected with it. Such has been its profitability, that efforts have been lately inaugurated to open similar casinos in other centres of Europe, and even beyond its limits in places like Cairo and Tangiers. It is these schemes to extend the evil which has no more and conscience of those in authority and of the leaders in moral reforms. It is pleasant to see in this Geneva action the initial blow in a crusade upon the gambling hells of the Continent. It is to be hoped that it will not be a mere spasmodic affair, but that it will be followed up until all these cursed institutions are driven out of Europe."

THE FRIEND.

SEVENTH MONTH 5, 1880.

Among the pamphlets which have been recently received, is one bearing the title "Which? One Church or Many?" published at Minneapolis. It is a plea for church unity. It commences with a reference to the prayer of our Lord, that those who believe in Him may be one, "that the world may believe that Thou hast sent me." While this oneness may be spiritual and internal, yet the author thinks there should be some outward manifestation of it, so that the world may be enabled to see and believe.

To show that such a unity existed in the early Christian Church, he quotes from Irenaeus, who lived in the second century, who, after reciting a statement of doctrinal belief, adds: "The Church having received this faith and doctrine, although dispersed through the whole world, diligently preserves it, as though she inhabited but one house, and accordingly she believes these things as though she had but one soul and one heart, and constantly preaches and teaches these things as though she had but one mouth; for, although there are various languages in the world, yet the doctrine is one and the same, so

that the churches in Germany, France, Asia, Egypt or Libya, have not a different faith."

This quotation from Irenaeus reminds one of the remark made respecting the early members of our Society—that from whatever part of the world they came, they all spoke the same language. This uniformity was doubtless owing to the fact that all had the same Teacher—the Spirit of Christ—to the manifestations of whose early Friends directed the attention of all people, as that which most drew into all truth.

There is not and never has been but one real religion in the world, and that is the experience of the Divine Power, changing man from his fallen condition, and leading him to holiness of life and purity of thought. All who have passed through this experience, thereby are made members of the one true, catholic Church; and are in fellowship one with another, although they may differ in their merely intellectual conceptions of doctrine. As Isaac Pennington expresses it—"This is the thing—to feel Christ my root, my life, my foundation; and my soul ingrafted into Him, by Him who hath power to ingraft. To feel repentance given me by Him; faith given me by Him; the Father revealed and made known to me by Him, by the pure shinnings of his Light in my heart; And then to come out of darkness, out of the sin, out of the pollutions of the spirit of this world, into the pure, holy fellowship of the living, by his holy guidance and conduct."

Those who thus "walk in the light," cannot but have fellowship with all those who have the same blessed experience—even although they may be separated by denominational differences or other outward barriers.

Differences in ritual and ceremonies and other outward matters, are among the most fruitful sources of controversy among Christian professors. In proportion as the members become spiritually-minded, and learn to look directly to Christ in them, changing them from darkness to light, and from the power of satan to God, as essential to their salvation, outward things will have to them less and less of significance, and all they will be drawn into closer unity with all the like-minded.

We have received from a correspondent in Great Britain a criticism on a letter by J. E. Southall, which we copied from the *British Friend*, and which was published in our issue of Fourth Month 26th, in the column of "Items," under the heading "*Fruits of the Pastorate.*"

The letter we received speaks of that written by J. E. S. as "obviously incorrect;" but it does not call in question its main statement—that a request was refused which was made that a meeting should be held in the house on the afternoon or evening of First-day, after the manner of Friends, for the accommodation of those who were not satisfied to attend the meeting under the care of the pastor. Indeed it rather confirms the accuracy of the statement, by denouncing the proposition as "simply preposterous."

We have regarded *The British Friend* as a journal of so much respectability, that it was safe to copy from it matters of fact.

AGENT APPOINTED.—Our Clerk Asa Garratson, of Barnesville, Ohio, who has for many years faithfully acted as agent for THE FRIEND, desiring to be released, on account of failing health, his request is acceded to; and William

Stanton, Tacoma, Belmont County, Ohio, is appointed in his place.

SUMMARY OF EVENTS.

UNITED STATES.—General Greely, Chief of the Signal Service, is perfecting arrangements through the Secretary of State whereby the earliest information practicable will be obtained regarding West India cyclones. Auxiliary stations of observation will be established at St. Thomas, Kingston and Santiago de Cuba, whence two observations daily during the hurricane season will be obtained by telegraph. Arrangements are also being made for regular reports from Bermuda, over the cable now being laid between Halifax and Bermuda.

On the 26th of last month, the Secretary of the Interior received a telegram stating that the Pottawatomie Indians in the Indian Territory had in council entered an agreement with the Cherokee Commission, ceding to the Government the surplus lands of their reservation.

The bill for the admission of Wyoming as a State of the American Union, passed the Senate, on the 27th, by a vote of 29 to 12.

The Lottery bill passed the Louisiana House by exactly the two-thirds vote required, on the 25th ult.

Superintendent of the census Porter, from present indications, says the returns of enumerators would show a total population of the United States of 64,500,000, against 55,000,000 in 1870.

The official census of the District of Columbia shows a population of 229,796, a gain in 10 years of over 52,000.

The population of San Francisco is placed at 300,000 by the Census Supervisor. The Chinese population is 24,000, an increase of 2,000 since 1880. Probably 10,000 more Chinese, who are regular inhabitants of San Francisco in the winter, are now at work in the country.

The census of Chattanooga, Tennessee, is officially stated to be 43,500—an increase of nearly 340 per cent since 1880.

The population of Salt Lake City is placed at 49,972, and Ogden at 16,825.

The valuation of railroad property in Alabama for the year 1889, is \$48,000,000. In 1879 it was \$8,000,000. The enormous increase is argued over the fact that the peak of Mount Shasta, in California, has fallen over. It is stated that large quantities of snuok and vapor are rising, and many people fear an eruption.

Five broke out in the Hill Farmstead at Danbar, Pa., on the night of the 27th ult., and all hope of reaching the entombed miners is abandoned. Up to the 1st instant, their bodies had not been recovered.

The deaths in this city last week numbered 526, 46 more than during the previous week and 33 more than the corresponding period last year. Of the whole number 277 were males and 249 females; 251 were under one year of age; 93 died of cholera infantum; 42 of marasmus; 39 of consumption; 31 of inflammation of the stomach and bowels; 25 of consumption; 29 of diseases of the heart; 22 of pneumonia; 17 of old age; 17 of debility; 16 of inflammation; 15 of inflammation of the brain; 11 of Bright's disease; 10 of typhoid fever; 10 of cancer and 10 of congestion of the brain.

MARKETS.—U. S. 4's, 103 1/2; 4's reg, 122; coupon, current market.

COTTON was quiet but steady; 34s sales on a basis of 12 1/2 cts. per pound for middling uplands.

FLOUR.—Winter bran, choice \$14.25; do., fair to prime, \$13.75 a \$14; spring bran, \$13.50 a \$13.75.

FLOUR.—Western and Pennsylvania super, \$22.5 a \$23.00; do., extra, \$22.25 a \$22.75; do., No. 1, \$22.00 a \$22.50; fair, \$22.5 a \$23.50; Pennsylvania, roller process, \$3.75 a \$4.00; Western winter, clear, \$3.75 a \$4.10; do., straight, \$4.25 a \$4.50; winter patent, \$4.05 a \$5.00; Minnesota, clear, \$3.50 a \$4.00; do straight, \$4.25 a \$4.65; do., patent, \$4.75 a \$5.00; do. do., favorite brands high grade. Eye flour was quiet, but firm at \$3.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 89 1/2 a 89 3/4 cts.; No. 2, mixed, 87 a 87 1/2 cts.

CATTLE.—No. 1 extra, 30 1/2 a 31 cts.; No. 2, 29 1/2 a 30 cts.

BEEF CATTLE.—Extra 5's, 30 1/2 a 31 cts.; 4 1/2 cts.; medium, 4 1/4 cts.; 4's, 29 1/2 a 30 cts.; common, 4 1/4 cts.; culls, 3 1/2 a 3 3/4 cts.; fat cows, 23 a 24 cts.

SHEEP.—Extra 5's 4 1/2 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 3/4 cts.; common, 3 3/4 a 4 cts.; culls, 2 1/2 a 3 1/4 cts.

HOGS.—Good Hightl Western, 53 a 5 1/2 cts.; common heavy, 51 a 5 1/2 cts.

FOREIGN.—In the House of Commons on the night of the 24th ultimo, Timothy Healy asked the Speaker's ruling on the question whether there was any precedent for an ear-mark licensing fund. In making this request T. Healy was supported by W. E. Gladstone and Sir William Vernon Harcourt.

The Speaker, in response, made a long speech, in which he gave it his opinion that there was no precedent for such a fund. To allow an ear-mark license fund to accumulate, as the Government proposed, he thought was a grave innovation, which the House itself ought to decide upon, and he considered that T. Healy was not justified in his question.

In the House of Commons on the afternoon of the 26th, W. H. Smith stated that the Government, finding no alternative, withdrew the proposal relating to the funds for the purchase of publican's licenses. He would say at a future day what ought to be done with the funds thus released.

The London correspondent of the New York *Tribune*, who has a most kindly feeling for the Government, says, in his despatches of the 28th ultimo:

"This collapse is a triumph of obstruction. The Ministry are not to be deceived. True, they were ill-supported by their own followers, many of whom thought their seats in danger on account of this bill, a bill which nobody really liked, except its unlucky author, and which pleased neither the temperance people nor the brewers. It would, however, have been the work of a few days to complete the party of obstruction had now succeeded in defeating two of the three chief measures of the session, and the fate of the third is still uncertain. They rejoice because the Ministry are discredited, and care nothing if Parliament also be discredited."

The committee was sent from France to Panama to investigate the condition of the canal, has made a further report on the prospects of the enterprise. The committee says that the construction of the canal at the calculated level would occupy twenty years, and would cost 1,757,000,000 francs. In the opinion of the committee, the cost would be completed on the basis of an international agreement or a syndicate of the States interested.

The report further states that, taking into account the interest to be paid during so long a period without any receipts, and also the general financial charges, the net necessary must be estimated at three milliards of francs.

A despatch from Madrid, dated Sixth Month 26th, says: Investigation shows that the cholera epidemic at Puebla de Rogat had its origin in the opening up of the city of Mexico, which was the victims of the epidemic of 1885 were buried.

The authorities at all Spanish ports have established a 10 days' quarantine against vessels arriving from Gaudia and Valencia. If there be cholera aboard a vessel the quarantine is extended to 15 days. The total number of the 45 countries to the 25th of last month was 196, of which 113 have proved fatal.

Despatches received in St. Petersburg from Chardjui, Turkistan, say that hundreds of bales of Afghan cotton have arrived there from Kellef. This is the first direct consignment of the 45 countries to the 25th of last month was 196, of which 113 have proved fatal.

The Porte has sent private special envoys to Berlin, Vienna and London on a mission relating to the demands for Bulgarian independence, which are concurrent with Russia's insistence upon the immediate payment of 30,000,000 franc indemnity, by sending the Bey of Bulgaria to Constantinople.

The Sultan has consented to cede the Zanibar coast to Germany.

Active work on the Nicaragua Canal, it is announced, will not begin for about five months.

President Diaz, of Mexico, has vetoed a lottery bill passed by both Houses. The measure was to have been carried on by a syndicate at Tia Juana, 18 miles south of San Diego, California.

The Winnipeg and Hudson Bay Railway Company has been informed that, upon producing satisfactory evidence in last session, and expending over 200,000 dollars of their railway from Winnipeg to Saskatchewan River at or near High Falls, the Government will ask Parliament to grant the company the same aid as that given to the Calgary and Edmonton Railway during the last session. The Government portion of the road is considered as being a colonization railway, which will open up and make accessible a fertile portion of Manitoba and the Northwest Territories, at present without railway communication.

CORRECTIONS.—In the obituary notices in last week's *FRIEND*, for Ephraim Ratcliff, read Ephraim Ratliffe; and for Paschal Moon, read Paschal Moore.

NOTICES.

WESTOWN BOARDING SCHOOL.—A Stated meeting of the Committee on Admissions will be held in the Committee-room, Fourth and Arch Sts., on Seventh-day the 5th of Seventh Month, 10 A. M.

J. W. BIDDLE, Clerk.

WESTOWN BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Mo. 2d.

Parents and others intending to send children to the school, will please make immediate application to

J. G. WILLIAMS, Secy.

Westown, Pa.

A teacher of experience, acquainted with "Quincy Methods," and modes of instruction now generally approved, desires a position in Primary Department of a Friends' School. She could enter upon duties at any time in Ninth Month.

Address E. B. M., Germantown, Philadelphia.

FRIENDS' LIBRARY, No. 142, N. Sixteenth Street, Philadelphia, will be open during the Seventh and Eighth months on *Fifth days ONLY, from 4 to 6 P. M.*

MARRIED, on the 19th of Sixth Month, 1890, at Friends' Meeting, Wilmington, Delaware, GEORGE A. RHOADS and FRANCES C. TATUM.

DIED, in Westery, Rhode Island, Fourth Month 29th, 1890, CHARLES PERRY, a member and elder of South Kingston Monthly Meeting of Friends, in the 51st year of his age. He was for many years an elder in our religious Society, a Friend by birth and conviction, sound in the original doctrines of the Society, and an earnest opposer of all innovations. He gave evidence early in life of the operation of that principle of light within which enables those who heed its dictates, first to govern their own spirits and then by precept and example to influence their fellow men. He sympathized deeply with those who were wronged and oppressed everywhere, and especially with those who were held in slavery in this country. He was large hearted and benevolent, exercising a broad and discriminating charity in all things, not only in the relief of the needy, but in tender judgment of the erring. He was much exercised for the maintenance of Friends' principles in their original purity, and toward the close of his life produced and published a concise statement of Friends' acknowledged doctrines. His great concern was to be found walking in the straight and narrow way which has been trodden in all ages by the followers of a crucified and arisen Lord. Though suffering much in his last years with the infirmities of age, he was cheerful in spirit and seemed to regard his work as finished and the time of his departure at hand. He was cherished as a shock of corn high and precious in the sight of the Lord is the death of his saints; and the language is to us, "Whoso believeth on me though he were dead yet shall he live; and whosoever liveth and believeth on me shall never die."

—, Fifth Month 7th, 1890, at the hand of an assassin, PARKER ASHTON, in the 66th year of his age, a member of Middleton Monthly and particular meetings, Columbiana Co., Ohio. Without fear or suspicion this Friend followed his assilant to the appointed place and was there stricken down with but a moment's warning. How terrible and how unaccountable to us, appear some of the doings of men. Yet 't' He who sees the end from the beginning, and is able through his abounding mercy to censure the sorrowing one and assure them that he will be merciful in all places He ever careth for his own.

—, suddenly, of heart disease, Fifth Month 50th, 1890, at his home near Adrian, Michigan, SAMUEL LEEDS, aged 73 years. Formerly a resident of New Jersey. We recently believe that he was found with his lamp trimmed and burning.

—, at his residence in this city, on the 7th of Sixth Month, THOMAS MILLER WATKINS, in the 59th year of his age, a member of the Monthly Meeting of Friends of Philadelphia.

—, MARY E. JESSOP, a member of the Eastern Quarter Monthly Meeting of Friends, N. C. the 19th of Sixth Month, 1890, aged 64 years and six months. "Blessed are the dead who die in the Lord."

WILLIAM H. PILE'S SONS, PRINTERS,

No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SEVENTH MONTH 12, 1890.

No. 50.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 231.

In common with many of the members of Philadelphia Yearly Meeting, especially of the generation which was now nearly passed away, I often heard in my younger years of Eli Yarnall, who, when a boy, possessed the remarkable faculty of mentally seeing things at a distance as if they were actually present. The evidence of the existence of this faculty was convincing enough to gain the full confidence of our fathers and mothers. Although there does not seem to be much of moral instruction to be derived from the case, yet, as a well-authenticated account of a very curious phenomenon, the following narrative may prove interesting. It was drawn up by the late Charles Yarnall, a well-known Friend of Philadelphia, one of the originators of Haverford School, and a man of very considerable ability and literary attainments.

About the year 1690, two brothers of the name of Yarnall, emigrated from Worcester, England, and purchased considerable tracts of land in the township of Edgmont—now in Delaware County, Pa. One of these was Philip, the great grandfather of Charles Yarnall, and the other was Francis, the ancestor of Eli, to whom the narrative refers.

"This person, who in his youth was believed to possess a remarkable faculty of seeing what was existing in distant regions, or rather of seeing wholly irrespective of distance, was the son of George and Mary Yarnall. He was born about the year 1788, and was a descendant of Francis Yarnall above-mentioned, a highly respected Friend, who became a prominent citizen of Chester County, a member for several years of the legislature of the Province of Pennsylvania, and the holder of an important trust under the Provincial Government.

"In the early part of this century, Eli Yarnall removed to Red Stone (now Brownsville), Pennsylvania. Having heard of one extraordinary instance of the exercise of this faculty, I was particularly desirous of availing myself of an opportunity of testing the evidence on which this narrative rested. In the year 1843, I was attending the Yearly Meeting at Baltimore. At the house of a friend I was introduced to Eli Haines. I soon found that my friend was from

then attending the Yearly Meeting. I asked him if he had known anything of a boy named Eli Yarnall. He promptly replied that he had known him, and was present at a remarkable interview between him and John Hall from England; and then travelling in the ministry in America, and accompanied by Stephen Grellet.

"I asked him to relate the story. The narrative interested me greatly, the more that the venerable narrator had no theory whatever by which to explain the wonderful features of his narrative. He was evidently absorbed in the memory of what had passed, and told it with the utmost simplicity. On the following day I found myself seated in the railroad car, next to my long known and beloved friend, Stephen Grellet. I asked him if he remembered anything of this occurrence. 'Oh yes,' he said, and proceeded to tell me of what took place, in entire agreement with what Eli Haines had related a few hours previously. On my return to the city I was impressed with the desirableness of obtaining from Eli Haines the statement in writing; but some years were permitted to pass before I wrote to him to favor me with his narrative in writing.

... Soon after I received from my friend a letter, which I think best to record:

"Dear Friend Charles Yarnall: Thy kind letter came to hand in due time. The contents rather amused me than other ways, respecting some conversation that passed between us at Baltimore. In the first place thou says the occurrence took place at my house, which is a mistake, for I was then young and lived with my father in Virginia, not far from Winchester.

"John Hall and Stephen Grellet, on their way from the South, attended our Quarterly Meeting, held at Hopewell. At the close of the meeting Stephen Grellet rose and said they were on their way over the mountains, and would like some young man to accompany them. It was the commencement of harvest—a busy time. I felt willing and my friends also (I went with them something like a servant boy), and when we arrived at Red Stone, we made our home with Reese Cadwalader, an elder of good report, where Eli then lived, a little boy of twelve years old, but smart and active. One evening Stephen Grellet said to our friend Cadwalader, 'We hear there is a young prophet some heraway.' R. C. replied, 'There he is,' pointing to Eli. 'We try to prevent young folks from asking questions they ought not,' etc., etc.; 'but, friends, if you would like, you may ask some questions. After tea we will have him in private. After tea we were invited into a private room, separate from the family. Eli was called in, and the friend R. C. said to him, 'These friends wish to talk with thee; now I wish thee to be sober, and answer them soberly.' After a pause John Hall said to Eli, 'Canst thou tell me how my family are? are they well?' Eli put his hand over his eyes, and leaning forward, resting his elbow on his knee, in about one minute replied, 'I see them all going to bed.' 'What!

Stephen Grellet replied to John Hall. 'Remember it is about ten o'clock at thy house now.' Eli—'All well, and preparing for bed,' and added, 'there is a little babe among them.' This was news to John Hall, who had been from home some two years or more, and had not heard from them for some months. He had a daughter married soon after he left home, but had no such news as Eli told of. J. H.—Eli, what sort of a house are those women in?' Eli—I don't know; I believe it is stone, but never saw any like it.' Then J. Hall replied, 'There is some white marble on the corners; the rest is common in England.' Eli had not seen any such before. J. H.—Well, Eli, what is the house covered with? His reply was, 'I don't know; it is not wood, or iron, or leather; it is most black and not quite.' J. H.—It is slate.' J. H.—Describe the yard.' He did very well and said 'there was a big road running in front of the house and yard, and there was a beautiful piece of woods on the other side of the road.' J. H.—'Well what is there beyond those woods?' Eli, in great surprise, lifting up his hands in amazement, 'Oh, what a water,' which proved to be an arm of the sea. J. H.—'Correct.' I do not remember that J. Hall asked any more questions.

"Stephen Grellet then inquired, 'Eli, canst thou tell me something about my brothers?' 'Yes, I see them all in a row.' 'How many?' He first said 'Six; no, not six; five.' They dressed in a way Eli had not seen, and tried to describe—they were dressed in uniform and well. S. G.—'My father and brothers are what are called King's Life Guards.' This is the substance of what passed that evening, and I do not remember that there was any more that time. There were many reports concerning this very remarkable boy. One I shall mention. Reese Cadwalader's wife told me there was a committee sent by Baltimore Yearly Meeting to visit the Indians out at Wahpoconnet, and her husband was one of that committee. Whilst they were gone she said to Eli, 'Where and how is thy grandfather?' Eli replied, 'I see them all walking through the woods.' 'They are all well?' 'Yes. He fell down and hurt his wrist, and has a red cloth round it; it is well now, and they will soon come home,'—and they did. She went out to meet her husband and friends. She spied the red cloth that Eli spoke of. 'What is the matter with thy wrist?' 'Oh,' he said, 'I was so clumsy, fell down and sprained my wrist; it is all well now.'

"This was in the year 1800, in the Sixth Month. Well, when we returned from over the mountains, and arrived at my father's he had several letters for John Hall, who stepped into another room and read them. In a short time he returned with a smiling face, and said to Stephen Grellet, 'Remember what Eli told me, when my family was preparing for bed; he said there was a babe among them. This is so. My letters inform me that it is so. . . . My love to thee and thy household, and remain thy well-

"The writer was in his eighty-third year when this letter was written, and has now gone where all mysteries are revealed, and we shall know even as he was known.

"In the First Month, 1870, I had been spending some months in Torquay, Devon, England. A Friend, Edward Richardson, lent me a MS. vol. containing a collection of anecdotes and letters by his father, the late well-known and respected Thomas Richardson, of Sunderland, Durham, relating to American Friends. Among them was the following extract of a letter from John Hall, of Cumberland (the friend mentioned in the letter of Eli Haines), addressed to his wife, written immediately after the return of the party to Virginia, giving a contemporary version of the same occurrence, and confirming essentially the statement of Eli Haines and our friend Stephen Grellet. John Hall, being the party most interested in the revelations of the seer, and writing home to his wife, relates those sayings which most affected him and her, and thus his sons and their doings are told as reported, while things which the other friends had retained so freshly in their memories are less particularly given.

Letter of John Hall to his wife, dated Mount Ridge, near Winchester, Virginia, 15th of Seventh Month, 1800.

"Since my last I have been at Redstone Quarter, 157 miles west of this place, where I have met with a boy about twelve years old, who is remarkable for seeing things at a distance. I asked him if he could see thee. He answered he could, and said thou wast dressing thyself. I asked him if he could see my sons, how many I had. He paused awhile, and said, 'I see four; the oldest is packing goods in the shop, and some people with him; the second is riding, and the two little boys are doing nothing.' I asked him if he could see Alice. He said he could, and he could see she had three girls. He described Hannah, and said she was sewing, and had a little boy. He told me I had six daughters. He seems so most extraordinary youth. All the above was perfectly correct. The name of the boy was Eli Yarnall. He was first discovered to have this gift when he was very young, by his laughing as he sat at home in the house. His mother inquiring the cause, he said he saw his father, returning from market, lose a jug of whiskey, and that it rolled down a hill, and father ran after it. This proved to be the case, and jug breaking, the whiskey was lost.

"He was at first not aware this gift was peculiar to himself, and thought people had no need to ask him questions, as they might see for themselves. When desirous of seeing anything at a distance he was in the habit of shutting his eyes and leaning his forehead on his hand and seldom answered a question before he had paused for a time. He was a steady religious boy, and when at any time he had done anything for which he felt reproof, he lost his gift for a time.

"Having told some circumstances that incriminated certain men, they lay in wait to kill him as he went to school, of which having a sense, his life was preserved and the men were discovered, who confessed their wicked designs.

"Copied verbatim from the MS. collection of Thomas Richardson, of Sunderland, now in possession of his son Edward Richardson of Torquay. This MS. is dated 1827.

"CHARLES YARNALL.

"TORQUAY, DEVON, ENGLAND, FIRST MO. 23, 1870."

All on earth is shadow; all beyond is substance.

Joshua Evans.

(Continued from page 387.)

1795. Twelfth Mo. 5th.—At our Select Quarterly Meeting, my mind was closely exercised concerning superfluities that appear, and particularly I had to mention large looking-glasses: whether having them in Friends' houses was not one cause of keeping pride alive in the hearts of those who spend time in standing before them to view their dress, and to have all to appear delicate and nice; and whether such scrupulous nicety in trigging off the body doth not add to the soul's unfitness to approach the presence of a heart-searching God, when we go to places for solemn worship.

7th.—Drowsiness in times of worship was complained of in our answers brought into the Quarterly Meeting for business; whereupon, I was concerned to bring into consideration, whether high, luxurious eating, and drinking cider, wine, &c., plentifully, with smoking tobacco, did not tend in some measure to alter the state of the body, and thereby add to the causes of heavy dullness when Friends come to sit down in our religious meetings.

That of paying a kind attention to the situation of the native Indians who dwell near us, by visiting them, and inspecting as well as helping their necessities, as winter is approaching, and we much indebted to them, as such who possess the land which was theirs, and obtained from them at a cheap rate, was at this time urged to Friends' observation as a Christian duty; my mind is often concerned for that people.

11th.—I was at Evesham Monthly Meeting, in company with several ministering Friends. I have often thought that the time in our meetings for business ought to be occupied in attending thereto, and not taken up with communications in the way of preaching; life and power far exceeds words.

12th.—My mind was turned in feeling sympathy towards the poor and afflicted, divers of whom I visited. One of them was ancient, whose time seemed nearly over, and I feared his day's work was not done; I urged him to use all diligence.

At another house I went to see an afflicted woman and her mother who was a widow. They rejoiced at being visited; and I thought they appeared much in the innocency, like favorites of Heaven.

13th.—At a neighboring meeting; I thought insensibility and forgetfulness of God prevailed, with a worldly spirit, to my grief.

17th.—At our week-day meeting; I hoped for an increase of living faith and life among us. Friends seem to bring out more of the youth to meetings than heretofore. I visited a number more of the poor and afflicted, who appeared thankful in being remembered.

24th.—At Pilegrove Monthly Meeting was a trying time. I seemed almost ready to give out, the appearance was gloomy, and the floods ready to swallow me up; I feared also the Lord was about to hide his face from me. I said, Suffer me not, O Lord, to fall a prey to mine adversary; I know my strength is in thee.

Next day I visited some in deep affliction of body, who I thought were in favor with God; a comfortable feeling.

27th.—At Salem Meeting I had close doctrine to deliver, which seemed well taken. At their Monthly Meeting, next day, my bow seemed to be renewed in strength; and I had close labor to discharge, both amongst men Friends and the

women, to my own satisfaction, and to theirs, so far as appeared. I was led to treat on the pernicious effects of a worldly spirit, and a rich-tions way of living, aiming at fine houses, rich furniture, particularly large looking-glasses, &c.

Returning home, I visited several sick persons to our mutual joy. At our week-day meeting, 31st, were a large number of youth; a good meeting, crowned with the Divine presence.

1796. First Mo. 5th.—For six days I have been about home and doing little good. Instead of attending with other Friends the committee on Indian affairs, I let in reasoning that I was of so little consequence, I might as well stay away; and thus have lost time.

8th.—My mind was inclined to attend a neighboring Monthly Meeting; but the adversary endeavored to defeat me here also. I was kept lingering about home till it was almost too late; when trembling seized me, and I said, "Let me not fall by the hand of Saul." I was favored with a little strength to press through; and my bow was renewed—so that I had a favored opportunity, both amongst men and women Friends. I was engaged to speak to parents and children concerning a worldly spirit and the inconsistency of superfluity in dress and furniture; and had to press in plain language the evil of these things; believing it was not a time for speaking smooth words. It was thought the meeting ended well.

I also attended another Monthly Meeting next day, where my service was pretty much in the same line; and I can say in truth, Blessed be the name of the Lord: He is a rich rewarder of those who serve Him faithfully.

11th.—I was at our Monthly Meeting at Haddonfield, where the minutes of our Yearly Meeting were revised, which advise against a worldly spirit, and mention of its weakening effects in leading to the vain customs of the world in dress, &c., &c. I was led on this occasion to speak plain and closely urge my Friends to a proper attention to this advice, with other matters recommended. It appeared evident to me that giving way to fleshly ease, and a worldly spirit, was the ground cause of a defection in our Society, and a departure from that simplicity which the dictates of the blessed Truth, if strictly observed, would lead into. Some of the rich can scarcely bear this kind of doctrine, especially parents. The children sometimes appear most tender. I had also to express my fears respecting the dangerous consequence of Friends mixing with others in promoting a school at Haddonfield for instructing youth in the French language—as it might be a snare to entangle some of the dear youth and expose them to the company of those of a loose conduct, &c. Though some seemed to disapprove of my freedom in this respect, several, both old and young, united with my sentiments.

12th.—I was at Woodbury Monthly Meeting, where a worldly spirit was again treated on, with its effects. I opened my sentiments with what relates to extortion; and had to advise my Friends not to seek the largest prices when they were about to sell meat or other produce, especially to those in low circumstances. This appeared to be a low time; and I was afraid my Friends in this place had lost ground.

18th.—At our Meeting lately we had the company of four Friends who were ministers. It came into my mind that in a season of drought, we looked to the clouds for rain; sometimes many clouds produce but little rain; so, when divers preachers are in the gallery, and the mind of the people turned towards them, and

not to the bishop of souls, a disappointment often happens.

24th.—I have done no good thing.

For several days after this, I was closely engaged in visiting the sick, and in assisting and pleading the cause of the poor, to my comfort; and I hope to their benefit.

Second Mo. 1st.—I was at Burlington Monthly Meeting, and had some service both amongst men Friends and the women; though it seemed hard work, because of lukewarmness, and I feared the world was likely to gain ascendancy.

2nd.—Attending also the Monthly Meeting at Chesterfield, it appeared to be a low season, and part of the time unprofitably spent. Some who had more of the form than substance, urging sentiments to carry their point, I thought it was distressing to some younger persons; and so it was to me.

3rd.—Springfield Monthly Meeting held to-day, I thought, was a most favored time in the management of their business. Friends seemed to be united, and the youth sat solidly, which was pleasant to observe. I had a comforting time in a family yesterday evening; the children appeared in a good degree of innocence (C. Newbold's).

4th.—At the Monthly Meeting of Mount Holly, I thought matters were in a low condition, sorely manning to the honor of Truth, as life seemed wanting. In the evening I visited one who had been an old professor, hurt by taking strong drink to excess. I dealt closely with him, as I took him to be a deceiver.

I visited a family of Methodists, who seemed well disposed; they were tender, and expressed satisfaction.

5th.—I likewise attended Evesham Monthly Meeting; and was afraid Friends were rather on the decline as to the groundwork of religion. The spirit of the world often gets too much place in the hearts of professors, and then the good seed is choked, so that it cannot flourish to the honor of the Great Husbandman. I felt much stripping after I came home; but on visiting some of the poor, and those in affliction, I was comforted; and had cause to bless and praise the name of Israel's God.

8th.—At our Monthly Meeting I opened my concern to visit the families belonging to our Meeting at Newtown; and to hold a few meetings near the river-side; which my Friends united with. I was induced to express my concern also about to great a concourse of people coming to our Quarterly Meeting, and the disorders often seen among them.

14th.—On First-day we had a favored meeting at Newtown. A searching testimony was delivered by our Friend, S. S. Many hearts, both of young and old, were tendered.

15th.—I thought I had some clear openings, respecting the manner of holding our meetings for discipline, in the authority of Truth.

18th.—Being at a meeting held in a school-house near the river, I was concerned on the subject of dwarfishness; which is apt to overtake Friends, both men and women, in a religious sense—where the spirit of the world is allowed to gain place. O how it hinders the growth of the blessed Truth!

In visiting the poor and afflicted, I find some who are in a good degree tender and sweet-spirited; one of whom I thought had too much confidence in the doctor, which gave me concern. (21st.) Doctors, we see, are often men of loose principles, not fit for religious minds to place reliance on. On further visits to some in straitened circumstances, I find comfort. I am often

tried with great poverty of spirit. I therefore own those as my brethren and sisters in tribulation.

(To be continued.)

FOR "THE FRIEND."

A New Creation Preceding Revelation.

The Bible tells us, that in the beginning God made the world and all things in it, and that it was good; and that He created man also in his own image of uprightness and purity. But man by his disobedience to the commandment of his Maker soon lost the heavenly image, and took upon himself the image or nature of the groveling, twisting, twining serpent, which was to feed upon the dust of the earth, as he had no right to the fruit of the tree of life, or to the garden of God. So Adam and Eve were sent forth with a command to be fruitful and multiply and replenish the earth, which soon became so corrupt as to call down the wrath of God in a flood to the destruction of the ungodly. For it is said, his Spirit will not always strive with man. And the heart had become deceitful above all things, and desperately wicked, who could know it.

But notwithstanding all this God so loved the world, after his creature man had become deluded by the enemy of all righteousness, that He gave his only Son to dwell among us, his children. And He suffered Him to be tempted and to be touched with a feeling of our infirmities, that He might have compassion of his children, and to succor them that are tempted. So He took not on Him the nature of angels, but the seed of Abraham, and came and dwelt outwardly for a season amongst a portion of his own children. But they, as a people, received Him not. But as many as receive Him now, in the heart, to them He gives power to become the sons of God, even to them that believe in his name. But a saving belief must be practical, one that creates us anew in Christ Jesus, and enables us to carry on good works in his power and not in the power of man. For faith without works is dead, and works without faith are dead also. So we want a living faith that works by love to the purifying of the heart. And that stands in the power of God, and not in the power and wisdom of man. For it looks much as if it might be said of us, like the prophet said of Israel, "Return unto the Lord thy God, for thou hast fallen by thine iniquity," Hosea xiv. 1. And also, "When Israel was a child then I loved him, and called my son out of Egypt." And of Ephraim it was said, "When he spake tremblingly, he exalted himself in Israel, but when he offended in Babel he died." How is it now with ministers? Have they not mostly ceased to speak tremblingly, and to exalt themselves in the true Israel of God? But are they not striving to exalt themselves in the praise of men more than the praise of God? They have mingled with others around them, and learned their way and worship, till strangers have devoured their strength and they know it not, and scarcely like to be told of it, but prefer to go on in their strength as ministers of righteousness; and like some of old, saying in effect, let us eat our own bread and wear our own apparel, or live and dress and worship as the world, but let us be called by the name of our worthy forefathers to take away our reproach. Thus we have become a mixed people. Half Jew and half Ashdod; some saying lo here is Christ; others, lo He is there. Brethren these things ought not so to be. Yet in this unsettled condition of self-exaltation some are ready, like the Babel builders, to encourage each other and say, let us build us a tower whose top may reach

to heaven, and let us make to ourselves a name, but it is not leading us into confusion? So that it might be said of us as the poet Cowper said of Israel:

O Israel, of all nations most undone,
Thy diadem displaced, thy sceptre gone,
Thy Levites gone, a consecrated host,
No longer Levites, and their lineage lost,
And thou thyself—oh every country soon,
With none on earth that thou canst call thy own.

So he in speaking of Israel, says:

Of all nations most undone.

And have not we as a people become the most changed of all the religious denominations around? But I am comforted in the belief that we have a tried remnant left, who like David waited patiently for the Lord, till He hath in spirit inclined unto them. And when musing the fire of the Lord has burned. And when such are prompted to speak, they still speak tremblingly and exalt themselves in Israel. But how is it with a large portion now? Has not the gold, much of it, become dim? Does not iniquity abound, so the love of many is waxing cold? But as we become more cold in pure and undefiled religion, are we not becoming proportionately warm in a spurious kind that springs more from the head than from the heart and that we can use in the will of man, without being created anew in Christ Jesus unto good works.

I write more freely on the subject of innovations and the ministry, because I so well remember and so much regret the great change since my boyish days. Then our meetings, which I attended seventy-five or eighty years ago at Deep River, X. C. were certainly more solemn and impressive, and more under the trembling power of the Almighty. More of the light of the glory of God shined; more of the heavenly fire of Divine love-burning. But how is it now? Some appear to be running grossly after the error of Balaam for an earthly reward, and perishing in the gainsaying of Core. But I believe we still have a tried remnant left who, like David, are waiting patiently in our meetings for worship for the Lord, until He inclines unto us and establishes our goings. David was said to be a man after God's own heart; and so he was in many ways; for he was of a humble prayerful spirit. Yet he had his infirmities, which he at times suffered to become sinful. For he found that by nature his heart was not right in the sight of God, so he prayed that God would create in him a clean heart and renew a right spirit within him; not to cast him away from his presence, and take not his Holy Spirit from him; but that He would restore unto him the joy of his salvation and uphold him by his free Spirit; then he would teach transgressors his ways and convert sinners unto God.

So it appears that David thought he must receive this change of heart himself before he could work for God in helping to change others.

D. HIDDLESTON.

Dublin, Indiana, Sixth Month, 1850.

If we were to make our own choice at this moment, whether we should live or die, be sick or well, have poverty or abundance, be in public favor or in general disrepute, we might choose that which would be the worst thing possible for us, although it seemed the thing most to be desired. But if God were to choose for us, He would make no mistake. Which, then, is better,—to choose for ourselves, or to ask God to choose for us?

A straight line is the shortest in morals as in mathematics.—*Maria Edgeworth.*

[An aged Friend in Indiana, a member of Western Yearly Meeting, sends the following communication.—Ed.]

The Yearly Meeting of London, being the oldest one in the world and justly called the parent of several of the Yearly Meetings on this continent, I have long been accustomed to look upon its actions and judgment as a safe and reliable standard in which we can place implicit confidence.

Right here the query has arisen in my mind: Why London Yearly Meeting still keeps up such an intimate and regular correspondence with such Yearly Meetings on this continent as Friends in England well know have either ignored, set aside, or trampled under foot, some of the most precious principles and testimonies which characterized our Society in its earlier days.

I would ask: What is a correspondence worth without a oneness of heart a unity of feeling that will enable us truthfully to say, *We are one people; and of the same household of faith.*

Among those innovations introduced among us is the Pastoral system of hiring ministers to preach for us. This strikes at the very foundation of our faith relative to a pure ministry directed and guided by the great Head of the Church. Another departure is that of singing in our meetings for worship. This is practised and encouraged in all our meetings; and Friends' Meeting-houses are thrown open for the teaching of singing schools.

Soon after the establishment of Western Yearly Meeting, many of the most prominent members, especially ministers, expressed a desire to have the Discipline made much shorter, and have some radical and entirely new changes made. This has been done; and to use a homely phrase, we have been chipping off blocks, till almost nothing else than a skeleton is left.

The Discipline of our Yearly Meeting is not now much larger than half what it was when our Yearly Meeting was established in 1858.

In conclusion I must say, that I sometimes feel almost ashamed that I have a membership in a body that has deviated so much from primitive Quakerism. The language of one formerly may be applicable to us: "By the rivers of Babylon there we sat down and wept; yea, we wept when we remembered Zion."

I wish it were not true that even men who firmly believe, as a general principle, the Divine government of the world, are often betrayed into the impiety of attaching an excessive importance to human agency in its events. How easily a creature of their own species is transformed by a sympathetic pride into a God before them; if what they deem the cause of truth and justice advances with a splendid front of distinguished names of legislators, or patriots, or generals, it must then and must therefore triumph; such talents, accompanied by the zeal of so many faithful adherents, nothing can withstand. If these shining insects of fame are crushed, or sink into the despicable reptiles of corruption, alas, then, for the cause of truth and justice! All this while, there is no solemn reference to the "Blessed and only Potentate." If however the foundations of their religious faith have not been shaken, and they possess any docility to the lessons of time, they will after awhile be taught to withdraw their dependence and confidence from all subordinate agents, and habitually regard the Supreme Being as the only power in the creation.

It strikes me as not improbable, that the grand moral improvements of a future age may be accomplished in a manner that shall leave nothing to man but humility and grateful adoration. His pride so obstinately ascribes to himself whatever good is effected on the globe, that perhaps the Deity will evince his own interposition, by events as obviously independent of human power as the rising of the sun. Perhaps some of them may take place in a manner but little connected even with human operation. Or if the activity of men should be employed as the means of producing all of them, there will probably be as palpable a disproportion between the instruments and events as there was between the rod of Moses and the stupendous phenomena which followed its being stretched forth. No Israelite was foolish enough to ascribe to the rod the power that divided the sea; nor will any witness of the moral wonders to come attribute them to man.—*John Foster.*

SLEEP.

While children sleep,
They know not that their father toils;
They know not that their mother prays—
Bending in blessing o'er their beds,
Imploping grace for after days.

While children sleep,
They never dream that others work
That they may have their daily bread;
When morning comes they rise and eat,
And never ask how they are fed.

While children sleep,
They do not see the shining sun;
They do not know the gracious dew,
In daily miracle of love,
Is ever making all things new.

Do we not sleep?
And know not that our Father works
With watchful care about our way?
He bends in blessing from above—
His love broods o'er us day by day.

Do we not sleep?
And never dream that others work,
Heaping the sheaves that might be ours;
We see not how the shadows fall
Which mark the swift departing hours.

Ah, still we sleep!
Our drowsy eyes see not the light,
See not the hands stretched out to bless,
See not that waiting for us stands
God's kingdom and his righteousness.

—*Good Words.*

UNBELIEF.

There is no unbelief,
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep
Content to lock each sense in slumber deep,
Knows "God will keep."

Whoever says "To-morrow"—"The Unknown"—
"The Future"—trusts that power alone,
He dares disown.

The heart that looks on when the eyelids close,
And dares to live, when life has only woe,
God's comfort knows.

There is no unbelief;
And day by day, and night increasingly,
The heart lives by that faith the lips deny;
God knoweth why.

—*Charles C. Jennings.*

SELECTED.

THE PRAYER OF WHITTIER.

When on my day of life the night is falling,
And, in the winds from sunnied spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my house of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade and shine
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There from the music roared about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—*John G. Whittier.*

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error
But a great and moral wrong.
Tender twigs are bent and folded,
Art to nature beauty lends;
Childhood easily is moulded;
Manhood breaks but seldom bends.

A COMICAL incident at Constantinople illustrates what thin ice those that use the press have to walk upon under the rule of the Sultan. There is a Greek benevolent society in Constantinople which recently had occasion to publish a pamphlet on its work, and on the title-page there was put a quotation from Paul's Epistle to the Galatians. Very soon after it appeared, a police officer came to the printing-office and demanded of the editor that he should give him information as to who this Paul was who had been writing letters to the people of Galata (one of the suburbs of Constantinople), as he had orders to get a copy of these letters and to bring the aforesaid Paul to headquarters. The editor explained that Paul could not be brought to headquarters; he was dead. But the functionary retorted that his orders were to bring Paul, and if he could not bring Paul to bring the editor. It was of no use to protest that Paul had been in Heaven for eighteen hundred years; and the editor was taken to headquarters and put in prison for several days, until finally the Greek Patriarch interferred and presented the bureau of censorship with a copy of the letter of Paul, which he showed was addressed not to the people of Galata, but to a province of the ancient Roman Empire. This having been at last made clear, the editor was released.—*Ecchase*

Unholy desires for Gain—"May no desires of gain draw any too far into business. May no cares to support customs, which have not their foundation in true wisdom, have place in our minds; but may we build on the sure foundation, and feel our Holy Shepherd to lead us, who alone is able to preserve us, and bring forth from everything that defiles.—*John Woolman.*

Exterior Plain Appearance.

SELECTED.

To accuse any Monthly Meeting of frequently preferring individuals for service in the church, simply or chiefly for their exterior plain appearance, is very unjustifiable. We imagine no one can possibly suppose that a plain exterior is, in itself, sufficient qualification for service in the church; but other things being equal there can be no question of its being a recommendation—if it does not qualify, neither of itself, does it disqualify. Whereas a fashionable exterior, with or without the requisite essentials, must be itself a forbidden element in the character.—*British Friend*, vol. xxiv, p. 119.

China's Great Wall.

Win. P. Sprague, of Kalgan, North China, writes as follows to the *Missionary Herald*:

If any one doubts the existence of China's great wall, let him come with me to Kalgan, and see for himself the identical wall built by the first Emperor Chin, in 200 B. C.

Take a steamer across the Pacific to Tientsen, then a native boat up the Pei Ho River three days, then pack saddle or mule litter five days more, through mountains and plains to Kalgan. Before you reach the city you see a dark line along the hill-tops just beyond the town, and by the time you enter our compound you see the wall stretching away over the mountains as far as the eye can reach, both east and west, with towers on all the prominent elevations. As we pay it a visit for closer inspection, you find it a windrow or ridge of reddish-brown porphyry rock broken, not cut, into irregular blocks. These are so well fitted to each other that the outer surface is tolerably smooth, and has somewhat the appearance of crazy patch-work.

It is about 10 feet broad at the base and 15 feet high, the sides sloping to a sharp ridge like a steep house roof. You may follow this wall eastward to the sea, and westward to Kansuh, the northwestern province; and so doing you will have traversed the entire northern frontier of China, 1500 miles. Though you find several hundred miles of adobe sun-dried mud wall, yet other hundreds of miles are of good brick and higher than at Kalgan. By the time you have traced its length you will be willing to concede not only that China has a great wall, but also that the ruler who could conquer so vast a country, drive out the invading Tartars, and build a fortification 1500 miles long to keep them out, was worthy to be called the first emperor, and to give his name (China) to the country.

If anyone laughs at the folly of spending so much labor on such a useless defense, let him remember that it was a defense only against horseback riders, armed with nothing but bows and arrows. A few guards on the watch towers could, with their signal fires on the mountain tops, easily rouse the villagers, far and near, to the defence of their homes. And this wall accomplished its purpose for over a thousand years, when the great Ghenghis Khan with his brave Mongol followers broke their way through.

This section of the great wall becomes for half a mile the city wall of Kalgan. A beautiful temple is built on this wall to celebrate Ghenghis Khan's victorious passage.

This two thousand year old wall is little known to the world at large, because there is another wall much oftener visited and described by visitors from the western world. It is near Peking and a far more imposing structure.

This is only an inner arm of the great wall, but five hundred miles long, and not so old by seven hundred years. It is built of cut granite and good brick, and is thirty feet wide at its base, twenty-five feet wide at the top, and thirty feet high. It is a fine sight as it winds over the highest mountain tops.

"DIVIDE THE INHERITANCE."—A fondness for civil litigation is one of the characteristics of all Orientals at the present day, and reference to the Talmudical writers shows that the Jews were much given to quarrels and disputes respecting the division of inheritances. This tendency was facilitated by the fact that then, as now, in the East, there is comparatively little wealth in the easily convertible form of coin, that investments so familiar among ourselves are absolutely unknown, but that a man's property is estimated very much as in the days of Abraham, by the number of his flocks and herds and of his household goods; as changes of raiment. A father might leave his property, for instance, as in the case before us, to be divided among his sons, giving his eldest son, as was the ordinary custom, a double portion. Hence arose the difficulty, how was the property, which we should call stock, to be portioned. For the settlement of such disputes the Jews had a special court, called "The court of thou draw, and I will draw." But the consent of both parties was requisite before this tribunal. The Talmud gives as an instance: "When a father had bequeathed to his first-born and younger sons a slave and an unclean beast, which could not be parted in two, then said the one to the other, 'Do thou draw, or I will draw,' or, 'Now do thou redeem thy share, or I will redeem mine.'" But here, as probably in the case in which the man appealed to our Lord, either brother might be perverse, and hinder the redemption.

"A JUDGE OR A DIVIDER."—The court decided whether or not there should be a division; and then the judges referred the actual partition, and the details of the business, to officials called "dividers," who were responsible for the equality of the division.

"THAT HAST MUCH GOODS LAID UP."—As has just been stated, wealth was more commonly accumulated in kind, than, as we should term it, realized. The absence of commerce on a large scale almost necessitated this, though, as we learn from the parable of the talents, the fructification of money by lending it to bankers was not unknown in our Lord's time, but had probably been introduced through intercourse with foreign nations after the return from Babylon. The four staples of agricultural wealth were corn, wool, oil, and wine, and all these could be stored and kept for several years. Corn, especially, preserved from damp in cemented cisterns or granaries, was and is very largely stored for future use by its possessors. The hoarding of wool explains the frequent allusions to the depredations of moths. Many Arab tribes at this day possess great hoards of wool, which they conceal in various places in the desert in what are called *silos*,—underground pits, about eight feet deep, very narrowly cemented, and bottle-shaped, with a narrow neck, just large enough to admit a man. These are carefully cemented up, and the ground leveled, to prevent discovery; and the secret is only known to two or three. These *silos* are frequently left unvisited for months. On one occasion, on the plain of Moab, a tribe of Arabs under whose escort I was travelling came upon a village and camp which had been recently deserted through war. At

once our men began to sound the ground in all directions—with the butt of their spears, knowing or believing there were *silos* near. They soon found one, and speedily opened it. It was full of indigo, then a valuable commodity, with which, in spite of my remonstrances, my guides speedily loaded all our animals, and passed on without the slightest compunction, congratulating themselves on their own cleverness.—*H. B. Tristram*, in *S. S. Times*.

SELECTED FOR "THE FRIEND."

Moderation in Trade or Business.

Seventh Month, 28th, 1858.—I am convinced that the vast business into which some enter, is a great departure from the humility and self-denial which becomes a Christian; and the disposition to overlook this departure, and frame excuses for it, is an evidence that the conscientious obligation, which Friends in the beginning, felt and acted up to, has been much lost among many business men. But I trust the Lord will preserve faithful Friends, and raise up among the young people, those who will be brought, by the convicting power of the Holy Spirit, to keep in moderation in their trade or business; and there-in show the excellency of the religion of the Lord Jesus, and that their eyes are directed to a heavenly inheritance, above everything in this state of being. How has the desire after riches drawn hundreds away from the work of salvation, and a steady walking with God. In this way the glory has departed from many, and the strength and ancient dignity of our religious Society become greatly eclipsed.—*William Evans*.

Egyptian Museum.

The Boolak Museum is, as it might be expected to be, without a rival in the world in the value of its Egyptian antiquities, though the British Museum surpasses it in the single point of historical paper.

In entering the museum one passes first through a small vestibule, containing tombs-stones, columns, and capitals; from different dynasties, and some sarcophagi from the time of the Ptolemys. Then we pass into the grand vestibule, filled with statues, tombstones, pictures, coffins of lime-stone, green shale, some of them covered with pictures and inscriptions.

Entering the museum proper, we find it divided into different halls, in which are the original historical monuments of the different epochs of the long history of Egypt. Egyptian mythology is far more complex than Grecian or Roman, and each succeeding dynasty modified it. In addition to the mummies of Rameses and Sethi, I saw the coffin and mummy of Amephois I., the head wearing a mask; also the coffin and mummy of Thothes II., and one mummy of a priestly scribe in such an astonishing state of preservation that the eye-lashes are visible. The teeth of another mummy are ground to a point. Caskets of wood dating back to fifteen hundred years before Christ are in an excellent condition.

Apart from the mummies, the greatest curiosity in the museum is a wooden statue of an old Egyptian found in a tomb at Sakarra, and belonged unquestionably to one of the earliest dynasties of the primal monarchy.

Feminine Ornaments.—There is a description in the third chapter of Isaiah of the dress of the Hebrew women eight hundred years before Christ: "Tinkling ornaments about their feet," "net-works," "round tires like the moon,"

"chains," "bracelets," "spangled ornaments," "bonnets," "ornaments of the legs," "headbands," "tablets, and the ear-rings," "rings and nose jewels," "changeable suits of apparel," "mantles," "wimples and the crispings-pins," "glasses," "fine linen," "the hoods, and the veils."

Many of these were imitations of Egyptian costumes and decorations, and in the Boolak Museum the originals can be found. I saw a bracelet for the upper arm adorned with turquoise, and a fan of gilded wood, with holes left where the ostrich feathers had been which belonged to it originally. One queer thing was a gold chain with three flies in gold foil. Anklets of massive gold, corresponding to the ornaments for the legs mentioned by Isaiah, and a great number of rings and bracelets. One of these bracelets was formed of pearls strung upon a gold wire.

In one of the cabinets I saw a necklace of gold, the links of which are in the form of cords of rope, cruciform flowers, antelopes chased by lions, jackals, vultures, and winged serpents.

The jewelry actually worn by Queen Ahhotpou one thousand years before Christ, and found in her coffin, is preserved. One of her bracelets had two hinges, and consists of gold figures engraved upon blue glass. A gold diadem was found in her hair, and is also here. A child's ball, whose owner has been dead half the historic period; many hair-pins, mostly made of wood; a chess-board, nearly four thousand years old; ink-pots, both for black and red ink.

The museum contains a great number of bronze statues, some inlaid with gold and enamel; and many large statues, some supposed to be the oldest in the world, are in perfect preservation. The god Osiris, in the form of a mummy, is made of bronze, inlaid with gold. There is a golden boat which rests upon a wooden frame. It has four bronze wheels, and effigies of twelve rowers, a helmsman, and an officer holding a baton.

I passed before the remains of a statue of Taharka. He was that Ethiopian King who figures in the ancient prophets (2 Kings xix, 9; Isaiah xxxvii, 9), and belonged to the Twenty-fifth dynasty, which conquered Egypt and made Thebes their capital. His name is spelled Tihakah in the Bible. It is interesting to note that all the authorities, Mariette, Lepsius, and Wilkinson, agree as to the time of this dynasty, the first putting it at 715, the second at 716, and the third at 714.

This Taharka made an alliance with the kings of Phœnicia and Cyprus against Assyria. He was defeated in Egypt by Esarhaddon, the son of Sennacherib, and compelled to return to Ethiopia. Then the country was divided among twenty princes, of whom Necho was one of the chief. After Esarhaddon died, Taharka undertook to regain Egypt, but he was driven out by Assurbanipal, whose other name was Sardanapalus.—*J. M. Buckley, in The Christian Advocate.*

Natural History, Science, etc.

Boiling Springs in New Zealand.—Ohinemutu is a native settlement on the shores of Lake Rotorua, situated in the very midst of boiling springs of every variety. As you look down on the village, you catch glimpses of the little brown huts appearing and disappearing through veils of white vapor. The whole country round seems to be steaming, and every step requires caution lest you should carelessly plunge through

the thin and treacherous crust of crisp baked soil, into unknown horrors that lie below. If you thrust a walking-stick into the ground, the steam immediately rises from the opening thus made. At every few steps you come to a boiling pool, often well-nigh concealed by a fringe of rare and delicate ferns of the most exquisitely vivid green—a peculiarity shared by all the plants which flourish in this perpetual vapour-bath. In some places a greenish gelatinous or slimy vegetable substance grows in the crevices of the rock, where the boiling spray constantly falls. It belongs to the family of algae, and ranks low in the scale of organization. It is the salamander of the vegetable kingdom.

Here, as in every other region I have visited, I am struck by the exceeding coldness of the springs and streams lying close to boiling fountains—a system of hot and cold water-baths, which the Maoris readily adapt to use by leading a small conduit from each to a rudely constructed tank, in which they can regulate the temperature by turning on the hot or cold stream. Some of the ordinary bathing-pools, which are not thus artificially cooled, are so responsive to the influence of the north and east winds, that while these blow, the temperature rises from 100° to 190°, and bathing becomes impossible until the wind changes. Very often the wind blows from the northeast every morning for weeks together, and dies away at sunset, when the water, (which at noon had reached boiling-point) gradually becomes comparatively cool.

The natives consider these luxurious baths to be a certain cure for all manner of ills. And so they doubtless are; but, as each pool differs from its neighbors in its chemical combination, it follows that bathing here at random must be about as unsafe, though decidedly not so unpleasant, as tasting all the contents of a chemist's shop by turns. But a certain number of the pools have been so long tried by the Maoris, that their beneficial results are well proven; and many sufferers, chiefly those afflicted with rheumatism, are carried up here totally helpless, and in most instances derive immense benefit from drinking and bathing in these mineral waters.

Of the many thousand hot and cold springs which bubble around us in every direction, a limited number only have as yet been analyzed, but these prove that the various chemical combinations are practically without number—no two pools being alike.

All the ordinary cares of housekeeping are here greatly facilitated by nature. She provides so many cooking-pots that fires are needless—all stewing and boiling does itself to perfection. The food is either placed in a flax basket and hung up in the nearest pool, or else it is laid in a shallow hole and covered with layers of fern and earth to keep in the steam. In either case the result is excellent, and the cookery clean and simple. Laundry work is made equally easy. Certain pools are set aside in which to boil clothes; and one of these, which is called Kairua, is the village laundry *par excellence*. Its waters are alkaline, and produce a cleansing lather; and they are so soft and warm that washing is merely a pleasant pastime to the laughing Maori girls. No soap is required. Mother nature has provided all that is needful: sulphate of soda, chloride of potassium and of sodium, enter largely into her preparations for washing-day.—*C. F. Gordon Cummings, in "At Home in Fiji."*

The Australian Bower-Bird.—On one of these excursions on the top of the mountain, I heard

in the dense scrubs the loud and unceasing voice of a bird. I carefully approached it as it sat on the ground, and shot it. It was one of the bower-birds, already mentioned—(*Scenopœus dextrosirois*)—with a gray and very modest plumage, and of the size of a thrush.

As I picked up the bird, my attention was drawn to a fresh covering of green leaves on the black soil. This was the bird's place of amusement, which beneath the dense scrubs formed a square about one yard each way, the ground having been cleared of leaves and rubbish. On this neatly cleared spot the bird had laid large fresh leaves, one by the side of the other, with considerable regularity, and close by he sat singing, apparently extremely happy over his work. As soon as the leaves decay they are replaced by new ones. On this excursion I saw three such places of amusement, all near one another and all had fresh leaves from the same kind of trees, while a large heap of dry withered leaves was lying close by. It seems that the bird scrapes away the mould every time it changes the leaves, so as to have a dark background, against which the green leaves make a better appearance. Can any one doubt that this bird has the sense of beauty?—*Lumholtz's Travels in Australia.*

Chinese Grass-Cloth.—Every one has heard of China grass-cloth—that beautiful fabric made in the Canton Province, and largely exported to Europe and America. The plant which is supposed to produce this [a species of nettle]—(*Urtica nivea*)—is also abundantly grown in the western part of this Province, and in the adjoining Province of Kiangse. Fabrics of various degrees of fineness are made from this fibre, and sold in these provinces; but I have not seen any so fine as that made about Canton. It is also spun into thread for sewing purposes, and is found to be very strong and durable. There are two very distinct varieties of this plant common in Chekiang—one the cultivated, the other the wild. The cultivated variety has larger leaves than the other; on the upper side they are of a lighter green, and on the under they are much more downy. The stems also are lighter in color, and the whole plant has a silky feel about it, which the wild one wants. The wild variety grows plentifully on sloping banks, on city walls, and other old and ruinous buildings. It is not prized by the natives, who say its fibre is not so fine, and more broken and confused in its structure than the other kind. The cultivated kind yields three crops a year.—*Fortune's Travels in China.*

Items.

New York Yearly Meeting.—From the printed minutes of New York Yearly Meeting, which assembled for the present year at Poughkeepsie; and from private information and the accounts published in different papers, we learn that it was largely attended, commencing on Fifth Month 9th.

The *Poughkeepsie Daily Eagle* publishes a kindly-worded notice of the meeting as follows:—

"Our city has been visited during the last few days by a body of men and women whose presence among us has not only been an important event in our course in fellowship, but has exercised a decided influence upon the churches and Christian people of all denominations. Dutchess County was settled many years ago by a colony of Friends, or Quakers, and a large number of our prominent families owe their origin to them. Although some have gone away from their ranks, there are still many who continue in fellowship, but has exercised a decided influence upon the churches and Christian people of all denominations. Dutchess County was settled many years ago by a colony of Friends, or Quakers, and a large number of our prominent families owe their origin to them. Although some have gone away from their ranks, there are still many who continue in fellowship, but has exercised a decided influence upon the churches and Christian people of all denominations. While they still retain the quiet and peaceful character that distinguished the found-

ers of the sect, they have developed a capacity for earnest and aggressive Christian work that fully equals that which any other denomination can boast, and excels most others, when numerical strength is considered.

"We note many important changes in externals, which do not seem to detract from the steadfast Quaker nature, bring them into closer relations with other Christians. The distinctive and peculiar dress is seldom seen. The 'plain language' is still heard, but it is uttered with polish and culture, and worldly etiquette is admitted to a place in their consideration. Music is not only permitted but is encouraged, and the sessions of the Yearly Meeting have resounded with hymns of praise, which would have astonished and shocked the good fathers and mothers of the delegates now here. And on Sunday last most of the pulpits of the city were occupied by 'Quaker preachers,' whose exhortations were listened to by crowds of pleased and assenting listeners. Evidently the prejudices born of the time when the 'pilgrim fathers' persecuted the Quakers have long ago disappeared, and a new era of religious unity has arrived."

We suppose few of the members of that Yearly Meeting would think the language of this extract too strong where it speaks of the changes in outward appearance and manners, and in the mode of conducting religious meetings, which are now apparent. It is to be regretted that many of the doctrines and testimonies of the Society of Friends, which George Fox and his associates were taught by the Spirit of Christ, and which they found to be in the accordance with the testimony of the Scriptures.

The Opium Question in Australia.—For the first time, the Opium Question has come under public notice here. In all our Colonies we have some Chinese for whose benefit (?) opium has been imported in quantity sufficiently large to make the Government an item of some importance to the revenue.

The usual depravity and degradation have followed its consumption and now a movement has been commenced, mainly we believe by the Chinese themselves, to obtain prohibitive legislation against its importation.

It is pleasant to find that the leading members of the different colonial governments are consenting to act together in this matter, and that the loss of revenue is not to be permitted to prevent the passing of such Acts as may be needed to bring this immoral traffic to an end.—*The Australian Friend.*

A Sign of Approaching Church Death.—An account is published of a minister's refusing a flattering call. When a friend asked him why, he said: "The church is in such a bad way that I am afraid it will soon die." "You surprise me," said the friend; "I was under the impression that many of its members were wealthy." "That is just the trouble," said the minister, "all its members are wealthy; there is not a poor man among them; and a church with no poor people in it is in my opinion, a moribund church."

Pomp and Vainglory.—Popular churches go beyond cleanliness and neatness both in regard to their person and church buildings: They must paint, cushion and decorate in the latest style; get all the worldly learning and wisdom inside as possible, and acquire the most gorgeous and costly of the popular arts on the outside; besides, costly glasses must be provided for both, stained and unstained, and the addition of as much timber above the comb as possible!

The gentry are proud of their temples, the Chinese players in their pagodas, the Mohammedans proud of their magnificent mosques, the Catholics of their gilded and jeweled cathedrals; and the popular Protestant church has long since sought to imitate and excel the magnificent structures in atheodism. What pride, what pomp, what show!

In order to raise money for such purposes they often resort to monuments of rivalry and selfishness, in the shape of large stones in the pavement alongside the building, with the names of those making the largest donations to the church engraved thereon; and in beautifully colored window-glass, with all kinds of decorations, paintings and works of art, together with the names of parties who furnished funds for such and such windows. What a premium on worldliness and exhibition of wealth in the church.

The long line of formal ceremonies and departure from apostolic simplicity that follows the erection of such temples of show and splendor is too well known to need repetition. The eyes of the world are not closed to such inconsistencies in the churches; they know what real Bible salvation is when they see it, and say:

"The radical people in their plainness, unpretension and strict compliance with the Bible, come nearer—by far—following Christ and his disciples, than those who sit in cushioned seats and listen to their sermons, speeches, and the operatic music by a hired choir."

Truly said, We clip the following from a rank infidel paper in regard to the foolish expenditure of money for stained glass windows too often found in large, high-towering-steeple churches, which will illustrate how the infidel world looks upon such things.

In Ft. Worth a lady asked me to particularly notice the "stained-glass" windows in "our church," which cost \$500 a piece.

"But madam, I don't like to look at those stained glass windows," I replied.

"Don't like to look at them! Why?"

"Because, whenever I look through one of those 'stained-glass' windows, I always see the dirty butts and hovels and ragged children of the poor working-classes whom you have defrauded to get the money to pay for those windows. It all comes from the \$500 laboring window glass, I see the 12,500 loaves of bread that \$500 would buy, that would make happy 12,500 little empty stomachs. I also see the stained 7,500 feet of the 'sells' of 'Christians' who have sold their fellow men in order to get the money for such foolish purposes. Christians? spend enough money every year for rum and tobacco, to feed and clothe all the poor."

The churches have so long conformed to the world that they have brought much reproach upon the cause of Christ. The heads of sin upon Christians—thieves, drunkards and opium eaters—because rum, tobacco and opium are shipped from so-called Christian lands. Who is responsible? The Bible is not, neither the class of persons who strictly adhere to its teachings.

Prison Parole Law.—Wisconsin two years ago passed a Prison Parole law, which permits the paroling of a prisoner when the minimum prescribed for his offence has expired one week before the end of his term. The law gives the warden power thus to offend in the chief executive of that State. He released upon parole two burglars, who, although sentenced to imprisonment for ten years, yet had reached the two years' limit. They are now allowed to go out on good behavior until the expiration of the full term of their sentence. They will be under surveillance, and if they do anything untrustworthy, they will be arrested and remanded again to confinement. They have to report every month where they are and what they are doing. If they neglect to do so, or if from any source it is discovered that they are guilty of improper conduct, they forfeit their privilege and are re-incarcerated. This is a new departure from original intention in our country, and its advantages except from it happy results. It is modelled after the English jurisprudence in this respect. The experiment in the case of youthful offenders has been tried with good consequences at the Elmira Reformatory, New York. Now a Western State proposes to test its efficiency in the case of older criminals. It will be under the public eye, and its merits or demerits will try it. At any rate, it is fair to give them a chance thus to vindicate their manhood, and see if they have truly reformed. This is a better way than the too common practice of com-

mutation, which permits the recipient of executive clemency to leave prison an absolutely free man, and without any legal conditions and restraints. The parole system sets a watch about the released man, and so bedges his way that, while the law relaxes not its hold on him for the community's protection, every inducement is offered him to be honest and true and honorable. Never can thus be exercised without the sacrifice of justice. It is to be hoped that in its practical operation the new law may vindicate its existence.—*The Presbyterian.*

THE FRIEND.

SEVENTH MONTH 12, 1890.

Some weeks ago we received a letter from a correspondent in Kansas, inquiring whether the words translated by "baptize" or "baptism" in our version of the Scriptures import a bringing the thing baptized into a like condition, or character, or an imparting a like quality or character to it, with that with which it is placed in contact.

The primary meaning of the Greek word *bapto*, is to dip; but, as is the case with many other words, it also has secondary meanings which have grown up around it, some of which have but a faint connection with the primary.

R. W. Dale, in his learned treatise on the use of the word by Greek writers, enumerates among the secondary meanings, to dye, to stain, to smear, to gild, to temper, to imbue.

The same author speaks of the allied word *baptizo*, from which our English term is more directly derived.

After a very extended consideration of the various places in which the word is used by ancient Greek writers, and in the Bible, he comes to the conclusion that the essential meaning of the word is to express the fact that the object of it is brought into some particular condition—but without describing the mode by which that is effected. For example, if it be translated *immerse*, this immersion might be effected by a person being dipped or plunged into the fluid, by walking into it, or by its rising around him, as might happen to a person on the sea-shore in the flow of the tide.

Thus Strabo speaks of the soldiers of Alexander marching through floods, "baptized up to their breasts." And we have such expressions as "baptized by anger;" "midnight baptized the city with sleep;" and an extravagant man is spoken of as "baptized by debts."

Professor Harris, of Haverford, in a kind response to an inquiry on the subject, writes as follows:—

"My impression is, that baptize simply means to plunge, to immerse. If it acquires a more subtle meaning, it would be because other circumstances had been mentioned. For example, a fabric dipped in a dyer's solution would naturally acquire the color of the solution; not because that is implied in baptizing. It is better to keep to simple meanings and natural interpretations."

Since the reception of the letter from Kansas, above referred to, another has come to hand from an aged friend residing in Kentucky, who says he "has never seen but one Quaker to know him to be such,"—although now nearly 81 years of age. He sends three questions:—

1. "Where did water baptism have its origin?"
2. "What was the design of water-baptism?"
3. "What good or evil results has water-baptism?"

In answer to the first of these, there seems a strong probability that whatever traces of baptism may be discovered among the heathen nations of antiquity, its introduction into the Christian church came from its practice among the Jews. The laws of Moses and the Jewish customs ordained divers washings as a means of ceremonial purification. It is stated in Mark vii: 4, that when the Jews came from the market "excepting they wash they eat not. And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables." Hence, it early became the custom among them, that when converts to Judaism were received from among other people, they were required to be washed or baptized, being regarded as ceremonially unclean.

The early Christians were Jews, and for a long time held with much tenacity to the customs of their people; hence it was very natural for them, when proselytes were received, especially from the gentile world, to have them baptized with water, as a token of their admission into church membership.

If baptism has always been regarded simply as a sign, that the baptized person was thereby recognized as a fellow-member in the outward Church, it might have been looked upon as a harmless practice. But, according to the natural tendency of the human mind, the form has with many taken the place of the substance, and a mysterious influence has been superstitiously ascribed to the simple rite of sprinkling a few drops of water on the human body. In the records of their labors among the Iroquois Indians, the early Jesuit missionaries relate that they contrived to baptize many of the Indian infants, notwithstanding the opposition of their parents, and thus save them, as they imagined, from perdition, by skillfully dropping into them part of the contents of a spoonful of sugared water which they pretended to convey to the mouths of the sick children! Whatever turns the attention of men away from Christ, the alone Saviour, and leads them to expect spiritual benefit from outward rites, so far tends to hinder their coming to Him who alone can change the heart and prepare the sinner for entrance into his heavenly Kingdom.

A second evil which has followed the use of this rite is, that it has been the source of endless contentions among the professors of Christianity—both as to the different modes of administering it, and as to the classes of people to whom it should be applied.

Edward Burrough remarks respecting the practice of baptism and the supper, "While you are with zeal prosecuting your outward performances and following them, you neglect the inward and the substance, which is *Christ within you, the hope of glory.*"

ITEMS OF NEWS.

The bill for admitting Idaho as a State to the American Union, having passed both Houses, received the signature of the President on the 3rd instant. On the next day our flag received 43 stars in place of the 33 heretofore on it—five states having been admitted since the 4th of Seventh Month last.

The Federal Election bill has passed the House of Representatives; two Republicans voting with the Democrats against it. The Senate, it is believed, will sustain it.

The Census Supervisor of Buffalo, New York, says the population of that city is 250,122. At a meeting of citizens it was decided to ask the Government to have a recount of the city made. The population of Columbia, South Carolina, in 1850, was 10,800; the census just taken shows 16,800. The population of Lancaster, Pa., is placed at 31,800, a gain of 6031.

Both Houses of the Louisiana Legislature having

passed the Lottery bill by a two-thirds vote, it has been vetoed by Governor Nichols. It is to be submitted to a vote of the white suffragis, if passed over the veto. The Governor says: "Who are the six unnamed men who are to join with a seventh and known one to constitute the new lottery company? How comes it that we are not informed as to their identity, and enabled to see the names of the seven named ones? There is a world of meaning in their silence. In the most trifling affairs of life men seek to know with whom they deal. How comes it that, in a matter of this importance, the General Assembly has been willing up to now to close its eyes and move blindly in the dark? It is not until it is too late to take any final step and plunges this State into untold trouble. Is there nothing significant in the vote by which this bill has passed—the exact two-thirds vote in each House? and nothing deeply significant in twelve votes of the House and four of the votes in the Senate by which that exact majority was reached? Is not the future foreboded?" To me it most certainly is.

"I say to this General Assembly in all earnestness, that, should this measure be passed, we will enter upon a period of strife, such as has never been seen before in this land. If the contemplated corporation ever be formed, we shall enter upon an era of corruption and degradation, beside which the era of reconstruction will appear as one of honor and happiness.

"And let me say to you that, should this measure be adopted and carried out, in my opinion, no good will ever be done. If the six mill tax is raised, at the price of our honor and our liberty. Extravagant profligacy and corruption will assuredly follow the receipt as night follows day. I feel thoroughly satisfied that the effect of the adoption of the measure will be that, while the six mill tax would be kept, there will be no immediate falling of the legislative appropriations for charitable and other purposes for which this money will have been directed to be applied, and a wondrous corresponding increase of the application of the general fund to the payment of the interest-bearing debt.

"I believe that every possible outstanding claim against the State, valid or invalid, now rated as safe of payment by the State or otherwise, will be first depreciated, and whilst so depreciated skillfully brought up, to be by subsequent judicious legislation recognized and paid for, through the funding operation or otherwise and that the reduction on one side will be followed by an increase on the other.

"In other words I believe that, at the end of twenty-five years, we will not only find constitutional bonds outstanding to the utmost limit of the funding law, but we will also find an additional amount of interest-bearing debt, which, by that time, will have acknowledged and provided for as to interest, but not as to capital; and that, in those twenty-five years, a vast amount of interest will have been paid out unnecessarily, improperly and illegally. In whose hands those interest-bearing bonds will be found, time will develop.

"At the end of twenty-five years there will be the same claim of poverty of Louisiana, and the same claim on its behalf for the continued existence of the lottery.

"I believe that for the necessity of the present measure is sought to be predicted on the assumed condition of the poverty of Louisiana, L, as its Governor, pronounce it totally without justification or warrant. Some other motive for this measure must be found than that her people are unable, honorably, to carry out the duties of citizenship. Knowing this measure as I do, as one dishonoring and degrading Louisiana, I believe, as it will continue to meet, my most determined opposition."

During the nine days ending Seventh Month 5th, the deaths in the city numbered 623, which is 37 more than during the corresponding week of the year before; and during the corresponding week last year. Of the foregoing 321 were males and 302 females; 276 died under one year of age; 141 died of cholera infantum; 67 of consumption; 44 of marasmus; 30 of influenza; 26 of typhoid fever; 26 of convulsions; 19 of inflammation of the brain; 20 of convulsions; 19 of inflammation of the stomach and bowels; 15 of debility; 13 of typhoid fever; 12 of pneumonia and 2 of congestion of the brain.

In election at Barrow-on-Fraser, on the 24 instant, Duncan, Liberal, was elected over T. P. Cairns, Temperance, and Wainwright, Tory candidates. Cairns has written to Duncan that he is glad the liquor candidate (Wainwright) was defeated.

On the 7th of Sixth Month, Peschko, a non-commissioned soldier, who was at Vladivostok last Eleventh Month on horseback to ride across Siberia, a

distance of nearly five thousand miles, completed his journey successfully. Upon his arrival at St. Petersburg Peschko was immediately made the object of enthusiastic demonstrations on the part of the male inhabitants of the Russian capital, and received several deputations from officers representing all the cavalry regiments of the Russian army, who were eager to congratulate him on his successful accomplishment of an almost unparalleled task.

THE SUMMARY OF EVENTS was prepared this week, as usual; but the copy being lost by the messenger, there was not sufficient time allowed to collate the usual variety, and the above is given to take its place.

DIED, at West Branch, Iowa, on the 14th of Fifth Month last, LYDIA, wife of Peter N. Dyhr, a member of West Branch Monthly Meeting. She was a daughter of James and Eliza Staples (the latter deceased) and was born in North Ferrisburg, Vermont, Third Mo. 25th, 1843. Her life of earnest Christian devotion was adorned by a meek and gentle spirit. Years of great bodily weakness caused by successive strokes of paralysis, were passed in cheerful resignation and continued fulfilment of religious duties. She attended the meeting for worship the last First-day of her life. Some weeks before, she told her husband one morning that she was desirous of going to the West. Her Spiritual instruction and refreshment seemed to abound towards the last, of which she freely conversed with him; yet ever with a humble view of herself. She made preparation for the event, as if it was expected to be near, and the final stroke of paralysis found her ready and waiting.

At Snow Camp, N. C., at the residence of his son, Malon Dixon, Fifth Mo. 5th, 1890, suddenly passed away, JOHN DIXON, in the 80th year of his age, an elder and member of Cane Creek Monthly Meeting.

At her residence near Woodbury, N. Jersey, on Fourth-day, Fifth Month 25th, 1890, ANNA J., daughter of the late Warner T., and Deborah Whitall Cooper, died. She was a member of the West Branch Monthly Meeting, more than ordinarily gifted, and was in youth devoted to intellectual pursuits, which were relinquished with cheerfulness for protracted care of the aged and the suffering in the home sphere, where her quiet conscientiousness and loving ministrations won for her the esteem and affection of all who were brought into her life. Though called in her early prime from much usefulness, which she did not leave without a struggle, she was favored, before the close, with peace and quietness of spirit, and we believe it may be said of her, "That life is long which answers life's great end."

DIED, at her residence in this city, Sixth Mo. 16th, 1890, ABIGAIL HUTCHINGS, widow of the late John, a minister of the Monthly Meeting of Friends of Philadelphia, in the 93rd year of her age. Although in very feeble health for eighteen months previous to her decease, yet she was able to attend our religious meetings until the middle of the Twelfth Month last. About the first of this year she was attacked with a prevailing influenza, from which she partially recovered, but an acute disease afterwards setting in terminated her life after a few weeks confinement to her room. Her communications to the ministry, usually by the faculty of a faint pen, were full of love and humility, and her social disposition endeared her to many, among whom was a number of those much younger than herself, to whom, as well as to the sick and afflicted, she had often been made an instrument of consolation and encouragement. In the Third Month last she wrote to a sister at a distance, "Looking over the leaves of my long life, sensible of omissions and commissions, I feel through the mercy of my holy Redeemer all has been forgiven and blotted out, and the cheering hope when the Lord is pleased to call me home, will be that I may be loved in love, and all the just of all generations who have entered the pearl gates." To a Friend who visited her about this time she remarked, "When I awake in the morning, I feel that my service has been very poor and weak. But soon I am visited with a sense of sweet peace, and I feel that I have been favored with experiencing Divine support, she was enabled to bear her sufferings, which near the close were at times great, with patience and resignation; and although unable to express much during the last few days of her life, she felt the feelings of a faint pen, and she gave evidence to the watchers of her love. Thus, I believe, she was enabled to realize the truth of the language which she had before expressed as applicable to her. "Though I walk through the valley and shadow of death I will fear no evil."

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SEVENTH MONTH 19, 1890.

No. 51.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, EURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 232.

The incidents collected in this paper are all instructive in one direction or another, but in most cases the reader can supply appropriate reflections from his own mind.

VOID FRETTINGS.—"What a pity it is," said a grazier to a small farmer who had just entered on a little farm, "that that pasture of yours is so overrun with thistles!" "It is a pity," was the reply of the small farmer; "but if I fret myself into a consumption, it will not free the thistles out of the ground; so I will try whether abor and good management will not put it into better order."

BE PREPARED.—A few years ago the keeper of a life-saving station on the Atlantic coast, found that his supply of powder had given out. The nearest village was two or three miles distant, and the weather was inclement. He concluded that it was not "worth the while to go so far except for such a trifle;" he would wait for a few days before sending for a supply. That night a vessel was wrecked within sight of the station. A line could have been given to the crew, if he had been able to use the mortar; but he had no powder. He saw the drowning men one by one in his sight, knowing that he alone was to blame.

LAZY PEOPLE TAKE MOST TROUBLE.—There was a man in the town where I was born, who, being lazy-minded, used to steal all his firewood instead of working for it. He would get up on old nights and go and take it from his neighbor's wood-piles. A computation was made, and it was found that he spent more time and worked harder than if he had earned it in an honest way.—*American.*

PROGRESS, APPARENT, NOT REAL.—When Captain Parry and his party were in search of the North Pole, after travelling several days with sledges over a vast field of ice, on taking a careful observation of the Pole-star, the painful discovery was made, that while they were apparently advancing towards the Pole, the ice-field in which they were travelling was drifting to the south, and bringing them nearer to the verge, not of the Pole, but of destruction.

It is related of Abraham Lincoln that, when he was a young man, he boarded with a deacon,

who came one night to his room and told him to rise, for the stars were falling, and the judgment day had come. Young Lincoln rose and looked out of the window, and, sure enough, the stars seemed to be falling in showers. But when he looked away towards the celestial distances, far above the flying meteors, he saw the grand old constellations firm in their places, shining just as he had seen them from his childhood. So he returned quietly to his bed, feeling that there was nothing to fear, that all was well.

P. Jones, in his Annals of Oneida County, N. Y. says:—

Remsen Village in Oneida Co. N. Y., was formerly conspicuous for its intemperance, and the means it furnished to its own and the neighboring inhabitants. A respectable merchant, who has now banished alcoholic drinks from his store, informed the author that at one time he retailed three thousand five hundred gallons of whiskey in five months. He said, "Such was the press, that we did not stop to measure, for when a customer brought a keg, we inquired its capacity, placed it under the tap, and filled it, rolled it away, and under with another." "Yes," said a partner, who was sitting by, "and we did not make one penny by all this liquor traffic, for at the same time we were retailing goods on credit, and with our strong drinks we sent out among our customers such a flood of bankruptcy, ruin, and death, that in the end we lost more than we made by it." The temperance reform has performed wonders for Remsen.

DETECTION, STRANGE MEANS OF.—Once, in a certain part of Germany, a box of treasure that was being sent by railway was found to have been opened and emptied of its contents, and filled with stones and rubbish. The question was, who was the robber? Some said it was found sticking to the box and a clever mineralogist, having looked at the grains of sand through his microscope, said that there was only one station on the railway where there was that kind of sand. Then they knew that the box must have been taken out at that station, and so they found out who was the robber. The dust under his feet, where he had set down the box to open it was a witness against him.

John Foster, in one of his thoughtful essays, says:—

"If a reflective aged man were to find at the bottom of an old chest—where it had lain forgotten fifty years—a record which he had written of himself when he was young, simply and vividly describing his whole heart and pursuits, and reciting verbatim many passages of the language which he sincerely uttered, would he not read it with more wonder than almost every other writing could at his age inspire? He would half lose the assurance of his own identity under the impression of this immense dissimilarity. It would seem as if it must be the tale of the juvenile days of some ancestor, with whom he had no connection but that of name."

MIND, NOT TO BE LEFT UNTILLED.—Thelwall

thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion and be able to choose for itself. I showed him my garden and told him it was my botanical garden. "How so?" said he, "It is covered with weeds." "Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds you see have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries.—*Cotteridge's Table Talk.*

In 1821, Nathan Hunt, of North Carolina, paid a religious visit to Great Britain. His ministry was very powerful and effective. Wm. Allen, in his memoranda, thus speaks of it:—

"It seemed to make a great impression; he compared the enemy of souls to a spider, who first wound his web round one leg of his prey, then went away, and returning again, seized upon another thus pursuing his victim until it was completely powerless, and then he poisoned it. Many were affected, and I think his communication will long be remembered."

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 206.)

1796. Third Mo. 15th.—I attended the Meeting at Moorestown, and sat with a committee who had under consideration the subject mentioned in the Yearly Meeting's minutes, relative to a worldly spirit, &c. I had some close labor touching "this root of all evil," the love of money. It seems to go hard with some old folks, and those who are eagerly pursuing outward wealth. So secure were some, they were ready to say, "Touch me not." But I told them, "Joseph, or little David was yet alive; therefore let no man's heart fail him." The next day, at Upper Evesham Meeting, I had to speak of dangers that may happen, if the watchmen fall asleep, and give not the alarm at the approach of the enemy. It appeared that now a worldly spirit was advancing fast into our Society, and for want of faithful, wakeful watchmen, many, with their sons and their daughters, are likely to be taken captive; the rich are getting more rich, but the poor are oppressed; and I believed the time loudly called for an alteration; and that now rye and corn sold for so high a price, and other things high also, Friends' example in moderation might be loud preaching, even if we could submit to supply the poor at one-third lower than the highest price, what a pleasant savor it would yield in the country round us. These sentiments it seemed right for me to press home to my friends closely.

17th.—Attending Haddonfield Meeting, I had to mention the manner in which we ruled the ox and the ass, which are bought with our money, and therefore ought to be subject under us, to come or to go at our bidding. But ourselves, who are bought at a higher price, by the Saviour of the world, do not obey Him as our Great Master, nor keep his holy law. Thus, are we not

more stubborn than the brutes? If the brutes obey not, we give them stripes. And must not the Lord chastise us for disobedience? We may consider for ourselves. As we whip harder for the second offence, may we not look for the same measure ourselves, if still disobedient? As the inhabitants of this place have been lately visited by the rod of sickness, and many numbered to the silent grave, of different ages and sexes, and have not some been raised as from the grave and spared longer, who have made promises of amendment in their affliction, yet have not kept them? Will not the Lord visit it again by sword, famine or pestilence? I had to press these things for close consideration.

19th.—I have several times visited a sick Friend, who said she felt a sweet calm; that she had all she could look for, death was no terror; adding, "Oh, how trying would a wounded conscience be at such a time as this!"

24th.—I was at Pilesgrove Monthly Meeting, as poor and low, I thought, as I ever felt myself. Next day at our Quarterly Meeting, I thought it right to mention the situation of two old Jersey Indians near us, one of whom is about eighty years old, and the other blind, about sixty, for whom I have been concerned, that they may be properly cared for. A committee was appointed to attend to their case.

26th.—Attending our General Spring Meeting in Philadelphia. I believe it was a favored season, remarkably so. Our English friends, Deborah Darby and Rebecca Young attended, being nearly ready to return after accomplishing their religious visit in America; our Friends Samuel Emgen, William Savery and two women Friends, going over with them; they all obtained certificates at this meeting.

Sitting with the Committee on Indian Affairs, I was concerned to open my sentiments concerning the propriety of taking the situation of our Jersey Indians under care, as well as those more remote from our dwellings: as I remember to have heard my father often mention the Indians' kindness to our predecessors in the Jerseys, when they were few, and the Indians many.

Fourth Mo. 3rd.—I attended a meeting, held in a school-house, over Cooper's Creek, a large and solid meeting, which ended well. On the 5th I had a meeting at a school-house, near Gloucester, not very large on account of a burial and visited four families in the afternoon; and the next day five families, which closed our visit to families of Newtown, meeting about ninety, to our comfort and the satisfaction of those visited, for aught that appeared.

10th.—I have visited several other sick persons, not without a reward, and had two pretty large meetings in school-houses to good satisfaction.

11th.—At our Monthly Meeting, I laid before my Friends the continuance of a concern, to pay a farther visit within the governments of New York and Canada, which was referred to the next meeting.

13th.—Visiting sick people, of whom there are many; and some die at short warning. To me the season seems alarming, and I fear hardness of heart increaseth; with extortion in high prices, as though there would not be a living for the poor. Oh, the worldly spirit which prevails. Will not the Lord be angry, and stretch forth his hand more severely?

15th.—Again I have visited several who were under deep bodily infirmity, the state of whom caused serious contemplation concerning some circumstances. Some are falling out with one another by the way, contending about things which appear to be of so little worth in a dying

hour, that there is no name of small enough value to call them by. Oh, that all would try to be rich in good works!

17th.—I thought I saw the enemy had made an inroad amongst us by stirring up discord, and setting Friends at variance with one another in strong parties, both pleading they were right, when it appeared to me both were wrong, and gave way too much to thinking evil. For this I was grieved, and labored with both to be at peace. The love of the world was the beginning of this; when that prevails, such are its fruits.

19th.—I have been visiting the sick; was humbled under a sense of the speedy call from time to eternity, in this day of too general depravity. Many trying days I have to pass through, perhaps all for my good; these are not joyous, but if they the better prepare me for the Lord's work, his will be done. At Pilesgrove Meeting, the 21st, I was enabled to do what I believed to be my part, faithfully. The next day was at a place where a marriage-dinner was soon to be provided for my youngest son. I had to open my mind on the subject of such entertainments freely, and with some weight pressing the necessity of true moderation, and advising against what has crept in relating to the ceremony of particular waiting on the bride and groom so called. My advice had a place in the minds of those concerned. The company at that marriage was small. I attended, and was pleased to see a good degree of right order observed. Much loose and disorderly conduct at marriages might be prevented by timely care, which should be exercised by Friends rightly concerned, whether elder or younger.

25th.—For some days, sorrows, trials and grievous temptations have attended; yet, I believe, I had some service amongst the poor afflicted widows and fatherless children, in and near Salem, whom I have visited. At Salem Monthly Meeting next day, I had much labor both in men's and womens' apartment to good satisfaction.

I have had to review the vanity which prevails with the young people of our time, and the avarice and extortion that seem visible among older ones, which produce mournful feelings. Nor has it felt pleasant to my exercised mind, to observe so much of the free use of silk for clothing in our country, which is so plentiful for wool and flax; might not these seem to be sufficient on many occasions without showing the desire of over-much delicacy. I have been at Greenwich and Woodbury Meetings, where poverty was perceived. I fear the Truth is at a low ebb among too many of us.

Fifth Mo.—I have apprehended the hearts of many professors resemble the stony ground; so that although favor to them is renewed, for want of depth in root, they fall into old customs again.

Close work in answering the queries in our Preparative Meeting. I feared that evasive answers to them would be likely to become a snare.

8th.—I had to minister sound Truths, though it seemed hard work, and hard for people to bear; yet I hope our meeting ended well to-day. Next day was our Monthly Meeting, where my concern mentioned last month was united with, and a certificate granted according to my prospect, signed with unanimity. The day following, I had a desire to see a number of Friends come together at a suitable time and place, who had led in hardness, one against another; which desire prevailed, so that a time was fixed, all uniting therewith, except one person, who had lost his

right amongst us. He went to the others with a view to discourage their attending, and then told me that he had seen them; that they did not purpose to attend, neither did he. I said he might use his pleasure, I intended to go to the place, and if none came I could sit quietly by myself, and had nothing prepared to say; yet, at the same time, the Friends all came, except that man's wife, and we had a favored season, which had a uniting tendency. I could say I was thankful for it, that I loved them, and did believe they loved me.

12th.—The time is near approaching that I must leave near connections and all again, and become as a pilgrim, which, I think, is for the cause of Truth and good of souls. Taking leave of my friends in much love, at our Week-day Meeting, many tears were shed. After I left home I found my mind secretly turned to try to be at Bordentown, and getting there, I had cause to believe it was right, though I see but little way before me.

15th.—On First-day I was at a pretty large meeting there; and at Trenton another in the afternoon. The last, especially, was a favored season. I was now a little revived, believing I was in my proper place thus far. The next day, at Lambertton, where is no religious meeting held, or Meeting-house of any sect, I had a large meeting in an empty store-house, and feeling my heart so much enlarged in love to the people, I seemed constrained to stand near two hours on my feet, which almost surprised me, it having been uncommon with me to stand above half so long. This was a highly favored season, and many hearts were tendered; my mind was also bowed in thankful reverence before my Divine Master. Many of different ranks, both black and white, came to take leave of me, with tears trickling down—my tears also were mingled with theirs. It truly was a comfortable time. A more solid meeting, or greater attention, I think I never saw before at any time or place, than what was observable here on this occasion.

Next day, travelling to Rahway, I thought none had to feel more of inward poverty than poor me; yet as the Lord is not wanting to assist his devoted ones in the needful time, there is no cause for murmuring.

(To be continued.)

FOR "THE FRIEND." Liberty of the Spirit.

When He, the Spirit, is come, He will guide you into all truth, will take of the things of mine and show them unto you. And the promise is that the Father and the Son will take up their abode with his believing children The Spirit is to convince the world of sin, or righteousness and of judgment. "Friends have ever made the work of the Holy Spirit in their hearts one of their prominent doctrines, believing that it convicts the unregenerate for sin and leads, as well as comforts, the redeemed child of God. At the time George Fox commenced his public ministry, history tells us that many held the doctrine, that a certain part of the human family were ordained to salvation, and part to eternal destruction. George Fox thought that the Holy Spirit visits every body, and makes salvation possible to everyone as there is a willingness to close in with the visitation of the dayspring from on high. R. Barclay speaks of the seed of God in the heart, says it is no part or parcel of our nature, but an emanation from God; or, in other words, visitation and quickens into life as we receive it. The Apostle told the Galatians that the Gospe

which he preached, he received "by the revelation of Jesus Christ," and to the Ephesians he exhorts: "Awake thou that sleepest and arise from the dead, and Christ will give thee light." And He says to the Corinthians, "Know ye not that Christ Jesus is in you, except ye be reprobates." Perhaps no branch of the Christian Church, more than the Society of Friends, places stress upon the privilege of being led and guided by the Holy Spirit, that the true public ministry has its origin from this source, that Christ is not only head over his Church, but head over all things to his Church, that if anything is revealed to another that sitteth by, the first is to hold his peace.

GEORGE BRIGGS.

New Sharon, Iowa.

The Moral Question Involved in the Public Service.—A man who filled up his store or factory with workmen chosen because they agreed with him as to the tariff or State's rights, and changed whenever their places were needed for more effective political workers, would probably get into a strait-jacket even before he got into bankruptcy. But to a moralist there would be a vast difference between his behavior and similar conduct on the part of a President, or Governor, or Mayor. After all, he would be but doing as he chose with his own; unless he endangered the rights of his creditors or the comfort of his family, the worst to be said of him would be that he was a fool for his pains. If, during his absence, however, his trusted manager or foreman were to deal thus with his interests, the most charitable critic would recognize in the latter something worse than a fool. His conduct might not be a crime, while the larceny or embezzlement of his employer's goods would be; but this is only because for so unlikely a form of moral obliquity no law has made provision; it would be equally abhorrent to right-thinking men, equally dangerous to society. And this is precisely the conduct of every public officer who creates a vacancy or makes an appointment for personal or partisan gain. A President who deprives the country of an upright and competent officer, to meet the views and advance the ends of selfish and unscrupulous political intriguers, is no less blameworthy than one who should give them the public moneys; he may be, indeed, less keenly conscious of his guilt, if he has lived long years in a moral atmosphere poisoned by the malaria of "spoils" politics, but while he has any honor or conscience left he will feel ashamed of what he has done.

The question is equally clear if regarded in another aspect. All thoughtful and patriotic men agree that bribery, more or less direct and more or less open, in connection with elections, is a great and growing evil, although it is no less evident that this evil can be much more readily recognized and denounced than remedied. But it is a perfectly legitimate and logical outcome of the spoils system in politics, and cannot be consistently condemned by any one who approves of using appointments to influence political action or reward partisan service. Whether a "worker" is paid by a check or by a sinecure—whether a man's vote is bought for \$5 or for the chance to dawdle a fortnight at street-sweeping, can make no difference as to the right or wrong of the matter; or rather, while the man bribed is equally guilty, whatever the form of his reward, it is surely more odious and more noxious to bribe with what is the people's than with what is one's own, to purchase suffrages or influence at the taxpayers' cost than

to pay for these out of the corruptor's pocket.—*From a Paper read by Charles J. Bonaparte, of Baltimore, on "Civil Service Reform as a Moral Question."*

FOR "THE FRIEND"

Hylton's Sand Pit.

Near the place where the Pensauken Creek empties into the Delaware River (a few miles above Philadelphia), it is bordered by high banks of sand and clay, which have been found to have a commercial value, and are largely quarried. The near proximity of a railroad (a branch of which extends into the quarry), and the presence of a navigable stream, so reduce the cost of shipping the material, that it has become a source of much profit to the owner, and many thousands of tons are annually sent away.

On the 27th of the Sixth Month I visited the locality, and examined the layers of gravel, sand and clay, which have been revealed by the excavation. Much of the sand contains a small proportion of clayey material diffused through it, which gives it sufficient tenacity to render it available for making the moulds in which iron castings are made.

The clay is mostly white, being an impure kaolin, of which fire-bricks are made. This formed a thick bed at the base of the diggings.

These pits are situated in the *cretaceous* formation, so called from the Latin word *creta*, meaning chalk. This name was given to this geological formation, because in England it contains great beds of chalk. Although this material is not found in our New Jersey deposit, yet there are other features in common, particularly the kinds of fossil plants or animals, which it contains, which shows that it belongs to the same place in the geological map which has been given to the chalk districts of England.

In New Jersey this formation includes a belt or strip of country which stretches obliquely across the State from Raritan Bay, on the northeast, to the head of Delaware Bay, on the southwest. The northwesterly part of the *cretaceous* formation contains the beds of plastic clays, which include fire-clays and potter's clays; and the southeasterly part is marked by various beds of marl and sand. All these strata are disposed in regular beds, and lie smooth and parallel like the leaves of a book, apparently never having been disturbed since they were first deposited in the ocean. The clay beds are the lowest, and on these lie the marl and sands.

The whole of southern New Jersey, south of a line extending from Trenton to the mouth of the Raritan River, is covered with material derived from pre-existing rocks, which have been broken up, ground and sorted, mainly by the action of water. They cover up the submerged rocks to the depth of many hundred feet. What a wonderful view does this give us of the extent of these processes—by which the Almighty Creator has prepared the earth for the habitation and convenience of man! When the deposition of these strata began, southern New Jersey must have formed part of the ocean; and in course of time the deposited material accumulated to the thickness of nearly 800 feet. After this deposition had ceased, the whole of this ancient shore has been elevated nearly 400 feet above the ocean level. This uplifting was done gently, without disturbing the relative positions of the strata of clay, marl, sand, etc.

After this surface was raised above the ocean

level, the action of the elements gave it the diversified appearance it now presents. The streams which form the drainage system of the State, gradually cut their channels deeper and deeper, and washed out the loose material over which they flowed. The hills, which are left, such as Mt. Holly, Arney's Mount, etc., were probably at one time only a part of the general level, and have been brought into prominence by the surrounding material being washed away.

But in following the train of thought suggested by the layers of sand, gravel and clay, I have wandered from the diggings themselves. The steep sand banks were pierced with hundreds of holes of the bank swallow or sand martin; and crowds of the little birds were flying about in the air, and occasionally entering the holes. These are pierced to the depth of about 2 feet, and the nest placed at the extremity. Nuttall says they raise two broods in the year, the first of which comes forth towards the end of the Fifth Month. This bird has a wide range in the United States, and is common to Europe and South Africa. They leave our latitude for the South in the early part of the Tenth Month.

The Pensauken flows through a wide marsh, which its own waters have excavated, and which is flooded by the tides from the Delaware and across this a causeway has been constructed, by which the traveller can comfortably journey; and along which I made my way to the railroad station. J. W.

FOR "THE FRIEND"

"These are they which follow the Lamb, whithersoever He goeth." Rev. xiv. 4.

When wandering o'er the crazy stage or seeking scanty pasture in desert places, whilst at times the storms of passion or of sin in thunder claps assail, or the noon-tide heat o'erburdens thee, what voice is this I hear? which in the lull is heard, "Come unto me." Its gladly welcome sound comes home to my weary soul, and I cry, "Where art thou O my Lord?" It is the Good Shepherd who thus seeks and calls for his stray lamb. He now invites me to his fold. He heals my wounds and calms my fears. My soul doth bear and cling to Him, who sweetly folds me in his bosom. He swiftly bears me by paths unknown, o'er rocks and defiles deep, to that secluded fold, where rest his flock in pastures green, whilst living waters flow, wherewith to quench their thirst. He says to me, "My sheep do hear my voice, and they do follow me. My peace I give to them. When warring words or anxious doubts assail they flee to me. I teach them all that they require to know, and if to pastures new I lead them, they still obey my voice and follow me." My heart responding said, "O Lord! open thou mine ear, to hear thy voice, and mine eye to see thee in thy ways. Subdue my stubborn will that I may truly say 'Thy will, not mine be done.' Show to me the place where thou makest thy flock to lie down at noon, so shall I abide in thy love, and thy good spirit shall dwell in me." W. W. B.

To allude to people's deficiencies, mistakes, weaknesses and faults, when no good result is likely to follow, is no tribute to truth, but a great breach of good-will and politeness. On the other hand, to emphasize their good points, to give honest praise, to express freely the sympathy and pleasure that are really felt, is both kind and truthful.

FOR "THE FRIEND."

Orange Street Meeting-House.

Although the Orange Street Meeting-house is a comparatively modern structure, having been erected in 1832, as indicated by the date stone in the eastern wall of the building, yet the site upon which it stands has long been identified with Friends. The plot of ground of which the site is a part, originally contained three acres and about twenty-two perches, and was bounded by Spruce and Locust and Seventh and Eighth streets and the southwest angle of Washington Square. The lot was L shaped like the original burial ground at Arch and Fourth streets, and the exterior lines of approximately similar length. Whether this was by design or a coincidence, does not appear.

The property was purchased in 1774 for a burial ground from the Penn family, the price fixed being £500 and five shillings a year quit rent. Owing to the decease of Thomas Penn in 1775 and the difficulties incident to the American revolution, the title was not perfected until 1785. In the Eleventh Month of that year, a patent for the tract was issued by the Supreme Executive Council of Pennsylvania to James Pemberton and others, the grant being "for the purposes of a burial ground and other religious uses." The consideration finally paid was £719.8.8. equal to about two thousand dollars.

In 1788 a portion of the ground, one hundred feet square frontage on Seventh street, and probably at the corner of Spruce street, was enclosed and prepared for burial purposes. The residue of the lot was rented out at £12 for the season, probably for a pasture field. The first interment, and probably the only one, seems to have been that of a child, and was made about New Year's Day, 1789. The grave was shallow, but the water collected so that the body could not be lowered into it "to the no small discomposure of the attending relatives and friends." A general examination of the ground was then made by sinking pits in various places, with the result that, in each instance, water was found at the depth of three feet from the surface.

It was very apparent that the ground was not suitable for burial purposes. There was an underlying bed of clay which held the water and prevented it from soaking away. It was concluded, however, to attempt to remedy the difficulty by digging a well six feet in diameter, in the centre of that part of the lot which had been enclosed. This well was walled and securely arched over. But the plan was not successful, and the use of the ground for burial purposes was in consequence abandoned. This seems to have been as early as 1795, and a part of the lot, probably the Seventh street front, was sold. This left a frontage on Spruce street of 252 feet, which the Monthly Meeting directed to be disposed of in 1801.

In 1814, the plan of using a portion of this lot for a site for a meeting-house, seems to have been first suggested, and the Monthly Meeting for the Southern District adopted it. Upon conferring with the other three Monthly Meetings, the Middle and Northern Districts readily gave their consent to the plan, but the Western District objected and declined to approve. The whole scheme was, in consequence, indefinitely postponed.

In 1817, a partition was made between the Monthly Meetings of a considerable part of the real estate owned by them, which had previously been held in common. This partition does not

appear to have been based upon an equal division of values, but rather to meet the exigencies of different meetings, and to provide for the more convenient management of the different estates.

A part of this management was the conveyance to trustees for the Southern District of a lot of ground at the northeast corner of Eighth and Orange streets, 176 feet on Eighth street and 252 feet on Orange street, "for the purpose of procuring a site and erecting a new meeting-house," with the provision that if such new meeting-house were not erected, and a meeting established therein within fifteen years, then the whole lot should again become the joint property of all the Monthly Meetings in the city.

In 1821, the subject of building a meeting-house on this site was revived, and the Southern District Monthly Meeting which now had control of the lot, decided to sell the Eighth street front, the proceeds of which sale, it was estimated, would be sufficient in amount to defray the cost of erecting a new building of ample size, and inclosing the grounds with a substantial brick wall. In accordance with this decision, the front on Eighth street was sold for about fifteen thousand dollars, which left a lot about 140 feet square for the meeting-house site. Immediately after this, the committee who had charge of making the sale, was instructed to prepare a plan for a house, with estimates of the probable cost. The committee reported in the Twelfth Month, 1822, a plan for a building, similar in size and arrangement to the old one on Pine street, and estimated the whole cost would not exceed fourteen thousand dollars. The subject received the further consideration of several succeeding Monthly Meetings, but it was finally decided "best not to proceed any further therein," at that time.

For some years no steps were taken toward the erection of the proposed new building. It is probable that the difficulties then agitating the Society were an obstacle. After the separation of 1827, the subject again claimed the attention of the Monthly Meeting, and in the Ninth Month, 1829, it was decided to provide materials for the proposed structure, and to have them deposited on the Orange street lot. A difficulty occurred, however, in procuring possession of it, which involved delay. These difficulties being removed, the Monthly Meeting in the Second Month, 1832, decided to proceed with the building, and so rapidly did it progress, that it was nearly ready for occupancy in the Tenth Month following. The first meeting held in the new house was opened on the first First-day in the Twelfth Month, 1832, with the approbation of the Quarterly Meeting.

The total cost of the new structure, including the enclosure and improvements of the grounds, was about twenty-two thousand dollars. The building is so well-known, that a description of it is not thought necessary. It may be incidentally stated, that the sales of those portions of the lot, not reserved as a site for the Orange Street Meeting-house, produced a very large sum of money to the Society. The cost of erecting the building was almost entirely realized from the proceeds of the sale of a portion of the Eighth street front, whilst about fifty thousand dollars was obtained for other parts of it, out of which the Western Burial Ground on Sixteenth street was paid for, as well as other valuable property. Thus an investment of about two thousand dollars in 1785, had in less than half a century increased nearly, if not quite, fifty fold.

G. V.

SELECTED

A HUNDRED YEARS FROM NOW.

The surging sea of human life
Forever onward rolls,
Bearing to the eternal shore
Each day its freight of souls;
But through our bark sail bravely on
The death-sites of the grow,
And few shall know we ever lived,
A hundred years from now.

Oh mighty human brotherhood,
Why fiercely war and strive,
While God's great world has ample space
For every thing alive?
Broad fields uncultured and unclaimed,
Are waiting for the plough
Of progress, that should make them bloom
A hundred years from now.

Why should we toil so earnestly
In life's short narrow span,
On golden stairs to climb so high
Above our brother man?
Why blindly at an earthly shrine
Our souls in homage bow?
Our gods will rest, ourselves be dust,
A hundred years from now.

Why prize so much the world's applause?
Why dread so much its blame?
A fleeting echo is its voice
Of centure or of fame;
The praise that thrills the heart, the scorn,
That dyes with shame the brow,
Will be as long-forgotten dreams,
A hundred years from now.

Earth's empire rise and fall, O time!
Like rancers on thy shore,
They rush upon the rocks of doom,
Are seen—and seen no more;
The starry wilderness of worlds
That gem night's radiant brow,
Will light the skies for other eyes,
A hundred years from now.

Oh, thou, before whose sleepless eyes
The past and future stand
An open page, like babes we cling
To thy protecting hand;
Change, sorrow, death are naught to us,
If we may satisfy our need,
Beneath the shadow of thy throne:
A hundred years from now.

SELECTED.

INTRA, MINTRA, CUTRA, CORN.

Ten small hands upon the spread,
Five forms kneeling beside the bed,
Blue eyes, Black eyes, Curly head,
Blonde, Brunette; in a glee and a glow,
Waiting the man who says—Such a row,
Seven years, six years, five, four, two,
Fifty fingers, all in a line,
(Yours are thirty and twenty are mine)
Ten sweet eyes that sparkle and shine.

Motherly Mary, age of ten,
Evens the finger tips again,
Glances along the line—and then—

"Intra, mintra, cutra, corn,
Apple seed and apple thorn,
Wire, brier, limber lock,
Three grass in a flock,
Eagle, rattle, rattle and roud,
T. O. U. T.—

OUT P.

Sentence falls on Curly head;
One wee digit is "gone and dead,"
Nine-and-forty left on the spread.

"Intra, mintra," the fat goes,
Who'll be taken, nobody knows,
Only God may the lot dispose.

Is it more than a childish play?
Still you sigh and turn away.
Why? What pain in the sight, I pray.

Ah, too true. "As the fingers fall,
One by one, at the magic call,
Till, at the last, chance reaches all,

So in the fateful days to come,
The lot shall fall in many a home
That breaks a heart and fills a tomb.
Shall fall, and fall, and fall again,
Like a Law, that counts our love but vain;
Like a Fate, unheeding our woe and pain;

One by one—and who shall say
Whether the lot may fall this day,
That calleth of these dear babes away?

True, too true. Yet hold, dear friend;
Evermore doth the lot depend
On Him who loveth, and loves, to the end.

Blind to our eyes, the fat goes,
Wh'ill be taken, no mortal knows,
But, *only Love will the lot dispose.*

Only Love, with his wiser sight;
Love alone, in his infinite might;
Love, who dwells in eternal light.

Now are the fifty fingers gone
To play some new play under the sun
The childish fancy is past and gone.

So let our boiling prophecies go
As childish, for do we not surely know
The dear God holdeth our lot below?
—*J. K. Writing, in the Salem (Mass.) Gazette.*

SCARCELY the slightest word or deed
Nor deem it void of power,
There's fruit in each wind-wafted seed
Waiting its natal hour.

Work and despair not; give thy mite
Nor care how small it be!
God is with all that serve the right,
The holy, true, and free.

A Beautiful deed.—A prettier and more pathetic story has seldom been told than one published in the *Daily Telegraph*. A hospital for sick children in the East End of London was a tumble-down old wharf warehouse. But it had to do for the sick children simply because there was no money to build a better place. One day, up the rickety stairs, holding on by the rope that served for banister, came a shabby, gruff old man, asking in a tone that seemed to threaten an action for damages, if this were a children's hospital, and if they did not want a proper "hospital." The secretary, with faint hopes of a guinea, answered these questions and received—a check for £1,000! They went over the place and when this unexpected angel of blessing had seen the children he came back, asked again for pen and ink, and wrote—a second thousand! Then with his coat buttoned, he was about to go, but one story after another of healing and of child-heroinism flowed from the secretary's lips, until, with a gruff "Ha!" the coat was thrown back once more, the magic book produced, and a third thousand laid beside the others. "I found my way up and I can find my way down. Good-day!" The man of shabby coat and gruff voice was gone, but the secretary had the new building in his hands.—*Christian Advocate.*

To the thoughtful observer of child-life, nothing is more noticeable than the sudden and seemingly unaccountable changes in the child's mental and moral attitudes,—his interests, his motives, his habits, and his desires. In a single day there may be a whole change of front toward all that to him has been essential and familiar. We smile at this, if we do not seriously oppose it; we call it spasmodic, fickle, whimsical. But the path of a child's life is a path broken by sharp angles. Childhood is a period of startling revelation, an expedition of discovery. Almost daily the child is a voyager on the Challenger, an Agassiz in Brazil, a Faraday in the laboratory. As a result of a little boy's

first day in a kindergarten, he exhibited to his father a bird's-nest on a branch, with a little bird beside it,—all modeled in clay. "See!" he exclaimed; "there is the birdie, there is the nest, and there are the three little eggs for the birdie to eat!" That child's only idea of eggs was an article of diet. But when his father exclaimed, "Oh, not for the birdie to eat!" and followed it up with the facts in the case, that child had turned a sharp angle in his onward way. Here was a wholly new direction for thought. That was a larger discovery, a longer stride, in his little life, than a new species would provide to the naturalist, or a new star to the astronomer, or a new element to the chemist. Such revelations in the varied realm of truth pour in upon the child-mind in volleys. No adult mind could stand them without reeling in confusion. Yet how little do we dream of this multitude of new vistas daily opened to a child! How little do we realize the working of those secret forces whose surface outcroppings we somewhat impatiently condemn as mere instability,—as fickleness and whim? The children are taught to respect their elders; do their elders sufficiently reverence them?—*Exchange.*

THE business pursuits of men are beset with Satan's devices. A few years ago a noted evangelist from England delivered a discourse to business men in New York on "Curious Arts," in which he sought to expose some of the tricks which are frequently practiced in trade in order to secure gain. The sermon created some sensation at the time, but if the preacher had been able to drag into the light all the dishonest schemes resorted to in the transaction of secular pursuits, he would have astonished the world. The devices by which some men and some powerful corporations and companies accumulate money at the expense of their employees, prey on the community and steal from each other, and the schemes by which the poor sometimes seek to get their own, as they say, have often been subjects of comment and debate; but still they continue and multiply every year. Many suppose that these are merely plans invented by shrewd men for getting gain; but they are more. They are the inventions of the devil for destroying souls. Those who practice them and those who witness them are intent on the temporal prize; but in the mind of the tempter there is a deeper design and a larger prize.—*Exchange.*

THE difference between the American Republic and that of France was never more manifest than at the present time. The comfort and safety experienced by the nation while passing from one administration to another is an evidence of the solidity and stability of our institutions and Government. The uncertainty and doubt and suspicion which prevail in France are indications of the instability and the insecurity of the Republic. The fault is not so much with the form of Government as with the foundations of personal and social character on which the Government must rest. In France the inculcation of religion as a necessary part of education has been discouraged. Fear of God, respect for the name and authority of the Supreme Ruler, and confidence in the moral law as an expression of the Divine will are too little held on the French heart. Religion is at no low an ebb that it has little influence on the social order and practical life of the people. If certain apostles of modern thought could have their way our Republic would soon be found tottering on similar shifting sands.—*Christian Advocate.*

An Unfortunate Millionaire.

A newspaper reporter recently congratulated a well known millionaire on his prosperous condition—a splendid establishment, high position, wife and daughters leaders of society, fine horses, everything in fact, that could be desired to make life pleasant. The reply was, "You are greatly mistaken. There are few men in moderate circumstances, not pinched by poverty and content with their position, who are not infinitely more happy than I am. Whatever may be a man's wealth, he can use for himself but a small portion of it. Like the poor man, he must eat, drink, sleep, and wear clothing. What he has more than this goes to the benefit, possibly it might be more nearly correct to say to the injury of others, who regard what they receive as their right, and do not understand that any obligation of gratitude, love or duty is impressed upon them as a consideration. The poor man more frequently enjoys good health, partakes of his simple meals with better appetite, enjoys sound sleep, and goes to his daily labor refreshed, and with but little care. If he is blessed with a good-tempered and sensible wife, not tainted by social ambition, his home becomes a little Heaven upon earth. Not so with the rich. The care of property is a constant source of anxiety. The ambition of the wife is to be a leader in society; the daughters waste life in utter uselessness; the sons become dissipated spendthrifts. For myself I confess with much regret that I have very little intercourse, socially or otherwise, with my family. Other company is more congenial to them; the daughters keep their beds until near noon—then dress for lunch; the afternoons are devoted to making calls, receiving visits, attending receptions; the evenings to operas, concerts, or some kind of dissipation; no useful work forms any part of the daily or weekly program of their lives.

The life of the boys is even more unsatisfactory. I give my sons at college an allowance of \$200 per month; they cannot live on it, and bills are sent to me for payment.

"But," said the reporter, "you must have some pleasure; you have fine horses, and are fond of riding and driving." "Yes! when I am permitted such indulgence; but I have no rights that wife or children consider themselves bound to respect. My only privilege is to pay bills. I am a locomotive tank. Wants are legion, and every want must be gratified, cost what it may; to object would be to destroy what little comfort remains in the family; it is only by letting its members do as they please, that outbursts of dissatisfaction are prevented.

"You referred to the opportunities for recreation in riding. I will give an illustration: Yesterday I ordered my man to bring my saddle horse; the reply came, 'Very sorry, but Miss Julia has loaned him to her young man to take a ride with her in the Park.' Then bring the dog-cart; I will drive.' 'That's gone, too; Master Charles has taken it for a drive with a friend.' 'Then I will take the two-horse carriage.' The madam has taken that with the footman to make calls.' So it goes. Do you envy me my wealth when I am not able to secure with it the ordinary enjoyments of life?"—*Church Union.*

Natural History, Science, etc.

Intelligence in a Dog.—Margaret Deland of Boston, has sent to "Our Dumb Animals," the following anecdote of a favorite mastiff dog, Eric.—It seems that during the past year Eric has made friends with a kind Norwegian man,

who has lived in the neighborhood. It has been the habit of the dog to meet this old man and walk along with him, to be rewarded, perhaps, by a pleasant word or a pat on the head. On Saturday last a friend of this man and of my own came in to see me, and said to me, "Did you know that Mr. Bernsten is very ill, that he is dying? He cannot live through the day," Eric was lying at my feet watching us with his bright, intelligent eyes, and we talked of Mr. Bernsten for some little time,—his kindness and goodness, and his dignity in facing death that was so surely coming. A little later Eric left us and I did not see him again until late in the evening.

This is what occurred in the meantime. Eric went out upon the street and followed some people, who, it seems, were lodgers in the same house in which Mr. Bernsten lived. When they reached the door of this house, Eric quietly entered with them, without any hindrance or any guidance from them. He walked up one flight of stairs and then another flight of stairs, until he came to a closed door. Here he stopped and softly scratched. Within that room was the dying man, with his children near him. When they heard this soft noise outside the door, some one rose and opened it, and there stood Eric. He entered, went over to the bedside and licked Mr. Bernsten's hand gently. The dying man patted him feebly on the head, and then Eric turned and left the room and went down-stairs again.

Who shall say how much he understood of the conversation about his friend, or what strange instinct led him to the door of that dying chamber?"

Preserving Lions and Alligators.—Neither lions nor alligators would appear at first sight to be indispensable to the welfare of a civilized and orderly community. Nevertheless, the Government of India has just felt itself constrained to issue a strict prohibition against killing the few remaining lions which have escaped the destructive rifle of the British sportsman; while nearer home the authorities of Louisiana have recently made public an order forbidding the shooting of alligators on the Mississippi, between Baton Rouge and New Orleans. By a strange coincidence, the proclamation issued at Calcutta bears the very same date as that of the Governor of Louisiana. The action of the Governor does not seem to be dictated by any special love of the scaly monster, but by fear of rats, which do an immense amount of damage to the corn on the riverside plantations. The alligators are "rough on rats," when not interfered with by eager sportsman. But of late years they have been persecuted by man, and the rats have in consequence had everything their own way. While the reasons advanced by the New Orleans proclamation are entirely satisfactory and comprehensible, it is difficult to understand the object which the British Government has in view in "preserving" lions.—*New York Tribune.*

An Ingenious Device for Lighting the Bottom of the Sea.—In the investigations that were undertaken by the Prince of Monaco in deep sea soundings, an ingenious method was adopted to obtain specimens of the living creatures existing at the bottom of the ocean. The apparatus used was shown at the Paris exhibition. The cage in which the submarine animals were caught, according to *Le Genie Civil*, consisted of a cylinder of wire, having three conical entrances, like those of a lobster pot, and weighted for submersion with detachable weights. It was, however, very unlikely that at these immense depths,

where the darkness is practically total, any fish would voluntarily find their way into the trap, and steps were taken to attract them by a light placed inside it. Obviously, no light was available but an electric light, but to get an electric light to burn a mile or two under water was not easy.

The only resource was to supply the incandescent wire from a battery in the trap. Here, however, another difficulty occurred. It was necessary to inclose the battery, which had to be of considerable power, in a box of some kind, and, as the hydrostatic pressure at such depths was six or seven hundred pounds to the square inch, it was found impossible to make a box which was not crushed before it reached its destination. At last, however, this trouble was overcome by the curious device of connecting the box with a balloon. The balloon was made of cloth, dipped in India rubber, and so arranged that the air in it was in communication with that in the battery box.

On sinking the apparatus, the hydrostatic pressure, being virtually uniform all round the balloon, compressed it equally on all sides, forcing the air out of it into the battery box, until the pressure inside the box and balloon exactly balanced the pressure outside. This process went on to any extent, so that at the bottom of the sea, although the balloon was reduced by the enormous force exerted on it to a small fraction of its original size, it still kept the internal and external pressure equal. On raising the apparatus again, it expanded as the pressure diminished, and brought the battery box to the surface uninjured. So successful was this device that, not content with capturing deep-sea fish, the Prince and his assistants propose, on their next expedition, to send down a photographic apparatus and bring back negatives of the bottom of the ocean, as seen by the electric light.—*Gas Lighting Journal.*

Bravery of Sparrows.—Captain Holzworth, of Cleveland, tells a curious story of a flock of sparrows. The cat belonging to his house was in the habit of capturing one of the birds to satisfy her own appetite, while the Captain's wife fed the sparrows with crumbs. This was not practised many times before the wily little birds took precautions against further depredations by a constant lookout, all flying in a body on the first indication of a spring from Tabby. At last, one day, after she had been frustrated by this manoeuvre and sat patiently awaiting the return of the birds, they held a convention on the fence, conducted, like many human conventions, with much unintelligible chattering, and resumed their repast. After the cat had become satisfied that they were too much engrossed in eating to notice her, she made another spring. The birds were up in an instant, and, instead of flying away as usual, they formed themselves into a hollow square, and charged upon the foe. Some got upon the cat's back, and scratched and pecked with all their might, others flew right into her face, while the balance chased her. The cat was so surprised at first that she stood, unable to move. The birds became more and more infuriated, and fought so savagely that they drove the foe down the garden path on a full gallop and under the barn. They returned to their feast, and were left unmolested the rest of the winter, the cat keeping at a safe distance whenever they appeared.—*Cleveland Leader.*

Submarine Divers.—Water exerts great pressure on a diver, even at moderate depths. Every 30 feet of descent represents an additional weight

of about 15 pounds on the square inch. Practice has shown that a submarine worker breathes without much effort, has control over all his organs, and preserves his presence of mind down to about 120 feet, but below 150 feet the external pressure produces uncontrollable physiological effects upon his internal organs, and life is endangered.

Native Peruvian Cotton.—*Gossypium herbaceum peruvianum*, an article used very extensively in Europe, in the manufacture of woollen goods, with which it mixes readily, on account of its rough, strong, and long fiber, is produced abundantly throughout the State after the rainy seasons, which are periodical, and occur generally every seven years, and is cultivated always along the banks of rivers on lowlands irrigated by the overflow of streams.

The plant is arborescent and perennial, and after fully developing, continues producing cotton for five or six years in succession, provided there be some moisture in the ground, needing, however, very little of it on account of its deep rooting, thus reaching moisture at great depths.

The system of cultivation of this plant is quite primitive, the seeds being planted by making holes in the ground with spades, without tilling or manuring the soil. The plant becomes developed and begins to bear cotton, in dry and sandy soil about six months after planting, and about nine months in rich and wet lands, continuing to yield at short intervals for five or six years more in succession. It is wonderful to behold the same plant in blossom, with pods, buds, and cotton, all at the same time, and giving a continual yield for the time above stated.

The soil is wonderfully rich, and in the valley of Payta, Columbus, has been under cultivation by the aborigines, from time immemorial, as its fertility is kept up unimpaired, by the deposit left by the inundations—which occur about once in seven years.

The cotton is collected when the pods open, by women and children, who are paid about 40 cents for every quintal (100 pounds). It is taken from the fields to the ginning house, where it is cleaned and made into bales of about 175 pounds each.

The quantity exported annually averages from 65,000 to 70,000 bales, the gross value of which, at current prices here, is about \$2,000,000 in current money—(Bolivian silver dollars, equal to 68 cents each). Seeds are now also exported for oil making. Europe is the market for both products.—*Consular Reports of the U. S., 1890.*

Items.

Satan is a Skilful Soul-winner.—His schemes are laid with marvellous success. Prizes have frequently been offered for good conduct and proficiency in studies at school, but the prize system is not monopolized by the day-school and Sunday-school teachers. It is said that a teacher in Chicago recently discovered in the possession of her scholars cards which had been given them by a saloon-keeper near the school. The cards were punched for every drink taken by the boys, one punch for beer, two for straight drinks, and three for mixed drinks. At the expiration of each month prizes were given, the boy having the largest number of holes punched in his card received a revolver, the second a line of Jesse James, and the third a meerschaum pipe. Surely this is crying on the drink-business with a high hand.—*Christian Advocate.*

Indian Logic.—In the *New American Review*, there is an exceedingly interesting article by Bishop Whipple, in which he describes his experiences among the Red Indians. From the following amusing story we learn that even among the Indians example preaches much more eloquently than pre-

cept. The Bishop had been blaming *Wabasha*, a chief in the *Dacotah* nation, for holding a scalp dance over a murdered *Chippeway*, and threatening him with Divine vengeance on the great accounting day. This was the Indian's response:—

"The old chief smiled, drew his pipe from his mouth, blew a cloud of smoke upward, and said:—'White man come to war with his own brother in the same country; kill more men than *Wabasha* can count in all his life. Great Spirit smiles, says 'good white man; he has my book; I love him very much; I have a good place for him by-and-by.' The Indian is a wild man; he has no Great Spirit book; he kills one man; has a scalp dance; Great Spirit is mad, and says, 'bad Indian, I will put him in a bad place by-and-by.' *Wabasha* don't believe it."—Selected.

Secret Societies.—The increase of secret societies, the separate organization of classes, and the efforts of each class to obtain legislation for its own exclusive benefit bodes no good to the general public. This special and class legislation is sought through secret combination, the members of the society taking an extra-judicial oath of secrecy. The result is that what ought to be a united people is becoming separated into segments, each organization for itself and against all the other people of the Commonwealth. The result is that we do not organize and combine together for their own protection are left at the mercy of these combinations, and it is the honest, industrious, well-doing class who do not combine to promote their own pecuniary interest. I may say it is secret societies for the promotion of the pecuniary interest of the members which are objectionable, and it is these societies which are the cause of the trouble that comes to the community at large. Of course our religious or beneficial societies of any kind or partnership for business purposes are not objectionable, but they are never connected by any element of oath-bound secrecy. The fruits of secret society policy are beginning to ripen. Those of *Mollie Maguire*, *anarchists*, and *San-nan-Gaels* have all received their just and bitter due. The result is that, by their admitted necessity for secrecy they declare that their ends and purposes are such as will not bear the light.—*Associate Presbyterian*.

A Question of Morals.—The *Christian Advocate* publishes the following Query and Answer.

Q. 3152. If two unconverted persons wager a sum of money, and before the bet is decided the victorious person becomes religious, would it be right for the said person to accept the stakes, provided that he used wholly for Christian purposes?

A. The writer of this question informs us that he is a young man of eighteen years of age. We take great pleasure in answering him:

First, the proviso is without meaning, for it would be just as right to receive and expend it upon a bicycle or a watch or a dog as to spend it upon Bibles or taking care of the poor. It would not be right in any case to receive it, because he who is converted cannot voluntarily receive the result of an incomplete wrong act begun before conversion.

Suppose he had gone into partnership with some one to rob a house, and the robbery had been perpetrated, but the plunder had not been divided, who would suppose it right for the Christian to take his share? We do not say these cases are parallel in any way, but they are parallel in the element of wrong, and show the principle.

It is his duty to say, "When I made that bet I was not a Christian. I now think gambling in all its forms is wrong, and I will not take the money."

Adorning.—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit. . . . For after this manner in the old time the holy women also, . . . adorned themselves."—1 Peter iii. 3-5.

The apostle here gives plain instruction to Christian women in regard to their attire. In this reference to dress agreeing as it does with the whole

tenor of Scripture, it would be sufficient to convince an honest seeker for light.

We can hardly conceive that Jesus our Saviour ever decked himself with worldly ornaments as many church members do in these days. Simplicity and humility so mark every act of his life and characterize all his teachings, that even the skeptic and infidel can but admire. To be a Christian is to be like Christ, in all the workings of his life and in all his sayings. How then can a *holiness* woman wear worldly attire? A person's taste is usually shown in her dress. When one is following Jesus, living for Him alone, will she desire to deck herself with earth's adornments? Surely, to one whose heart has been washed in the blood, superfluities in dress will be utterly distasteful. Such an one can truly sing,

"There's no thirsting for earth's pleasures,

Or adorning rich and gay;

For I've found a richer treasure,

One that fadeeth not away."

We once heard a preacher say, "You cannot shake the dead leaves off a tree, but just let the new life in the spring course through the branches and they will fall off easily and naturally. So it is difficult to get unsave women to dress plainly, but let them get eternal life in their hearts and see how quickly the garb changes."—*Adelaide L. Beer*, in *Earned Christian*.

New England Yearly Meeting, (Larger Body).—This was held at Newport, R. I., commencing on Sixth Mo. 13th.

The number of members was stated to be 4468, an increase of five over last year.

The Normal Institute for colored pupils at Maryville, Tennessee, was reported to be in a flourishing condition, with an average attendance of 144. Benjamin Knobel, a Friend who had done much during his lifetime to forward the work of this institution, had died during the year and left a bequest by his will for its continued support.

The health and progress in their studies of the pupils at Providence Boarding School were stated to have been very good. The number of boarders was 192, and of day scholars, 81. The introduction of a new system of instruction in the institute drew the attention paid to art, &c., do not seem to us favorable to the training of the young in the self-denying principles of the Gospel as held by the Society of Friends.

The proposition from Kansas Yearly Meeting for a permanent conference of the Yearly Meetings, was declined.

A special feature was the devotion of an hour to special religious service in memory of Friends who had deceased during the last year.

A petition was adopted to the governments of the world, to discountenance the liquor traffic, and cease to legalize it.

It was decided to discontinue the practice of giving retainer minutes by the Yearly Meeting to ministers from abroad.

The meeting next year is to be held at Portland, Maine.

The *Philadelphia Press* of Sixth Mo. 26th, contains a report of the Yearly Meeting from a special correspondent, which says:—"A number of changes in our rules and practices in the members were apparent, the younger members being much more progressive in their methods, while the older and more conservative people are gradually changing from their adherence to many of the old-time customs." Evidences of this change are seen in the noticeable increase in the use of singing in meetings; and in the degree of support given to ministers.

Our eyes are guided by our hearts. They are quick to catch a sight of that for which our longings are alive. We can see a dear one's face a long way off, when we are watching for it at a crowded railway exit. A college student can see the colors of his own college in the buttonhole of a street-passer, when one less interested would never notice that tint of blue or enamel. It is the same in every sphere of being. "Spiritual things are spiritually discerned." What we fix our eyes on outside of ourselves

depends on what we are within. What we see shows what we are.

Weather report for Sixth Month, observed at Westtown, Chester County, Pa., by William F. Wickham:

Mean Barometer,	30.010
Highest " "	30.318 on 9th
Lowest " "	29.783 " 12th
Mean Temperature,	71.6
Highest " "	89.2 on 23th
Lowest " "	59 " 9th
Greatest daily range,	30.5 " 1st & 9th
Least " "	6 " 21st
Total rainfall,	4.283 inches.
Number of clear days,	15.
Number of fair days,	8.
Number of cloudy days,	7.
Prevailing direction of wind West.	

THE FRIEND.

SEVENTH MONTH 19, 1890.

The published reports of the proceedings of both Dublin and London Yearly Meetings refer to the fact that there is at the present time no epistolary correspondence kept up between either of those Yearly Meetings and that of Philadelphia. From the tone of several letters recently received from Great Britain, we infer that there exists a willingness among many Friends in those Yearly Meetings that such correspondence should be reopened. Indeed, a letter from London says, "The door is locked on your side only."

We have little doubt that the visit (as yet uncompleted) which has been paid by two members of Philadelphia Yearly Meeting in various parts of Great Britain has tended to strengthen the desire for closer and more unrestricted intercourse. The general testimony which has reached us, in regard to this visit, is one of satisfaction—that it has been acceptable to the churches. One letter, addressed to the editor, finds fault with our Friends for speaking on one occasion on the subject of dress, but notwithstanding, says they are "very acceptable with us." The presence and labors of acceptable ministers could scarcely fail to awaken a query as to the causes which prevented an interchange of epistles, such as takes place between London Yearly Meeting and other similar bodies in America.

But the letters received do not all speak the same language, as to the desirability of a renewal of correspondence. One from Great Britain says: "I feel full unity with the Philadelphia Yearly Meeting in *not* corresponding with London Y. M., and I long to be able to strengthen your hands in keeping your very important position in upholding the principles of Truth as held by the early Friends. As long as you keep to yourselves, although you may be weak, yet you are as a body, a living epistle, read and known by all around you."

In thinking upon the underlying causes, which have rendered possible the suspension of a correspondence, which had been carried on for so many years—ever since the first settlement of Friends in this country, the writer well remembers the high estimation in which London Y. M. was held among us in his youthful days; and the unity which was felt with such faithful laborers from that country as George and Ann Jones, Thomas Shillito and Daniel Wheeler. The first serious wound which this bond experienced, was by the course pursued

by English Friends in reference to writings issued by some of their members, designed to promote the study of the Holy Scriptures, but containing sentiments inconsistent with the teachings of early Friends, teachings which had always been regarded among us as expressing the true principles of the Gospel. The *Brief Narrative of the Position of Philadelphia Yearly Meetings* clearly sets forth the concern which was felt by that body on this subject, and the practical refusal of London Y. M. to take any effective steps to discourage the circulation of the unsound doctrines alluded to. The natural effect of this was to lessen the confidence with which that body had been regarded as a standard bearer of primitive Quakerism. This confidence was still further weakened by its subsequent acts in giving countenance to sections of the Society in this country, which our Yearly Meeting refused to acknowledge as true representatives of the Society of Friends in their respective limits—especially in the case of the division in Ohio Yearly Meeting.

And an additional cause of uneasiness has been the belief that, in some of the benevolent or professedly religious movements that have developed among Friends of Great Britain, there has been a neglect and disregard of those limitations, which would be imposed by a faithful adherence to our principles.

While these considerations, as we believe, have had an important influence in discouraging Friends of Philadelphia from the continuance of correspondence, yet we do not doubt that there are in the limits of London and Dublin Yearly Meetings, many Friends of deep religious experience, who are sincerely desirous of maintaining the profession of our faith without wavering, and many others, who are well-disposed, and desirous of promoting the Redeemer's kingdom among men, although in some respects they may lack clearness of spiritual vision. It is right to feel sympathy with such, and to cherish a desire that a clear testimony for the truth may be upheld in that land where the light of the Gospel so gloriously shone forth 250 years ago.

But if an effort were made officially to manifest sympathy with such by epistle, it would seem necessary to accompany it with a clear protest against some things that have received countenance in London Yearly Meeting, or else we should be looked upon as drawing back from the position we had taken in defence of the Truth; and so would practically weaken the hands of those who are endeavoring to support the ancient principles of the Society. Such a protest, it would be unpleasant to send, nor could we expect that it would be kindly received.

The outlook of the times indicates that it will be necessary to wait in patience until the Head of the Church himself gives the command and opens the way for the resumption of epistolary correspondence.

SUMMARY OF EVENTS.

UNITED STATES.—The President has signed the act for the admission of Wyoming as a State. He has also signed the Silver bill, which provides that the Secretary of the Treasury shall purchase 4,500,000 ounces of silver per month, or so much thereof as may be offered at market price, not exceeding \$1 for 371.25 grains of pure silver. Treasury notes are to be issued therefor, redeemable in gold or silver at the discretion of the Secretary.

Senator Allison has discovered that the reckless profligacy of the present Congress will bankrupt the

Treasury, and cause a probable deficiency of nearly one hundred millions per annum.

Major General John C. Fremont died suddenly at his residence in New York, on the afternoon of the 13th instant of peritonitis. He was in the 78th year of his age.

On the 8th instant, the Lottery bill passed the Lower House of Representatives over the Governor's veto—yeas, 65; nays, 31. The bill would have passed the Senate also, but for the sudden illness of one of the Senators. So the Senate, to avoid being beaten, adopted a report to the effect that the Governor's signature was not necessary to a constitutional amendment. The House adopted the same view, and the bill has been sent to the Secretary of the Commonwealth for promulgation without the Governor's signature and without having been passed over his veto. There will arise out of this a law question to be decided by the Courts.

According to a Dover special to the *New York Tribune*, "not a single carload of peaches will be shipped this season from Delaware. Very few growers will have even a basket for their own use, and very many of them not a single peach. It isn't, however, in Delaware that the peach has been so much hurt, with there be many peaches. In some sections there will be none. California will have a moderate crop, and the growers will realize handsome profits. The California peaches are already being bought up by speculators."

Coroner's jury in the Hill Farm mine disaster at Dunbar, Penna., has rendered a verdict holding Robert Lang, the Superintendent, criminally responsible. All the victims are believed to have been burned to death.

The 13th instant a tornado devastated the country on the northern side of St. Paul, causing great damage to property and loss of life. Five people are stated to have been killed outright and twelve injured. The same night an explosion steamer was sunk by the tornado, on Lake Pepin, Minnesota. Over 60 bodies have been recovered.

An explosion occurred on the Lake steamer Tioga, on the 11th instant, while she was being unloaded. The cause of the explosion is unknown, but it was followed by fire and the vessel went to the bottom of the Chicago River. Twenty-two bodies had been recovered up to date.

The official census of Wilkesbarre, Pa., shows a population of 37,750, a gain of 60 per cent. since 1880. It is expected that the total population of Luzerne County will be over 200,000. The estimated population of Hudson County, New Jersey, is 272,000. The population of Pennsylvania, is reported to be 20,700, a gain of 6800 since 1880.

The Bogoslov Volcano, in the Aleutian Islands, is in active eruption, after having been quiescent since 1796. It is less than a thousand feet high, but the flames rise 2000 ft. above its summit. Mount Shifon, 5000 feet high, on another of the islands, is emitting steam and smoke.

Deaths in this city last week numbered 533; 70 less than during the previous week and 54 less than during the corresponding period last year. Of the whole number: 200 were males and 293 females; 222 were under one year of age; 97 died of cholera infantum; 39 of consumption; 32 of marasmus; 28 of diseases of the heart; 27 of inanition; 23 of convulsions; 22 of inflammation of the stomach and bowels; 17 of inflammation of the lungs; 12 of pneumonia; 12 of debility; 14 of old age; 13 of typhoid fever; 12 of bronchitis; 12 of Bright's disease and 10 of casualties.

Markets, &c.—U. S. 4½'s, 103½; 5's 120; currency 6's, 113 1/2.

COTTON was quiet but steady, on a basis of 12½ cts. per pound for middling upland.

FEED.—Winter barn, choice \$14.25; do, fair to prime, \$13.50 a \$14; spring barn, \$18 a \$13.50.

FLOUR.—Western and Pennsylvania super, \$2.25 a \$2.60; do, do, extras, \$2.75 a \$3.00; No. 2 winter family, \$2.25 a \$2.50; Pennsylvania, roller process, \$3.50 a \$4.25; Western winter, \$3.90 a \$4.40; do, straight, \$4.40 a \$4.75; winter patent, \$4.75 a \$5.25; Minnesota, clear, \$3.75 a \$4.25; do straight, \$4.35 a \$4.75; do, patent, \$4.90 a \$5.25; do, do, family, \$4.50 higher. Bye flour was steady, and sold at \$3.25 per cwt. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 92½ a 93 cts. No. 2 mixed corn, 43½ a 44 cts.

No. 2 white oats, 37½ a 38 cts.

BEEF CATTLE.—Extra, 4½ a 5½ cts; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; fat, 5½ a 6 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3 cts.

SHEEP.—Extra 5½ a 6½ cts.; good, 5 a 5½ cts.; medium,

4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; lambs, 4½ a 5 cts.

HOGS.—Good light Western, 5½ a 5½ cts.; common heavy, 5½ a 5½ cts.

FOREIGN.—On the 10th instant, in the House of Commons, W. H. Smith, the Government leader, stated that, in view of the late period of the session, the Government had decided not to proceed with any outstanding order relating to the postponement of the consideration of bills from one session to another. It had also decided to drop the Irish Land Purchase bill and the Tithes bill during the present session, but to again introduce them at the next session, which would open in Elevated Month.

The Turkish Government has sent a new note to the British Government demanding that it fix a date upon which Egypt will be evacuated by the British troops, without the right of again occupying that country.

A dispatch from Muscat, dated the 9th instant, says: "A terrible cyclone has prevailed here and in the adjacent country. Great damage was done in the city and surrounding country. Many houses, both here and on the plantations, were demolished. The loss of life was appalling. Reports thus far received show that 1000 people were killed."

The French traveler Bonvalot, accompanied by Prince Henry of Orleans, has crossed Thibet, and arrived at Tatsien, in the Province of Se-Chuen, China.

At Osaka, Japan, on the 15th of last month, over 50 people were drowned during the launching of a new steamer, the *Muscat*, dated the 9th instant, and the owner, becoming apprehensive, ordered 100 of them ashore. When the launch commenced it was ebb tide, and the ropes used in securing her being too short the vessel keeled. The people on board immediately rushed to the other side, which had the effect of turning the vessel completely over, and those on board were precipitated into the water. At last accounts 55 bodies had been recovered and four persons were missing. About 20 persons were injured.

A dispatch from Zanzibar states that Dr. Peters, the German explorer, returned to the coast from the interior of Africa on the 8th instant.

The London agent of the National Bank of Uruguay received a cable dispatch from Montevideo, on the 9th inst., stating that a law suspending the conversion into specie of the notes of the National Bank for a maximum of three months has been decreed. The Government guarantees the payment of the notes of the bank cedulas and Government debts, all of which are payable in gold. The emission of bank notes will be limited to \$12,500,000, and will be guaranteed by the proper officials. This emission will be received everywhere in the world, and the notes will be convertible that absolute confidence prevails in monetary circles.

Buenos Ayres, Seventh Month 10.—At a meeting of prominent foreign bankers to-day a deputation was appointed to confer with the Minister of Finance on the question of a forced currency. The panic is increasing. It is at 320 premium. The run on the banks continues.

The ferry landing stage at Dartmouth, Nova Scotia, collapsed on the night of the 11th instant, precipitating a large crowd of men, women and children into the water. At last accounts 104 bodies had been recovered, and it was believed that four others were still in the water.

Advices from St. Johns, Newfoundland, say that there have been 2671 cases of diphtheria and 503 deaths since the outbreak of the epidemic. The disease is now under control.

RECEIPTS.

Received from William H. Corse, M. D., Del. \$2.00 64, and for Maria A. Ann Sizer, \$2.00 64; from Caleb Wood, Philadelphia, \$2.00 64; from Benjamin H. Lightfoot, Pa., \$2.00 64, and for Daniel Koll, O., \$2.00 64; from Deborah Satterthwaite, N. J., \$2.00 64; from Abner Allen, Cal., \$2.00 64.

66½ Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

WESTWON BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Month 20.

Parents and others intending to send children to the school, will please call on the following address:

J. G. WILLIAMS, Sup't., Westwton, Pa.

DIED, at his residence, near Concordville, Delaware Co., Pa., on Second-day, the 12th of Fifth Mo. 1890, CALEB EYRE THOMAS, in the 72nd year of his age. An esteemed member and overseer of Concord Monthly Meeting, Penna.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXIII.

SEVENTH-DAY, SEVENTH MONTH 26, 1890.

No. 52.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

JOHN S. STOKES, PUBLISHER,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Articles designed for insertion to be addressed to
JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

FOR "THE FRIEND."

Incidents and Reflections.—No. 233.

TEACHING BY ILLUSTRATIONS.

William Williams, of Wern, near Wrexham, a highly gifted and esteemed Welsh preacher, living from 1781 to 1840; "was essentially a man of peace. He would always avoid everything that tasted of contention in the church. Often would he say that, the law of the house of God was love. He visited many churches during his last illness, and his words to them all were, 'Love one another.' He would repeat a remark he heard in an annual meeting in Liverpool, that 'of all birds, the one that is scared most by the sound of the gun, is the dove.' 'Remember, Mr. Williams would say, 'that the Holy Spirit is likened to a dove, and that if you shoot at one another, the dove will soon leave you.' He made the following impressive remarks in a meeting at Rhos: 'I remember once being in the company of an old seaman, who recounted to me some of his hardships and adventures. He said that the most terrible battle he ever was in, was that which took place in the night between his own ship and another British vessel. The one mistook the other for an enemy. Many were killed on both sides, and the two vessels were greatly damaged; but when the dawn appeared, they found they had been fighting their own friends, for both had the British flag. They at once drew near and saluted each other, and wept over the dreadful calamity. It is just the same with Christians in this world, one set mistaking another for an enemy. It is night and they do not see. What will be their amazement when they look in one another's faces in the light of eternity, after having been fighting fiercely in this world? They ought, at least, to have patience enough to wait for the light before they begin to fight, lest they fire at their own friends by mistake.'

"He was once visiting a family of his friends in Denbighshire. In the morning, when an opportunity was given, he asked the servant, 'Mary, do you think anything of religion, Jesus Christ and your own soul in these times?' 'No, indeed,' was the reply. 'Did you ever before think of these things, Mary?' 'Oh! I did, indeed, many times in years gone by; but that is now over.' The window was open, and there was an apple-tree growing in the garden before it, and it was

then in blossom. 'Well, Mary,' said Mr. Williams, 'you see this apple-tree, so full of beautiful blossoms?' 'Yes,' she said, 'Well, if you were to go to it and shake the blossoms off, no fruit would come; I am afraid that you have shaken off those feelings, Mary,' said he; 'If ever you feel so again, beware of shaking them off, rather foster and cherish them.' Soon after the preacher departed; but in a short time her mistress noticed Mary wiping the tears away from her cheeks, and she asked her what was the matter, whether she was ill or not. She replied that she was not, but that a word which Mr. Williams had said before he went away that morning had made a deep impression upon her. The result of it was that she gave herself to Christ without delay; and she spent a happy life in his service.'—From some of the great preachers of Wales. By Owen Jones, M. A., 1886.

An illustration of faith may be found in the following anecdote:—

"A number of years ago, I read an account of a visit made by the Prince of Wales, in company with an eminent man of science, to a great iron foundry. They stood together by a stream of red-hot iron, flowing slowly out of the smelting furnace. 'Do you believe in science?' said his companion to the prince. 'I do,' was the reply. 'Then thrust your moistened finger into that stream.' The prince at once divided the stream with his finger, and the finger was not burned.

Whether this particular incident occurred or not, the same thing is not unfrequently done by workmen in foundries. On the instant of the contact of the hand with the fiery liquid, there ensues what the scientific men call the 'spheroidal state,' in the water on its surface. The sudden evaporation is somehow attended by a repulsion that perfectly shields the flesh, for the moment, from contact with the burning substance through which it passes. A learned professor has related to me, that having had occasion to refer, in a popular lecture, to the principle of the spheroidal state, and to explain how a stream of molten iron could be thus parted by the naked hand with impunity, a lad among his hearers, informed him that his father, a workman in a foundry near by, had often done it. The lecturer repaired to the place, and the workman repeated the experiment in his presence, but, in reply to an inquiry, informed him that the other workmen were afraid to do it.

We may suppose a person to understand the principle of the spheroidal state, yet the sight of the red-hot liquid might induce a recoil which his faith in the principle would not suffice to overcome."

The account that is given of a Scotch tenant's interview with his landlord, is an instructive illustration of the folly of trusting in spiritual matters to any lower power than Him who rules all things:—

"A certain Scottish nobleman lived quite a retired life, and left his affairs very much in the

hands of others. Donald, one of his tenants, rented a farm, upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused him a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; and, at length, he bent his steps to the castle, determined to make his case known to his lordship. Here, however, he was again repulsed; the porter had received orders from the steward, and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure, as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. At length he approached the private apartment of the nobleman. He heard a voice, and drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited until the prayer was concluded, and could not but hear his lordship pleading earnestly with the Virgin Mary and St. Francis, for their intercession on his behalf.

At length his lordship ceased. Donald, who had stood trembling with anxiety for the result, now gently knocked at the door. 'Come in,' was his lordship's reply, and Donald entered. 'Who are you, man? and what do you want?' was the inquiry. Donald stated his case. The peer listened, was touched with the tale, and having heard something of Donald, assured him of his protection, and that his lease should be renewed. Many artless but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master entered his mind. Donald returned and spoke thus: 'My lord, I was a bold man, and you forgive me, and have saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might, and say something further to your lordship.'

'Well, man, speak out.'

'Why, my lord, I was well-nigh a ruined man; so I was bold and came to your lordship's door, and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them; but I came direct to your lordship, and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, and just go direct to the Lord Jesus Christ himself, and pray to Him for what you need, He will hear you; for He has said, 'Come unto me, all ye that labor and are heavy laden;' and again, 'Him that cometh to Me, I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?'

It is said that his lordship was struck with this simple argument, and that he afterwards found, what a poor penitent sinner trusting in

Jesus will always find—pardon, peace and salvation.”

J. W.

FOR "THE FRIEND."

Joshua Evans.

(Continued from page 402.)

1796. Fifth Mo. 18th.—At a kind Friend's house there was sent in the afternoon a fine riding wagon with nice horses, for that Friend's wife and me to ride in to visit her mother and some others. I told her I had no objection to going, yet was not free to ride in that carriage, nor with such horses; but I could go on foot, and she might ride in it, as a late rain caused the roads to be wet and unpleasant walking. This was a trial to us both, as she appeared to be a good-spirited woman; but I believed it best for me to hold forth my testimony for simplicity and lowly-mindedness.

19th.—I was at Rahaway Monthly Meeting, and at an evening meeting appointed by my Friend, J. S., held here. These seemed to be laborious seasons, though attended by many Friends on their way to Yearly Meeting at New York—reaching to that city next day. I was somewhat comforted; many Friends kindly came to see me.

21st.—The Yearly Meeting of ministers and elders began at 10 o'clock, [where] were our Friends, John Wigham and Martha Routh, from Europe, with others out of other parts; a second sitting thereof was in the afternoon; low times to me. I thought many of us were got into a state of easy indulgence in many things, and are not soon to be removed from both of case. I tried at it a little, yet not much purpose. I hinted that the benefit and well-ordering of this large Yearly Meeting would much depend on the wise conduct of those in high stations—guarding well their own example and conversation; and then watching over younger people carefully: checking their going on formal visits from house to house; that if favored to receive a little good, they might not lose its savor, or learn bad fashions or unprofitable customs, by getting into companies and indulging vanities, so as to be in danger of returning from such a solemnity worse than when they came to it;—that of sitting up late in the evenings, and laying in bed late in the mornings. I had also to mention my belief, it was unprofitable for body and soul. I thought this kind of doctrine seemed rather hard or close for me to deliver among brethren and sisters of high rank in a large city; and though lately visited with alarming mortality, I fear too many are not enough humbled.

23rd.—The meeting of business began, which in most of its sittings seemed times of exercise: the stream being low, as I thought—members being too generally tintured more or less with a worldly spirit—know not the proper value of the precious Truth, and thus become captivated, barren and dwarfish.

At one sitting of the Select Meeting, on Fourth-day morning, the Truth appeared to have comfortable dominion; my mind in the liberty thereof was emboldened to inform my brethren and sisters of my exercise on observing a custom to prevail in the city which I thought was not right; and if I differed from all my Friends in sentiment, I hoped I might be excused. It was that of employing men to do women's work in houses, etc. That I did not doubt there being women enough, healthy and capable of business, if their minds were applied thereto, to do all that was necessary in families; and as provisions were dear, and men's labor

high rated, they had better be employed in the field, or outdoor business, than at women's work. If the young women were to be brought up in a course of family industry, and to rise early in the morning, I believed it might contribute to health, and tend to fit many of them better for business and the management of household affairs; if they should come to need that, than if brought up in an easy, delicate manner; having seen some such in my time who have been reduced to great hardship and unable then to minister to their own necessities; and perhaps there may be instances of this kind proceeding out of families where men had been employed to do women's work, and children indulged in a delicate, idle life. Though my testimony on this head seemed to go hard with some to whom it might seem applicable, yet I found it had the concurrence of many Friends, who expressed their agreement therewith. It was also proposed by one Friend that a minute of the substance of the concern be taken on their book, which was agreed to.

This was a memorable time; the power of Truth in dominion; lofty spirit chained down; the rich and the great having to submit to the simple discipline prevalent in the present season.

In a following sitting of ministers and elders, the same concern was strengthened by others; and Friends in the city and country closely advised to attend to the contents of what was taken on minute at the former sitting. The bow seemed (as I believed) to be at this season renewed and strengthened by the Lord's Power, in the hands of some little ones, who had to shoot their arrows against the queen of pride. I did not find myself cleared without also hinting my exercise on the growing custom of Friends having fine carpets and floor coverings in their rooms; which I believed were not brought into use by the dictates of simple Truth; and that a number of such matters might well be spared, and thus help be administered towards warming and covering many of the poor.

28th.—The Yearly Meeting ended the 28th, with a public meeting. I was exceedingly stripped that evening; having to confess, with the prophet of old, "I am a worm, and no man." So great was my poverty, that I feared I should murmur; there seeming to be no sense of good left. But I tried to get into quietude, therein to know what further the Lord had for me to do. Next day being the first of the week, there were held three meetings in the city; the last of which was appointed for the youth of all descriptions. These were large, and I thought ended well, yet not so highly favored as some have been. Here I parted with my beloved Friends, J. Wigham and M. Routh, each turning to our own allotments in the Master's work: John, to Long Island, Martha to the Northern Meetings in this government, and I towards the Genesee country and Upper Canada.

30th.—Musing on the state of things, I feared that since the late mortality, the people in this city are grown rather worse than better. This is cause of grief to many as well as myself; though I do not see I have any further to do in the place. Next day I left New York, as one having no inheritance on earth. (31st.) Travelled about 40 miles to Croton River, and had a pretty large meeting that evening, on short notice, which proved reviving and satisfactory, believing it ended to the honor of Truth.

Sixth Mo. 1st.—I went about 40 miles further to a Friend's house near the North River; and the next day was at their week-day meeting at Swago, which was small, yet in measure favored,

After which I visited an aged Friend under bodily affliction, but in a heavenly frame of mind, who, although his pain was great, refused the taking of laudanum as a medicine, lest it might tend to stupefy his senses, near the close of life, by its benumbing effects. I much approved of his religious caution herein; fully believing it has often been handed out by doctors in an unrighteous manner; which in some instances may injure the clear understanding of departing souls, in their last moments.

I am informed by a Friend, who says he has it from the mouths of two merchants in New York, who were in partnership, that in the summer of last year they imported from the East Indies teas and silks, on which the duties which were to be paid amounted to more than one hundred thousand dollars; and, as it is said, much of those duties goes towards defraying the expenses of war; I do not see how Friends can, consistently with a clear testimony to that pure principle which stands against all cruelty and bloody measures, freely purchase and use the goods on which such duties are laid; it being (as I take it), generally agreed that those who use or consume the articles so circumstanced do pay the duties. Such are my tender scruples and testimony; and so I leave it for others to look at it, perhaps when I am dead and gone—believing it to be what was given me to bear, and attend to, in simplicity and integrity of heart.

The 3rd, I proceeded on my way, and came to Z. Green's; had a solid time in his family; several young women were there, and it was a satisfactory season. I also visited an aged woman Friend of a heavenly mind, as I believed. I have to wait a little for a companion; feeling inward calmness. This I take to be a Divine gift, to support a tottering mind.

5th.—I was at a Creek Meeting (Nine Partners), where strength was given me to labor (I believe) to the honor of Truth, and my own comfort. Next day, my companion coming, we rode to Little Nino Partners; and the day after that, upon short notice, had a pretty large meeting, to good satisfaction, at Catskill, amongst the Presbyterians.

8th.—Crossing the North River here, we proceeded westward towards Unadilla. I felt myself as a stranger in a strange land; yet perceived a little something which inwardly sweetened the mind. The next day we went much the same course, through a wilderness, where the mountains were admirably high, which seemed awful; and travelling very difficult among roots, rocks and mire. Sometimes we seemed to be surrounded in such a manner with mountains as though there would be no way. Here it was hinted to mind, "Look not outwardly, but to the Lord, and the path." I then felt more easy, scarcely daring for a while to raise my head or look about me. The road also continued difficult the next day, but I was favored with a sweet calm. I thought perhaps many of my Friends were, in another way, toiling themselves, in trying to get riches, and leave their children rich—and I, struggling along thus, might come to die outwardly poor. But my mind was touched on this wise: Thy riches come another way; if thou art faithful, thy reward shall be sure, and sufficient.

(To be continued.)

BLESSED is the man who learns to profit by his wants and infirmities, and who, in all the privations he endures is submissive to the will of God.—Selected.

FOR "THE FRIEND."

Marl Pits.

In a notice of a visit to Hylton's sand pits on the Pensauken Creek, in Tyr: FENIX, of last week, it was stated that they are in the Cretaceous formation—which extends in a long belt or strip across New Jersey in a direction from northeast to southwest.

The lowest of the layers which are included in this formation come to the surface or crop out on the northwest side. These are the plastic clays—the fine clays and potters' clays—such as we found at Hylton's, under the beds of sand and gravel. As we cross the Cretaceous belt at right angles to its length, by travelling to the southeast, these clays sink deeper and deeper into the earth; or, in other words, have more of other layers lying on top of them. Above the plastic clay is a thick bed of clay marl—a dark-colored clay, with some of the green-sand grains intermixed. Above this are three marl beds, separated by beds of red and yellow sands.

Through the kindness of a friend living at Glassboro, N. J., I had the opportunity on the 9th of Seventh Month, of visiting the excavations for marl made by the West Jersey Marl Company on the banks of Mantua Creek. The company had adopted the plan of removing the material lying on the surface of the marl, and then excavating the marl to the depth of the layer—of, perhaps 15 feet—provision having been made for drainage by the construction of a drain into the creek a mile or more further down its channel. This process had been carried on, until they worked so far back into the bank, that the overlying layers of gravel and sand became so thick, that it was too expensive to move them; and another place was selected for the scene of similar operations. These pits were now deserted, and the place presented a view of an uneven bed of gravel lying where the marl had formerly been—in the edge of the excavation; the banks showed the dark green marl in its natural position, overlaid with gravel and sand.

As we go in a southeast direction, the layers of clay, marl sand, etc., sink deeper and deeper into the earth, at the general rate of from 20 to 30 feet per mile; so that one does not travel many miles in that direction before the marl is so far below the surface, that it is not exposed in any of the valleys or gulleys made by the washing of the streams; and then we may be said to have passed the marl district, although the marl still exists as is shown by the boring of deep wells at the ocean side, where beds of marl are pierced several hundred feet below the surface.

In the article on the clay pits, these layers of materials in Southern New Jersey were said to lie on each other like the leaves of a book. To make the comparison a clearer illustration of the actual condition, we may regard the strata of Southern New Jersey as a huge book lying on its side on a bed of primitive rocks, such as we find to the west of the Delaware. The bed on which it rests is not entirely level, but slopes downward at the rate of about 25 feet to the mile. So that the leaf which would be at the level of tide-water on the Delaware River above Philadelphia, would be 1,000 or more feet below ocean level at the sea-shore by Atlantic City.

The marl beds of New Jersey are rich in fossils. On a former visit to the West Jersey pits, at a time when digging operations were being carried on, I obtained many interesting specimens; but the locality where they were

then most abundant, was now so overgrown with bushes and briars, that search there was fruitless. We found, however, a pile of shelly deposit thrown up by some diggings at the mill on Mantua Creek, which yielded many specimens of interest. Large shells appeared allied to the oyster of to-day, were numerous; and I was interested to notice the outer part of many of these shells perforated with numerous small holes, such as we now see on the shells of our present species—and which are made by a boring sponge—thus giving us a proof that such sponges existed in the waters of the ocean where these shells grew long ages ago.

Another fossil that interested us much was a smooth, round crystalline formation one-half an inch or less in diameter, and from two to four inches long, and tapering to a blunt point at one end. These are sometimes found in great abundance, and are the remains of an ancient species of cuttle-fish. At the larger end, in its unbroken state, there is an expanded hollow portion, which the living animal inhabited. The specimens we found were all imperfect;—indeed this thin enlargement which formed the home of the cuttle-fish is so fragile, that comparatively few of the thousands of specimens that have been picked up have any part of it left unbroken.

The bones and teeth of many varieties of fish and reptiles have been found in the marl formation—proving that these layers of sand, clay, etc., must have been deposited beneath the waters of the ocean, which then reached the vicinity of Trenton. This was probably then the point where the Delaware River emptied its waters into the sea.

Some fish-ponds had been constructed by the banks of the Mantua Creek, in which we could see the gold-fish swimming about. Across the top of these ponds, in places, were stretched sheets of wire netting, the object of which we supposed was, to protect the fish from depredation of the heron and other water-birds which prey on fish. Some parts of the pond were covered with a growth of water-lilies.

In a shallow part of the creek we noticed a little school of perhaps 20 very little catfish, looking somewhat like tadpoles. They were clustered around a large stone.

J. W.

Storehouse and Fortress.—The poor peasant or fellow, who lives from year to year, or rather from month to month, conceals his scanty store, which is to supply him till the next harvest, in a *siló*, or underground pit, carefully covered over, either in his little plot or in the yard of his house, and drives his goats every night into his court-yard; but when a man becomes richer, in a land where wealth consists in flocks and herds, and in stores heaped up, rather than in money, this wealth in kind cannot be so easily concealed, and his first aim is to secure his possessions against the surprise of marauding parties. With this object he prepares to build a storehouse, or defensible tower, such as we see still among the Druses of the Haran, where he can bestow all his fruits and his goods. As the robber parties are generally only a troop of light-armed horsemen, a simple square building of stone, loopholed in the upper story, is sufficient for security, these towers not being intended to resist regular military operations. Such a tower still exists at Carmel in Judah, the home of Nabal, and is attributed to Abigail's churlish husband by the country folk around, though in reality of no earlier date than the time of the Crusades, having probably taken the place of

an earlier and ruder building. The need for these towers, and the way in which stores were kept by the poorer classes, is illustrated in Jeremiah 41: 8, where ten men plead for their lives, "Sith we have no treasure in the field, of wheat, and of barley, and of oil, and of honey; that is, hidden in stores, buried underground, which they could reveal to their captor, if their lives were spared."—*H. B. Tristram, Canon of Durham.*—From S. S. Times.

FOR "THE FRIEND."

Divine Intelligence.

We are told there is a spirit in man, and that the inspiration of the Almighty, through the medium of this spirit, gives an understanding in relation to heavenly things. And we have plenty of words outwardly, from the natural man, in relation to the works of the Spirit. But to hearken to the living eternal Word inwardly, which gives Divine intelligence to the soul, is better than all; for it is not only able to comfort at present, but to save forever. And this is that living Word of faith which has been preached inwardly to every intelligent son or daughter of Adam since the world began; and is said to be nigh to us all, even in our hearts and in our mouths as a swift witness to help us to discern between good and evil. For it is a discerner of the thoughts and intents of the heart. So that which may be known of God is manifest in man, for God has shown it unto us by his Spirit. Yet our vanity and self-confidence are so great, that many appear to prefer the letter to that Spirit which searcheth all things, even the deep things of God. And in this searching Daniel says, "many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand, And they that be wise shall understand. And they that be wise by Divine intelligence, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." But we all have to be tried. Paul was a chosen vessel of the Lord; yet a messenger of Satan was permitted to buffet him for a season, as a thorn in the flesh. So he besought the Lord that it might depart from him. But the answer of the Lord was, "my grace is sufficient for thee, for my strength is made perfect in weakness." So we should "count it all joy when we fall into divers temptations, if his preserving grace is around us, knowing that the trying of our faith worketh patience. But we must let patience have its perfect work, that ye "may be perfect and entire, wanting nothing." And when this condition of perfection unto salvation is attained, it places us back as into the garden and paradise of God. For Christ says: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God," like our primeval parents were before sin entered into the world, and death by sin.

Here we may partake, at intervals, even this side the grave, in a joy unspeakable and full of glory, as a foretaste of the full fruition in the world to come. It is spoken of a being unspeakable because it is deeper and more sublime than human language can reach. Yet we have modern experts who profess to explain it all out with the enticing words of man's wisdom, when we are plainly told that the world by its wisdom knows not God. But a sufficient portion is revealed to God's little ones by his Spirit, whether they have ever seen the Scriptures or not.

But I believe that Paul meant what he said, where he says, "All Scripture is given by inspiration of God," and is profitable some for one

thing and some for another, that the *man of God* may be thoroughly furnished. Having the Scriptures without and the immediate inspiration of the Almighty within, as a heavenly anointing—an unction from the Holy One—together with various gifts, all from the same Spirit, we are thoroughly furnished up to all good works, and left without excuse.

Now from what I have written the reader may see that I believe in a Divine intelligence shining upon the heart or the spirit in man, as the inspiration of the Almighty, which gives to all who in faith open their hearts and receive it, an understanding in the ways of life and salvation. And that this saving seed of grace is universal. And surely this saving seed of life and grace is universal, for the ways of light and life are as extensive as the ways of sin and death.

D. H.

DUBLIN, IND., Sixth Mo. 27th, 1890.

FOR "THE FRIEND."

The Growth of Language.

The main feature of the gradual development of our spoken language, as a human institution, may, perhaps, be the more or less continued origination and multiplication of abstract or general terms, as we are privileged to rise from the plodding contemplation of particular details or items of common experience, to the perception of classes, and the apprehension of principles. It thus becomes the rich heritage of us on whom the ends of the world are come, and who are equipped with the comparatively recent science of philology, that we can even trace the historic development of human thought, in the corresponding development of language, such as the formation of the habitable surface of the globe we thus temporarily inhabit, is inferred by the geologist from an inspection of strata and fossils. The fossils seem to stand for particular literary productions, and the strata for the contemporary degree of development in current language.

A notable intimation of the primeval paucity of general terms, is that in the first chapter of the Book of Genesis, where, by that law of "poesis," which we must ever follow in the expression of advanced thought, the word "day," is used to signify "period,"—the concrete item to stand for the, as yet, unnamed class, or abstraction. All original utterance demands an effort of the imagination, such as that which is here implied. So, again, when "the prophet [Habakkuk] upon Shigionoth" was contemplating the possibilities and the demands of what, in our day, would be designated as "the living present,"—the truly awful transition instant between the tremendous past and the pregnant future,—he resorts to the very concrete primeval phrase, "in the midst of the years." The abstract present seems then to have been so shadowy a thing to have a non-substantive specially devoted to it. "In the midst of the years make known!" Give us of thy undefeatable knowledge—give us adequate light and certainty in the continual crisis of our life-battle! "In wrath, remember mercy." Let "the sun of righteousness arise with healing in his wings." Atone for the past in indeed precious as a preliminary mercy, but the ounce of prevention is even more than the pound of cure. Give us understanding and we shall live (Ps. cxix, 144). Our spirit will then indeed sustain our infirmity (Prov. xviii, 14), for we will work and even sing praises, "with understanding," even as the whole men which thou hast designed us to be! For

the prophet had already complained, "O Lord, I have heard thy speech, and was afraid." That was indeed a speech, in which there was no uncertain sound, and in the light of which all current plausibilities were exposed in their inherent deformity. His first thought was for a revival of the simplicity and sensibility which quickly forsake the votary of pleasure. The pursuit of pleasure is nothing but the pursuit of surfaces; and depth of experience is essential to the satisfaction of spiritual beings, who, by yielding to the strivings or solicitations of the Divine Father of spirits, have been quickened to the consciousness of their own spiritual nature. The so-called revivals of religion in our day, have been too largely characterized by a superficiality of faith, which has admitted and condoned a superficiality of life and of aim, and forged, at best, but a slightly improved conventional fetter, or mould for the forming mind. When the prophet petitioned, "Revive thy work in the midst of the years," he, doubtless, had reference to a work which begins in introversion, and which included self-examination, and a scrupulous controversy with maxims and methods, which have no present warrant, but a prevalent worldly consent and practice. The life of the church is the ordained "light of the world;" not the life of the world, the light of the church. The true members of the church universal in all ages, inasmuch as they individually build upon the immediate revelation of that Divine Word, which, in the fulness of time, "was made flesh and dwelt among men," are in all ages prepared to sound the warning, "say ye not a confederacy," but "sanctify the Lord God in your hearts." Build upon the real rock of Peter, upon that true and abiding mystery of Christ, which underlies, or has underlain, all true precedent, ritual, and history; but build not upon even the best precedent, ritual, or history, not even upon the knowledge, or tradition of Christ himself after the flesh, or you must tend, however gradually and insensibly, to that self-styled "Catholic church" of which it is an essential tenet, not so much that its life shall be "hid with Christ in God," as that it shall be a visible institution in the sight of the world.

RICHARD RANDOLPH.

Sixth Month, 19th, 1890.

FOR "THE FRIEND."

Canada Yearly Meeting.

The different sittings of this Meeting commenced on Sixth-day, the 20th of Sixth Month, at 10 o'clock, A. M., with an attendance of representatives from the Quarterly Meetings equal to other years, but the number of members present was less than usual.

There were also in attendance, Friends from North Carolina, New Jersey, Pennsylvania, Ohio, Iowa, and New York, some of whom presented certificates, expressive of unity, from their Monthly, and Quarterly Meetings; their company, and labors in the meeting were received as a further token of the Lord's goodness to, and remembrance of us as a people.

Epistles were received from Western, Kansas, Iowa, Ohio, and New England Yearly Meetings, the reading of which was minuted as having been comforting, encouraging, and instructive.

The session on Seventh-day, and a part of that on Second-day, were principally taken up with reading the Queries and Answers.—This examination of the state of the church, elicited much good counsel and advice, an epitome of which was placed on the minutes to be sent to the Subordinate Meetings.

Information was received of a change in the

times of holding Norwich Monthly, and Preparative Meetings; the latter is now held on the first Fourth-day in each month, at 10 o'clock, A. M., in the Fourth to the Tenth Months inclusive, and at 11 A. M., in the Eleventh to the Thirteenth Months inclusive. The Monthly Meeting is held on the second Fourth-day in each month, at the same hours.

Norwich Quarterly Meeting is to be held on the first Seventh-day, after the second Fourth-day, in Third, Sixth, Ninth, and Twelfth Month, at 10 A. M., in Sixth and Ninth Months, and at 11 A. M., in Third and Twelfth Months.

A Testimony of Norwich Monthly Meeting of Women Friends, concerning that faithful Friend and minister, Lydia P. Stover, deceased, was read and ordered to be printed with the minutes of the Yearly Meeting.

The Meetings for Divine Worship, on First-day, at 10 o'clock, A. M., and 3 o'clock, P. M., held in the Yearly Meeting-house, were well attended, many from the neighborhood coming in to sit with Friends; and may well be said to have been times of refreshing from the Lord.

A committee was appointed to procure the printing of a sufficient number of copies of our discipline, so that each family may be provided with one; and to distribute the same when obtained.

The following Friends were appointed correspondents for the meeting: Allan M. Dorland, Wellington, Ont.; William V. Richardson, Pickering, Ont., and George Korke, Thornbury, Ontario.

The meeting concluded on Third-day the 24th; commemorating the condescension and love of our Heavenly Father, in granting the overshadowing of his presence, during the different sessions thereof.

A Meeting for Worship was held at 3 P. M., which was a solemn parting session, in which covenants were made of greater faithfulness to, and a closer walk with God.

Friends, with few exceptions, left the following morning by early trains, for their respective destinations; many expressing thankfulness for the enjoyment of the meeting, which they believed amply repaid the sacrifice necessarily made in attending.

The above account was forwarded by a member of Canada Yearly Meeting. A letter received from another Friend in that country, says:—

"A deep baptism has been poured out on our younger Friends, at this Yearly Meeting—many of them afresh realizing the great responsibility resting upon them, seeing so many of the fathers and mothers are being removed, and how soon they will be called to fill their places. * * * Love and harmony has prevailed in all our meetings, and Friends have been brought very near together in spirit."

A *Soft Answer*.—The Bible says: "A soft answer turneth away wrath." The *Irish Times* tells of a case in which a gentle action served the same purpose: "A brave, active, intelligent terrier, belonging to a lady-friend, one day discovered a monkey, belonging to an itinerant organ-grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset, in such undisturbed tranquillity that the dog halted within a few feet of him to reconnoitre. Both animals took a long, steady stare at each other, but the dog evidently was recovering from his surprise, and was about to

make a spring for the intruder. At this critical juncture, the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off to the house, refusing to leave it until his polite but mysterious guest had departed." It takes two to quarrel always, and if one won't, the other can't.

The "Dies Irae."

BY PROFESSOR PHILIP SCHAFF.

Three hymns stand in the first rank of Latin Church poems, and perhaps of all religious lyrics: the *Dies Irae* of Thomas a Celano, the *Stabat Mater* of Giacopone da Todi, and the *Jesu dulcis Memoria* of St. Bernard. They have certainly never been surpassed. The first is the sublimest, the second the tenderest, the third the sweetest, hymn of the Middle Ages. The *Dies Irae* is a judgment hymn, the *Stabat Mater* a passion hymn, the *Jesu dulcis Memoria* a Jesus hymn. All date from the ages, which built the cathedrals, witnessed the crusades, produced the systems of scholastic philosophy and theology, and, at a later stage, prepared, through the revival of letters, the way for the Reformation and the higher modern civilization. The Middle Ages have passed, and can never be resuscitated, but what was pure and true and good in any age is immortal, and "a thing of beauty is a joy forever."

The *Dies Irae* takes its name from its first two words, "Day of Wrath," which are borrowed from the Bible; namely, the description of the terrible day of judgment in Zephaniah 1: 15, 16, according to the Latin Version of St. Jerome which was in universal use in Western Christendom during the Middle Ages, as it still is in the Roman Catholic Church. Those words strike the keynote, and should not be changed in a translation. The poem is usually traced to Thomas of Celano, in Italy, a friend and biographer of St. Francis of Assisi, and Superior of the Franciscan convents at Cologne, Mayence, Worms and Spire. He died in his native country in the middle of the thirteenth century, about A. D. 1260 (five years before the birth of Dante). This pious monk wrote the hymn in his lonely cell for his own edification, without dreaming that he would thereby edify unborn millions in languages and countries he never heard of. Like the cathedral builders, he never heard of his own name in the grandeur of his theme. He felt that nothing is great but God, and nothing real but eternity.

The hymn is a soliloquy, a meditation on the terrible day of judgment, when all men shall be summoned before the throne of an infinitely holy God to answer for every thought, word, and deed. It brings before us all the awful theme with a few startling words from the Scriptures, describes the collapse of the world, the resurrection of the dead, the appearance of the Judge, the opening of the books, the trembling of sinners, the award of eternal bliss and eternal woe. It expresses the sinner's sense of guilt and dismay, and ends with a prayer for the mercy of our Saviour, who died for sinners, who pardoned Mary Magdalene and promised the penitent robber on the cross a seat in Paradise.

But what constitutes the infinite superiority of the *Dies Irae* over all judgment hymns, in any language? It is, in the first place, the intensity of pious feeling with which the poet brings his awful theme before the reader. He hears, as it

were, the trumpet of the archangel and the commotion of the graves; he sees the rising of the dead, and the Son of man, in tremendous majesty, opening the books of ages, dividing the sheep from the goats, and pronouncing the irrevocable sentence of life and death eternal; and he pleads in the spirit of the sincerest repentance for mercy, mercy, and nothing but mercy. The poem is a cry from the depth of personal experience of sin and grace, and irresistibly draws every earnest reader into sympathetic excitement.

The second element of the incomparable power of the *Dies Irae* is its classical diction, which for simplicity and sublimity, brevity and force, dignity and melody has no equal, still less a superior, in any literature.

The *Dies Irae*, as a whole, has been more frequently translated than any other poem or book except the Bible. There are from eighty and a hundred German, and over one hundred and fifty English translations. America has taken a very prominent part in this work. I have collected translations from Roman Catholics, Lutheran, Presbyterian, Baptist, Episcopal, German and Dutch Reformed ministers and laymen, which would make a little volume by themselves.

The most distinguished American translator is a physician, Dr. Abraham Coles, of Scotch Plains, in New Jersey. He has made no less than seventeen distinct versions.

Among the double-rhymed translations of English writers, that of Dr. William Irons, who died in 1883, is considered the best. I give it here at the close.

The following is Dr. Irons' version:

1. Day of Wrath! O Day of mourning!
See! once more the cross returning—
Heav'n and earth in ashes burning!
2. O what fear man's bosom rendeth,
When from heav'n the Judge descendeth,
On whose sentence all dependeth!
3. Wondrous sound the Trumpet singeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth!
4. Death is struck, and Nature quaking—
All creation is awaking,
To its Judge an answer making!
5. Lo, the Book, exactly worded,
Wherein all hath been recorded,—
Thence shall judgment be awarded.
6. And when the Judge his seat attaineth,
Amid each hidden deed arraigneth,
Nothing unaveng'd remaineth.
7. What shall I, frail man, be pleading?
Who for me be interceding?—
When the just are mercy needing.
8. King of majesty tremendous,
Who dost free salvation send us,
Fount of pity! then befriend us!
9. Think, kind Jesus—my salvation
Caust' thy wondrous Incarnation;
Leave me not to reprobation!
10. Faint and weary Thou hast sought me,
On the Cross of suffering bought me?—
Shall such grace be vainly brought me?
11. Righteous Judge of retribution,
Grant Thy gift of absolution,
Ere that reckoning-day's conclusion!
12. Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning!
13. Thou the sinful woman savest;
Thou the dyving thief forgavest
And to me a hope vouchsafest.
14. Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying!

15. With Thy favor'd sheep, O place me!
Not among the goats abuse me;
But to Thy right hand upraise me.
16. While the wicked are confounded,
Doom'd to flames of woe unbounded,
Call me, with Thy saints surrounded.
17. Low I kneel, with heart-submission;
See, like ashes, my contrition—
Help me in my last condition!
18. Ah! that Day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him;—
Spare! O God, in mercy spare him!
Lord, who didst our souls redeem,
Grant a blessed Requiem! Amen.

S. S. Times.

FOR "THE FRIEND"

Some Observations on Missionary Labor in the Society of Friends.

[The following remarks have been forwarded for insertion in THE FRIEND, by a concerned member who thinks they will give satisfaction to many of its readers. We are quite prepared to enlarse the view it upholds—that it is the Master's immediate call to each one personally, that becomes his authority to enter into any particular field of labor. If it were not for the outward views of some under our name at the present day, it would not seem necessary to remark, that where the writer speaks of "baptizing," he refers not to the use of water, but to the bringing of the hearers under the influence of the Spirit of Christ—a power which the Head of the Church at times bestows upon those whom He calls into service as his ministers.—Ed.]

With the object which the missionary organizations labor for, every Christian Friend must be in sympathy, and ought to stand ready for his required part therein; namely, the promotion of the kingdom of our Lord and Saviour in the hearts of men.

Whether each individual's place is in a foreign field or nearer home, is to be known only by a sense of the Master's will, under the immediate witness of his Spirit. A sense of the desirableness of labor in any particular locality, is not the requisite authority for entering upon it. It is not our sense of the need, but the Master's immediate call, to one personally, that becomes his authority to enter in.

No text of Scripture is my call to go hither or thither, except as livingly applied to use by the Spirit as my marching order. For instance, the injunction: "Go ye into all the world and preach the Gospel to every creature," or, "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost," is an injunction to "go, baptizing;" for which, without authority to baptize into the Divine name, there is no commission. What God hath joined together—the "Go and preach" and the "baptizing"—let not men put asunder, or assume authority in the former without authority in the latter. So the commission to go is confined to the baptizing power of the Holy Spirit, constraining the messenger, showing him his field—covering his flock under the authority of his ministry, and gathering them into the name of Him to whom the gathering of the people shall be. No society can bestow this commission; but a Christian Society, if it be gathered under the right sense of it, may acknowledge that the messenger has the commission, or their unity with him in it. A society while acknowledging gifts may not undertake to supply fields. It may

pray the Lord of the harvest to do that, and it may speed the laborer on his mission by material contributions. But as an organization for filling places, because it apprehends a need in those places, it would presume upon a Divine prerogative. It can go no farther than to be a society for the encouragement of individual faithfulness to the word of Life as manifest to each soul.

The Society of Friends is established to be such a missionary society as this. It is banded together for the upholding of certain principles of life. It must have confidence in any who propose to labor as representatives of its Christian profession, before giving its official credentials to them; that they do truly represent the Gospel as held by us. It has the right of jurisdiction over all publications or persons operating under its name, to represent its profession in the world at large. If irresponsible and volunteer associations of its members arise independently of its Discipline, still to represent its name in professed Christian work abroad, they travel on the firm's name without the firm's endorsement, and force the parent Society to clear itself from the unauthorized responsibility.

A Yearly Meeting cannot assume the responsibility of every movement which portions of its members may enter upon borrowing its name, or a name bearing that construction. It may have sympathy with the same cause, but cannot be responsible for any private or social movement that may come up under its assumed name, no matter how good the cause.

Natural History, Science, etc.

House Wrens.—The following letter describes some of the habits of these lively little songsters. "We have been more than usually interested this year in a pair of house wrens, that built their nest in a box that I had fastened against the end of our carriage house for that purpose, they appeared here near the last of Fourth Mo.; the male coming a few days in advance of the female, which I believe is common among most birds that go south to winter, and after inspecting the box and surroundings for several days, commenced carrying twigs, hair, feathers, etc. into the box in a very industrious manner, and while the female laid her eggs, and during the time of incubation, the male was very merry, singing at times with great energy; and when the young birds appeared, the care-takers were very industrious, and would feed them with spiders, caterpillars, etc., every few minutes during the day, and the male would frequently dart down and strike us on the head when we came near the box, and we often amused ourselves by encouraging his pugnacious habits, by holding a hand up towards him, when he would fly down and strike it with his bill. However about two days before the young birds were ready to leave the nest, we missed him and his vivacious song, and of course were fearful that "Kitty Gray" had made a meal of him, and we watched and listened in vain for him and his cheerful notes. The mother wren doubled her diligence in the mean time and got the six young birds out of the nest and safely away during the second day after we missed the male bird. And about nine days after that we noticed two wrens about the trees in the yard, and I put up a new box a few feet from where the old one had been, but one day my wife saw one of the birds alight where I had removed the old box from to thoroughly heat it in the oven of the stove to destroy any insects that might be in it, and from the fact of its alighting on that spot against a perpendicular

part, we concluded that at least one of the same pair of wrens had returned, and I then fastened up the old box in the same place, and they soon began to fix up and refit the old nest, and the female is now sitting on another nest of eggs, and the male proves himself to be the same identical bird that was here before, by his pugnacious habit of darting down and striking us on the head or hand, and which we often encourage him to do. We have often thought from their tameness that the same pair of wrens return from year to year to the same place or box. And several years ago we had proof that some of the same brood return to the same neighborhood. It happened that a pair of wrens that had built in a box in our yard brought out a brood of seven young birds, one of which had one leg bent back at a right angle at the knee joint, and two years afterwards, that bird or one with a leg situated in the same inconvenient position came to our yard in the spring of the year, but left in a few days, but we do not know where it settled that summer.—Charles L. Warner.

Chinese Plants.—At Chusan I met for the first time, the beautiful *Glycine sinensis* wild on the hills, where it climbs among the hedges and on trees, and its flowering branches hang in graceful festoons by the sides of the narrow roads, which lead over the mountains. The *Ficus nitida*, so common around all the houses and temples in the south, is here unknown; and many of those beautiful flowering genera which are only found on the tops of the mountains in the south have here chosen less exalted situations. I allude more particularly to the *Azalea*, which abound on the hill-sides of the island. Most people have seen and admired the beautiful azaleas which are brought to the Chiswick fêtes, and which, as individual specimens, surpass in most instances those which grow and bloom on their native hills; but few can form any idea of the gorgeous and striking beauty of these azalea-clad mountains, where on every side, as far as our vision extends, the eye rests on masses of flowers of dazzling brightness and surpassing beauty. Nor is it the azalea alone which claims our admiration; clematises, wild roses, honey-suckles, the *Glycine* noticed above and a hundred others, mingle their flowers with them, and make us confess that China is indeed the "central flower land."

The tallow-tree (*Stillingia sibirica*) is abundant in the valleys of Chusan, and large quantities of Tallow and oil are yearly extracted from its seeds; tallow-mills are erected in several parts of the island for this purpose.

The *Laurus camphora*, or camphor-tree, is also abundant, but the camphor is extracted or exported from the island. The green-tea shrub (*Thea viridis*) is cultivated everywhere; but, if we except a small quantity which is annually sent over to the main-land—to Ning-po and the adjacent towns—the whole of the produce is used by the inhabitants themselves. Every small farmer and cottager has a few plants on his premises, which he rears with considerable care, but seems to have no wish to enter on its cultivation on a larger scale. Indeed, it is questionable if it would answer, as the soil is scarcely rich enough; and, although the shrub grows pretty well, it is far from being so luxuriant as it is in the larger tea districts on the main land. The forests of different varieties of bamboo are very striking, and give a kind of tropical character to the Chusan scenery. I do not know anything more beautiful than the yellow bamboo, with its clean and straight stem, and graceful

top and branches waving in the breeze.—*Fortune's travels in China.*

Snakes.—One of the snakes most commonly eaten is the Australian python (*Morelia variegata*) the largest snake found in Australia, which here in Northern Queensland may even attain a length of more than twenty feet. During winter it seems to prefer staying in the large clusters of ferns found on the trunks of trees. At night it seeks shelter from the cold among the leaves, but during the daytime it likes to bask in the sunshine, which enables the natives to discover and kill it with their clubs. If attacked it may bite with its many and sharp teeth, but the wound produced is not dangerous. These ferns grow in wreaths round the large trunks of trees and look like the topsails of a ship, but they are far more numerous, and like the orchids, which grow pretty much in the same manner, are constant objects of interest to the natives, for in them they find not only snakes, but also rats and other small mammals. They, therefore, as a rule, take the trouble to climb the trees to make the necessary search. They discover the snakes at a great distance, though the wreaths may be fifty to sixty yards above the ground.

We were at one time travelling along one of the mountain streams, while the blacks as usual kept a sharp look-out and examined the numerous clusters of fern in the scrub. Suddenly they discovered something lying on the edge of one of these fern clusters, but very high in the air. Notwithstanding their keen eyesight, they were unable to make out whether it was a serpent or a broken branch, so a young boy, whom I usually called Willy, climbed up in a neighboring tree to investigate the matter. Ere long he called down to us, "*Vindolek! vindolek!*"—that is, Snake! snake! I was very much surprised, as the object looked to me like an old leafless limb of a tree. Willy came down at once, and lost no time in ascending the tree where the serpent was lying.

When he had obtained a foothold near the fern wreath, he broke off a large branch and began striking the serpent, which now showed signs of life. The lazy snake soon received so many blows on the head that it fell down, and proved to be more than ten feet long. While we were taking a look at it we heard Willy, whom it was almost impossible to discover so high up in the tree, call down that he had found another snake, and this made the blacks jubilant.

It seemed, however, to be more difficult for Willy to get this snake down, for it was protected among the leaves, and he was obliged to use his stick with all his might in order to drive it out. At last it tried to make its escape, and crept out over the edge of the wreath of ferns in order to lay hold of the tree-trunk, but the distance was too great and it slipped. It could not get back, for Willy stood there striking it, and so this serpent, which was more than sixteen feet long, fell off; in coming down it struck the crown of a palm-tree, which broke its fall, and quick as lightning, it coiled itself round the trunk of the tree like a corkscrew. Willy did not give up. He came down, and immediately climbed up in the palm-tree to his victim, which was, however so tenacious of life that it did not let go its hold until its head was crushed.

When we came to look for the former serpent we were astonished to find it gone. We all searched carefully every where among the stones on the bank of the river, but it was not to be found, and we had given up the search when Willy, to our surprise, came dragging it behind

him. He had found it at the bottom of a hole in the river, and had dived after it.

These serpents are wonderfully tenacious of life. The one in question was apparently dead and motionless when we left it, still it had been able to crawl twenty paces and keep itself hidden at the bottom of a hole in the river-bed.

The natives, being anxious to secure themselves against other mishaps of this sort, decided to roast the serpents at once. But, as we had not time for this, they procured a withy band from a lawyer-palm, tied the two together until we returned in the evening, and made them fast to a tree, round the trunk of which the serpents coiled themselves. When we passed the place in the afternoon there was still life in them, but they were soon despatched, put together in bundles, and carried to the camp to be roasted for supper.—*Lunholtz's travels in Australia.*

Items.

Newspaper Lotteries.—Joshua W. Leeds publishes in *The Christian Statesman* a protest against a scheme that has been lately introduced in some of the newspapers of endeavoring to increase their circulation by offering prizes to such buyers of their papers as make successful guesses as to the base ball club which will be successful in winning a game.

To the managers of such papers he commends the following language of Governor Nicholls of Louisiana:—
“If the idea recently advanced that the presence among us of a lottery is a blessing and a boon, were entertained seriously, and really by any large part of our population, it would not be considered to be very high in the scale of civilization or of morality, either private or public. That institution ought to be destroyed on both political and moral grounds. Lotteries not only fall under the classification of gambling, but of gambling of the very worst description. The Supreme Court of the United States, speaking on that subject, said: ‘Experience has shown that the common mode of gambling is innocuous when placed in contrast with the wide-spread pestilence of lotteries. The former is confined to a few persons and places, but the latter infests the whole community. It enters every dwelling, it reaches every class, it preys upon the hard earnings of the poor and it plunders the ignorant and simple.’”

W. Leeds adds the following comment:—

“In the present instance, it is not the expenditure of a cent or ten cents in the scheme that is of any particular consequence, but it is the principle which is involved of per chance getting a large return on a very small outlay. It is the mischief which is done when one so far loses his sense of self-worth and integrity as to lend himself, at least to any undertaking or scheme that bears the taint of gambling. And what is to become of base-ball as a game, when it is thus brought into such disreputable association? What, likewise, is the value to be placed on the editorial condemnation of the Louisiana lottery, when it emanates from a paper which issues a prospectus of guessing or betting, with valuable prizes, to promote its circulation?”

The Christian Advocate of New York, in its correspondence with England, says:—

“A very important step in the direction of putting down gambling has been taken by the Government. For some time the newspapers in their advertising columns have offered prizes for competitions. These competitions, in which the public have been invited to take part, have been literal or in any way educational. They have been of the nature of lotteries; they have not depended on the skill of the competitors, but on sheer chance; and they have undoubtedly fostered the spirit of gambling, which has been rapidly spreading among all classes. Such competitions are now declared to be illegal, and a strong blow has been struck at what threatened to be a very grave evil.

Total Abstinence from a Business Point of View.—The Baltimore and Ohio Railroad Company has

sent to each of its employes a circular containing these words: “This company will not, under any circumstances, employ men who are in the habit of becoming intoxicated. All employes known to be habitual drinkers of wine must be warned to discontinue the practice or quit the company’s service. Employes will be discharged if intoxicated either on or off duty. No person discharged for intoxication will be re-employed.” Similar action has been taken by other companies. This movement is not inaugurated in the interest of prohibition or temperance, but in the interest of the safety of travellers depends on the sobriety of railroad employes. The saloon would wreck trains and slaughter travellers on every railroad every day in the year if it could have free course.

Christianity Among Convicts.—The following is extracted from a tract issued by the *Howard Association*, London:

“One of the most striking instances of the power of Christianity over prisoners is afforded by the successful labors of a Medical Officer of Convicts, Dr. Colin A. Browning, R. N.

“Between the years 1831 and 1848, Dr. Browning was engaged as Surgeon-superintendent of convict ships, during the long voyages between England and Tasmania. Nine times he was entrusted with the direction of large parties of these wretched outcasts from their country. They included a number of the most depraved and desperate characters. When these were congregated together, within a small space, on shipboard, for periods of four or five months, the difficulties of management were necessarily very great. Indeed, the voyages of convicts usually presented such scenes of horrible corruption and riotous insubordination, that the tranquility ever present was commonly spoken of as ‘floating hell.’ Dr. Browning’s parties formed a most remarkable contrast to the general rule.

“He records one of his later voyages. ‘The last words uttered to me by the prison officers of Millbank, were designed to impress on my mind that the men destined for embarkation were a most depraved set, including some most desperate characters. A friend, moreover, advised me to entertain myself among them at night, or alone, or unarmed. Their character from England had reached Tasmania before they did, and the gentleman who came on board before debarkation told me that he understood that I had brought out the worst body of men that had ever been landed in the Colony.’”
“The result, however, was—‘I met with the confidence and gratitude of their behavior while under my authority, instruction, and discipline. Not a lash was inflicted, not an iron was seen on the prisoner’s decks. The behavior of my men, after they had been a few weeks under Scriptural instruction, prayer, and discipline, exceeded, in correctness and superiority of character, that of any other body of men I ever saw.’”
“The advancement in Christian knowledge was amazing, though their fearful and most appalling ignorance of the Bible and of Redemption, when they came on board, was truly astounding and heartrending.”

“When this party of 200 left Woolwich, for Hobart, 135 could neither read nor write. On their leaving the vessel, all under my authority, I presented six hundred to the Society of the ‘British and Foreign Temperance Society,’ who possessed the ‘Total Abstinence,’ and 150 the ‘Temperance’ pledge. All were supplied with a Bible or Testament. And the Doctor mentions, ‘Out of their few remaining shillings, the prisoners, without my knowledge, subscribed among themselves the sum of £7, 8s. 10d., as an expression of their gratitude to the British and Foreign Temperance Society, for the gift of the more money, the sum would have been greater. Many of them gave all they had left in my hands.’”

“When in charge of another party of 220 convicts, sent out from England in the *Theresa*, the Doctor established thirty-three schools, in active operation on board, and again lauded all the men to be seen. ‘I could not do so, nor do I wish to do so, on any occasion throughout the voyage. During the voyage in another ship, Dr. Browning proved that his decidedly religious, whilst practical and strict mode of treatment, was also successful in the management of female convicts, who are generally even more difficult to govern than the worst of men.’

“But one of his greatest triumphs was his voyage

from Norfolk Island (of horrible history to Tasmania, in charge of 346 ‘old hands.’ A number of these had agreed to take a terrible revenge on some comrades who had been employed as constables over the others. But under the instruction and discipline of Dr. Browning, this purpose was entirely abandoned. (Murder was a common crime among the Norfolk Island convicts at that period.) The Doctor landed his large party at their destination without having had a single punishment. He remarks: ‘The men were given to me in double iron. I declared them without iron, declaring among them.’ I am told this is the first and only instance of convicts removed from Norfolk Island having had their irons struck off during the voyage, and being landed totally unfettered. They are almost uniformly double-cross-ironed, and often chained down to the deck, every body being afraid of them. I was among them at all hours, and the prison doors were never once shut during the day. — God be all the glory.’”

THE FRIEND.

—SEVENTH MONTH 26, 1890.

There is much instruction to be derived from some of the controversial writings of our early Friends, who, in their efforts to refute error often unfold the principles of the Gospel with much clearness.

In commenting on a Catechism, written or endorsed by one Samuel Eaton, Edward Burroughs quotes from it the assertion, “That the one standing rule, according to which God is to be sought, worshipped and served, is the Holy Scriptures; in which God hath revealed himself in all things which He would have believed and done.”

To this he replies: “It is the Spirit of God that gave forth the Scriptures, which spirit was and is within the saints, that lendeth into all truth, and teacheth to know all things; and that Spirit of God only, is the standing rule to walk in, and to walk by; it was the rule to Abel, Enoch, and Abraham, and the rest of the holy fathers, that lived before any Scripture was written; and it was the rule to the prophets, to Christ and to the holy apostles; they all followed the Spirit and walked in it; and spoke, and wrought, and acted as the Spirit of God within them moved them and led them; it was not the Scriptures, but the Spirit that gave forth the Scriptures, that was the standing, unchangeable, unerring rule of worshiping, serving and obeying the Lord God; and that same Spirit is the standing rule to us also: For the Apostle commandeth to walk in the Spirit; and that which we are to walk in is our rule; and as many as are the sons of God, are led by the Spirit of God; and then the Spirit is their rule, and that guides the feet in the way of peace; and in the Spirit is God worshipped; for they that worship Him must worship Him in the Spirit and in the Truth; and such He seeketh to worship Him; for it is in the hearts of his people, and within them, that God revealeth himself by his Spirit: For it is the Spirit that revealeth the things of God; and none knoweth the things of God, saving by the Spirit of God, and that revealeth God, and teacheth to worship the God and to serve Him; and the Scriptures they declare of the rule and of the revelation of God, and are a declaration of all things which are to be believed and practised by the children of the Lord; so that the Scriptures are not the standing rule, but the Spirit that gave forth the Scriptures, that is the standing rule, in and through all generations.”

This is one of many evidences that might be produced to show that while our early Friends highly valued the Scriptures as containing authentic records of the history of the Church in former ages, predictions of future events, statements of doctrine, and lively exhortations, which "holy men of old spake as they were moved by the Holy Spirit;" yet they were careful not to put anything in the place of Christ, as the Teacher and Guide of his people. They believed that the Scriptures were profitable for doctrine, for reproof, for correction and for instruction in righteousness; but at the same time they taught, as E. Burrough says, that "the knowledge of God's kingdom, [the personal experience of his reign over all in the heart of each one of his servants], is not received from books, nor the teachings and traditions of men; but by the manifestation of the eternal Spirit, which doth lead into all truth, and reveals the mysteries of salvation."

SUMMARY OF EVENTS.

UNITED STATES.—On the 22d instant, in the House of Representatives an original package bill was passed by a vote of 176 to 38. It is a substitute for the Senate bill, which applies to intoxicating liquors only; being applied to all articles of commerce imported from one State to another.

The Secretary of State has followed up his Reciprocity proposal, originally made to Congress in an official communication through the Executive, by a letter to Senator Frye, which has been generally received by the press and written up with expressions of approbation. The political parties, however, while approving of the sentiments expressed in the letter, are widely divergent in their explanation. The Republicans think they are not inconsistent with the policy of protection, while the Democrats contend that they are decidedly free trade. Secretary Blaine says of the McKinley bill:

"There is not a section or a line in the entire bill that will open a market for another bushel of wheat or another barrel of pork."

Our foreign market for breadstuffs grows narrower, Great Britain is exerting every nerve to secure her bread supplies from India, and the rapid expansion of the wheat area in Russia gives us a powerful competitor in the markets of Europe."

A despatch from Paris, Texas, says that the proprietors of the Choctaw Orphan Asylum Lottery Company have not abandoned the scheme yet. They declare that the United States Government has no right to interfere, and that they intend to proceed to hold a drawing and test their rights.

Andrew Haney, of Chamberlain, South Dakota, has obtained his temporary injunction closing the original package houses in that city. The grounds given for the decision are that the Enabling act admitting South Dakota to Statehood authorized the enactment of the prohibition clause in the State Constitution. The court is not obliged to pass by Congress subsequent to the passage of the Inter-State Commerce law, therefore the Prohibition law has received the sanction of Congress, and the Supreme Court decision does not apply to South Dakota.

When the citizens of Leland, Iowa, learned that parties from a neighboring town contemplated opening an "original package" saloon in that place, they held a meeting and passed the following: That it be unlawful to sell intoxicating liquors of any kind in Leland, and that any person violating this ordinance should be tarred, feathered, and conducted out of the village.

Nearly all the celluloid companies of this country are about to form a trust with \$6,000,000 capital.

This year's wheat yield in Northern Minnesota and North Dakota promises to be the best that it has been for many years.

Superintendent Porter, on the 16th instant, received a message from the Census Supervisor of Chicago, saying that his count makes the population of that city 1,101,293. This puts Chicago in second place. The count is not official, but the variation is probable. Chicago has also completed the official count of the population of the city of New York. The result shows a population of 1,513,501, which is an increase of about 25.4 per cent. during the last decade.

A telegram from Minneapolis says that the burning of 525 tons of binding twine in the great fire in that city on the 15th inst., will cause a sharp advance in the price of that article, especially in the Northwest. It is estimated that the 525 tons represent from one-half to three-fourths of the entire amount on hand in the Twin Cities, and prices will go up from a half cent to over five cents a pound. This rise will affect the entire country.

A terrible explosion occurred on the afternoon of the 15th inst. at King's Powder Mills, on the Little Miami Railroad, 29 miles east of Cincinnati. Twelve persons were killed and a dozen or more seriously injured. Two empty freight cars were being rolled on to a side track where a car containing 500 kegs of gunpowder was standing. As the cars struck there was a terrific explosion, and immediately afterward another car, containing 800 kegs of gunpowder, exploded, making 1300 kegs altogether.

Up to the 16th of this month, twenty-five more bodies of victims of the Lake Pelee disaster had been recovered, making a total of 100 thus far. It is believed that from 10 to 15 are still missing.

The upper stories of the Western Union building in New York were destroyed by fire on the morning of the 18th instant. The flames spread with great rapidity, and the employes had difficulty in making their escape, seven being lowered from the roof by the Acadie Press, one occupied one of the floors, and suffered great damage. The total loss is estimated at \$1,000,000, the switchboard in the operating room alone costing \$250,000.

Deaths in this city last week numbered 437; 116 less than during the previous week and 96 less than during the corresponding period last year. Of the foregoing, 208 were males and 229 females; 157 were under one year of age; 67 died of cholera infantum; 46 of consumption; 34 of diseases of the heart; 31 of marasmus; 19 of inanition; 19 of inflammation of the stomach and bowels; 12 of pulmonary; 12 of inflammation of the brain; 12 of enteritis; 12 of Bright's disease; 12 of convulsions; 11 of cancer; 11 of old age; 10 of paralysis and 10 of casualties.

Markets.—C.—U. S. 4½, 103; 4½ 12½; currency 6½, 113 a 123.

Wool—Washed firm, but quiet. Small sales on a basis of 125 cents per pound for middling ups.

FEED.—Winter bran was firm at \$37.75 a \$14.50 a ton as to quality.

FLOUR.—Western and Pennsylvania super, \$2.25 a \$2.60; do, do, extras, \$2.75 a \$3.00; No. 2 winter wheat, \$2.60; Pennsylvania, \$2.60; do, do, \$2.60; \$3.50 a \$4.25; Western winter, clear, \$3.90 a \$4.35; do, straight, \$4.40 a \$4.75; winter patent, \$4.75 a \$5.15; Minnesota, clear, \$4.00 a \$4.50; do, straight, \$4.50 a \$4.75; do, patent, \$4.80 a \$5.15; do, do, favorite brands higher. Eye flour is quiet but firm at \$32. per ton for choice.

GRAIN.—No. 2 red wheat, 93 a 93½ cts.
No. 2 mixed corn, 46 a 47 cts.
No. 2 white oats, 41½ a 42 cts.

BEEF CATTLE.—Extra, 51 a 51½ cts; good, 44 a 5 cts; medium, 39 a 41 cts; fat, 41 a 41½ cts; common, 33 a 35 cts; culls, 31 a 33 cts; fat, 29 a 31 cts.

SHEEP.—Extra, 51 a 60 cts; good, 51 a 55 cts; medium, 41 a 45 cts; common, 4 a 4½ cts; culls, 3 a 3½ cts; lambs, 44 a 48 cts.

HOGS.—Western, 53 a 53½ cts; common heavy, 51 a 52 cts.

FOREIGN.—The *New York World's* London correspondent says: "It is expected that before the session ends, Balfour will state whether he intends to accept Parnell's proposal to constitute by statute a Board of Arbitrators to settle the disputes between landlord and tenant on the subject of the Land Law, and the plan of campaign is in operation. Tories and landlords have the idea that the funds for the support of the evicted tenants held by Parnell are nearly exhausted. They are influencing Balfour to refuse Parnell's offer in this hope, and the tenants may be starved out. This hope is the mainstay of the Tories at present. They believe that if the struggle can be kept going for one year or two more, the Irish party will have no funds to fight at the general election. As Parliament will recess in the November, Balfour does not dare to introduce the Land Law Bill, and the Land Law Bill. The attacks in Parliament during the last fortnight have caused a relaxation of its most irritating features, even in Tipperary."

A meeting of the residents of the island of England, held on the 15th inst., was held at the 21st inst. at which a gratuity of £1000 was voted to the Queen of England was adopted.

On the 15th instant the *Madrid Gazette* stated that in the last two months there have been 445 cases of cholera in Spain. Of these, 251 were fatal.

Ribot, the French Minister of Foreign Affairs, has notified the Powers that treaties have been concluded whereby the native chiefs on the Upper Niger agree to a French protectorate.

A despatch from Vienna, dated the 16th instant, says: Intense heat prevails in Central Austria and in the Alps, from Graubünden to Lower Austria. The melting of the snow on the mountains has caused the affluents of the Danube to rise. The inhabitants are greatly alarmed. Much damage has already been done.

Despatches dated the 16th instant, from Constantinople, state that a fire on the 12th, in the Stamboul quarter, destroyed 125 timber merchants. The losses are estimated at \$5,000,000; insurance, \$320,000, in British companies.

An English woman, resident in Syria, reports the discovery near Beyrout, of a bedstead made of gold and silver and inlaid with precious stones. An inscription upon it in English characters states, that it belonged to Eleanor, Queen of England. The bedstead was discovered in a cave, and is supposed to have been placed there for security when Edward I left the East.

The Premier of Melbourne, Australia, has introduced in Parliament a railroad bill providing for the construction of 107 miles of country lines, and 39 miles of suburban lines, the whole to cost £12,500,000, besides a grant from the Treasury of £2,000,000. He said that the scheme was necessary in order to meet the growth of the population which, as the census proved, was increasing faster than the population of America. The bill was well received.

It is reported from the City of Mexico that a Guatemalan army, 9,000 strong, has been defeated by the San Salvadorians, in their own territory, with heavy loss. The Guatemalan army has been completely routed, and the accuracy of the statement is doubted. A more recent despatch states that the fight was with Salvadorian insurgents.

Wag Yin Wan, a wealthy Chinaman of San Francisco, has just purchased 15,000,000 acres of land on the Isthmus of Tehuantepec, in Mexico, and will establish large Chinese colonies there at once.

RECEIPTS.

Received from Anna Horst, Pa, \$1, to No. 27, vol. 64; from Elizabeth Wright, N. J., vol. 64; from Joshua T. Ballinger, N. J., \$2, vol. 64; from Mary R. Deacon, Pa., \$2, vol. 64; from Samuel P. Leeds, N. J., \$2, vol. 64; from Henry W. Leeds, N. J., \$2, vol. 64; from George P. Stokes, N. J., \$2, vol. 64; from I. Powell Leeds, N. J., \$2, vol. 64; from Lydia T. King, Pa., \$3, vol. 62, \$2 each for herself, Thomas Evans, Joseph E. Mickle, and Lydia K. Edge, vol. 64; from Henry Briggs, O., \$4, to No. 52, vol. 64; from William J. Smedley, Pa., \$2, vol. 64; from Parson Tucker, R. I., \$2, vol. 64; from Samuel C. Gilbert, Pa., \$12, being \$2 each for Martha Cook, Sarah A. Gilbert, Albert Cook, George C. Gilbert, Dorcas Price, and Ann Case, vol. 64; from David Darnell, N. J., \$2, vol. 64; from Ezra Kelley, Mass., \$1, to No. 27, vol. 64; from Charles Darnell, N. J., \$2, vol. 64, and for Hannah Panton, \$2, vol. 64; from Clarkson Sheppard, Mary S. Walton, and John B. Woods, \$2 each, vol. 64; from Samuel Biddle, Phila., vol. 64; from John W. Biddle, Phila., \$4, vol. 64, 2 copies; from S. W. Post, L. I., \$6, being \$2 each for Henry K. Post, Lydia Post, and Henrietta Titus, vol. 64; from Thomas Smith, Neb., \$1, to No. 27, vol. 64; from Martha D. Allen, W. Va., \$1, to No. 27, vol. 64; from Amos W. House, Benjamin S. House, and Sarah T. House, Pa., vol. 64; from Alfred Coe, Pa., \$2, vol. 64; from William M. Parker and Rachel F. Parker, Pa., \$2 each, vol. 64.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

WESTWON BOARDING SCHOOL.—The fall and winter term of 1890-91 will begin Ninth Mo. 2d.

Parents and others intending to send children to the school, will be glad to receive a prospectus, by applying to

J. G. WILLIAMS, Sup'l., Westwton, Pa.

FRIENDS' LIBRARY, No. 142, N. Sixteenth Street, Philadelphia, will be open during the Seventh and Eighth months on Fifth days ONLY, from 4 to 6 P. M.

